

Meeting #24

EU Session Transcript

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

Speaker 8: With another easy one here. How about that angel voice? It's hard for me to imagine uh Heart hark with an angel voice, especially when we have uh the language right in front of us there. Um it's not what I imagine an angel voice would be. Is that an important point or not? the uh disassociation maybe of uh my imagination of the two things

Speaker 9: Sandy, I'm I I don't know what I'm talking about really. I just have etymology here. Um Angel is a messenger. And he's using the word elucidatory experiments eight or nine times in this. Elucidation means to bring light. And Lucifer is the lightbringer. And here we have in your angel voice is uh a messenger from the divine. Um so That's all I can give you. I don't know the meaning of it, but those are the etymology that I looked at.

Speaker 8: That's really good. And I really particularly think that that the connection to Lucifer and the angel voice there is uh Very good. Enlightenment, angel, messenger. Very good.

Speaker 7: Yeah, I think that's important. I mean, there is so much to unpack in this reading. There's so much in there. I would only lead off by saying that for me this is the most uh esoteric part of the book we've read so far in terms of its uh attempt to explicitly describe the difference between states, between inner states, which I think is one of the things he's trying to do. And to help me sort of understand at the outset in this book the difference between those things that I am able to see now in my ordinary state of consciousness and the things I might be able to see were I in a higher state of consciousness. That's that's that's all I would that's all I have to say at this point. Okay, so that was a showstopper. So let's do it. Let's try it and let's take another attempt here. One of the things that um That struck me one it seems like one of the points he's making is that we are unable to see the law of three when it's operating normally, because we are, as we've heard, third force blind. We can only see it when something abnormal is happening and in which it's almost like we can only see the waste products of it striving to re blend. when it's happening in a non-law conformable way, which is an interesting way to think of electric light. But we're unable to see these underlying this underlying law at work, which is around us all the time, every minute, because we're it's simply inaccessible to our normal way of perceiving. Did anybody else get that out of it?

Speaker 6: I wonder if we can um connect that artificial light with um uh elucid uh as as you mentioned Robert with um elucidation um and with um um Beelzebub himself being um like like Lucifer um banished um for his uh uh callow and uh and and and and uh his messing around in things that were kind of none of his business Which of course we will see at the end of this chapter that he has to make a promise not to do that again. And also that Gurnahur Har Hark Is angel-like in a certain respect, certainly with his the reference to his voice. Um and also that The relationship between Beelzebub and Gurnahur Harhark is one that he expresses as trust another like yourself. So it seems that you've got Lucifer, Bilseybub, and Gornahour Harhart all kind of um uh going against in some ways um uh and and or and and and uh or or or looking into questions that perhaps they shouldn't. I don't know about Lucifer, but certainly Beelzebub. and and Gornar Hark are looking into things that um asking questions about things um that um that there is some prohup prohibition against or yeah

Speaker 8: You say Lucifer and Gornahore are asking questions about things that there's prohibition about, right?

Speaker 6: Uh Bealsybus and and perhaps I miss said that.

Speaker 8: No, no, no, I was thinking I heard you wrong.

Speaker 6: I may have said it wrong. But certainly Beelzebub and Gornahur Harhart are asking questions or or have have um yeah are are um questioning um the the order of things in a way

Speaker 8: So Beelzebub and Cornahor are, but so is Lucifer, we assume? Can we not assume Lucifer did too? Or do we not need to bring him into it? But I think that's an important point.

Speaker 6: Well what do you think? Uh regarding Lucifer.

Speaker 8: Yeah, I I like that he was brought into the discussion. I think there is a connection between his fall and that of the Elzebub. And that you connect them to these questions that uh Gornahor Harhart is investigating scientifically Which is a whole other slant to bring on to it, that he's uh doing it scientifically, not just uh as a story told, if you will. Lucifer is mythic to me. Beelzebub is mythic when he falls. But he's coming back. Ian Gornamore is the scientist there. Who's leading him into these questions that I that you say and I think and I think Stephen said are are sort of like uh these questions should we be asking them And that might be a question, that might be something to talk about right early on too. Should we be should is is a point That should we be asking these questions about how the law of three works? And we're gonna say yes, but uh it's just a rhetorical thing for me then to say Should I ask them at all as we go through this story? Is that what's going on with the scientific investigation of it? Am I getting totally confusing here?

Speaker 6: I can certainly um add to to the confusion um um just to step up to it. Um I'm really fond of and sometime I'll grow out of it when I'm mature. um uh of this idea that um that that Gurchiev is sometimes quite explicit about what he means by things And I can't shake the picture of Oak Eden Oak as representing the two trees in the Garden of Eden. And that part of Beelzebub's banishment is his, you could say, eating of the tree of knowledge. of uh of of uh of good and evil and and that in so doing he becomes incarnate um into the greater world into ors, a long ways away from the Sun Absolute, in order to experience for himself um um the reality of um of the the the the two forces fully uh the the the two forces and even you could say even the three forces fully manifest in a way that he can he can well study them. Rather than being simply an attendant to as endlessness. So in that way, perhaps there is a relationship between Um Gurnihur Harhart asking questions of that that aren't really supposed to be asked for because of his wish to have knowledge. um about things and and and a sort of a revised version of the of of the of the um expulsion from the garden of eden through um through the uh eating of the of the apple of no of uh of of um eating of the fruit of the tree of the um knowledge of good and evil. So there's my two bits on on on that.

Speaker 5: I can appreciate that connection.

Speaker 6: Because you know it is um uh it does bring into play, but in a different way, this idea of um these two forces and their reconciliation um

Speaker 8: Well I can't help thinking about uh you know it's like I shouldn't do, but what happens to Gorna Hor Hark three hundred pages later, so I won't bring it up, but uh There's almost uh an expulsion from the garden there too.

Speaker 6: Well it does complete the story. It is it is it is uh I mean if we are trying to have this sort of full um understanding of the story, then uh it does revise the meaning of the chapter to an extent because of his realizing the error of his ways of of of making these investigations, but I won't rock the

Speaker 8: Well before I totally shut up, and I will in a minute, I promise. I want to go back a little bit to what Steven's two points were. Uh and and just uh He's uh Stephen, I believe you said something about uh unable to see the three laws uh when they're working normally, but we see the waste produced by them.

Speaker 7: Only did uh am I did I get that right or remote was my spin and it may not be accurate.

Speaker 8: It just sort of No, I'm intrigued flipped out when I was talking.

Speaker 7: I don't know what you call them waste project. products, but they are non-law conformable phenomena. At least one of them is light.

Speaker 8: Do they relate to like uh the the discussion on um light, but on say uh oaky then oak and uh the elements that blend For Okie to Noke. Or not, I mean, or or just don't go there yet

Speaker 7: Okay. I'm sorry. Is there a question?

Speaker 8: Yeah. Do they uh is is is there some waste that's created that uh that I'm missing there When we look at the law of three.

Speaker 7: We well, probably, but I don't want the fact that I describe it that way. which was which was on the spur of the moment to become a top topic of conversation because I may be completely off beam about it. That may not have been a good word to use at all

Speaker 8: Okay, that's no, I was intrigued and I'm like, I I will let that go. So but just never mind. Uh and then your other point was the difference between our inner and outer states of consciousness is what we're really looking at in this whole section. And uh the idea of enlightenment Did you want to say more about that? I think you jumped away from that too quick for us to react.

Speaker 7: Well well it's it's it's a point we'd all have to discuss. I I am certainly not an authority on it. I'm just saying that my My reaction to this is that he is at least one of the things he's doing is starting to describe the differences between two inner states at different levels of consciousness. um and um and that you know the room which does not let rays in or out Could refer to an inner state that we strive for, a collected state, in order to observe ourselves more impartially, for example. in which we try to not put attention on uh on things coming in from the outside and we try to keep our own emanations within and not project them in order to concentrate energy on the inside. That's kind of what he's saying about the way that glass works. And that's that's just one example. But in in in b and also an adding just uh I just want to make one point with regard to your the earlier interchange between you and Richard. about whether Gornahor Harhark in trying to uh you know, in this laboratory of his was like eating of the apple and that he was going to pay for it. That that makes a lot of sense to me, but it should also be remembered that he was actually perfr trying to perform one of the obligonian strivings, to understand more about the laws of world creation and world maintenance. So in a sense, he was carrying out his cosmic duty by trying to get to the to the bottom of things in terms of what is behind appearances.

Speaker 6: Well, you could say that that Bilzebub's um return to the Sun Endlessness is because He begins to to to possess div um higher reason, which he would not have been able to get had he not asked these questions. So we have this presumption that the expulsion from the Garden of Eden was like, what a screw-up. Um it was necessary. Yes, but it was necessary, yeah. Um the screw up was certainly um lying and and and and but but the the and you know not taking responsibility for his actions, Adam at um not doing so. But um Um it does seem a a a necessary a necessary thing, perhaps in the evolution of the universe. Yeah. and us being these these tentacles, these

cosmic um particles of his brain, which give him greater understanding of his creation. So by questioning you become emissaries.

Speaker 5: So in Search of the Miraculous, page 78, he talks about the law of three But we know that we cannot observe the world as it is. And this should help us to understand why we cannot see the third force. The third force is a property of the real world. The subjective or phenomenal world of our observation is only relatively real. At any rate, it is not complete. So my idea of third force is it's always trying to complete itself. I mean not really to complete itself, but to move on. You can say waste, but it is the result of. It is whatever product has come by what what the engagement was beforehand.

Speaker 9: Bobby, did you say it's always trying to move on? Is that what its quality is?

Speaker 5: It says at any rate it is not complete. So To me, the result is a third force, which then moves to be another force pending again to move on. But we can't see it.

Speaker 9: What do you guys make of on page 159, he made his decision because of imperishable objective essence satisfaction? Now, when they had Kundebuffer, that was evidently subjective essence satisfaction. Or subjective satisfaction. So is the objective modify modifying essence here?

Speaker 5: Let me interject to ask Robin. Robin, could you open the window so that we can see who the participants are today?

Speaker 2: I'm sorry.

Speaker 5: What do you want me to do? I want to see everybody, please.

Speaker 2: Well that's in your that's under your command of the Zoom, it's not under my command. I can't make it.

Speaker 5: Does everybody have a full screen or are you looking at dynamo and alternator?

Speaker 7: We're we're looking at that, but Barbara, do you do you see a little border between the photos of all of this and Robin's screen?

Speaker 2: Okay. Oh, am I still sharing? Oh, I'll stop sharing. Okay, yeah. Sorry, that's what I never understood that.

Speaker 5: Thank you. Okay.

Speaker 2: Thank you. Thank you, good night. Thank you very much.

If you'd told me to stop sharing, I would have understood at once.

Speaker 5: Well now I know the language.

Speaker 7: I don't I don't want to get us uh too off topic here, but since the name of Lucifer came up You know, it's made me very curious about it and and what role he plays and whether he's relevant here. And he's mentioned, Lucifer's mentioned seven times in the tales. And five of those seven times, his name is attached to the adjective cunning or arch cunning. A sixth time, he's not called cunning, but he's having a great laugh at how stupid people are. Uh an emotional laugh. His tail is turning red. And the final time It says the final time he says, Oh come on, eyes. Ah Okay, he's talking about another one of the fantastic ideas of these silly three-brained beings on Earth. Great publicity was obtained there for the praising and glorifying of the name of our incomparable

Lucifer. Because nowhere in the universe are his capabilities so praised and glorified as they are praised and glorified by these favorites of yours. So we apparently are in love with Lucifer. And um I think I don't know too much about he's not He's not the same person is he the same person as Satan? Or he is is he a special angel? I mean, I don't know much about Lucifer really as I always think of him as the devil, but I But I think that may be too simple. Can anybody help me with a hiss with with who Lucifer is?

Speaker 8: Ellie, you got that one? That sounds like it might be right up your alley. Nope.

Speaker 6: We we can at least work with with Lucifer in the sense of being cunning and then simply going back to the idea of of looking at the etymology of words.

Speaker 7: Yeah.

Speaker 6: And early 14th century, learned, skillful, possessing knowledge. Um and a and on and on, of course one can study the etymology, but but that that is a sort of a praiseworthy um attribute. And certainly that is something if you if you said uh three brain brings praise people who are learned and skillful and possess knowledge, then it then it makes sense that we that we um praise Lucifer would be something um harder to um uh establish within the certainly with Judeo-Christian traditions

Speaker 7: Yeah, I I it's it's it's interesting because he's always sort of referred to with a certain kind of respect and and always as somebody who has a highly developed thinking center. Maybe a guy that's too smart for his own good, such as his own brain, gets him and us in trouble. I'm not sure. A lot of perspective on uh Lucifer that uh most people probably don't know.

Speaker 10: It's of course me and the light bringer is what his name translates to, but Uh he was always perceived as the one that uh brought illumination or knowledge to mankind. And uh that was probably what got mankind into trouble Uh it's there's also the the interesting parallel that the name Lucifer was the title of the theosophical publication uh by Madame Blavski that went on for many years and um w which kind of contained all her notes on her uh philosophy, her um insights and was used to communicate. Perhaps her wisdom uh was something that could be understood and and published and was. So it was not seen as a derogatory perspective, it was seen as a means of elimination.

Speaker 6: So are we to make some sort of connection then between um this idea of light being produced? um within this device of Gurnahur Harhark and our attaining of knowledge um and perhaps even The problem with the experiment that comes out later is that it's knowledge and not understanding. It's perhaps something which is missing in the whole thing. Perhaps it is to go kind of against what you were saying, Stephen, but is that this vacuum being in this vacuum in this um in this um uh light fixture, so to speak. Um um is is a detachment from sensation. It is just the two forces that produces knowledge, but it doesn't produce being. It doesn't produce understanding. And uh and There's you know one could even speculate that this is this this this device is something similar to a Platonic argument. which which is devoid of experience and leads to absurdities and non-understanding, but instead um leads to paradoxes which are completely ridiculous when you look at them from a sensual perspective the arrow does reach the target, but you can describe it in an argumentative form that you know if you've that that that denies that. So in some ways this is almost seems to be pointing um to the problem of um intellectual argument without experience and without knowledge or without experience Um without sensation.

Speaker 7: Yep. I think that's right on. And and uh that's a really good way to put it. Uh and and it seems to me that one of the things this this reading is is a warning against trying to understand

this book with your mind alone. You have to bring your feeling to it as well

Speaker 8: Did Lucifer figure prominently in one of the great medieval or Renaissance writers? And I can't think of his name.

Speaker 9: Dante.

Speaker 8: Wasn't Chaucer, it was somebody else.

Speaker 9: Milton?

Speaker 8: No, it wasn't Milton. I think he was an attack.

Speaker 10: I think it was Faust. Dante.

Speaker 8: Dante. Dante. Did he figure in Dante's work? Well, never mind. He wa he's always been a popular subject, just saying. Because we like our bad boys.

Speaker 10: Well there is a comment in the uh meetings this evening talking about uh well the light uh where it talks about um uh Odanock which is uh can be uh of course the law three, but uh it shows that uh the Elzabub says how these can be separated, which is equivalent to Docclong and then recombined, striving to re blend. And when the two when only when two clash, I'm assuming that's the active and the passive. Um that artificial light is produced. Artificial light is something that we visually experience. Uh and but they he he was considering that as a normal or non-lawful result uh of creation or being created. But when they said all three combined, then you get a lawful creation which flows invisibly Which would tend to indicate it cannot be seen as light. So it's it's I think when you you look at a light bulb kind of concept you can see that might've been produced, but when you're looking at things otherwise that are not light sources You don't see them as fights, you see them as something physically themselves. So we've probably this Law of blending of these parts seems to be an important point that he was bringing out And I'm kind of thinking that it reblended had to do with uh the fact that we're talking about um outer surface forms or appearance, if you can use that perspective. And then the inner life. The inner life is also being considered the light, but you can't see the light And and but you can see the outer form of it, which is the things that surround you

Speaker 8: Wanna jump back just a minute? Somebody who it was either Robert, maybe and Bobby. ask about something on page 159 and I I I did not get a chance to uh process that and was wondering if you could ask it again. It may have had to do with essence friend

Speaker 9: Yeah, um Kundebuffer, um the problem with that was satisfaction, personal satisfaction. Yeah, satisfaction. And here's it says objective essence satisfaction. So he's saying he's got essence. He knows his essence and therefore its objective. Somehow he's in his being, he's obtained being status Unchangeable, imperishable, objective, essence satisfaction. That's his motivation here for undergoing the experiment.

Speaker 8: Well, that's a that's good. What's this? Why would he do this? In objective yeah. I have to underline that, you see. Thanks for pointing it out to me again. And I will stop talking so much. I really will.

Speaker 2: Does anybody have any idea what the first paragraph actually means?

Speaker 6: At the beginning of the chapter?

Speaker 9: There's a problem with that. Sucked in separately from the atmosphere. At first he says Okay, he's gonna make a vacuum pump like W William Crook's the Crook's vacuum tube or cathode ray tube. And then all of a sudden he says, sucked in separately from the atmosphere, so he's not sucking in atmosphere. How's he getting the three forces from the atmosphere?

Speaker 2: It is um sucked in separately from the atmosphere or from any intra or surplanetary formation. Why are we talking about intraplanetary formation. Never mind surplanetary, why are we talking about that? Why are we talking about those things as distinct from atmosphere?

Speaker 9: Is intraminerals, Robin, or is that called surplanetary? Because uh the minerals.

Speaker 2: Intra means within and sur means on top. Yeah. Why if the omnipresent element, uh active element, Okidama is omnipresent, why do you need to suck in three different parts of it? Just asking for a friend Why would you use a dynamo for that? Has anybody got any answers to this? Or did we all just go past this and think, oh well that must mean something and I'll get on?

Speaker 10: Oh, the normal does indicate uh generating D C current. which is directional and um does not alternate direction. So it's um Sort of like I think maybe I'm misreading here, but uh as uh commutator, which is talked about at the end of that too, talks about these altered mental states or statuses And that's pretends to me to mean that we're it's it's a medical term for changing brain function. And so if we re commutators reverse direction of current or rotor windings maintaining a steady unidirectional rotation, which are essentially the DC generators Uh, that that was mentioning. But it's really it's a device for manipulating substances and energies, and that almost talked to me like you gotta have a change of mental state or attitude And what we're studying here, which is equivalent to George F's fourth way. That's what he's trying to do with us. He's trying to get our minds to keep from alternating and reversing and taking all these uh useless directions and focus essentially on his teaching to try and uh be directional in what we're learning

Speaker 2: You know, I I'm still stuck on the first paragraph and you've gone way past it. So is it because you understand the first paragraph and you're going to explain it to us?

Speaker 10: Well, I thought it was all related. Yeah, essentially that's it.

Speaker 2: But I I kind of tend to like to do things seriously, you know, D A B C begins with A, then B and then C and we don't go until Z. until we've dealt with ABC. What's this paragraph mean, you know?

Speaker 7: So the only thing I could get out of it is that it's related to the notion that in order to understand it, to come to a greater understanding of how we work as a whole, or what it would be like to have our three centers be in harmony with each other, we have to be able to look at each one separately. We have to be able to separate them in order to get a greater understanding of what type of force each one carries. before we can begin to uh sort of experience how they might work together. That's the only thing I could do with it.

Speaker 2: Why is he talking about dynamo and then suddenly he's talking about a generator? Just wondering

Speaker 7: I don't know. I I associated the dynamo and the generator with an active force, which in this case might be our attention.

Speaker 2: But I don't know whether that's I'm associating dynamo with the Greek word dynamis, which means power. I'm going etymological on this because I don't see that if we try to go physics on this that it makes any sense whatsoever. Why are we the omnipresent Oki Danock and we're

trying to get it from three different places? Why not just grab the stuff that's omnipresent and use that? I mean seriously, what is this? Genagher Genagher is a bit of a moron and he thinks it's omnipresent but I'll get three bits from different places.

Speaker 6: If isn't it this special appliance that um makes them separate? Um that by means of the special appliance There are first sucked in separately from the atmosphere. So the special appliance is the mediating force which takes anything. uh what which t which takes oakly genoke and divides it into three. That's how I read it. Not that it means anything, but

Speaker 2: Well well it it it doesn't divide into it's it's it's taking them separately as far as I read this. And it's not just from the atmosphere, it's from any intra or subplanetary formation.

Speaker 7: Well, I know that it struck me that he takes them in separately, then artificially reblends them, and then lets them separate again. according to the natural process of jar clom. So why do you go to that extra why'd he do that extra step? I th I don't get it either.

Speaker 2: What if this was about power? Seems he's gone to the word dynamo. What is the three different powers that we can suck into ourselves? Perhaps that's food and breath and impressions. And perhaps those are separate parts of Okidarnak. And I think they probably are because the Akhidharmak within us has actually undergone jarklon into three different parts and those three different parts govern three different octaves. And therefore, if he's referring to that, he's referring here to an um an individual, he's referring to three different parts. Parts coming from impressions, parts coming from air, and parts coming from food. And so that would say, well, the generator, the generator is probably in some way or other the actual body itself the the food diagram is let's say a diagram of that generator okay That's a way of interpreting, of course, it might be completely wrong.

Speaker 6: Rarely completely wrong. it's it's always multiple it seeming that that there's that it's an uh uh extremely uh um useful tact So for me, a j uh a dynamo requires an outside force. Um like on a bicycle, it's the the wheel turns the dynamo. Um but the dynamo is is the thing on itself. Whereas a generator is the kind of thing you start up, it's got a motor that turns a uh uh an a uh a a coil which creates electricity electricity. That's the only thing I can contribute to the difference between a dynamo and a generator But if the gen the generator seems to be the living, yeah, as you put it, the the the living force together, the uh the body, the the um the three foods and their ac their action on us.

Speaker 2: Yeah, I can't help but think about the The diagram of the great accumulator and the three separate small accumulators attached to each of the centers that are actually providing significantly different energy to each of those centres. And they might, if you like, represent a kind of breaking up of Okadi Okadano. between three different things. That could be, let's say, a process of dark claw, the great accumulator breaking up into three different parts. Just a thought, you know. I mean, I'm um I'm on to the same paragraph now.

Speaker 6: How would you integrate in what happens later on one with the the question of um of um man's extraction of electricity chapter um and the comments um by Gornahur Harhark that he had wasted his his life in these experiments

Speaker 2: Well I I can't you know, I'm still on the same paragraph and you're trying to give me the whole book. I can't I can't digest.

Speaker 6: Well it's not the whole book, not the whole book, but certainly my reading of the book several times as Many people here, what I've read later on influences how I see this section now. That's all I mean It should be an experience for many people that that they go So how do I read

this chapter now?

Speaker 2: Actually I haven't actually concluded yet that this reading is actually talking about electricity at all. I don't don't see where it's mentioned here. Certainly not in these early paragraphs where electricity is being talked about at all. And I don't see something saying electricity. I also noticed that there appears to be three different accumulators. Well When it comes to electricity, I only know of one accumulator referred to as a battery, or actually a capacitor, but a battery is just a very well-organised large capacitor. Um, and I d uh I I see that as storing only one kind of thing. But he's talking about three different things being stored in three different accumulators. So I don't think he's talking about electricity, because if he is, it makes no sense. Just saying

Speaker 11: What I find um is that I I Tell myself that if I just go on to the next paragraph, then it's going to clarify what I was too lazy or too incompetent to try to work out. In the first one. So um and uh if I'm thinking this Obviously, Mr. Guj already thought about it. That is when when I go, he's already gone and come back three times or more. So Taking that as a starting point. Um he says that um What I'm trying to I think what what the point you're making, Robin, is that We have to try to work out what is it that he is describing here Because you're the f the one who knows physics in in the room.

Speaker 2: We all know as much as I do about electricity. We all know there isn't three kinds of batteries Well I I I don't need a degree in physics to work that out.

Speaker 11: No, no, but uh I don't want to disappoint you, but If someone told me there are three kinds of batteries, I'd say, oh well, maybe there are. Shame on me, but I I wouldn't have had a clue. Uh so this uh I'm sitting up here now and and trying to think to w work out

Speaker 10: Jeff does tell us that energy throughout the universe uh consists of the three forces. And that kind of relates to the battery itself. He d he mentions the name uh aden uh adenoinaceous, which is the adenoid of a battery Uh he talks about the cathode nasceus, which is the other pole on the battery, which is the passive, and then he talks that the nation, which is the reconciling. or the force between those two poles. So I'm I'm getting the impression that he's saying that all energy can be equated to the structure of a battery

Speaker 2: Um I don't know where you've got your anode and Carthode from because he doesn't use those terms. He used anodnaceus, well anode actually mean uh means the way up in Greek and cathode is the way down. And the nace thing probably means born, so born of the way up and born of the way down. Um I don't think that's got anything to do with batteries.

Speaker 10: Well, anode and cathode are the two poles of a battery.

Speaker 2: Yes, I know that, and I also know well the etymology of those words are. And I also know that Gurdjieff uses the etymology of words and doesn't he he isn't if he wanted to say anno do you know what he'd say? He'd say anod.

Speaker 5: So you lost to me.

Speaker 10: More than just a physical pole, it's talking active capacity forces.

Speaker 7: I I would I would propose what time is it? 610. I don't know. What I would like to do, I think Robin's got a uh an interesting hypothesis, and I think we should do a close reading of the text. With this hypothesis in mind and see if we can run this doggy down and see where it takes us. So if we look at the first paragraph and we're talking, and let's say he's talking about the three

kinds of foods. Okay. The three independent parts are sucked in. Well why is that in in quotation marks? It means it's ingested in some way, our impression sucked in? I don't know. Let's not worry about that They're sucked in separately from the atmosphere, and that is true, um in terms of the way I take in foods. Uh or from any intra or surplanetary formation. Don't know too much about that, but all the independent parts are artificially re-blended into a single whole. Okay, if we want to get literal about this, are we talking about something that happens in a particular Is there some place in the body where these impressions and the air and the food are kind of thrown together? um uh before they are truly blended, they're just sort of artificially re-blended um so that something new can happen. And then it's interesting that the Okidinoch flows from here into a dynamo. It doesn't say the dynamos producing the energy, it's the energy that's produced. The active principle is produced by the artificial reblending of these three things, if they are the three foods, that are fed into an energy system. They're fed into something that produces power Well, that's something that goes on. Something happens so that everything gets you know converted to energy that that goes to the mitochondria and powers the cells. in the ATP cycle, right? So so a dynamo's being fed. So anyway, I don't want to become overbearing about this, but if we just take what Robin is proposing and see how many correspondence we we can find, would that be a useful thing to do?

Speaker 3: I think I think Robin's idea of the accumulator, I mean, uh in that in the eighth, since we're dissecting this first paragraph, in the eighth line down container concentrated in the container yeah that sounds like an accumulator yeah

Speaker 5: So Robin, you lost me on three accumulators. And I did question at the top of 156 where he says I take from the secondary containers. Like I wasn't sure where the first containers are or if there are more containers, but apparently you've I've missed something.

Speaker 12: We c we could map out where the Okidi Nook flows according to what Bielzebub and Gorna Horhart Harhart um tells us, which so what I think happens, I could be wrong because a sticking point for me was whether a dynamo is different from a generator, but stop taking them as separate. I think they're separate. So there's this pump and it indiscriminately takes all this Okidi note from the atmosphere and from planetary formations, which as we learn later on, one of those formations it was uh sucking uh Okeeton up from was probably Gornohor Harhark's son But anyway, so it gets so the pump sucks it from the atmosphere, then it goes into the bigger um the bigger life chicken or dynamo where it gets reblended. I think it has to be reblended because it's just haphazardly taken in before and just in a chaotic state. Then it goes from there into the container slash generator slash battery And then it goes there into the smaller dynamo where it's separated, and then it goes into three separate accumulators. And that's and then when it's in the three separate accumulators is when Gorner Harhark um artificially takes the the neutralizing force away. That's what I think. Thanks. Oh so I think it's significant that the first uh dynamos larger than the second one because like um Stephen was saying I think something does get lost in the whole process.

Speaker 7: Something's getting stepped down.

Speaker 2: Yeah, that's a good idea. It's a step down. And you would do that in any system. The whole of the electrical grid has got stepped down going on everywhere all over it.

Speaker 7: Yeah.

Speaker 8: Well, go ahead and read that next paragraph and see how much it confirms what you say. It talks about accumulators. In there calls them that. Take from the secondary containers by means of artificial appliances each part. So I don't know. Confirm what I'm saying.

Speaker 7: John Amaral is trying to try to. John Amarall is unmuting.

Speaker 13: I'd like to uh I'd like to say that it seems very interesting to me to compu to think of the three-body diagram, the food diagram, as um in terms of generators or transducers. Because you know It's a whole other kind of metaphor, but it seems like the question I have is the great Ray You know, is the jet is the Great Ray a generator or is it a symbol of digestion? And is it digestion two-way digestion? That's the way I normally see it and would normally see the three body diagrams that way as well. So uh you can you can look at physics and take take the um sun as producing some kind of energy and sending it out in all directions. And so on. And then we have the idea in electrical engineering of transducers. So Or maybe it's all engineering, changing one form of energy into another. Well, in a sense that's what food does. it gets to change and e at each level of the hydrogens there's an accumulation of material as the processes are elaborated for each level and on and on as to the highest level um in in each of the uh octaves, but is is anything being generated? The thing that I still get stuck on is the is the idea of that there's something like e Okidonok which is chopped up somehow or or or uh disintegrated in some way or so shall we say digested. Um And then the next thing is to say if if I can say that, what what about this chapter and this discussion of of um can we see it as digestion so that would get back to Robin's postulate that digestion is involved here. Can we see this paragraph even as discussing digestion in some way.

Speaker 2: So the I did an analysis a long time ago Oh, Wokidonoch by going to everywhere in the tales where Okidonoch is mentioned. And the only time that I understand Jarklam as ever taking place is in the creation of a new Cosmos, whether that cosmos is a sun or a a living human being or a soul or whatever, Okidano Kanda goes sharklum only in the creation of a new cosmos or a new living thing. There is no other circumstance where it's described that Jacklam ever takes place Just saying. And I also want to refer to, because you mentioned it at the end of the last meeting, the term life chicken, which is um uh a term that he used to describe an apparatus that he uh that we call apparently dynamo Life chicken, you don't get it from the English version. You get it from a German version. It means something that eats life. It's a life uh the German actually is a life gulper. It gulps in life Which isn't like the dynamo on my bicycle Unless it's gulping in the energy of my legs as I'm moving the button around

Speaker 10: Well, you can say Robin that that's also meant uh uh uh used as a metaphor for a person With lots of energy. Immensive energy.

Speaker 2: I can't help but you know, when he says dynamo The only thing I see is the word the Greek word dynamis, which means power. And I think when he says dynamo, he means source of power. It means nothing else. And the idea that we are going to associate. The dynamo with some mechanical device that we happen to use in the world is just one of those things that Gurdjieff does to confuse us I think the same of generator as well, actually.

Speaker 11: Yeah, there's a I've just made a connection. There's a saying uh in Spanish, el que avisa no traiciona. He who gives warning beforehand is not betraying you So one feels betrayed, but if he gave you, he already told us that we have no idea how to think, that we are incapable of thinking. That we are subject to hypnosis, that we are prone to just repeating what uh authorities say and so on. So uh It it makes absolute sense that he should uh put this obstacle that is impossible. to decipher uh with our ordinary thinking. I think uh I don't know uh uh It's like it's something that that's unclouded after what uh after Robin's scolding Scolding. Scolding.

Speaker 2: I was having a good laugh.

Speaker 7: He was just being direct.

Speaker 11: movie it uh is I think it's called uh uh Orchestra Rehearsal And uh it says how in the old school musicians the the conductor would would hit hit them on uh on their fingers and such was a respect for authority that everyone wanted to be Uh whipped and they say, Ame, maestro, a me, a me. It's a that means a felini. And uh there is something there that um It's uh I don't know. I'm gonna I'm gonna I want to understand that paragraph and I think that you're pointing a direction here That or you're pointing out to a uh a trick in our way of thinking, which is if we see a word, we because sometimes he says Angel, and he means angel, but is it the Judeo Christian angel? Not necessarily, and we start thinking of Satan. And uh we're all trained in that in the Judeo Christian tradition. But he speaks that he says that that uh He is teaching his Christianity before Egypt. Something beyond our, I don't know. And the same with Lucifer.

Speaker 2: He means messenger. He's going to go to the etymology. And Angelos means messenger.

Speaker 7: Russell, did you want to say something? I saw you mute and unmute. I thought you were having trouble with your sound. Did you fix it?

Speaker 1: Yes, I was. And my daughter helped me out. Thank you, Allie. Um she's visiting from San Antonio, so that was that was convenient. Uh no, well no, I it was I unfortunately Didn't get to hear everything Frederico said. I'm sorry, but I heard some of it. I was like his input. No, I was commenting on that the dynamo was a big booster of power in my mind anyway because you know how this police stations Couldn't communicate using their radios across a big city without the use of a dynamo, you know, so But anyway, that was that was just yeah, I wish I understood electricity. You know, it was it's really, really I thought it was just a big booster of power powering up and taking what's there, you know, these things come from wherever they come from and he collects it, you know, somehow. But yeah, you got a better picture of it than I do probably. So It's it's uh that's all I was I was gonna throw in there and that's not much. So But uh I'm trying to figure out what this means too, believe me. Uh because it's it but that's interesting, Robin, about the um Obviously, oh, there was something you you guys mentioned that that obviously oh the uh the idea of the two things struggling the cathodeus and anodenotius uh And then and then when you have this third, it's you're struggling and it's destroying each other. And then this is, uh, I'm wondering, is this the external world or maybe, and then the uh third floor, the third force coming in, then creates this uh invisible inner world. I I mean is that wrong? Is that I don't know if that's uh like a definition of of the difference between an external world and an internal world. I don't know. I'm not sure if that's accurate. I mean if that's going on the right way of thinking or not. I'm struggling with it, to be honest with you.

Speaker 5: Join us. So Robin, when we talked with in the German meeting uh about life chalk, and we also talked about Dynamo. And the translation given to me then was a dynamo eats movements of life. It's an oscillatorating current. Yeah.

Speaker 2: That was just going from the etymology today

Speaker 5: And I look at it too. I mean it's simple power wherever it is developed And as far as generator, it is a production of something. Not necessarily electricity, of course.

Speaker 2: It's from Dinasti to be able to have power to be strong enough. That's what a dyno that's what the origin of the word dynamo is. It was um Peloined by a German uh guy who invented the dynamo, Werner Siemens, apparently And I'm w w worried a little bit about this um About this voltmeter that shows three million forty thousand volts Because I think that that isn't something that you would actually want. That kind of voltage is uh I mean like the voltage between the ionosphere and the earth. is 200,000 volts, and that seems very large to me. But 3,040,000 volts

seems extremely large And there he is in his little laboratory. And the voltmeter is saying 3,040,000 volts. I'm just saying. Perhaps they should all be wearing shoes with rubber soles and rubber gloves on their hands

Speaker 1: Yes, but remember uh you know what Tesla found out? I mean that uh he could run all kinds of volts through them as long as the um frequency was high enough, you know. What hurts us is the uh the the lowness of the frequency, you know, the alternation, you know, the when it alternates from positive to negative. It 60 cycles in in the United States and 50 in Europe or whatever. So that's what that's what's killing people. I mean uh So if it was in the tens of thousands per second, it would flow right through us. We might feel a tingling So I mean this is this is all I got from those This is a voltage measurement, which is a potential difference measurement.

Speaker 2: It doesn't have a frequency. It just is. It is scalar.

Speaker 1: Right. Right. So well, exactly. That's a good that's a good point.

Speaker 10: I mean you do have a good point, but it it's still a good point.

Speaker 1: Yeah. Yeah, you get you but that is true. I wondered, yeah, yeah. There is no alternation going. Maybe that's his direct current.

Speaker 2: Well there isn't any current flowing, there's just a potential difference. Um, which is why I was suggesting the old the old rubber soles on the feet, you know. Yeah you don't really want to be making a circuit with that kind of voltage about voltage voltage and electricity, to to do an analogy with water.

Speaker 7: and Gary Reynolds, our engineer, can probably expand on this. But it's just like if you turned if you capped a hose so that no water could flow through it and turned the faucet on full and you had a tough enough hose You could develop huge pressure in that hose, but nothing would happen. It wouldn't do any work at all. It would just be the potential for work to be done if you started a flow. And that's what voltage is in electricity. It's the difference in pull between two magnetic ends that may or may not produce anything if you actually Bring them together. So it's just like pressure. So the thing I'm wondering, Robin, jarclum doesn't happen, jar club only happens in the creation of a new cosmos.

Speaker 2: That's my understanding. I've never found any reference anywhere in the tales of it ever happening anywhere else.

Speaker 7: Yeah I'm just wondering this this conversion of one into three and the reconversion of three back into one. Isn't that the whole isn't that the whole story told in a few numbers about involution and evolution? I mean if you talk about atoms.

Speaker 2: Yeah. And those are that's the creation of another cosmos. Second order sun is a cosmos.

Speaker 7: That's right. So so it's not until there's JarClum that you can make anything happen, you can make anything manifest. I don't think Okidonok on its own can do a thing until it separates because until you split into three you do not create a polarity in other words a conflict a struggle between the active and the passive force that creates force

Speaker 11: Gol, gol de Steven, gol, gol de Steven. The best soccer player of the United States You blew my mind.

Speaker 7: I'd like to go it'd be fun to go to carnival with you, Federico, but I don't think I could keep up with you, man. Wow, what you just said, wow, wow. You've got to have three. You've got to split into three in order to manifest. You've got to recombine into one in order to evolve.

Speaker 2: And uh well or devolve. This is uh the death of a cosmos the three forces recombine and their level of vibration has either increased, stayed the same, or decreased. And the Okidanoch is therefore degraded or enhanced or just like it was before.

Speaker 7: So in terms of what John was saying earlier, they say this is about digestion. Digestion and electricity are perfectly analogous to each other. They're different phenomena. But they're the same basic principle occurring at two different levels in the cosmos, at two different levels of energy. When I eat food I'm creating I'm convert I'm eating life. When I eat that burger and pulverize it and disintegrate it I'm turning some of it into power and eliminating the worst. I'm eating life and converting it into power for my own uses. I'm doing the same thing when I breathe. I'm eating that air, degrading its energy level, using some of it for myself in the luminary, and so forth. Impressions two, right? So I mean a dynamo is a life eater because the eating of life, which either takes us up or down the scale, is what is keeping the whole thing going. It's it's that whole that whole step diagram of what can eat what.

Speaker 11: Yeah. You're running around manja, how is it? Iran, Iranja everything eats every something and is eaten.

Speaker 7: Well there you have it. It's all going into the big dynamo, baby, so you can dance in the streets, Federico.

Speaker 2: It it occurs to me that artificial light might not actually be talking about artificial light in the form of a light bulb or a neon. tube or anything like that. They it might actually be artificial wisdom.

Speaker 6: Knowledge instead of understanding.

Speaker 2: I would say that yes.

Speaker 6: Yeah, that's good.

Speaker 4: And that's the the one contribution that I would have as this is completely over my head and at the risk of being scolded. Um so and I guess I'm wrong because Darklum is not the denying force because I read it to be the d the denying force. Um but just riffing off of Russell's and Stevens point there for a moment. What if Russell's right, and we are talking about the creation of internal worlds or cosmoses versus external worlds and cosmoses. Because when you combine You know, the affirming force with the denying force alone, you create artificial light, which is a false reality, a false world. But I'm evidently wrong because Charles.

Speaker 7: Stick with it.

Speaker 4: Well It just felt like, again, he's just telling us to Federico's point, we don't know what we're doing, we don't know what we're thinking, we don't know anything but we delude ourselves because we create our own little internal worlds that feed all this art artificial light to us. And Yeah.

Speaker 1: I'm still tripping on the atmosphere and this idea of the rays and becoming or or is it emanations? I mean, coming to the atmosphere and then turning into you know this visible light and that's gotta be an example of this too somehow I might not have it you know but you know what I mean the sun's uh you know emanations turning into uh you know being invisible out there

because they're rays or They're in a a state where they haven't been, you know, I know that's a little different, but maybe it isn't. Maybe it's the same thing. I don't know. I'm just thinking on those terms too. Like, wow, maybe that's the same. There is a difference between so so we can see when two forces are fighting, two people are fighting. You know, and we can soak up the their energy and people often do and instinctively surround themselves with two people fighting that are, you know, in the schoolyard, you know. And uh but then you know it's not it's they're destroying each other, they're beating each other up. They're their physical uh um you know associations are unwinding they are identified in the physical center in that sense deeply you know, using up their uh their spring, you know, uh their their uh what's left of their energy, you know, because they're fighting. You know what I mean? So And yet we're looking at this this I'm trying to figure mesh all this together in the in the understanding that first paragraph, you know I don't know. I'm just throwing that out there. I didn't say I didn't finish anything. I was just, you know, but that's where I'm at. I just don't, I really You know, obviously there's a way to consciously, you know, I didn't even catch the name of the of the third force. Did anybody somebody mentioned it What I know you've got Ant Antonious and and uh Cathodnotius, but what's the name of the third force?

Speaker 7: I I can't remember it. It was hard enough when I was reading it. Oh that's right. Yeah.

Speaker 1: But like if I memorized it it would help.

Speaker 7: It would be interesting to get to the roots. Yeah, that one. There you go. That's one worth really delving into etymologically too. I think an important word.

Speaker 11: I think so, yeah. No now at the base of our uh of the Christian tradition, we have triomasi camno. God the Father, God the Son, and God the Holy Spirit are the three are necessary for something to happen.

Speaker 1: The cross. Yeah. And where they come together, I'm assuming, is the third force symbolized

Speaker 11: mind you symbolized it's just a symbol yes you're you you're example of the schoolyard right because affirming force and denying force Uh and in the destruction and and in event in events that do for a descending octave. And as uh Robin was saying that yes, it can elevate Okidanoch, but it it can the process can degrade Okidanoch, I don't know, diminish it if I understood correctly. So then the third force, the reconciling force, is what r really makes uh an event An event. The rest is a proto event, but it's not really an event. It's an anti-event.

Speaker 1: See, I thought I thought that uh The fact that I always thought that the fact that that the um Yeah, what is it? What exactly is it that makes it How do we get this third force? I mean, of course we're told in the the writings that if and you know the curr the whole Christian thing too is if we struggle with our denying principle, we're going to automatically start uh the more conscious I mean the more I mean in other words the more you do it consciously or vol even voluntarily although that's a different energy voluntary than than the conscious really, really trying to well like you're practicing an instrument and you you don't know how, so you have to relax. You have to there's so many you know, exercises for these things, I'm sure, were, you know, you can't just, you know, in other words, you're struggling Struggling. You're struggling. You're struggling. Your body doesn't know how to do it, but your mind keeps saying yes. And in that sense, your mind is now The affirming in your body is is the denying. And then see, you know, it's just like, but of course, the more you practice, the better you get. You know, so you have this result, you know, it comes in time, you know, as time goes on, you become a mus more like a musician.

Speaker 11: But I have only one one objection. I I don't know if I'm following you. The way I

studied it, not that I know I understand it completely, but it's The head is the affirming force, the spine is the denying force, and the heart is the reconciling force. So then not always. I think if we lump them we can lump them both into the mind versus the body. It's the mind And uh affirming the spine is the part of the body that well, the mind is the part of the body that is uh Affirming, the spine is the part of the body that is denying, and the heart is the part of the body that is reconciling. Um but I think that's what you meant.

Speaker 1: Yeah, but not always. Because as soon as well, you know that we think associative thoughts constantly. I do. And that's as denying a principle as you can get, period. Needs to be put a stop to Because it is mechanical. It is not active mentation. Well, we know that from reading Gurdjit. So That's all. That's all.

Speaker 11: Together together. We're not putting a stop to the mechanical. We're observing it as it happens. And we transcend it and we stimulate each other to Yeah, I guess I when I said put a stop to it, we should you're right.

Speaker 1: Can you jump over your knees? No, you cannot. So you're right. I don't know that that's the correct I probably misspoke on that one putting a stop.

Speaker 11: No, no, no. I wasn't correcting you. I was just t as saying that I've been there as saying, uh, don't follow me uh I'm also lost or if you're following me the bumper sticker, right? This car you're sure lost. And in one sense, it's good for us not to feel enlightened But on the other hand, we are the best, as good as it gets in terms of trying to continue the tradition of inquiry. And I think I think that we are when we are together, we we are far more than when we're alone. Except for both remember that or that we live together together. I have um

Speaker 2: I also have a problem. Oh, who's John? John John. John John. Um I also have a problem with the last paragraph.

Speaker 8: Can I say two things first?

Speaker 2: I don't know.

Speaker 8: Yeah, you're right. I can't. I might not be able to. I just want to say a uh I I think uh the Nine Force gets a short shrift And as we were as I was listening, it occurred to me, what if the denying force is the same role as Lucifer in Beelzebub? So that's just I mean it takes on a lot of different uh guises and uh the and it can be good sometimes, I mean useful sometimes and not as useful others, but I really like that idea. Maybe Lucifer is at times the mind force And the other thing I wanted to mention was about uh Janice's uh commentary made me think that uh what is the whole purpose of Gornahore's workshop in the first place, uh, in light of what we've been talking about tonight, and it seems to me it might be about uh the whole uh self-remembering self-observation. uh know thyself thing that we follow. So that was more than two things, but thank you

Speaker 7: Well, I I want to hear why Robin has a problem with the last paragraph, but I wanted to tie one thing up before I relinquish the floor forever, and that is Um going back to Richard's point that that one of the things that this this is about is the difference between reason and understanding. So we have Gorna Horror Harhark, who's produced this intricate laboratory in which he's able to demonstrate things that most people could never see or understand. And yet at the end. he decides his own life work has not been where it's at. So he'd he created artificial light in a sense because He created some knowledge, but he did not create understanding. And I do not remember what his son did in order to revise his father's work. such that it came to fruition. But are we to see this then as as in in a sense what Gorna Harhark was doing was was creating

Artificial, artificial light in a sense of artificial understanding. And and if that is true Is one of the things, if one of the differences is between knowledge and understanding is the uh participation of the feeling center, then it gets back to a distinction Janet was making earlier about our external world, which reminds me of the the part in Search of the Miraculous where Uspensky says There's no difference between physical and psychic energies except in a level of vibration. They're all just energy. It's just that once the level of vibration exceeds a certain level, we from where we are, suddenly begin to experience that as so-called psychic or unseen energy, not verifiable by quote scientific principles, because it's not measurable But nonetheless, uh it's a a form of energy just like our physical energies are. It's just that we don't have the capacity to experience them in the same way. So m and maybe that's we're feeding energy into it. Uh didn't mean to go down that, but I want to I just wanted to say that because I thought Janet made an interesting distinction between our external and our internal world and what the gradation is between them and where one stops being in one and enters the other. And it seems to be it has to do with energy transformation. So anyway, that's all. And Robin, how's that last paragraph bother you?

Speaker 2: I shall read it. It's very interesting to notice here that to each end of that appliance a creation almost incredible for ordinary three-centred being reason, two independent connectors. also of wire were led and through them what are called special magnetic currents flowed from outside. There's no such thing as a magnetic current. Not in physics. Doesn't exist. Just saying.

Speaker 6: Uh perhaps um it's a reference, I'm just s speculating wildly, having something to do with authority.

Speaker 2: Well, it it certainly hasn't got anything to do with magnetism, so you know, um uh that The speculation is as good as anything I've come up with, which was nothing

Speaker 6: Sanity, I just wanted to throw in the the the the small comment on um the passive force getting short shrift. It's so necessary because if one thinks of of the uh um active passive neutralizing father's son and holy spirit so you've got you've got passive forth being equated with the son with the incarnation with um with Jesus. So it's uh hardly um uh uh yeah i it it get it does get misunderstood and the none of them are good or bad and that that's just our perspective on them, but they're all coexistent and and equal. And yet they're uh getting back to Russell's when you're talking about um the three forces and that you know the two people just beating each other up and not really getting anywhere. Um it's very interesting to look at the way he defines um the three forces in the tales because one it seems to be l l kind of like um um uh Active, passive causes a resultant, that there is some sort of a linearity to them, that one then the other than the other. And yet elsewhere he sees he describes them as simultaneous. So he kind of um covers the covers the ground of of of introducing um I wouldn't quite say paradox, but but certainly for us contradictory explanations in order I think to help us to see that there isn't a right answer. That that it not it's not just this or just that. It's not like Hegelian dialectics or something. It's it's no. It's it's it's it's coexistent and this and so I think even in our approach to understanding um his writings, um there are Differing interpretations, which one has to hold together at the same time. That there isn't like, okay, we've solved it, done. It's it's it is this struggle to hold them together.

Speaker 11: And uh m Mr. Gujiv actually says, if I remember correctly, that Judith had a role to play. Without which the mystery of Christ could not have happened He he he it was necessary that he should take that burden of the betrayal. Does anyone remember this?

Speaker 2: Yeah, it's in the tails later on.

Speaker 11: Okay, sorry. We were uh I didn't mean to

Speaker 1: Divert. Oh, I wanted to remember how did anybody read Nimbus? The book Nimbus Uh this is an another student some student put together before he ever created uh I guess Bealsabubs or I'm not sure. I think it was I'll have to read it again, but what what um how it was he had a story about Harold of Cumming Good, right? But this is before the Herald of Cumming Good little booklet thing or something like this. But anyway, he had this story and and they they just term somebody one of the students wrote it Nimbus. But anyway, in the book Uh I think Harold is I guess it's Harold, I'm not sure, but anyway, somebody's up on the mountain, or maybe it's Mr. Gurdjieff or something, and he's talking to Mr. Mr. God, you know. And uh he's he's describing these angels and he's mentioning, you'll have to read the book to get a better, but anyway, he he mentions that that Lucifer and Satan were were real angels. uh or archangels, I can't remember, that literally went in the closet and and picked out their Lucifer clothing and wore the clothing of Lucifer, played the part, okay. of Lucifer and Satan did the same thing and then so it was it was just uh it was a part that they played You know what I mean? I know that was kind of like late uh delayed uh response on that one, but there was some way it tied into what we were just you guys were just talking about now. Now I lost it, so Gosh golly.

Speaker 8: Well, we're running out of time and I still want to hear what Robin has to say about that last paragraph and magnetic currents.

Speaker 1

Full office But it's that it's that it's not the diamond after she's all that's

Speaker 2

Good afternoon.

Speaker 1

I have said that.

Speaker 2

This is meeting number 24. So let's take a moment to collect ourselves.

Speaker 3

What didn't we? Yes.

Speaker 2

Take a moment to collect ourselves. I shall let you know when a moment has passed.

Speaker 1

He finds before we say it and the more we go to the medicine Oh, it was very, very present set for the time just to go back with those materials and type He got simple things that they received with anything Yeah.

Speaker 2

There is practically no negative emotion that you cannot enjoy, and that is the most difficult thing to realize. Okay, reading number 24 and I am the reader. So that can disappear. Yeah. So we're beginning in the middle of the chapter. This is the arch preposterous As it was afterwards

explained to me in detail These connectors under said special magnetic currents had, it seems, been created by that truly great scientist, Gornaher Hawak In order that the presences of learned three-centred beings, even those not perfected to the sacred Incosano, might owing to one property of the magnetic current be reflected for their own essences, and that owing to another property of this current the presence of the mentioned objects might also be reflected, so that thereby the perception of the reality of the said objects might be actualized by their imperfect organs of being size in a vacuum containing none of these factors. Sorry?

Speaker 4

Could I could I interrupt that's reading twenty five.

Speaker 2

Oh, is it? Sorry. Have I missed the whole reading? That was a good interruption. Yes. I appear to have missed the whole reading. Um, thanks the interruption Reading number 24, he said, by means of this special appliance there are first sucked in separately from the atmosphere or from any intra-osplanetary formation, all the three independent parts of the omnipresent active element or kidonarch present in it. And only afterwards, when in a certain way these separate independent parts artificially re-blend, in the Kurhehe into a single hole, does the archidanoch now in its usual state flow? And is it concentrated there in that container? Saying which she again with that same special feather pointed to something very much like what is called a generator. And from there, he said, Wakidanok flows here into another Kohehehi. or dynamo where it undergoes the process of Jarklon, and each of its separate parts is concentrated there in those other containers And this time he pointed to what resembled accumulators. And only then do I take from the secondary containers by means of various artificial appliances, each active part of Ochidinox separately from my elucidatory experiment, sorry, for my elucidatory experiment. I shall first demonstrate to you, he continued, one of the results which occur when, for some reason or other, one of the active parts of the omnipresent ocidanoch is absent. during the process of their spriting through blend into a whole. At the present moment, this special construction contains a space which is indeed an absolute vacuum. Obtained it must be said only owing firstly to the special construction of the suction pump. and to the materials of special quality of which the instruments are made, which alone make experiments possible in an absolute vacuum and secondly to the properties and the strength of the material of which the walls of this part of my new invention are made Having said this, he pulled another lever and again continued. Owing to the pulling of this lever, that process has begun in this vacuum whereby, in the separate parts of the omnipresent ocidonoc there proceeds what is called the striving to reblend into a whole. But since intentionally, by an able reason, in the present case myself the participation of the third part of Okidanok existing under the name of Parijarat Natyus. is artificially excluded from a said process. Then this process proceeds there just now between only two of its parts. namely between those two independent parts which science names anognaceous and cathodnaceous And in consequence, instead of the obligatory law-conformable results of the said process, that non-law conformable result is now actualized. Which exists under the denomination of the result of the process of the reciprocal destruction of two opposite forces or, as ordinary beings express it, the cause of artificial light. The striving to reblend into a whole of two active parts of the omnipresent Okidana. which is proceeding at the present moment there in this vacuum has a force as calculated by objective science. Of 3,040,000, what are called volts. And this force is indicated by the needle of that special appliance there. Pointing to a something very much like the apparatus existing also on your planet and called their voltmeter, he said, One of the advantages of this new invention of mine for the demonstration of the given phenomenon. is that in spite of the unusual power of the process of the force of striving now proceeding there, the what are called Salniariin let's try that again. Sal Nichi Zinuarmian, momentum vibration, which most beings consider also to be raised, and which

ought to be obtained and to issue from this process do not issue out of the place of their arising. That is, out of this construction in which the particularities of the omnipresent Archidanoch are being elucidated. And in order that the beings who are out outside of this part of my invention may nevertheless have sorry, also have the possibility of elucidating the force of the given process. I intentionally made the composition of the material of the wall in one place such that it has the proper property of permitting the passage through it of the said Sound Jisnoriamin by momentum vibrations or rays. Having said this, he approached nearer to the Haratsaratsaha and pressed a certain button. The result was that the whole of the enormous gear or workshop was suddenly so strongly lit up that our organs of sight temporarily ceased to function. And only after a considerable time had passed could we, with great difficulty, raise our eyelids and look around. When we had recovered and Gonaha Haha had pulled still another lether, which resulted in the whole surrounding space and being restored to its former usual appearance, he first, with his customary angel voice, again drew our attention to the Waldmeter. the needle of which constantly indicated the same figure and then continued. You see that although the process of the clash of two opposite component parts of the omnipresent Okidenoch of the same power of force of striving still continues. And that part of the surface of this construction, which has the property of admitting the passage of the said rays, is still open. Yet in spite of all this, there is no longer the phenomenon which ordinary beings define by the phrase the causes of artificial light. And this phenomenon is no longer there, only because by my last pulling of a certain lever, I introduced into the process of a clash. of two component parts of Okiidamok, a current of the third independent component part of Okidamok. Which began to blend proportionally with its other two parts, owing to which the result derived from this kind of blending of the three component parts of the omnipresent Okidanarch unlike the process of the non-law-conformable blending of its two parts, cannot be perceived by beings with any of their being functions. After all these explanations of his, Gunaha Haha, don't propose that I should venture to enter with him. that demonstrating part itself of his new invention in order that I might become there within. an eyewitness of many particular manifestations of the omnipresent and everything penetrating active elements. Of course, without thinking long about it, I immediately decided and gave him my consent. And I immediately decided chiefly because I expected to obtain in my being unchangeable and imperishable objective essence satisfaction. When this future essence friend of mine had my consent, he at once gave the necessary orders to one of his assistants. It appeared that to the actualization of what he proposed, various preparations had first to be made. First of all, his assistants put on Gurnahawk and myself some special, very heavy suits, resembling those which your favourites called diving suits. but with many small heads of what are called bolts projecting. And when these extremely peculiar suits had been put on us, his assistant screwed up the heads of these bolts in a certain order. On the inner side of these diving suits, at the ends of the bolts there were, it appeared, special plates, which pressed against the parts of our planetary body in a certain way. It later also became quite clear to me that this was necessary in order that they might not occur to our planetary bodies what is called Tara Nura Nura, or as it might otherwise be said, in order that our planetary bodies should not fall to pieces as usually occurs to surplanetary and interplanetary formations of every kind, when they happen to come into an entirely atmosphereless space In addition to these special suits, they placed on our heads a something resembling what is called a diver's helmet. but with very complicated what are called connectors projecting from them. One of these connectors, which was called the Har and Ra meaning sustainer of the pulsation, was something long like a rubber shoe. One end of it, by means of complicated appliances on the helmet itself was hermetically attached to the corresponding place of the helmet for the breathing organ, while the other end after we had already entered that strange harah atsaha was screwed to an apparatus there. which connected in its turn with the space, the presence of which corresponded to the second being food. Between Gurnaha Hahawk and myself, there was also a special connection through which we could easily communicate with each other while we're inside the Haratsaratsaha. from which the atmosphere was pumped out to make a

vacuum. One end of this connector also by means of appliances that were on the helmets was fitted in a certain way to what are called my organs of hearing and speech. On the other end was fitted to the same organs of Gurnaher Hahawk. Thus, by means of this connector between my subsequent essence friend and myself, there was set up, as your favourites would say, a peculiar telephone. Without this appliance we could not have communicated with each other in any way, chiefly because Gurnaha Haha was at that time still a being with a presence perfected only up to the state called sacred in Cosano and a being with such a presence not only cannot manifest himself in an absolutely empty space But he cannot even exist in it, even though the products of all the three being foods be artificially introduced into him in such a space. But the most curious and as it is said, the most cunningly ingenious of all the connectors there for various purposes. on these strange diving suits and helmets was a connector created by that great scientist, Gurnaha Haha. To enable the organ of sight of ordinary beings to perceive the visibility of all kinds of surrounding objects in an absolutely empty space. One end of this astonishing connecture was fitted in a certain way, also by means of appliances on the helmets, to our temples. while the other was joined to what is called the Ascomum Tat Ascomutata which in its turn was joined in a certain way by means of what are called wires to all the objects within the Haratsa Ratsaha as well as to those outside, namely to those objects whose visibility was needed during experiments. It is very interesting to notice here that to each end of that applings a creation almost incredible for ordinary three-centered being reason. Two independent connectors also of wire were led and through them what are called special magnetic currents flowed from outside.

Speaker 4

I have always uh previously been distracted by the uh role of the artificial light and electricity. And this time it struck me that going back to let's say 155, right at the beginning of the uh this reading that we have um Okie Dunok flowing into this machine and it undergoes jar clumb so that it separates uh and attempts to reblend, but instead of being able to re-blend as the three parts the uh uh reconciling forces removed and we end up with a battle between the other two forces that this is mirroring birth or birth. uh as three-brained beings, okay to nokee enters through dark lum, it separates, etc. And so that what we're then watching is the internal uh workings of a person and in this experiment a person who lacks a reconciling force and therefore then gives off artificial light And on and on and on. I mean, in other words, one can re read it in a way I had never read it before and saw it as more than just a condemnation of electricity Is that any path worth pursuing?

Speaker 2

I think it is, yeah. I think that's good thought. It it is the in in our nature, in the nature, let's say, of mechanical manner, in it it is our tendency to say things that are untrue, to let's say, put forward artificial light And and that is because we don't properly digest things. We believe what we've been told. We take you know, very faint proof of anything and we just regurgitate it. So I think that's a good idea. I think that's one way of looking at this. I mean he's saying a number of things. A dynamo does not separate things into three parts, each of which can be can be stored in an accumulator. A dynamo doesn't do that, but a human being does. And you know, a um A living being does. It separates, it takes in and stores three different um foods

Speaker 5

When I follow what you said, Ronald, I thought maybe the emphasis is more on artificial than just light. So when I s read it before, artificial light has in our technical Time it has almost a positive notion, yeah, to be able to see when there is actually darkness, but when we take this artificial as the more important, then it is in opposition to natural light, so to to uh to emit something which

uh is according to nature. So in this in this sense it could be also a kind of expression of the uh of the artificiality of of of of man. And when we then uh take the next picture, y uh uh when all the three forces are there and he he does not say that then nothing is emitted anymore. He just says we cannot perceive what then happens. Yeah. So and and my just my uh from from your from your Uh from your idea. My um feeling was uh uh that when someone is in a way complete in himself then uh he contains somehow is his energy and if not then uh what in many exercises is is emphasized then uh constant uh loss of energy is is is uh is there. Yes. I don't know, this this came in my mind when you spoke.

Speaker 4

That that uh brings up in me the Hornell Aout where uh you either Emanate everything so everybody sees what you're doing, but you gain nothing, or you gain everything from your endeavor to be involved in a process of evolution, but it's not visible to anyone else other than very people very close to you. They can sense that something has happened.

Speaker 5

It's something which I'm I'm busy since quite a while. That It's especially when I work with people who are often complaining about difficulties of life of of life. I f found somehow is not yet very clear in me, but it's like a theory or like an a no principle notion that we We will never never escape the frictions of life and we will never uh come to a life without uh any problems or uh difficulties, but we can somehow choose on which plane we exercise or we experience difficulties. Yeah and there is the outer uh outer world which is outside of us, yeah, which we which uh often uh is uh in connection with what we call projections. Yeah, then there is another plane is in the relationships with other people, and the third is just inside of me. And I learned when I uh uh when I have the capability to work out uh the most frictions inside of myself then they don't let them show so much in the relationships and not in the outside. And I observe on the opposite b for many people which have either no uh no ability to work it out in themselves or they reject to work it out in themselves and then they face their difficulties in the outside. Yeah, with with what is m probably c um meant also with the law of accident.

Speaker 6

I also wondered if um this somehow relates to the the previous chapter where my reading was that he was saying that the sun's light and heat appears in our atmosphere because of Jar Clum of Okidarnoch. So And that's our natural light. So I'm not sure how that might connect, if at all, with um with with this more detailed example.

Speaker 2

Well, it's a good thought. Unfortunately, it's one that I'm going to have to ponder. So I can't actually make a contribution to it, but I just think it's a good thought because I think we have to take these various situations he presented. us with and we have to connect them together so that they make a comprehensive sensible picture

Speaker 5

It reminds me of the formulation that first in the first step of creation The holy Theometmal logos was acting as the active force, and then the second level sun suns, so our stars. were created and they then took over the role of being uh exercising the active force and the holy theometmalogus then became the reconciling force And when we take this picture what you wrote uh were were pointing to, that when the earth turns towards the sun then something can enter and when it turns

not toward the sun something cannot enter. So I I don't have also not a clear idea, but it's I I agree that uh there is a certain connection between these different notions. I mean when we bring these two the two things together then just uh in in a very superficial way, then we could say Or or we could could assume that the light in our atmosphere is created when just the opposing forces of Okidan Lok are are there and the third force is not there, then we see light and I don't know if if this conclusion uh has some some value, but when we just take these two things together, then When we experience daylight, it means that two the what what the experiment shows that two of the aspects are there and one is missing. But I cannot bring it together with this the picture of emanation of the sun It s it it appears almost like a contradiction because then We experience daylight when on the on the part of the earth which points towards the sun. So we could expect that something is is present and when the earth is turned something is absent. So it appears like a contradiction to the experiment we just got explained. But somehow yeah yeah.

Speaker 2

And you see it's already mysterious. You know, it it's one of those things, it's like the the sun comes up. And all of a sudden the sky is blue. So where's the blue come from?

Speaker 5

First it's red

Speaker 2

Well, I did it yeah, okay. It goes through the spectrum, it's true, now it goes from red to blue. But it's blue. And where does that come from? What are we actually witnessing when we see a blue sky? I mean there isn't any doubt that there's a correlation between the the sun coming up, but it's a correlation between You see the thing that's there are many things that are invisible and there are many things that are like um assumed by us because we're taught that um from primitive physics were taught that s light behaves in a certain way and so on. So that there are We have explanations. But we don't really know what's going on All we know is what we experience through our eyes.

Speaker 3

We experience through the interpretation of our brain. Because we don't see light. We only see objects that with our um Our brain interprets as shapes. There's no such a thing as a red color in a vibration, in a frequency, but our brain somehow sees colors. How? This is another question. There's no such a thing as colours in the in a vibration, but our brain does see colors. When I dream, I see colors. Who produces those colors? In absence of light, I have dreams. Where do they come from? as if it was a daylight. So this is another aspect uh the situation James Webb James Webb is uh the proof of what I just said. You know, the James Webb can see things that with Hubble we couldn't. Sorry, I can go ahead.

Speaker 5

It's okay. No, I remember the striving a few sessions before where we spoke about the difference of radiations and emanations, which I first uh understood differently. And I remember that we arrived to the point where we said the whole solar system is somehow embedded in the atmosphere of the sun, so the emanations of the sun are everywhere. So then the question is what is the difference when the earth is turned towards the sun for the side And it is not turned towards the sun because the emanations should be on both sides similarly when I understand what we arrived to uh right rightly. My just associating thought said When the part who is showing to the sun is not that he has more, he has less because something is uh kind of neutralized because it is

directed to the sun. So this what is neutralized so absent uh leads to this process that uh w what he describes in this experiment that one part is missing and then this artificial light is the result. But is really just an m uh associative Attempt to find out something with all the arguments we have.

Speaker 3

There is the um concept of wavelength. Like if we take sound, sound can go through a wall on the other side of the room, on the other room. Light cannot And that's because of the wavelength change. So I think we should take into consideration the con the wavelength factor

Speaker 2

Also Yeah, it it it becomes even more difficult if you involve the study of other species. By and large, most of the vertebrate world has a similar um rods and cones in the eyes are gathering light, but birds actually have different. There's some shrimp that definitely have the ability to um sense infrared and ultraviolet light. So they are inevitably seeing different colours. How they interpret those colours is a different thing to say, but they it are difficult well we can't say but um they're seeing different colours We're seeing things that we can't see.

Speaker 5

I I don't try to bring it together with s some scientific uh interpretations. I just try to follow just what the text is giving. So to bring somehow the different uh ideas and m notions he he gives us with the text to combine them in a way to bring together was what Rod was mentioning. Yeah, I I don't know if it's helpful to bring in uh the understanding of Maybe, maybe not.

Speaker 7

But he speaks in scientific and physics aspects all the time So it's not like you can uh disregard that because that's the way he talks. He's speaking of physics, he's speaking of science. And I think to ignore that is because it has to interact with our being. Um so You know, the the uh we see through filters. We see through filters and we interpret those filters as real. And as Luigi pointed out, it it happens in everyone. It's not a, it's, it's, it's the filter of the rays of the electromagnetic field. And so it affects the way we see things

Speaker 4

To to go back to your c your comparison, Akant, to of sunlight to the artificial light being produced in this experiment, it it

Speaker 5

You muted yourself, Arnold.

Speaker 4

There we go. Yeah Oh, you missed the best part. Going back to your comparison of the natural light of the sun to the artificial light produced in this in Gurnahoor's experiment. or Hark's experiment. It could simply be that there is real light, natural light. the universe and the sun have the ability very naturally to achieve light. And there's also this non-law conformable, highly constructed removal of uh uh uh the the uh third force And you achieve this artificial light, which we've sort of dealt with, people that shine brightly, but it's not real light. So that's just the in regards

to that, a simple response to that comparison

Speaker 5

Makes makes sense to me.

Speaker 2

When he talks about artificial light Is he only talking about electrical light? I mean it's it's a pertinent question because if I strike a match or light a candle or a paraffin lamp or um build a fire, then I have something that emits light. Now the question is, is that also artificial? Or is that um okay, that's um it's all plasma, you know, so that's where I'm going with this. But Are we to only take artificial light as being that created electrically?

Speaker 5

No, I I understood the attempts so far more to understand the the inner meaning of the text, not just a explanation of physical facts.

Speaker 2

Well I think that's right, because nobody refers to the light that comes from a light bulb as artificial light. You just refer to it as light. You might refer to it as electric light, but you don't refer to it as artificial

Speaker 5

Ah yeah, in German in German it's common to say artificial light.

Speaker 2

How is it? Well only the Germans do that.

Speaker 5

It's it's it's it's it's uh in opposition to when you have a candle. This is not artificial light. This is is called uh not artificial, but if you have a lamp, especially lamps with gas or with or LEDs or so. This is called artificial light in German.

Speaker 2

Well, that's already a difference, isn't it?

Speaker 6

Mm-hmm

Speaker 5

There are even attempts to create lamps which uh emit uh uh radiate or emit which radiate uh the full spectrum and that's this these they are call are called sprach. spectrum lamps and there are some more esoteric researches that say it has a better and more healthy uh impact on people when you use these lamps. But they are quite rare, it's not not commonly used.

Speaker 2

Oh no, they're very common in the United States. Full spectrum light lights. Very common.

Speaker 1

Mm-hmm.

Speaker 2

Maybe there isn't so much in Germany because America has stolen them all.

Speaker 6

We got one here.

Speaker 1

Full spectrum, look at that.

Speaker 2

But this doesn't make any sense anyway, does it? He he he has a dynamo and a dynamo works really by um uh turning a magnet, um uh uh uh moving a magnet against a wire is the process. irrespective of whether you arrange it to do alternating or direct current. But that doesn't create Output that you could store in three separate accumulators, which is distinctly different one from another. An accumulator stores opposite charge and there are only two opposite charges. So the physics position. He is not describing the physics position here because he has three what he calls accumulators and he doesn't call them batteries and he doesn't call them capacitors He calls them accumulators.

Speaker 7

So where is our personal accumulator? You know, to me it seems like you all of this Stuff revolves like Eckant says back to the person. How do we use it? How do we use our magnetism? How do we use our accumulator? What is uh artificial in us? You know, it seems like that connection has to be made because he's making it, he's making the connection.

Speaker 5

No, if I found in this direction Ronald's uh uh idea I found quite precise that when You when when there is how to say when when when there is inside a person uh the opposing of just two forces and the reconciling inside is missing, they transmit somehow the so the the actual result of what we would call the the work, it just flows out. Yeah. And this might this might be the the force of uh of an uh of an of an of an ordinary being in a way. Because ordinary beings have also a certain force. Yeah, but we know somehow our our our idea is that they burn out s somehow. by using these forces. And our idea or the idea of the work is that s as that we just m put out of the energy which is required in the outside and the bigger part of this energy should remain inside to build the higher bodies to have afterlife on Earth a higher purpose in the cosmic realm. In this sense, uh and in this sense this uh when the energy flows out is is in this sense it is artificial.

Speaker 7

Yeah, when it when there's no neutralizing force, it's all artificial. It's all identification. It so so let's

say that the mechanical three-brained being Does this all the time. They have to have the observation and awareness of where the neutralizing factor is within them. in order to even get that attention because you know and I I I gotta tell you, I can in this self-awareness stuff that I do and my psychology, if they can't see And understand what a neutralizing factor is within them, I'm not going to be their neutralizing factor. You see? So it becomes a long journey of watching two ends of a stick. And it comes in and how the duality in all of us works. Because the minute duality takes precedence. You have this artificial ex um outflow behavior And so you're assuming there's some inner awareness in what you said. Because yes, you know, you use that to build that third force. But if you don't have the knowledge to or the understanding, let me put it that way, because to me there's a difference between understanding and knowledge. And so when I read what y'all have read here, I'm totally bringing it into my own sphere how do I do that how do how do I handle that in my body how do I adjust my own artificial nature you see So to me, uh he is to uh Gurja's a genius about connecting the dots. He just doesn't connect the dots for everybody's understanding because we understand at a different level, all of us that read this. But he also Like I I understand scientifically what he's saying. I understand physically what he's saying I think if you don't bring it into your body, if you don't bring it into your daily activity, you're missing the whole point of the book.

Speaker 5

Yeah, but the question you raised is how?

Speaker 1

Yeah.

Speaker 5

Well I mean I c I c I yeah, I can I can I can uh respond and then b I re I um uh um experience this bringing of the neutral force uh ex for example when I have a certain uh a certain emotional uh s something happening in me um and it's happening in the body as has some effects in the body then I bring the my reason in. So I remember that it will pass. I remember what is actually my purpose. So I bring a certain reason and then I have more uh abil the ability to contain it somehow and not to to just throw it out on others. And uh on the other side, sometimes when I have s just an idea or and I realize it it has not really an uh a force behind then I have to bring my emotional power behind it. So I have to to bring uh yeah what we call to call being is not so easy to explain but the but I Then I have to remember my motivation, I could say, or my uh my wish yeah for s something. So and then uh i it it gets a certain completion, yeah.

Speaker 1

So and sometimes the b and sometimes and sometimes the body plays the role of

Speaker 5

of the neutralizing factor when I just um remember to sense the body what all the exercises give to us. So this is uh is something concrete and I have to uh s you said at the beginning I don't if they don't do I don't I would not do. I have to say I often do. Yeah I realize many people in my s family in my seminars when they are not able to bring the neutralizing force I do it. Yeah, just to exercise that it happens and to bring a certain uh experience of completion somehow. And of course it is not always th the the the c case. But yeah.

Speaker 7

Well and you're also the role of a teacher when you're doing your groups. So learning to be in that collected state, first of all, I don't think it's possible to bring in the neutralizing force unless you understand what c what you are In a collected state. You see? So bringing it all in alignment where you don't have because once you start operating out of just one or two states It's all topsy turvy. You know, it becomes very uh upside down. Uh you know the the uh kunda buffer sets in and and so we have to teach by our experience just like you do you have to teach your experience And how to get there to other people. Because that's what he's doing. I mean, that's what Gurja's doing all the time. So it it I understand I guess because I my groups I understand how hard it is. to observe oneself seriously how many filters we go through in order to so you know If if I'm starting out with uh a Gurja group, study group Reading Beelzebub is far beyond what I would even encourage them to do because they don't get the connection. You see, they have to make the personal connection in their own work to observation, to being, to reasoning. to the Kunde buffer, to all of those things that we have who have been studying for A hundred years, we understand that. But that doesn't mean that they understand that, that the people that we're teaching and working with understand that And having patience, having um Having there's a holiness about this work. There's a precious holiness about this work And and I totally honor. If I would meet Gurjeff on the street, I probably wouldn't have noticed him because he's a curmudgeon, you see. But I love his writing and his his development of these ideas in all directions.

Speaker 4

Uh two things that r leap out of me in this reading are um reblending there's there's a natural phenomenon enters either this machine or our bodies uh at the initial jart clum and break into three so we have a possibility to be our own law of three which I see as having re to to reblend, having accomplished the reblending that they are striving to do And to line up, and it seems to me that a lot of the initial stages of the work, or maybe all the stages, are exercises and development of understanding in order to blend those three forces into really what the relationship described in the equipage with the master and the horse and all that stuff, which I think is an amazingly rich image. Or you could just say having all of your parts working together under you, under the master, etc. So this is this is a more macro vision than what you've been talking about. The the the act the methods, self-observation, being parked duty, exercises, sittings, on and on, all those things. are in an attempt to have one's own personality, to have one's own excuse me one o one's own law of three lined up in a way that helps you raise your rate of vibrations, level of being, or etc. I'm not bringing something new in. I'm just sort of going back to the the big picture.

Speaker 5

No, is is good I I'm not sure If I can easily agree with when you say we have to have the ability to to make the reblending happening, because I think this is somehow a a lawful natural process which uh somehow uh uh uh does it it itself uh it it it just goes uh naturally in a way. Um, But what you say reminds me on what we read in this text quite on several places that he used several levers to to somehow to dose w which parts go when and I think this is somehow something which we can inside of us acquire not that the things happen or not happen, but that we can dose somehow our our forces to bring uh uh uh uh m uh a balanced experience of things so that we can yeah that we have uh uh somehow available all the three forces. I think this is something which is related to what you say to have the the own law of three, to just to have the ability, yeah. And for this we need two to bots green we need some accumulators so we need to have some stores of of these these different things in us yeah which is not so easy which Yeah, in the personal experience to to save some things and not not to let them flow out. But I and and and I not but I and I think There is a certain uh m special meaning in what he says with the left uh feathers and the light and the right he put there a switch and there something on. So I think this brings the the the the emphasis a little bit towards that we have to learn to control the flow of this process.

Speaker 7

And in doing so, you also are a role model to the people you work with, you teach. So and and you're a role model only in the sense that they can look at you and s and you tell them when you are collected. Like I have to constantly breathe while I'm in this meeting so I can breathe, so I can do just fundamental things to stay in the flow of my own collected state. So I don't let my head just take over. Because that's my my intellect will start running the show I think understanding in terms of what you said, Luigi about vibrations You know, um colors are vibrations as well. So and they affect the rays that we see through. So when you're in a very high vibratory state on a neuro neurological, and I'm speaking of neurology here, you don't, you see light, white, light, light Because the light um penetrates so there is no uh real color in the highest vibration. But getting to that high vibration and trying to tell someone there is no red You know, it's it's like it it confuses them. So and the only way I had a near-death experience when I was 32. So I know that when you You know how the people say you go into the light. You go into a much higher vibration and there is no color That was my experience. So it's nothing but just this immense light that takes over everything And yet there are within those lights thought forms all kinds of things that come to you That's why, you know, people say you die, everything flashes before you. It flashes before you because it's all in thought form. It isn't an intellectual exercise I think actually he wrote the book, like you know how we would look at a Venn diagram. He sees thought forms and then he goes in and penetrates that thought form. and starts writing his chapters. And I think it first he has to see the whole Because if you notice, everything is looped and connects to everything else in in Beelzebub. There is no separation. Or at least that's what I see.

Speaker 6

One other thing that might be useful is that in in the previous chapter when he was talking again about how sunlight formed. he was he was talking about it as being the process of remorse um and he described that as one part criticizing another. And I wondered if that is con a connection to just two centres working um in in kind of that kind of opp opposition maybe with the process of remorse being a sort of reconciling factor for it, perhaps.

Speaker 7

I was gonna bring up that in astrology the sun, your sun sign, is your soul coming from the sun. The moon is only present because we're on earth Looking at the moon. And so the moon becomes a present uh contributor on an emotional and instinctive level for earthbound people. So I lived around the astronauts a lot and played Trivial Pursuit and all kinds of games with them because I lived in the neighborhood. I also taught their kids And they have a different understanding once they go on that that um on their their mission. And that began back in the day when the moon, you know, they were on the moon. So when when they would come back from their their journey, they were totally different, saw things totally different. They weren't different people. But they saw things from a totally different perception. And it was beautiful to watch. And and there was no argument, you know, they would not, and many of them are very intellectual. You didn't have any of that. There is an absorption of the universe. And they they I would ask them, you know, being the interrogator that I am. I said, well, what caused that? And they said, well, when you're out there, if you try to make sense of all the sounds, that come that are out there's in intense sounds in the universe that come and you can't analyze them, but they're very structured So there's they they realize there are communications going on in our universe. That don't you can't explain it. And I think in many ways, Gurjev had a sense of that I don't know how he did, but I think being in the US, I think we're kind of an immature little country over here. You know, it's like um It's it's very neat to watch an astronaut before they take their journey and then after they take their journey. And they didn't read the else about so

Speaker 4

The uh section closes with the uh what he calls this amazing astounding uh function on the on the spacesuits or the diving suits that they're in that allows of vision in a vacuum, I had never equated um vacuums with or had never seen vacuums as inhibiting vis visible sight Uh so that was that's all it just I was surprised and not quite sure what that's aiming at. But it's certainly the field of what we're been talking about this entire time, the uh uh physical laws and Manifestations in our internal life.

Speaker 3

I relate very much with um audio frequencies And I have um noted that um Even if I only think about a certain part of my body, it starts vibrating, wiggling So and uh not only that, but uh I had uh verified and um not completely but uh that m the face our face uh reflects the entire body And I have verified that if I put the attention to a certain part of my face A corresponding part of the of the body starts by breathing. So there is a correspondence when Gurchev speaks about that the body is uh divided in seven parts in one place and then another place it says nine parts. But let's say that uh It doesn't make difference because the the difference consists in the two interval intervals. That's the way I understand it anyway And for me it is a very interesting um exploration into the nature of uh the vibration of my body, of the body. I I think I figured out that my body vibrates to a fundamental note, which I believe it's around F, F sharp or G or somewhere. So for me this is a very um interesting field of exploration. I was wondering if there are musicians in the group that have verified this correspondence.

Speaker 7

There's a form of breathing that I use and I learned it from a neurologist that uh she's from India. But she also said when you breathe, you make the sound like Mmm, you know, you you breathe ten of those breaths and then you let go, but you It's like doing an ohm, but you're doing mmm. Well, anyway, so to address Luigi, the other day I was doing it and I did the Doray Mi scale for the for my breathing exercise because you're supposed to do 10 of them. And I realized that sometimes I can't get to a certain vibration Because my because you start vibrating. You start really vibrating when you're doing that. Because your breathing is is um You can feel it all over your body once you start doing something like that. But I started using the Dore Me And in um in my, you know, mmm mmm mmm mmm you know, but doing it on each breath. And I realized that there are certain sounds I cannot make at certain times because I'm distracted. I mean it's fun to do, but it also helps to breathe. Breathing is necessary and it helps calm. And it's derived from the ohm. So you don't o, you mmm, you know, you're breathing in where you would do the ohm. The oh. And then you're breathing, you're making a sound and slowly breathing out. You see what I'm saying? Does that make sense? Or if

Speaker 3

Well yeah, that that's a different aspect. I was uh talking about uh only by directing the attention to a part of the body it starts vibrating. Well that's what I'm saying.

Speaker 7

You I have to direct my attention to my breathing and the sound my breathing is making.

Speaker 3

Yeah, even without breathing.

Speaker 7

Okay. But it helps to know where you're where you're breathing into and what

Speaker 3

Yes, yes. That's part of another exercise, yes. And I was in this uh respect I was thinking of the IAO Oh wow. And um I I was reflecting on this and um Ah Ah sounds in the lower abdomen, E in the throat, and E-O-U-O-A-U. They go throughout the whole three centers. And the E sound always go to the throat. That's what I have experimented. So this is something that uh probably has to do with the remorse of conscience with the blending of the three centers. I don't know. Anyway, I I have discovered this connection of the sound A is at the lower abdomen and m is at the top of the head and the E at the at the throat. So might have something to do with the with the chakra, I don't know. It's a field that one can explore, I suppose.

Speaker 5

Yeah, there is from Osho the chakra breathing meditation, which I practiced quite long time. And this is what you explained, Luigi, the experience of vibrations uh related to a uh specific uh vo vocal uh with the chakras there this this I also have and what you I had to check myself, but I but I can say when I direct my attention towards the body part, I also sense this part like uh s subtle but sometimes even quite strong vibrations. Yeah, I can I can relate to this.

Speaker 3

Yeah, to me it's especially the seat, the toes of the seat. the most sensitive uh part of my body are the toes of my feet, and they start vibrating any time I direct attention there. I was wondering uh that um I have measured. that vibration, that frequency. Because I am a musician half in quotation mark. And I have measured the frequencies and it corresponds to um um a sub octave of the earth of the Schumann frequency. So somehow it could be related to the earth heartbeat, to the earth frequency, to the Schumann frequencies, which is something very interesting and uh I dunno, it has might have something to do with the Theta. a beta uh frequency in a deep sleep uh condition. I don't know. I'm only exploring it

Speaker 7

Yeah, but it also is important because what you're explaining also helps your brain go to a um deeper state. And so it and when you go to a deeper state, you're you are alert to frequency, you know, and and so It it's kind of uh I like what you're saying, um, because I do the same thing with my feet. You know, it's like um In fact, I don't like wearing shoes because I go barefooted as much as I can.

Speaker 3

Oh, very good.

Speaker 7

Because I feel like I'm not I'm not on the earth with when I don't have shoes when I have shoes on. And it really bothers me. Um But that being, you know, everybody has to find a way to find their frequency in their own way.

Speaker 3

That's right.

Speaker 7

You know, there's just so many um Like if I play, I I used to play the piano quite a bit. And if I'm playing a certain, like if I'm playing Beethoven, it's different from the frequency of Bach. If I'm playing Rachmaninoff, it's a different frequency than Beethoven. You see? So it brings in that whole thing.

Speaker 3

And is there a particular note in the lower range of the piano key that resonates with your body? You can find out. That's your fundamental note. Yeah, like in this moment uh uh in the meetings uh uh when I'm doing meetings uh I keep the attention almost constantly, 100%, on the toes of my feet. And whenever I lose them, I keep a return to it and I enjoy the vibration of the toes of my feet, for instance. This gives me a certain range of uh uh verification of my state of attention. So that was just uh for me it's an exercise

Speaker 7

I used to watch uh these TV mysteries with my dad and his toes, all of us go barefooted, so I could tell by his toes

Speaker 3

Yeah. He's enjoying enjoying the film. Yeah, he was enjoying the film or not, yeah. But even so, even uh when I give myself a task of keeping the attention of the feet uh the vibration of the toes and uh it's so easily it's so easy to lose it every time I go line up at the cashier to pay when I go shopping. The moment the the cashier asks me for the bancomat or uh um the card to pay, I forget my feet. And that's that's strange, you know, because I usually I have a good um relation with my my body. So, but even though in spite of that, uh it's so easily easy to lose contact with the body. It's uh

Speaker 5

Ronald, you said you put the emphasis on this special diving suits and I thought There are three layers he explains. First is that this special suit uh keeps the body together, that it does not fall apart. So this is about the my s myself then the second function is to keep a relation between me and my my partner so this is the relational part And the third is the connection to everything in the surrounding and the outside. So this is the the outside realm. It just w reminded me what I tried to say at the beginning and now when you put the emphasis on this suit, I thought ah it's explain he explains these three different functions which Yeah, different realms. Yeah, that that this has a wire to Connected to everything in the outside

Speaker 3

Did I s did I talk about diving suit You said the diving suit.

Speaker 5

Yeah, he he he he he say these special appliances which they put on which looks like looks like a diving Suit suit.

Speaker 3

Oh in in the experiment, yeah.

Speaker 5

Yeah, in the experiment.

Speaker 3

Oh, okay. Because the diving suit uh in my experience could be the The subtle body, the etheric body, for me it's like a diving suit The etheric body is the the dense part of the Kairan body, which is still physical, but it's um it's very real. is more real than the physical body itself

Speaker 4

Um that Luigi, that could could easily uh bear some pondering, but I I was also struck and I was also struck with the cumbersome, heavily material, complex construction of the diving suit um constraining it's it appears to put someone under more laws uh in in order to A chie achieve something that seems like it would be a reduction of loss. It seems like you're operating at a finer level if you're watching Dart Clum. But in order to get there, you wear this just amazingly physical, you know, even describing the wires and the bolts and the pressures and everything Uh and I I thank you, Econ, for for drawing attention to what I would immediately leap to as your connection with other people. The communication would be an emotional uh territory and the uh pressure to keep one together would be the physical territory the I don't know where to go with the the whether intellectual territory would allow you to understand the relationship to the outside world. It doesn't, in other words, it doesn't play out for me But I think both these things, both the etheric idea and the the the gross materiality of the diving suit uh bear some thought.

Speaker 2

It it's very misleading to call it a diving suit if you're thinking of the diving suits that were previously used. Because this is a suit that is enabling you to exist in a vacuum. And a diving suit is not that at all.

Speaker 5

But it's it is it so far? I mean it's just a comparison to give us a some some picture. I see more a similarity that the diving suit allows us to exist in a in a in a in an in an area in a realm which we usually cannot exist. And so it is related to what he describes here. So I don't understand.

Speaker 2

Well it isn't related to what he describes. Because the diving suit that we will envisage Doesn't have bolts that screw pressure plates onto your body, which is what he describes. So it isn't a description that marries to our idea of a diving suit. It might uh if you simply imagine it and don't read the text

Speaker 8

I tried to imagine it so these two persons there In this experiment And I I th I know that the first uh time we we went through the the m the the tails uh I re made some research and it wasn't in at that time when when uh Guriev is Guriev was living that the diving suits looked really like this

and how he is describing. So I think sometimes he took something in the real world to to make us understand what what is going on in the more subtler world I found it wonderful.

Speaker 2

It's a cool picture.

Speaker 8

It's a cool picture. And and I also tried to picture the chart clump. I don't know if I find it immediately. Wait a minute Because I found it very difficult how I understood this jotklom. He is calling Jotklom something that is happening but it's not visible yet. That's how I understood Jot Clom. And because I didn't understand it, I tried to to make a picture of it. And I can't find it, sorry. It's not there where I expected it Oh, I found it. I found it. I have to show you that. I know that here Because I t because I I have the impression that somehow he is explaining a galvanic process And uh yeah, and then I tried to visu visualize this and um okay it's written in German but Here is happening something where the Okidanoch is changed. Here in the middle where the chart clone is.

Speaker 5

It's the same picture that you sh as you showed be ist das gleiche Bild wie vorhin. Michelle.

Speaker 8

Nein, nein, vorhin habe ich die Taucheranzüge gezeigt.

Speaker 5

Ich sehe die Taucheranzüge jetzt.

Speaker 8

Ah, komisch. Okay, versuche ich es nochmal.

Speaker 5

Ja, ich glaube, das war das Verwirrende.

Speaker 8

Aha, okay. Ich muss es immer zuerst öffnen. Das ist die Frage, wo habe ich es geöffnet? I hope this time it works Here? Yeah. Is that the right one? Ah, okay. Thanks, KK uh AI. I'm possible to put it in in some my thoughts into pictures. Okay. I don't know if it's it's confusing more when you put some picture in it or it's it's clarifying something. This is not always for sure. Can I close it? It's okay?

Speaker 2

Yeah. Okay. Can you put it can you send it to me so I can put it in the notes? I think it's very interesting.

Speaker 8

It's yeah maybe you have to translate uh have to translate the German words in it.

Speaker 2

No, I think everybody can work it out.

Speaker 8

Okay, fine.

Speaker 5

Not too complicated

Speaker 8

Yes, I'll do that.

Speaker 3

Well, somehow it um reminds me of the uh two currents that we can feel on both sides of the spine.

Speaker 8

Yeah

Speaker 3

Yeah. Dugchev mentioned it when he says uh the left the right hand pushes, the left hand pull, you know, and vice versa, referring to this uh kind of uh capacitor type of uh and the central canal of the uh spine would be the neutralizing uh aspect We've been working with the sensation of the spine for a long time in the foundation and that uh It's been one of the most difficult exercise we we had. What the fuck? The um the fluidic substance in the picture shown could be re equated to the um um cerebrospinal fluid that um flows in the central uh canal and our spine that the central nervous system is baited into the cerebrospinal fluid So I don't know if any of you have had the experience of perceiving the flow of the cerebrospinal fluid. in the central canal of our spine.

Speaker 8

Yes and that's the reason it has to be this golden yellow color

Speaker 3

Uh-huh.

Speaker 8

I have the impression it's somehow like this.

Speaker 3

It relates, eh?

Speaker 8

Yeah, it relates.

Speaker 3

Good.

Speaker 5

I have something about the text where he speaks about this peculiar telephone. In the following paragraph he says Without this appliance we could not have communicated with each other in any way, chiefly because Gonahua Haha was at the time so But when I read it just this, he does not mention himself, so because Gonahur Hahaq was not yet uh perfected in to up to a certain state, but this means implicitly that buildable boss Because he does not say it's because we both are not, he says he was not So it's I can read it as an implicit statement about that uh Belzebug would not have the difficulty to to do this.

Speaker 8

I understood this as well, like this. Ituklanotsid was the name, I think.

Speaker 5

Of of the Inkozarno.

Speaker 6

He in connection with that, he does say later on in the tales, in the the beginning of the chapter of chapter 23. when Gunho Hahach travels from Saturn to Mars, that he says again that Gunho Hahaq can't exist in empty space And so they have to build a special compartment on the ship that they're using the occasion to transport him. So it's kind of a there's a re I think I feel there's a resonance there between what's being described at that point and what's being described here

Speaker 5

Yeah, the other part could also be understood. I I don't know if I can derive from the second uh description something about Bezebob, because the ship of him of course is built in the way Baelze Boop uh needs it. And as uh Gonahua Hahaq is from a different planet with different atmosphere or whatever, that he needs a special compartment, yes. But this seems to imply that Beelzebub would be able to communicate without this special uh uh appliances. Yeah, but I I I uh it's it's again another uh part which uh describes the not uh the the the the difficulties of the exist in in an different realm, yes. I agree. But a little bit s uh earlier he says when he described the function of the diving suits, he calls it diving suits. Then he says it became qu quite clear to me that this was necessary. uh in order that there might not occur to our planetary bodies what is called Taranura Tura Nura. So this uh means that also Bezebub's uh planetary body would be uh yeah destroyed without this this suit. There is a difference in

Speaker 2

Just the the last paragraph It is very interesting to notice here that it to each end of that appliance a creation almost incredible for ordinary three-centred being reason. Two independent connectors also of wire were led and through them what are called special magnetic currents flowed from outside. There's no such thing as a magnetic current.

Speaker 5

Yeah, the problem with this is that it continues directly. So we would have to include the text after to

Speaker 2

It it doesn't make magnetic currents real when physics doesn't have such a concept.

Speaker 5

Yeah, yeah, but he is says in in quotes and he means something with this.

Speaker 1

It's for next meeting, I guess. Mm-hmm. Talking of which we've run out of time. So thank you, everybody.

Vanya's Notes - Etymology

Hrhacharzacha - fast rein konsonantisch/lautmalerisch, "H", "R", "A" - imitiert das Geräusch von tiefem Lachen oder schwerem Atem. Sprachlich werden Kombinationen von "H-R" genutzt - Rauheit, Keuchen, Spott.

Assoziation zu JHWH - Ein- und Ausatmen. Wiederholung von H und A, unsprechbar, Mantra (Wiederholung).

Gornachur Harcharch - Lautfolge "H-A"

Gor - Berg

Nachur - Sonne/Feuer

Harcharch - Atem/Lachen

Hrhach - Harz (germanisch) - Wald oder Bergwald, Gebirgsname

"H-R" - arabisch - Hitze, Brennen, extreme Glut, Wüste

Hrahr - armenisch - Feuerfluss, Lava

Heteratogetar - Der Finder des Anderen, Der im fremden Gewand - Grenze zwischen dem Unsichtbaren und Sichtbaren

Momonduaren - Momon - Gott des Spotts und der Kritik (griechisch), Mono im Spanischen "Affe"

Momos - etwas, das Fehler sucht, Monere - erinnern, warnen, anzeigen

Duar - Zweiheit (lateinisch), Tor/Tür (germanisch), Tor/Eingang (Sanskrit)

Mögliche Deutung: "Doppelspötter", "Von den zwei Toren"

Krimbulasumara - Qirim - Festung, Wall (gotisch), Krimila (Sanskrit) fruchtbare Region, voller Leben

Bula - anatomisch: Blase, gewölbte Hülle

Sumara - zart, fein (Sanskrit), die Dunkelhaarige (Synonym für Nacht)

Das heilige Krimbulasumara - Tempel, Kathedrale, Gnade, ein innerer Zustand höchster Klarheit

Salnichizinuvarisch

Sal - Salz - Basis-Energie

Nichi (japanisch) - Tag/Sonne - Frequenz

Zinuar - UAR - Das Tor, Zinu - metallisch

Kristalline Lichtsteuerung

Sarkasmus - das Hohnlachen eines Zornigen, höhrende Rede, bitterer Spott - abgeleitet von sarkazein - entfleischen, das Fleisch von den Knochen abnagen, das Fleisch zerreißen

Sarkasmus als Kraft? Schock? Störung?

Momonduaren - Sarkasmus?

Hrhacharzacha – almost purely consonantal/onomatopoeic, "H", "R", "A" – imitates the sound of deep laughter or heavy breath. Linguistically, combinations of "H-R" are used to signify roughness, wheezing, or mockery.

Association with YHWH – inhalation and exhalation. Repetition of H and A, unpronounceable, mantra (repetition).

Gornachur Harcharch – sound sequence "H-A"

Gor – mountain

Nachur – sun/fire

Harcharch – breath/laughter

Hrhach – Harz (Germanic) – forest or mountain forest, name of a mountain range

"H-R" – (Arabic) – heat, burning, extreme glow, desert

Hrahr – (Armenian) – river of fire, lava

Heteratogetar – The Finder of the Other, The One in Foreign Garb – the boundary between the invisible and the visible.

Momonduaren – Momon – God of mockery and criticism (Greek), Mono in Spanish "monkey"

Momos – something that seeks faults; Monere – to remind, warn, indicate

Duar – duality (Latin), gate/door (Germanic), gate/entrance (Sanskrit)

Possible interpretation: "Double-mocker", "Of the two gates"

Krimbulasumara – Qirim – fortress, wall (Gothic), Krimila (Sanskrit) fertile region, full of life

Bula – anatomical: bubble, vaulted shell

Sumara – delicate, fine (Sanskrit), the dark-haired one (synonym for night)

The Holy Krimbulasumara – temple, cathedral, grace, an inner state of highest clarity.

Salnichiziuvarisch

Sal – salt – base energy

Nichi – (Japanese) – day/sun – frequency

Zinuar – UAR – the gate, Zinu – metallic

Crystalline light control.

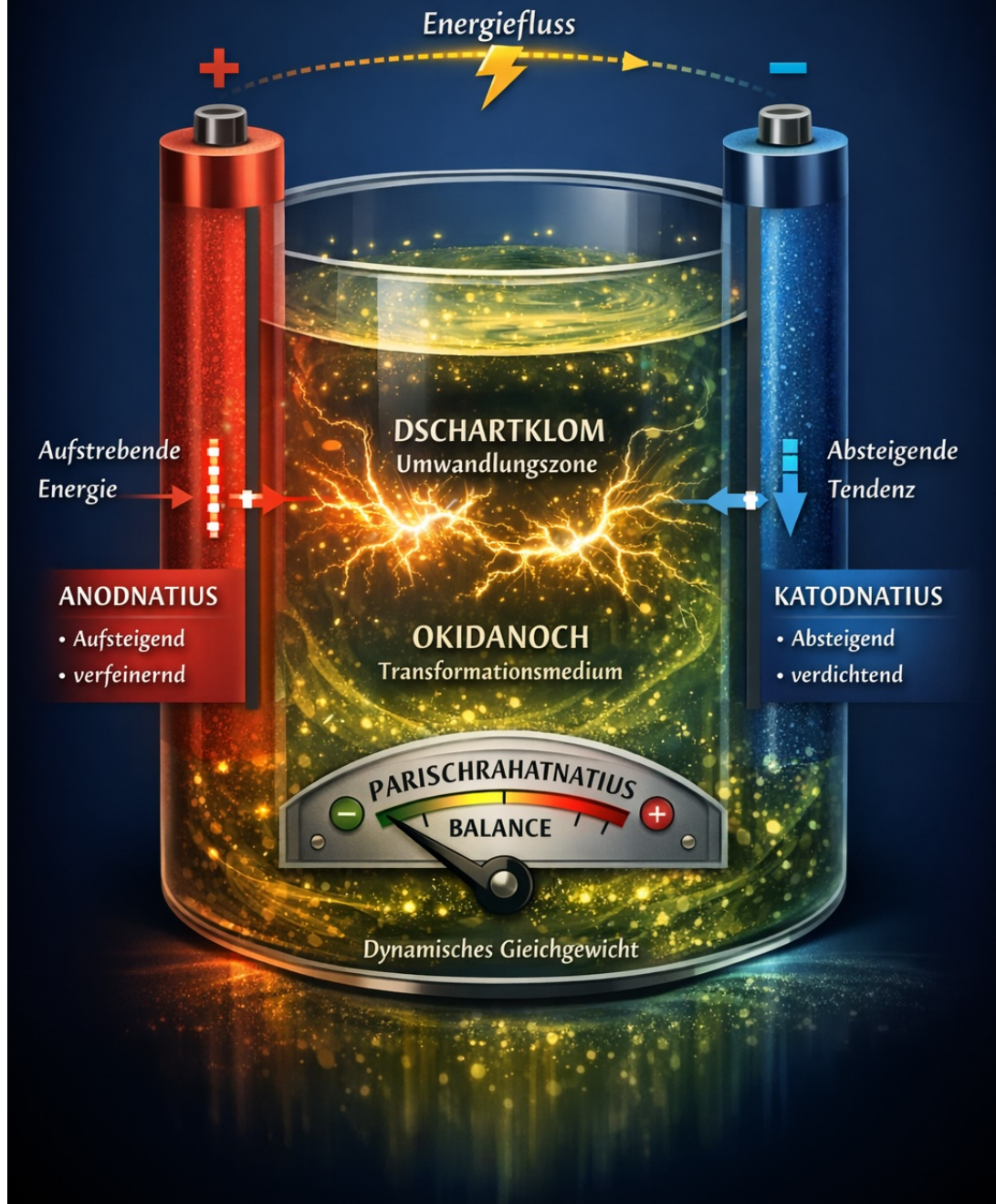
Sarcasm – the mocking laughter of an angry person, cynical speech, bitter mockery – derived from sarkazein – to flay, to strip the flesh from the bones, to tear the flesh apart.

Sarcasm as a force? Shock? Disturbance?

Momonduaren – Sarcasm?

Gurdjieffs Prozess-Analogie

Das Transformationmodell als galvanische Analogie



Chat

13:09:45 From Ekant : 3,040,000 V

That's a very high voltage – here's some context:

For comparison

Household outlet: 120–230 V

High-voltage power line: 110,000 – 380,000 V

Lightning bolt: up to 1,000,000,000 V (1 gigavolt)

3,040,000 V = 3.04 megavolts – somewhere between a power line and a lightning bolt

What generates voltages like that?

Particle accelerators (e.g. Van de Graaff generators in research facilities)

High-voltage laboratories (testing equipment for power grids)

Lightning protection test rigs

Certain X-ray and medical imaging devices

Meeting #24

US Session Transcript

Speaker 7: Sure.

Speaker 8: With another easy one here. How about that angel voice? It's hard for me to imagine uh Heart hark with an angel voice, especially when we have uh the language right in front of us there. Um it's not what I imagine an angel voice would be. Is that an important point or not? the uh disassociation maybe of uh my imagination of the two things

Speaker 9: Sandy, I'm I I don't know what I'm talking about really. I just have etymology here. Um Angel is a messenger. And he's using the word elucidatory experiments eight or nine times in this. Elucidation means to bring light. And Lucifer is the lightbringer. And here we have in your angel voice is uh a messenger from the divine. Um so That's all I can give you. I don't know the meaning of it, but those are the etymology that I looked at.

Speaker 8: That's really good. And I really particularly think that that the connection to Lucifer and the angel voice there is uh Very good. Enlightenment, angel, messenger. Very good.

Speaker 7: Yeah, I think that's important. I mean, there is so much to unpack in this reading. There's so much in there. I would only lead off by saying that for me this is the most uh esoteric part of the book we've read so far in terms of its uh attempt to explicitly describe the difference between states, between inner states, which I think is one of the things he's trying to do. And to help me sort of understand at the outset in this book the difference between those things that I am able to see now in my ordinary state of consciousness and the things I might be able to see were I in a higher state of consciousness. That's that's that's all I would that's all I have to say at this point. Okay, so that was a showstopper. So let's do it. Let's try it and let's take another attempt here. One of the things that um That struck me one it seems like one of the points he's making is that we are unable to see the law of three when it's operating normally, because we are, as we've heard, third force blind. We can only see it when something abnormal is happening and in which it's almost like we can only see the waste products of it striving to re blend. when it's happening in a non-law conformable way, which is an interesting way to think of electric light. But we're unable to see these underlying this underlying law at work, which is around us all the time, every minute, because we're it's simply inaccessible to our normal way of perceiving. Did anybody else get that out of it?

Speaker 6: I wonder if we can um connect that artificial light with um uh elucid uh as as you mentioned Robert with um elucidation um and with um um Beelzebub himself being um like like Lucifer um banished um for his uh uh callow and uh and and and and uh his messing around in things that were kind of none of his business Which of course we will see at the end of this chapter that he has to make a promise not to do that again. And also that Gurnahur Har Hark Is angel-like in a certain respect, certainly with his the reference to his voice. Um and also that The relationship between Beelzebub and Gurnahur Harhark is one that he expresses as trust another like yourself. So it seems that you've got Lucifer, Bilseybub, and Gornahour Harhart all kind of um uh going against in some ways um uh and and or and and and uh or or or looking into questions that perhaps they shouldn't. I don't know about Lucifer, but certainly Beelzebub. and and Gornar Hark are looking into things that um asking questions about things um that um that there is some prohup prohibition against or yeah

Speaker 8: You say Lucifer and Gornahore are asking questions about things that there's prohibition about, right?

Speaker 6: Uh Bealsyub and and perhaps I miss said that.

Speaker 8: No, no, no, I was thinking I heard you wrong.

Speaker 6: I may have said it wrong. But certainly Beelzebub and Gornahur Harhart are asking questions or or have have um yeah are are um questioning um the the order of things in a way

Speaker 8: So Beelzebub and Cornahor are, but so is Lucifer, we assume? Can we not assume Lucifer did too? Or do we not need to bring him into it? But I think that's an important point.

Speaker 6: Well what do you think? Uh regarding Lucifer.

Speaker 8: Yeah, I I like that he was brought into the discussion. I think there is a connection between his fall and that of the Elzebub. And that you connect them to these questions that uh Gornahor Harhark is investigating scientifically Which is a whole other slant to bring on to it, that he's uh doing it scientifically, not just uh as a story told, if you will. Lucifer is mythic to me. Beelzebub is mythic when he falls. But he's coming back. Ian Gornamore is the scientist there. Who's leading him into these questions that I that you say and I think and I think Stephen said are are sort of like uh these questions should we be asking them And that might be a question, that might be something to talk about right early on too. Should we be should is is a point That should we be asking these questions about how the law of three works? And we're gonna say yes, but uh it's just a rhetorical thing for me then to say Should I ask them at all as we go through this story? Is that what's going on with the scientific investigation of it? Am I getting totally confusing here?

Speaker 6: I can certainly um add to to the confusion um um just to step up to it. Um I'm really fond of and sometime I'll grow out of it when I'm mature. um uh of this idea that um that that Gurchiev is sometimes quite explicit about what he means by things And I can't shake the picture of Oak Eden Oak as representing the two trees in the Garden of Eden. And that part of Beelzebub's banishment is his, you could say, eating of the tree of knowledge. of uh of of uh of good and evil and and that in so doing he becomes incarnate um into the greater world into ors, a long ways away from the Sun Absolute, in order to experience for himself um um the reality of um of the the the the two forces fully uh the the the two forces and even you could say even the three forces fully manifest in a way that he can he can well study them. Rather than being simply an attendant to as endlessness. So in that way, perhaps there is a relationship between Um Gurnihur Harhark asking questions of that that aren't really supposed to be asked for because of his wish to have knowledge. um about things and and and a sort of a a revised version of the of of the of the um expulsion from the garden of eden through um through the uh eating of the of the apple of no of uh of of um eating of the fruit of the tree of the um knowledge of good and evil. So there's my two bits on on on that.

Speaker 5: I can appreciate that connection.

Speaker 6: Because you know it is um uh it does bring into play, but in a different way, this idea of um these two forces and their reconciliation um

Speaker 8: Well I can't help thinking about uh you know it's like I shouldn't do, but what happens to Gorna Hor Hark three hundred pages later, so I won't bring it up, but uh There's almost uh an expulsion from the garden there too.

Speaker 6: Well it does complete the story. It is it is it is uh I mean if we are trying to have this sort of full um understanding of the story, then uh it does revise the meaning of the chapter to an extent because of his realizing the error of his ways of of of making these investigations, but I won't rock the

Speaker 8: Well before I totally shut up, and I will in a minute, I promise. I want to go back a little bit to what Steven's two points were. Uh and and just uh He's uh Stephen, I believe you said something about uh unable to see the three laws uh when they're working normally, but we see the waste produced by them.

Speaker 7: Only did uh am I did I get that right or remote was my spin and it may not be accurate.

Speaker 8: It just sort of No, I'm intrigued flipped out when I was talking.

Speaker 7: I don't know what you call them waste project. products, but they are non-law conformable phenomena. At least one of them is light.

Speaker 8: Do they relate to like uh the the discussion on um light, but on say uh oaky then oak and uh the elements that blend For Okie to Noke. Or not, I mean, or or just don't go there yet

Speaker 7: Okay. I'm sorry. Is there a question?

Speaker 8: Yeah. Do they uh is is is there some waste that's created that uh that I'm missing there When we look at the law of three.

Speaker 7: We well, probably, but I don't want the fact that I describe it that way. which was which was on the spur of the moment to become a top topic of conversation because I may be completely off beam about it. That may not have been a good word to use at all

Speaker 8: Okay, that's no, I was intrigued and I'm like, I I will let that go. So but just never mind. Uh and then your other point was the difference between our inner and outer states of consciousness is what we're really looking at in this whole section. And uh the idea of enlightenment Did you want to say more about that? I think you jumped away from that too quick for us to react.

Speaker 7: Well well it's it's it's a point we'd all have to discuss. I I am certainly not an authority on it. I'm just saying that my My reaction to this is that he is at least one of the things he's doing is starting to describe the differences between two inner states at different levels of consciousness. um and um and that you know the room which does not let rays in or out Could refer to an inner state that we strive for, a collected state, in order to observe ourselves more impartially, for example. in which we try to not put attention on uh on things coming in from the outside and we try to keep our own emanations within and not project them in order to concentrate energy on the inside. That's kind of what he's saying about the way that glass works. And that's that's just one example. But in in in b and also an adding just uh I just want to make one point with regard to your the earlier interchange between you and Richard. about whether Gornahor Harhark in trying to uh you know, in this laboratory of his was like eating of the apple and that he was going to pay for it. That that makes a lot of sense to me, but it should also be remembered that he was actually perfr trying to perform one of the obligonian strivings, to understand more about the laws of world creation and world maintenance. So in a sense, he was carrying out his cosmic duty by trying to get to the to the bottom of things in terms of what is behind appearances.

Speaker 6: Well, you could say that that Bilzebub's um return to the Sun Endlessness is because He begins to to to possess div um higher reason, which he would not have been able to get had he not asked these questions. So we have this presumption that the expulsion from the Garden of Eden was like, what a screw-up. Um it was necessary. Yes, but it was necessary, yeah. Um the screw up was certainly um lying and and and and but but the the and you know not taking responsibility for his actions, Adam at um not doing so. But um Um it does seem a a a necessary a necessary thing, perhaps in the evolution of the universe. Yeah. and us being these these tentacles, these

cosmic um particles of his brain, which give him greater understanding of his creation. So by questioning you become emissaries.

Speaker 5: So in Search of the Miraculous, page 78, he talks about the law of three But we know that we cannot observe the world as it is. And this should help us to understand why we cannot see the third force. The third force is a property of the real world. The subjective or phenomenal world of our observation is only relatively real. At any rate, it is not complete. So my idea of third force is it's always trying to complete itself. I mean not really to complete itself, but to move on. You can say waste, but it is the result of. It is whatever product has come by what what the engagement was beforehand.

Speaker 9: Bobby, did you say it's always trying to move on? Is that what its quality is?

Speaker 5: It says at any rate it is not complete. So To me, the result is a third force, which then moves to be another force pending again to move on. But we can't see it.

Speaker 9: What do you guys make of on page 159, he made his decision because of imperishable objective essence satisfaction? Now, when they had Kundebuffer, that was evidently subjective essence satisfaction. Or subjective satisfaction. So is the objective modify modifying essence here?

Speaker 5: Let me interject to ask Robin. Robin, could you open the window so that we can see who the participants are today?

Speaker 2: I'm sorry.

Speaker 5: What do you want me to do? I want to see everybody, please.

Speaker 2: Well that's in your that's under your command of the Zoom, it's not under my command. I can't make it.

Speaker 5: Does everybody have a full screen or are you looking at dynamo and alternator?

Speaker 7: We're we're looking at that, but Barbara, do you do you see a little border between the photos of all of this and Robin's screen?

Speaker 2: Okay. Oh, am I still sharing? Oh, I'll stop sharing. Okay, yeah. Sorry, that's what I never understood that.

Speaker 5: Thank you. Okay.

Speaker 2: If you'd told me to stop sharing, I would have understood at once.

Speaker 5: Well now I know the language.

Speaker 7: I don't I don't want to get us uh too off topic here, but since the name of Lucifer came up You know, it's made me very curious about it and and what role he plays and whether he's relevant here. And he's mentioned, Lucifer's mentioned seven times in the tales. And five of those seven times, his name is attached to the adjective cunning or arch cunning. A sixth time, he's not called cunning, but he's having a great laugh at how stupid people are. Uh an emotional laugh. His tail is turning red. And the final time It says the final time he says, Oh come on, eyes. Ah Okay, he's talking about another one of the fantastic ideas of these silly three-brained beings on Earth. Great publicity was obtained there for the praising and glorifying of the name of our incomparable Lucifer. Because nowhere in the universe are his capabilities so praised and glorified as they are

praised and glorified by these favorites of yours. So we apparently are in love with Lucifer. And um I think I don't know too much about he's not He's not the same person is he the same person as Satan? Or he is is he a special angel? I mean, I don't know much about Lucifer really as I always think of him as the devil, but I But I think that may be too simple. Can anybody help me with a hiss with with who Lucifer is?

Speaker 8: Ellie, you got that one? That sounds like it might be right up your alley. Nope.

Speaker 6: We we can at least work with with Lucifer in the sense of being cunning and then simply going back to the idea of of looking at the etymology of words.

Speaker 7: Yeah.

Speaker 6: And early 14th century, learned, skillful, possessing knowledge. Um and a and on and on, of course one can study the etymology, but but that that is a praiseworthy um attribute. And certainly that is something if you if you said uh three brain brings praise people who are learned and skillful and possess knowledge, then it then it makes sense that we that we um praise Lucifer would be something um harder to um uh establish within the certainly with Judeo-Christian traditions

Speaker 7: Yeah, I I it's it's it's interesting because he's always sort of referred to with a certain kind of respect and and always as somebody who has a highly developed thinking center. Maybe a guy that's too smart for his own good, such as his own brain, gets him and us in trouble. I'm not sure. A lot of perspective on uh Lucifer that uh most people probably don't know.

Speaker 10: It's of course me and the light bringer is what his name translates to, but Uh he was always perceived as the one that uh brought illumination or knowledge to mankind. And uh that was probably what got mankind into trouble Uh it's there's also the the interesting parallel that the name Lucifer was the title of the theosophical publication uh by Madame Blavski that went on for many years and um w which kind of contained all her notes on her uh philosophy, her um insights and was used to communicate. Perhaps her wisdom uh was something that could be understood and and published and was. So it was not seen as a derogatory perspective, it was seen as a means of elimination.

Speaker 6: So are we to make some sort of connection then between um this idea of light being produced? um within this device of Gurnahur Harhark and our attaining of knowledge um and perhaps even The problem with the experiment that comes out later is that it's knowledge and not understanding. It's perhaps something which is missing in the whole thing. Perhaps it is to go kind of against what you were saying, Stephen, but is that this vacuum being in this vacuum in this um in this um uh light fixture, so to speak. Um um is is a detachment from sensation. It is just the two forces that produces knowledge, but it doesn't produce being. It doesn't produce understanding. And uh and There's you know one could even speculate that this is this this this device is something similar to a Platonic argument. which which is devoid of experience and leads to absurdities and non-understanding, but instead um leads to paradoxes which are completely ridiculous when you look at them from a sensual perspective the arrow does reach the target, but you can describe it in an argumentative form that you know if you've that that that denies that. So in some ways this is almost seems to be pointing um to the problem of um intellectual argument without experience and without knowledge or without experience Um without sensation.

Speaker 7: Yep. I think that's right on. And and uh that's a really good way to put it. Uh and and it seems to me that one of the things this this reading is is a warning against trying to understand this book with your mind alone. You have to bring your feeling to it as well

Speaker 8: Did Lucifer figure prominently in one of the great medieval or Renaissance writers? And I can't think of his name.

Speaker 9: Dante.

Speaker 8: Wasn't Chaucer, it was somebody else.

Speaker 9: Milton?

Speaker 8: No, it wasn't Milton. I think he was an attack.

Speaker 10: I think it was Faust. Dante.

Speaker 8: Dante. Dante. Did he figure in Dante's work? Well, never mind. He wa he's always been a popular subject, just saying. Because we like our bad boys.

Speaker 10: Well there is a comment in the uh meetings this evening talking about uh well the light uh where it talks about um uh Odanock which is uh can be uh of course the law three, but uh it shows that uh the Elzabub says how these can be separated, which is equivalent to Docclong and then recombined, striving to re blend. And when the two when only when two clash, I'm assuming that's the active and the passive. Um that artificial light is produced. Artificial light is something that we visually experience. Uh and but they he he was considering that as a normal or non-lawful result uh of creation or being created. But when they said all three combined, then you get a lawful creation which flows invisibly Which would tend to indicate it cannot be seen as light. So it's it's I think when you you look at a light bulb kind of concept you can see that might've been produced, but when you're looking at things otherwise that are not light sources You don't see them as fights, you see them as something physically themselves. So we've probably this Law of blending of these parts seems to be an important point that he was bringing out And I'm kind of thinking that it reblended had to do with uh the fact that we're talking about um outer surface forms or appearance, if you can use that perspective. And then the inner life. The inner life is also being considered the light, but you can't see the light And and but you can see the outer form of it, which is the things that surround you

Speaker 8: Wanna jump back just a minute? Somebody who it was either Robert, maybe and Bobby. ask about something on page 159 and I I I did not get a chance to uh process that and was wondering if you could ask it again. It may have had to do with essence friend

Speaker 9: Yeah, um Kundebuffer, um the problem with that was satisfaction, personal satisfaction. Yeah, satisfaction. And here's it says objective essence satisfaction. So he's saying he's got essence. He knows his essence and therefore its objective. Somehow he's in his being, he's obtained being status Unchangeable, imperishable, objective, essence satisfaction. That's his motivation here for undergoing the experiment.

Speaker 8: Well, that's a that's good. What's this? Why would he do this? In objective yeah. I have to underline that, you see. Thanks for pointing it out to me again. And I will stop talking so much. I really will.

Speaker 2: Does anybody have any idea what the first paragraph actually means?

Speaker 6: At the beginning of the chapter?

Speaker 9: There's a problem with that. Sucked in separately from the atmosphere. At first he says Okay, he's gonna make a vacuum punk like W William Crook's the Crook's vacuum tube or

cathode ray tube. And then all of a sudden he says, sucked in separately from the atmosphere, so he's not sucking in atmosphere. How's he getting the three forces from the atmosphere?

Speaker 2: It is um sucked in separately from the atmosphere or from any intra or surplanetary formation. Why are we talking about intraplanetary formation. Never mind surplanetary, why are we talking about that? Why are we talking about those things as distinct from atmosphere?

Speaker 9: Is intraminerals, Robin, or is that called surplanetary? Because uh the minerals.

Speaker 2: Intra means within and sur means on top. Yeah. Why if the omnipresent element, uh active element, Okidama is omnipresent, why do you need to suck in three different parts of it? Just asking for a friend Why would you use a dynamo for that? Has anybody got any answers to this? Or did we all just go past this and think, oh well that must mean something and I'll get on?

Speaker 10: Oh, the normal does indicate uh generating D C current. which is directional and um does not alternate direction. So it's um Sort of like I think maybe I'm misreading here, but uh as uh commutator, which is talked about at the end of that too, talks about these altered mental states or statuses And that's pretends to me to mean that we're it's it's a medical term for changing brain function. And so if we re commutators reverse direction of current or rotor windings maintaining a steady unidirectional rotation, which are essentially the DC generators Uh, that that was mentioning. But it's really it's a device for manipulating substances and energies, and that almost talked to me like you gotta have a change of mental state or attitude And what we're studying here, which is equivalent to George F's fourth way. That's what he's trying to do with us. He's trying to get our minds to keep from alternating and reversing and taking all these uh useless directions and focus essentially on his teaching to try and uh be directional in what we're learning

Speaker 2: You know, I I'm still stuck on the first paragraph and you've gone way past it. So is it because you understand the first paragraph and you're going to explain it to us?

Speaker 10: Well, I thought it was all related. Yeah, essentially that's it.

Speaker 2: But I I kind of tend to like to do things seriously, you know, D A B C begins with A, then B and then C and we don't go until Z. until we've dealt with ABC. What's this paragraph mean, you know?

Speaker 7: So the only thing I could get out of it is that it's related to the notion that in order to understand it, to come to a greater understanding of how we work as a whole, or what it would be like to have our three centers be in harmony with each other, we have to be able to look at each one separately. We have to be able to separate them in order to get a greater understanding of what type of force each one carries. before we can begin to uh sort of experience how they might work together. That's the only thing I could do with it.

Speaker 2: Why is he talking about dynamo and then suddenly he's talking about a generator? Just wondering

Speaker 7: I don't know. I I associated the dynamo and the generator with an active force, which in this case might be our attention.

Speaker 2: But I don't know whether that's I'm associating dynamo with the Greek word dynamis, which means power. I'm going etymological on this because I don't see that if we try to go physics on this that it makes any sense whatsoever. Why are we the omnipresent Oki Danock and we're trying to get it from three different places? Why not just grab the stuff that's omnipresent and use that? I mean seriously, what is this? Genagher Genagher is a bit of a moron and he thinks it's

omnipresent but I'll get three bits from different places.

Speaker 6: If isn't it this special appliance that um makes them separate? Um that by means of the special appliance There are first sucked in separately from the atmosphere. So the special appliance is the mediating force which takes anything. uh what which t which takes oaky genoke and divides it into three. That's how I read it. Not that it means anything, but

Speaker 2: Well well it it it doesn't divide into it's it's it's taking them separately as far as I read this. And it's not just from the atmosphere, it's from any intra or subplanetary formation.

Speaker 7: Well, I know that it struck me that he takes them in separately, then artificially reblends them, and then lets them separate again. according to the natural process of jar clom. So why do you go to that extra why'd he do that extra step? I th I don't get it either.

Speaker 2: What if this was about power? Seems he's gone to the word dynamo. What is the three different powers that we can suck into ourselves? Perhaps that's food and breath and impressions. And perhaps those are separate parts of Okidarnak. And I think they probably are because the Akhidharmak within us has actually undergone jarklon into three different parts and those three different parts govern three different octaves. And therefore, if he's referring to that, he's referring here to an um an individual, he's referring to three different parts. Parts coming from impressions, parts coming from air, and parts coming from food. And so that would say, well, the generator, the generator is probably in some way or other the actual body itself the the food diagram is let's say a diagram of that generator okay That's a way of interpreting, of course, it might be completely wrong.

Speaker 6: Rarely completely wrong. it's it's always multiple it seeming that that there's that it's an uh uh extremely uh um useful tact So for me, a j uh a dynamo requires an outside force. Um like on a bicycle, it's the the wheel turns the dynamo. Um but the dynamo is is the thing on itself. Whereas a generator is the kind of thing you start up, it's got a motor that turns a uh uh an a uh a a coil which creates electricity electricity. That's the only thing I can contribute to the difference between a dynamo and a generator But if the gen the generator seems to be the living, yeah, as you put it, the the the living force together, the uh the body, the the um the three foods and their ac their action on us.

Speaker 2: Yeah, I can't help but think about the The diagram of the great accumulator and the three separate small accumulators attached to each of the centers that are actually providing significantly different energy to each of those centres. And they might, if you like, represent a kind of breaking up of Okadi Okadano. between three different things. That could be, let's say, a process of dark claw, the great accumulator breaking up into three different parts. Just a thought, you know. I mean, I'm um I'm on to the same paragraph now.

Speaker 6: How would you integrate in what happens later on one with the the question of um of um man's extraction of electricity chapter um and the comments um by Gornahur Harhark that he had wasted his his life in these experiments

Speaker 2: Well I I can't you know, I'm still on the same paragraph and you're trying to give me the whole book. I can't I can't digest.

Speaker 6: Well it's not the whole book, not the whole book, but certainly my reading of the book several times as Many people here, what I've read later on influences how I see this section now. That's all I mean It should be an experience for many people that that they go So how do I read this chapter now?

Speaker 2: Actually I haven't actually concluded yet that this reading is actually talking about electricity at all. I don't don't see where it's mentioned here. Certainly not in these early paragraphs where electricity is being talked about at all. And I don't see something saying electricity. I also noticed that there appears to be three different accumulators. Well When it comes to electricity, I only know of one accumulator referred to as a battery, or actually a capacitor, but a battery is just a very well-organised large capacitor. Um, and I d uh I I see that as storing only one kind of thing. But he's talking about three different things being stored in three different accumulators. So I don't think he's talking about electricity, because if he is, it makes no sense. Just saying

Speaker 11: What I find um is that I I Tell myself that if I just go on to the next paragraph, then it's going to clarify what I was too lazy or too incompetent to try to work out. In the first one. So um and uh if I'm thinking this Obviously, Mr. Guj already thought about it. That is when when I go, he's already gone and come back three times or more. So Taking that as a starting point. Um he says that um What I'm trying to I think what what the point you're making, Robin, is that We have to try to work out what is it that he is describing here Because you're the f the one who knows physics in in the room.

Speaker 2: We all know as much as I do about electricity. We all know there isn't three kinds of batteries Well I I I don't need a degree in physics to work that out.

Speaker 11: No, no, but uh I don't want to disappoint you, but If someone told me there are three kinds of batteries, I'd say, oh well, maybe there are. Shame on me, but I I wouldn't have had a clue. Uh so this uh I'm sitting up here now and and trying to think to w work out

Speaker 10: Jeff does tell us that energy throughout the universe uh consists of the three forces. And that kind of relates to the battery itself. He d he mentions the name uh aden uh adenoinaceous, which is the adenoid of a battery Uh he talks about the cathode nasceus, which is the other pole on the battery, which is the passive, and then he talks that the nation, which is the reconciling. or the force between those two poles. So I'm I'm getting the impression that he's saying that all energy can be equated to the structure of a battery

Speaker 2: Um I don't know where you've got your anode and Carthode from because he doesn't use those terms. He used anodnaceus, well anode actually mean uh means the way up in Greek and cathode is the way down. And the nace thing probably means born, so born of the way up and born of the way down. Um I don't think that's got anything to do with batteries.

Speaker 10: Well, anode and cathode are the two poles of a battery.

Speaker 2: Yes, I know that, and I also know well the etymology of those words are. And I also know that Gurdjieff uses the etymology of words and doesn't he he isn't if he wanted to say anno do you know what he'd say? He'd say anod.

Speaker 5: So you lost to me.

Speaker 10: More than just a physical pole, it's talking active capacity forces.

Speaker 7: I I would I would propose what time is it? 610. I don't know. What I would like to do, I think Robin's got a uh an interesting hypothesis, and I think we should do a close reading of the text. With this hypothesis in mind and see if we can run this doggy down and see where it takes us. So if we look at the first paragraph and we're talking, and let's say he's talking about the three kinds of foods. Okay. The three independent parts are sucked in. Well why is that in in quotation marks? It means it's ingested in some way, our impression sucked in? I don't know. Let's not worry

about that They're sucked in separately from the atmosphere, and that is true, um in terms of the way I take in foods. Uh or from any intra or surplanetary formation. Don't know too much about that, but all the independent parts are artificially re-blended into a single whole. Okay, if we want to get literal about this, are we talking about something that happens in a particular place in the body where these impressions and the air and the food are kind of thrown together? um uh before they are truly blended, they're just sort of artificially re-blended um so that something new can happen. And then it's interesting that the Okidinoch flows from here into a dynamo. It doesn't say the dynamos producing the energy, it's the energy that's produced. The active principle is produced by the artificial reblending of these three things, if they are the three foods, that are fed into an energy system. They're fed into something that produces power Well, that's something that goes on. Something happens so that everything gets you know converted to energy that that goes to the mitochondria and powers the cells. in the ATP cycle, right? So so a dynamo's being fed. So anyway, I don't want to become overbearing about this, but if we just take what Robin is proposing and see how many correspondence we we can find, would that be a useful thing to do?

Speaker 3: I think I think Robin's idea of the accumulator, I mean, uh in that in the eighth, since we're dissecting this first paragraph, in the eighth line down container concentrated in the container yeah that sounds like an accumulator yeah

Speaker 5: So Robin, you lost me on three accumulators. And I did question at the top of 156 where he says I take from the secondary containers. Like I wasn't sure where the first containers are or if there are more containers, but apparently you've I've missed something.

Speaker 12: We c we could map out where the Okidi Nook flows according to what Bielzebub and Gorna Horhart Harhart um tells us, which so what I think happens, I could be wrong because a sticking point for me was whether a dynamo is different from a generator, but stop taking them as separate. I think they're separate. So there's this pump and it indiscriminately takes all this Okidi note from the atmosphere and from planetary formations, which as we learn later on, one of those formations it was uh sucking uh Okeeton up from was probably Gornohor Harhark's son But anyway, so it gets so the pump sucks it from the atmosphere, then it goes into the bigger um the bigger life chicken or dynamo where it gets reblended. I think it has to be reblended because it's just haphazardly taken in before and just in a chaotic state. Then it goes from there into the container slash generator slash battery And then it goes there into the smaller dynamo where it's separated, and then it goes into three separate accumulators. And that's and then when it's in the three separate accumulators is when Gornor Harhark um artificially takes the the neutralizing force away. That's what I think. Thanks. Oh so I think it's significant that the first uh dynamos larger than the second one because like um Stephen was saying I think something does get lost in the whole process.

Speaker 7: Something's getting stepped down.

Speaker 2: Yeah, that's a good idea. It's a step down. And you would do that in any system. The whole of the electrical grid has got stepped down going on everywhere all over it.

Speaker 7: Yeah.

Speaker 8: Well, go ahead and read that next paragraph and see how much it confirms what you say. It talks about accumulators. in there calls them that take from the secondary containers by means of artificial appliances each part so I don't know. Confirm what I'm saying.

Speaker 7: John Amaral is trying to try to. John Amarall is unmuting.

Speaker 13: I'd like to uh I'd like to say that it seems very interesting to me to compu to think of the three-body diagram, the food diagram, as um in terms of generators or transducers. Because you know It's a whole other kind of metaphor, but it seems like the question I have is the great Ray You know, is the jet is the Great Ray a generator or is it a symbol of digestion? And is it digestion two-way digestion? That's the way I normally see it and would normally see the three body diagrams that way as well. So uh you can you can look at physics and take take the um sun as producing some kind of energy and sending it out in all directions. And so on. And then we have the idea in electrical engineering of transducers. So Or maybe it's all engineering, changing one form of energy into another. Well, in a sense that's what food does. it gets to change and e at each level of the hydrogens there's an accumulation of material as the processes are elaborated for each level and on and on as to the highest level um in in each of the uh octaves, but is is anything being generated? The thing that I still get stuck on is the is the idea of that there's something like e Okidonok which is chopped up somehow or or or uh disintegrated in some way or so shall we say digested. Um And then the next thing is to say if if I can say that, what what about this chapter and this discussion of of um can we see it as digestion so that would get back to Robin's postulate that digestion is involved here. Can we see this paragraph even as discussing digestion in some way.

Speaker 2: So the I did an analysis a long time ago Oh, Wokidonoch by going to everywhere in the tales where Okidonoch is mentioned. And the only time that I understand Jarklam as ever taking place is in the creation of a new Cosmos, whether that cosmos is a sun or a a living human being or a soul or whatever, Okidano Kanda goes sharklum only in the creation of a new cosmos or a new living thing. There is no other circumstance where it's described that Jacklam ever takes place Just saying. And I also want to refer to, because you mentioned it at the end of the last meeting, the term life chicken, which is um uh a term that he used to describe an apparatus that he uh that we call apparently dynamo Life chicken, you don't get it from the English version. You get it from a German version. It means something that eats life. It's a life uh the German actually is a life gulper. It gulps in life Which isn't like the dynamo on my bicycle Unless it's gulping in the energy of my legs as I'm moving the button around

Speaker 10: Well you consider Robin that that's also meant uh uh uh used as a metaphor for a person With lots of energy. Immensive energy.

Speaker 2: I can't help but you know, when he says dynamo The only thing I see is the word the Greek word dynamis, which means power. And I think when he says dynamo, he means source of power. It means nothing else. And the idea that we are going to associate. The dynamo with some mechanical device that we happen to use in the world is just one of those things that Gurdjieff does to confuse us I think the same of generator as well, actually.

Speaker 11: Yeah, there's a I've just made a connection. There's a saying uh in Spanish, el que avisa no traiciona. He who gives warning beforehand is not betraying you So one feels betrayed, but if he gave you, he already told us that we have no idea how to think, that we are incapable of thinking. That we are subject to hypnosis, that we are prone to just repeating what uh authorities say and so on. So uh It it makes absolute sense that he should uh put this obstacle that is impossible. to decipher uh with our ordinary thinking. I think uh I don't know uh uh It's like it's something that that's unclouded after what uh after Robin's scolding Scolding. Scolding.

Speaker 2: I was having a good laugh.

Speaker 7: He was just being direct.

Speaker 11: movie it uh is I think it's called uh uh Orchestra Rehearsal And uh it says how in the old school musicians the the conductor would would hit hit them on uh on their fingers and such

was a respect for authority that everyone wanted to be Uh whipped and they say, Ame, maestro, a me, a me. It's a that means a felini. And uh there is something there that um It's uh I don't know. I'm gonna I'm gonna I want to understand that paragraph and I think that you're pointing a direction here That or you're pointing out to a uh a trick in our way of thinking, which is if we see a word, we because sometimes he says Angel, and he means angel, but is it the Judeo Christian angel? Not necessarily, and we start thinking of Satan. And uh we're all trained in that in the Judeo Christian tradition. But he speaks that he says that that uh He is teaching his Christianity before Egypt. Something beyond our, I don't know. And the same with Lucifer.

Speaker 2: He means messenger. He's going to go to the etymology. And Angelos means messenger.

Speaker 7: Russell, did you want to say something? I saw you mute and unmute. I thought you were having trouble with your sound. Did you fix it?

Speaker 1: Yes, I was. And my daughter helped me out. Thank you, Allie. Um she's visiting from San Antonio, so that was that was convenient. Uh no, well no, I it was I unfortunately Didn't get to hear everything Frederico said. I'm sorry, but I heard some of it. I was like his input. No, I was commenting on that the dynamo was a big booster of power in my mind anyway because you know how this police stations Couldn't communicate using their radios across a big city without the use of a dynamo, you know, so But anyway, that was that was just yeah, I wish I understood electricity. You know, it was it's really, really I thought it was just a big booster of power powering up and taking what's there, you know, these things come from wherever they come from and he collects it, you know, somehow. But yeah, you got a better picture of it than I do probably. So It's it's uh that's all I was I was gonna throw in there and that's not much. So But uh I'm trying to figure out what this means too, believe me. Uh because it's it but that's interesting, Robin, about the um Obviously, oh, there was something you you guys mentioned that that obviously oh the uh the idea of the two things struggling the cathodeus and anodenotius uh And then and then when you have this third, it's you're struggling and it's destroying each other. And then this is, uh, I'm wondering, is this the external world or maybe, and then the uh third floor, the third force coming in, then creates this uh invisible inner world. I I mean is that wrong? Is that I don't know if that's uh like a definition of of the difference between an external world and an internal world. I don't know. I'm not sure if that's accurate. I mean if that's going on the right way of thinking or not. I'm struggling with it, to be honest with you.

Speaker 5: Join us. So Robin, when we talked with in the German meeting uh about life chalk, and we also talked about Dynamo. And the translation given to me then was a dynamo eats movements of life. It's an oscillatorating current. Yeah.

Speaker 2: That was just going from the etymology today

Speaker 5: And I look at it too. I mean it's simple power wherever it is developed And as far as generator, it is a production of something. Not necessarily electricity, of course.

Speaker 2: It's from Dinasti to be able to have power to be strong enough. That's what a dyno that's what the origin of the word dynamo is. It was um Peloined by a German uh guy who invented the dynamo, Werner Siemens, apparently And I'm w w worried a little bit about this um About this voltmeter that shows three million forty thousand volts Because I think that that isn't something that you would actually want. That kind of voltage is uh I mean like the voltage between the ionosphere and the earth. is 200,000 volts, and that seems very large to me. But 3,040,000 volts seems extremely large And there he is in his little laboratory. And the voltmeter is saying 3,040,000 volts. I'm just saying. Perhaps they should all be wearing shoes with rubber solves and rubber

gloves on their hands

Speaker 1: Yes, but remember uh you know what Tesla found out? I mean that uh he could run all kinds of volts through them as long as the um frequency was was high enough, you know. What hurts us is the uh the the lowness of the frequency, you know, the alternation, you know, the when it alternates from positive to negative. It 60 cycles in in the United States and 50 in Europe or whatever. So that's what that's what's killing people. I mean uh So if it was in the tens of thousands per second, it would flow right through us. We might feel a tingling So I mean this is this is all I got from those This is a voltage measurement, which is a potential difference measurement.

Speaker 2: It doesn't have a frequency. It just is. It is scalar.

Speaker 1: Right. Right. So well, exactly. That's a good that's a good point.

Speaker 10: I mean you do have a good point, but it it's still a good point.

Speaker 1: Yeah. Yeah, you get you but that is true. I wondered, yeah, yeah. There is no alternation going. Maybe that's his direct current.

Speaker 2: Well there isn't any current flowing, there's just a potential difference. Um, which is why I was suggesting the old the old rubber soles on the feet, you know. Yeah you don't really want to be making a circuit with that kind of voltage about voltage voltage and electricity, to to do an analogy with water.

Speaker 7: and Gary Reynolds, our engineer, can probably expand on this. But it's just like if you turned if you capped a hose so that no water could flow through it and turned the faucet on full and you had a tough enough hose You could develop huge pressure in that hose, but nothing would happen. It wouldn't do any work at all. It would just be the potential for work to be done if you started a flow. And that's what voltage is in electricity. It's the difference in pull between two magnetic ends that may or may not produce anything if you actually Bring them together. So it's just like pressure. So the thing I'm wondering, Robin, jarklum doesn't happen, jar club only happens in the creation of a new cosmos.

Speaker 2: That's my understanding. I've never found any reference anywhere in the tales of it ever happening anywhere else.

Speaker 7: Yeah I'm just wondering this this conversion of one into three and the reconversion of three back into one. Isn't that the whole isn't that the whole story told in a few numbers about involution and envolution? I mean if you talk about atoms.

Speaker 2: Yeah. And those are that's the creation of another cosmos. Second order sun is a cosmos.

Speaker 7: That's right. So so it's not until there's JarClum that you can make anything happen, you can make anything manifest. I don't think Okidonok on its own can do a thing until it separates because until you split into three you do not create a polarity in other words a conflict a struggle between the active and the passive force that creates force

Speaker 11: Gol, gol de Steven, gol, gol de Steven. The best soccer player of the United States You blew my mind.

Speaker 7: I'd like to go it'd be fun to go to carnival with you, Federico, but I don't think I could keep up with you, man. Wow, what you just said, wow, wow. You've got to have three. You've got

to split into three in order to manifest. You've got to recombine into one in order to evolve.

Speaker 2: And uh well or devolve. This is uh the death of a cosmos the three forces recombine and their level of vibration has either increased, stayed the same, or decreased. And the Okidanoch is therefore degraded or enhanced or just like it was before.

Speaker 7: So in terms of what John was saying earlier, they say this is about digestion. Digestion and electricity are perfectly analogous to each other. They're different phenomena. But they're the same basic principle occurring at two different levels in the cosmos, at two different levels of energy. When I eat food I'm creating I'm convert I'm eating life. When I eat that burger and pulverize it and disintegrate it I'm turning some of it into power and eliminating the worst. I'm eating life and converting it into power for my own uses. I'm doing the same thing when I breathe. I'm eating that air, degrading its energy level, using some of it for myself in the luminary, and so forth. Impressions two, right? So I mean a dynamo is a life eater because the eating of life, which either takes us up or down the scale, is what is keeping the whole thing going. It's it's that whole that whole step diagram of what can eat what.

Speaker 11: Yeah. You're running around manja, how is it? Iran, Iranja everything eats every something and is eaten.

Speaker 7: Well there you have it. It's all going into the big dynamo, baby, so you can dance in the streets, Federico.

Speaker 2: It it occurs to me that artificial light might not actually be talking about artificial light in the form of a light bulb or a neon. tube or anything like that. They it might actually be artificial wisdom.

Speaker 6: Knowledge instead of understanding.

Speaker 2: I would say that yes.

Speaker 6: Yeah, that's good.

Speaker 4: And that's the the one contribution that I would have, as this is completely over my head and at the risk of being scolded. Um so and I guess I'm wrong because Darklum is not the denying force because I read it to be the d the denying force. Um but just riffing off of Russell's and Stevens point there for a moment. What if Russell's right, and we are talking about the creation of internal worlds or cosmoses versus external worlds and cosmoses. Because when you combine You know, the affirming force with the denying force alone, you create artificial light, which is a false reality, a false world. But I'm evidently wrong because Charles.

Speaker 7: Stick with it.

Speaker 4: Well It just felt like, again, he's just telling us to Federico's point, we don't know what we're doing, we don't know what we're thinking, we don't know anything but we delude ourselves because we create our own little internal worlds that feed all this art artificial light to us. And Yeah.

Speaker 1: I'm still tripping on the atmosphere and this idea of the rays and becoming or or is it emanations? I mean, coming to the atmosphere and then turning into you know this visible light and that's gotta be an example of this too somehow I might not have it you know but you know what I mean the sun's uh you know emanations turning into uh you know being invisible out there because they're rays or They're in a a state where they haven't been, you know, I know that's a little different, but maybe it isn't. Maybe it's the same thing. I don't know. I'm just thinking on those

terms too. Like, wow, maybe that's the same. There is a difference between so so we can see when two forces are fighting, two people are fighting. You know, and we can soak up the their energy and people often do and instinctively surround themselves with two people fighting that are, you know, in the schoolyard, you know. And uh but then you know it's not it's they're destroying each other, they're beating each other up. They're their physical uh um you know associations are unwinding they are identified in the physical center in that sense deeply you know, using up their uh their spring, you know, uh their their uh what's left of their energy, you know, because they're fighting. You know what I mean? So And yet we're looking at this this I'm trying to figure mesh all this together in the in the understanding that first paragraph, you know I don't know. I'm just throwing that out there. I didn't say I didn't finish anything. I was just, you know, but that's where I'm at. I just don't, I really You know, obviously there's a way to consciously, you know, I didn't even catch the name of the of the third force. Did anybody somebody mentioned it What I know you've got Ant Antonious and and uh Cathodnotius, but what's the name of the third force?

Speaker 7: I I can't remember it. It was hard enough when I was reading it. Oh that's right. Yeah.

Speaker 1: But like if I memorized it it would help.

Speaker 7: It would be interesting to get to the roots. Yeah, that one. There you go. That's one worth really delving into etymologically too. I think an important word.

Speaker 11: I think so, yeah. No now at the base of our uh of the Christian tradition, we have triomasi camno. God the Father, God the Son, and God the Holy Spirit are the three are necessary for something to happen.

Speaker 1: The cross. Yeah. And where they come together, I'm assuming, is the third force symbolized

Speaker 11: mind you symbolized it's just a symbol yes you're you you're example of the schoolyard right because affirming force and denying force Uh and in the destruction and and in event in events that do for a descending octave. And as uh Robin was saying that yes, it can elevate Okidanoch, but it it can the process can degrade Okidanoch, I don't know, diminish it if I understood correctly. So then the third force, the reconciling force, is what r really makes uh an event An event. The rest is a proto event, but it's not really an event. It's an anti-event.

Speaker 1: See, I thought I thought that uh The fact that I always thought that the fact that that the um Yeah, what is it? What exactly is it that makes it How do we get this third force? I mean, of course we're told in the the writings that if and you know the curr the whole Christian thing too is if we struggle with our denying principle, we're going to automatically start uh the more conscious I mean the more I mean in other words the more you do it consciously or vol even voluntarily although that's a different energy voluntary than than the conscious really, really trying to well like you're practicing an instrument and you you don't know how, so you have to relax. You have to there's so many you know, exercises for these things, I'm sure, were, you know, you can't just, you know, in other words, you're struggling Struggling. You're struggling. You're struggling. Your body doesn't know how to do it, but your mind keeps saying yes. And in that sense, your mind is now The affirming in your body is is the denying. And then see, you know, it's just like, but of course, the more you practice, the better you get. You know, so you have this result, you know, it comes in time, you know, as time goes on, you become a mus more like a musician.

Speaker 11: But I have only one one objection. I I don't know if I'm following you. The way I studied it, not that I know I understand it completely, but it's The head is the affirming force, the spine is the denying force, and the heart is the reconciling force. So then not always. I think if we

lump them we can lump them both into the mind versus the body. It's the mind And uh affirming the spine is the part of the body that well, the mind is the part of the body that is uh Affirming, the spine is the part of the body that is denying, and the heart is the part of the body that is reconciling. Um but I think that's what you meant.

Speaker 1: Yeah, but not always. Because as soon as well, you know that we think associative thoughts constantly. I do. And that's as denying a principle as you can get, period. Needs to be put a stop to Because it is mechanical. It is not active mentation. Well, we know that from reading Gurdjit. So That's all. That's all.

Speaker 11: Together together. We're not putting a stop to the mechanical. We're observing it as it happens. And we transcend it and we stimulate each other to Yeah, I guess I when I said put a stop to it, we should you're right.

Speaker 1: Can you jump over your knees? No, you cannot. So you're right. I don't know that that's the correct I probably misspoke on that one putting a stop.

Speaker 11: No, no, no. I wasn't correcting you. I was just t as saying that I've been there as saying, uh, don't follow me uh I'm also lost or if you're following me the bumper sticker, right? This car you're sure lost. And in one sense, it's good for us not to feel enlightened But on the other hand, we are the best, as good as it gets in terms of trying to continue the tradition of inquiry. And I think I think that we are when we are together, we we are far more than when we're alone. Except for both remember that or that we live together together. I have um

Speaker 2: I also have a problem. Oh, who's John? John John. John John. Um I also have a problem with the last paragraph.

Speaker 8: Can I say two things first?

Speaker 2: I don't know.

Speaker 8: Yeah, you're right. I can't. I might not be able to. I just want to say a uh I I think uh the Nine Force gets a short shrift And as we were as I was listening, it occurred to me, what if the denying force is the same role as Lucifer in Beelzebub? So that's just I mean it takes on a lot of different uh guises and uh the and it can be good sometimes, I mean useful sometimes and not as useful others, but I really like that idea. Maybe Lucifer is at times the mind force And the other thing I wanted to mention was about uh Janice's uh commentary made me think that uh what is the whole purpose of Gornahore's workshop in the first place, uh, in light of what we've been talking about tonight, and it seems to me it might be about uh the whole uh self-remembering self-observation. uh know thyself thing that we follow. So that was more than two things, but thank you

Speaker 7: Well, I I want to hear why Robin has a problem with the last paragraph, but I wanted to tie one thing up before I relinquish the floor forever, and that is Um going back to Richard's point that that one of the things that this this is about is the difference between reason and understanding. So we have Gorna Horror Harhark, who's produced this intricate laboratory in which he's able to demonstrate things that most people could never see or understand. And yet at the end. he decides his own life work has not been where it's at. So he'd he created artificial light in a sense because He created some knowledge, but he did not create understanding. And I do not remember what his son did in order to revise his father's work. such that it came to fruition. But are we to see this then as as in in a sense what Gorna Harhark was doing was was creating Artificial, artificial light in a sense of artificial understanding. And and if that is true Is one of the things, if one of the differences is between knowledge and understanding is the uh participation

of the feeling center, then it gets back to a distinction Janet was making earlier about our external world, which reminds me of the the part in Search of the Miraculous where Uspensky says There's no difference between physical and psychic energies except in a level of vibration. They're all just energy. It's just that once the level of vibration exceeds a certain level, we from where we are, suddenly begin to experience that as so-called psychic or unseen energy, not verifiable by quote scientific principles, because it's not measurable But nonetheless, uh it's a a form of energy just like our physical energies are. It's just that we don't have the capacity to experience them in the same way. So m and maybe that's we're feeding energy into it. Uh didn't mean to go down that, but I want to I just wanted to say that because I thought Janet made an interesting distinction between our external and our internal world and what the gradation is between them and where one stops being in one and enters the other. And it seems to be it has to do with energy transformation. So anyway, that's all. And Robin, how's that last paragraph bother you?

Speaker 2: I shall read it. It's very interesting to notice here that to each end of that appliance a creation almost incredible for ordinary three-centred being reason, two independent connectors. also of wire were led and through them what are called special magnetic currents flowed from outside. There's no such thing as a magnetic current. Not in physics. Doesn't exist. Just saying.

Speaker 6: Uh perhaps um it's a reference, I'm just s speculating wildly, having something to do with authority.

Speaker 2: Well, it it certainly hasn't got anything to do with magnetism, so you know, um uh that The speculation is as good as anything I've come up with, which was nothing

Speaker 6: Sanity, I just wanted to throw in the the the the small comment on um the passive force getting short shrift. It's so necessary because if one thinks of of the uh um active passive neutralizing father's son and holy spirit so you've got you've got passive forth being equated with the son with the incarnation with um with Jesus. So it's uh hardly um uh uh yeah i it it get it does get misunderstood and the none of them are good or bad and that that's just our perspective on them, but they're all coexistent and and equal. And yet they're uh getting back to Russell's when you're talking about um the three forces and that you know the two people just beating each other up and not really getting anywhere. Um it's very interesting to look at the way he defines um the three forces in the tales because one it seems to be l l kind of like um um uh Active, passive causes a resultant, that there is some sort of a linearity to them, that one then the other than the other. And yet elsewhere he sees he describes them as simultaneous. So he kind of um covers the covers the ground of of of introducing um I wouldn't quite say paradox, but but certainly for us contradictory explanations in order I think to help us to see that there isn't a right answer. That that it not it's not just this or just that. It's not like Hegelian dialectics or something. It's it's no. It's it's it's it's coexistent and this and so I think even in our approach to understanding um his writings, um there are Differing interpretations, which one has to hold together at the same time. That there isn't like, okay, we've solved it, done. It's it's it is this struggle to hold them together.

Speaker 11: And uh m Mr. Gujiv actually says, if I remember correctly, that Judith had a role to play. Without which the mystery of Christ could not have happened He he he it was necessary that he should take that burden of the betrayal. Does anyone remember this?

Speaker 2: Yeah, it's in the tails later on.

Speaker 11: Okay, sorry. We were uh I didn't mean to

Speaker 1: Divert. Oh, I wanted to remember how did anybody read Nimbus? The book Nimbus Uh this is an another student some student put together before he ever created uh I guess

Bealsabubs or I'm not sure. I think it was I'll have to read it again, but what what um how it was he had a story about Harold of Cumming Good, right? But this is before the Herald of Cumming Good little booklet thing or something like this. But anyway, he had this story and and they they just term somebody one of the students wrote it Nimbus. But anyway, in the book Uh I think Harold is I guess it's Harold, I'm not sure, but anyway, somebody's up on the mountain, or maybe it's Mr. Gurdjieff or something, and he's talking to Mr. Mr. God, you know. And uh he's he's describing these angels and he's mentioning, you'll have to read the book to get a better, but anyway, he he mentions that that Lucifer and Satan were were real angels. uh or archangels, I can't remember, that literally went in the closet and and picked out their Lucifer clothing and wore the clothing of Lucifer, played the part, okay. of Lucifer and Satan did the same thing and then so it was it was just uh it was a part that they played You know what I mean? I know that was kind of like late uh delayed uh response on that one, but there was some way it tied into what we were just you guys were just talking about now. Now I lost it, so Gosh golly.

Speaker 8: Well, we're running out of time and I still want to hear what Robin has to say about that last paragraph and magnetic currents.

Speaker 2: Well, I haven't got anything to say other than it's not a physics concept. It doesn't exist. There is no such thing as a magnetic current. There are currents of electricity, but no currents of magnetism.

Speaker 8: So what's the point of putting it here in this last in that paragraph, do you suppose?

Speaker 2: I think he's probably indicating to us that this isn't about visits

Speaker 7: Okay, is it I don't think so.

Speaker 8: Could I going around coming back around pretty much to kind of what Stephen was saying at the beginning.

Speaker 7: Thank you very much, Stephen. Well no, I wanted to share because I think I think r Robin's really onto something and and he's the thing that I mean he's really using some pretty uh vivid language Harry saying the most curious, the most ingenious of all his things were a thing that enabled the organ of sight. of ordinary beings to perceive the visibility of all kinds of surrounding objects in absolutely empty space. and those connectors that in the last paragraph that's interested Robin are part of this appliance. It might be relevant there's a section in Reality of Being in which Madame de Salzman is talking about the act of true seeing. When one reaches a certain state. And she says, with my usual vision, I see the physical aspect of world. But with this other vision, I see another dimension in which the immeasurable has its own movement If my centers are absolutely still, without any movement, the energy can pass through them. I see what I did not see before. I see what is. In this scene there is light, a light that is not ordinary. Things appear and disappear in the void, but are illuminated, and I am no longer taken by them In this scene, I can understand my true nature and the true nature of things around me. So I don't know whether that's relevant, but it might be the kind of scene I want to read it again.

Speaker 8: Can you tell us the page?

Speaker 7: That is uh well in the reality of being it's page 204 and it's it's piece number 95 called Another Vision.

Speaker 8: Thank you.

Speaker 7: Yeah.

Speaker 8: It's a good uh wind down for us.

Speaker 5: Well we're almost out of time, but I'm sure John had something he was going to add. Oh, you are right.

Speaker 13: Yeah, John. I wanted to ask Robin if we're justified in connecting Okie Donak with electricity, given the tails.

Speaker 2: Yeah, yeah. Uh I don't think it uh you see, when we talk about something like electricity, first of all we actually have to understand that we aren't talking about one thing There's a tendency when we have a word for us to think that the word applies to just one thing and that there aren't many variances of it. However If you have a flow of electrons, then you have electricity. If you have a flow of protons, you also have electricity. If you have a flow of ions, you have electricity. If you have of um ionic molecules, charged molecules, you have electricity. There are um for every molecule that can become charged, and by the way, the DNA molecule is a charged molecule Um you have electricity. Because electricity is a state called plasma.

Speaker 4: Mm-hmm.

Speaker 2: And ninety-nine point nine nine per cent of the universe is plasma So if you want to use the word electricity to describe all of that, I think you're making a terrible mistake.

Speaker 13: Does does Gurjev lead us to think that Okie Donuk is connected with electricity?

Speaker 5: Do you repeat that, John?

Speaker 2: I'm yes, yes, those John said, does Gurdjief lead us to believe that Okidano is connected to electricity? Well. Okay, thank you. He's saying that man's use of electricity is in one way or another reducing okidanok the um the actual it's being in one way or another extracted from the life force of the planet Right.

Speaker 1: Cause when two forces fight, they okidana comes in You know, when you're burning a light and you have positive and negative destroying each other, you're destroying the dipole. Then Okie Donuk comes in from everywhere in every direction. So it sucks. That's why I don't really want to do much welding, you know, because it's sucking it out of your. The holy Okie Donok right out of your bones. Sounds funny, but it's it's true And welders have known that. That they they're feel depleted after they weld all day long, you know. You're creating this bright light, you know, which is destroying the dive pole. But anyway, I'm just throwing that in there.

Speaker 2: Okay, well um on with general confusion Let's just end the meeting. Nothing was revealed.

AI SUMMARY

Quick recap

This meeting was a book discussion group reading chapter 24 of "Beelzebub's Tales," focusing on a scientific experiment described in the text involving the separation and recombination of three parts of the omnipresent element Okitanok. The group spent significant time debating the meaning of technical terms like dynamo, generator, and voltmeter, with Robin questioning whether the scientific concepts described were literal or metaphorical. Participants explored connections between the three forces described in the text and religious concepts like the Trinity, while discussing how the experiment might represent the difference between knowledge and understanding. The group also examined the role of Lucifer and other characters in relation to the three forces, and debated whether Okitanok could be interpreted as a form of life force or energy rather than electricity. The discussion concluded with questions about whether the scientific references in the text were meant to be taken literally or as symbolic representations of cosmic principles.

Summary

Science Fiction Experiment Reading

Stephen read an excerpt from what appears to be a science fiction text describing a complex scientific experiment involving the element Okitanok and its components. The reading detailed a demonstration of artificial light generation in a vacuum, with Gorna Horq explaining the technical aspects of the experiment to an observer. The text described the preparation process for entering the experimental chamber, including the use of special suits, helmets, and connectors to enable communication and vision in the vacuum environment.

Angel-Messenger Etymology Discussion

The group discussed etymological connections between angel, messenger, and Lucifer, with Robert explaining that "elucidation" relates to bringing light and that Lucifer means "Lightbringer." They explored how the characters Beelzebub and Gurnehar Harhark appear to be asking questions about the Law of Three that might be prohibited, drawing connections to the biblical story of the Garden of Eden and the tree of knowledge. The discussion centered on whether such questioning about higher states of consciousness should be pursued, with Sandy questioning whether certain investigative questions might be beyond what should be asked.

Gornhor Harhark and Garden of Eden

The group discussed connections between Gornhor Harhark's actions and the biblical story of the Garden of Eden, particularly regarding the pursuit of knowledge and its consequences. Stephen suggested that the three laws might produce non-conformable phenomena, though he clarified this was an informal observation rather than a definitive statement. The discussion also touched on inner and outer states of consciousness, with Stephen proposing that certain descriptions could relate to inner states of observation and energy concentration. Barbara quoted from "Search of the Miraculous" about the Law of Three and the nature of the third force, which she described as incomplete and constantly moving forward.

Lucifer's Role as Knowledge Bringer

The group discussed the character of Lucifer, focusing on his portrayal as a bringer of knowledge and illumination rather than as an evil figure. Richard suggested that Lucifer represents the danger of pursuing knowledge without understanding or experience, comparing it to Platonic arguments

that lead to paradoxes. The discussion touched on how Lucifer's role as "Lightbringer" connects to the concept of attaining knowledge through a device described in their readings, with participants drawing parallels to medieval literature and philosophy.

Element Separation and Recombination Concepts

The group discussed concepts from their reading, focusing on the separation and recombination of elements, particularly regarding light production and lawful creation. JD explained how combining different parts leads to lawful creation that flows invisibly, unlike artificial light from sources like light bulbs. Robert raised a question about page 159 regarding essence satisfaction and personal motivation for undergoing an experiment, which Sandy acknowledged as an important point to explore further. The discussion also touched on technical aspects of a vacuum pump and dynamos, with JD suggesting that dynamos might represent a method for manipulating substances and energies, potentially analogous to altering mental states for focused learning.

Dynamo and Generator Text Interpretation

The group discussed interpretations of a text passage about dynamos and generators in relation to Okidanok and its three centers. Robin suggested the passage might be referring to three different powers: food, breath, and impressions, which could represent separate parts of Okidanok governing different octaves. Richard explained his understanding of dynamos and generators, while Stephen and Robin considered how the concepts might relate to the body and energy centers. The discussion ended with Richard raising a question about integrating these ideas with later text about electricity extraction and Harhark's experiments.

Energy Text Interpretation Discussion

The group discussed Robin's skepticism about whether the text was referring to electricity, particularly regarding the mention of three different accumulators or batteries. JD suggested that the text might be drawing parallels between energy forces and battery components, while Robin challenged the terminology used, noting that the text didn't use standard battery terms like "anode" and "cathode." Stephen proposed conducting a close reading of the text with Robin's hypothesis in mind to explore potential connections between the described concepts and energy systems in the body.

Okidanok System Flow Discussion

The group discussed the flow of Okidanok through a system involving pumps, dynamos, and accumulators. Derek explained his understanding of the process, including how the fluid is re-blended and separated into three accumulators before being manipulated by Gornor or Harhark. John suggested viewing the three-body diagram in terms of generators or transducers, comparing it to digestion and energy transformation. Robin shared insights about Okidanok's role in creating new cosmoses and living things, and mentioned the term "Life Chican" from the German version, which describes an apparatus that consumes life energy.

Discussion on Dynamo Interpretations

The group discussed interpretations of the term "dynamo," with Robin clarifying that it refers to a source of power based on its etymology from the Greek word for power. Federico shared insights about how the author might be intentionally using confusing language to challenge readers' conventional thinking patterns. Russell joined the discussion later, sharing his understanding of dynamos as power boosters used in police radio communications, though he acknowledged not fully grasping the electrical concepts being discussed.

Dynamo and Energy Creation Concepts

The group discussed the concept of a dynamo and its relationship to energy and creation, particularly focusing on voltage measurements and the creation of new cosmoses. They explored how voltage represents potential energy without actual current flow, similar to water pressure in a hose. The discussion touched on how creation requires the separation into three parts (Jarclam) to create polarity and manifestation, with the recombination into one representing evolution or devolution. The conversation also included analogies between digestion and electricity, and considered whether artificial light might represent artificial wisdom or knowledge rather than true understanding.

Gurdjieff's Three Forces Discussion

The group discussed the concept of three forces in Gurdjieff's teachings, focusing on the affirming, denying, and reconciling forces. They explored how these forces relate to different aspects of human psychology and spirituality, including the mind-body connection and the role of the heart. The discussion touched on the Christian trinity as a parallel to these forces and the importance of understanding rather than just knowing. Robin raised a concern about the use of "magnetic currents" in the text, which she noted is not a physics concept. The group also discussed the connection between electricity and Okidanok, with Russell sharing his understanding of how electricity affects the body. The conversation ended with some uncertainty about the insights gained, as no definitive answers were reached.

