

Tales Study - EU Session

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April 28th

Attendees: Robin, Ekant, Vanya, Sasa, etc.

Speaker 2: Robin, does the objective science somehow prove what he is describing here?

Speaker 1: So all that's happened in terms of uh practical um Contemporary science. Is that in the experiments that have been done with the um uh What's it called the um The electric universe. I was trying to remember the name of the project, but it doesn't particularly matter is that they have actually experienced the changes, transformations of elements one to another, and that that kind of transformation does appear to be electric in nature Probably the best thing to say, because they don't really know how it's happening either. They just observe it taking place. In terms of objective science, There really isn't any reason why this shouldn't actually happen. The um You only actually have to it it's almost like one of those things. You look at the uh the table of elements and it doesn't make a great deal of sense other than that's what we got. So when you get to the bottom of the table of elements, you know, all of the um elements that are more dense than lead You discover that all of them are unstable. They're all what is called radioactive, but what that actually means is that the And the atoms of all of those elements decay naturally into lighter and lighter elements until they get to become the element led So there's a whole set of elements that are naturally transforming themselves all the time. And then the elements, let's say the elements below are hydrogen and helium. In the most part as we experience them, solids, therefore they're crystals And the general opinion of science is you can't transform those, but that was actually disproved by the experiments that were done with um by the electric universe people. And in terms of the way that the the work classifies um substances. The word doesn't even have the same definition of the word element. as um uh our contemporary science does The objective science definition is that an atom of a substance is the smallest amount of that substance which retains all its properties, including its psychic properties. And that's a concept that's utterly alien to um uh contemporary science, but uh in terms of uh in the works, um uh uh opinion of something. Uh an atom of water is actually visible Because one of the properties of water is that it exhibits surface tension. And below a certain size, there will not be a liquid atom of water because surface tension will not work. So the um uh objective science thinks in completely different ways about um substances. That doesn't help too uh too much really But that's all I that's all I've got, you know. Yeah, we're just gonna

Speaker 2: As Gwynn is not here, maybe I should ask, how is this to understand for the inner processes?

Speaker 1: Well that's hard, isn't it?

Speaker 2: Yeah.

Speaker 1: Do you do you know anybody that's the reason I have to ask?

Speaker 3: I also try to think in this uh terms, Michelle. and I think I will start to find out the parts in the text which can give might give some indications. One is on page one seventy, I guess, where he says something about this red copper, cop, cop, copper, which seems to have a certain importance, and he says This metal is a definite planetary crystallization and is one of one of the densities required for the set stability of the process called the common system harmonious movement. Yeah, this I think could be easily thought of something explaining uh for our inner processes, whatever this actually means, but it should could indicate so there is something, maybe a certain substance which we need to have kind of in a in in a harmonious movement. So I don't know if this helps either, but it's it's too it's thinking in the same direction you you mentioned.

Speaker 1: The inner har harmonious movement is probably The movement of the enneagram in terms of substances through the body, it's probably that. if you want to think of that in respect of the of the body. I say probably that. The relative density of copper and gold, by the way, if you speak in terms of an atom of copper and an atom of gold, The relative density is 2. 16, not 3. 0 or other, which is what Gerdiv is giving. Which would mean that he's comparing either it it would mean either he's just completely wrong, you have to uh uh admit that possibility, but he would know Or alternatively, he is talking about an atom of copper and an atom of gold in respect of objective science's determination of what an atom is. Which I think is more likely. Although it doesn't really give us much to go on. Especially as I only actually mentions three things in terms of density, one of which we can hardly appreciate being an atom theorem the logos. which is the first emanation from the absolute after creation. And I don't know anybody that's got a bottle of that. And um Golden Coffee, he doesn't mention anything else.

Speaker 4: It it um is worth mentioning that the ratio of the atomic weights of copper and gold are close to 3.

Speaker 1: 1, so that's I was doing I was going by density. You're going by atomic weight. Okay, but it's close but not the same That's actually interesting.

Speaker 4: Yeah, I don't know why it's not the same, but yeah.

Speaker 1: Well, you know, duh our our um our conception of what an element is is also to some degree I don't know how many for instance I don't know how many different varieties of copper there actually are in terms of the neutron can because the The no, so isotopes. Because the um the nature of the element, uh the definition of the element in chemical terms is determined by the number of protons. that they detect and the number of neutrons um can vary and you get multiple isotopes of uh I don't know I don't know how many copper has and how many gold has but That of course creates a moving picture

Speaker 4: But I thought the his description of the the transformation of copper um seemed to um To me to be sort of saying that um that because there was an increase in the Cathanas um part of Yokidana which is I take to be the the denying force that that it's causing involution, so increasing density Which he also has the interesting um he says it's a bit like death of people in a fill in a in a sort of square of a town, which is kind of um an

involutionary process that that might come from death.

Speaker 1: Well it is And I would have to say if you had a large number of people, let's say, stabbing each other or shooting each other in a particular square, it would look a bit red. Well it wouldn't necessarily look very red. I mean and the reason for me kind of um pointing that out is I think that maybe something else is being implied here. It's difficult it's difficult to know. By the way, let me introduce you all to Thomas. This is the first time that Thomas Thomas has not even read Beelzebub's tale. This is Thomas's first experience. So it's a very good reading for him to attend to because it is exactly quite clear to everybody what it means. We're all just pretending we don't know.

Speaker 5: It's such a difficult chapter, Tom.

Speaker 3: Robin, I remember you told sometimes something about your guess what gold could mean. And maybe it could be helpful to g step back for a moment from the physical uh from the physical side of these and more to start to think about what is could be a deeper meaning and and what he could express with gold and copper copper or whatever.

Speaker 1: Yeah it's a good question. I mean you know you have the problem The issue, gold has its value, partly because it doesn't rot. It it doesn't um oxidize. And therefore if you have a piece of gold and you leave it lying around for about a thousand years or even two thousand years, you will have the same piece of gold. But any other metal that we know of will have oxidized and to a certain extent degraded. In the presence of oxygen, of course, otherwise can't oxidize without oxygen. But um So gold is like one of those substances, and there aren't many of them, like amber. which just seem to be preservable over time because they don't rot in the environments in which they live. Well it's um It's one of those things that in in in actual fact it's the environment. In the case of gold, there is only um And mixtures it nitrogen and hydrochloric acid in a mixture aqua regia which will dissolve gold. But that's it, that's all that's known that would dissolve gold. But there are some things that preserve themselves in air for a very long time because they know that from opening up the tombs of um Uh mummies in Egypt, some tombs were found to have in them um uh a a jar of honey which 2,000 years old was still a jar of honey. And another was a jar of black seed oil, which is known to have medical benefits. anti-inflammatory. Um in fact Muhammad said about black seed oil that it cures everything except death. Um, I don't know if that's true. I think it's probably an exaggeration, but it's definitely quite good for you. Um And um and that hadn't rotted in two thousand years either

Speaker 3: I remember that Uspensky speaks at some point quite definitely about gold and he come I th I think What I remember is he compares it with true knowledge and which is just available in a certain amount and if we share it too much it it's it is too thin or too to uh so we have to concentrate it in a way. So I don't know if this is a direction w which could somehow help.

Speaker 1: No Oskara means making gold. So his um the the Um the word Gurdjiv uses in the tales to describe education means very literally, out of Armenian, the making of

gold. So that's another aspect and it doesn't it it doesn't tie together neatly but I appreciate the direction you're going in Ackamp because Well, at least it's a direction.

Speaker 6: The uh reference to Cathodnatius being the uh denying force brings me back to a question I I've asked before the relationship between Oakie Dunok and the law of three. Um Is my understanding is that Okie Dunok is not a law, but then again, I don't know what the third law in World 3 is. Two are obviously three the laws of three and seven, because they predated creation. I I just don't know what what Oki how Okie Denok relates to the law of three?

Speaker 1: Well we can discuss that, but I don't think we've got anything I mean the first thing is the three things issue from the Sun absolute, or let's say three things make up the Sun absolute. But the the sun absolute is sounding a do and therefore there is a um an octave that descends from the sun absolute. So the that issues from the sun absolute way that I can think of that. It's all made complicated by the fact that the Sun absolute contains everything beneath it. So nothing issues from it in the sense that we would think of spatially. It s stuff descends from it into greater density. And The third, apart from a law of three, which also it must be striking one of In fact, it actually has to be active force. So the active force of law of three is manifesting in the Sun absolute. And the third thing that manifests is Theomolokos, which is the vibration that The absolute gives to the universe at its creation. And this is in prior discussion Um has been compared to, or let's say, sh sat alongside. In the beginning was the word Um there is in some way or other um there's also that the um the the word for the absolute in Hebrew is made up of the four letters yod he va-fe and yod Yodhe means I am. So there's a certain Yodhe Vavhay means I am that I am, or is translated as I am the I am, so that the And the initiation word, the word that initiates the universe, could be taken to be a declaration of what I am And that would be Theo Melogos Which some people have suggested means word from the mouth of God. Well, it's got the word God there and it's got logos. It's got the word It's got the idea of word there. I don't know what Murtma means, actually. So the the idea is our kidnock is formed from the interaction between Theomurt Mologos and Ethere Krilno And it is the substance, because that's the name. Akidanot means that which gives soul. Oki meaning soul in some way or other. So it it is the substance that is the origin of all arisings So the picture that emerges is that they an arising is a living thing. And the picture that emerges is that At the creation of a living thing, Okidanoch is part of the creation and it divides into three via the process of Jarklam. And when the Arising ceases to exist. The three parts of Okidanok in the state that they are then in recombine So we could have the idea that uh a human being was born but he lived a uh he he lived an extremely and decadent life. And by the time he got to the end of his life, his vibration as a human being was far lower than the vibration it created him. So the Yokidanok that results from that is of a lower level than the Akhan Akadanak at his creation. Alternatively. He um in one way or another lives an almost pure life, becomes a saint and uh the vibration That um the three parts of Okidarnak have reached at his death is higher than what created him. So it goes up. So that's the idea of Okidarnak. It's made more complicated because cosmoses exist at every level So that from the point of view of what I just said, there is no difference between a

galaxy, a human being, an amoeba or um uh uh atom with hydrogen or whatever you want, there's no difference. They all will because they are arisings or we would we would think of them as cosmoses they will all have been created as a consequence of um the law of three in which Okidama was involved. So and I managed to confuse you even more because I was doing my best.

Speaker 6: Well you no thank you for for it one question is uh the question of materiality. From what you said, it sounds like Okie Dunok is material. And the law of three is a law. And I guess I could be incorrect in thinking that it therefore isn't material, it's a pattern. uh whereas okay and oak is is a thing even though very very fine it this if this is has any v validity to it it sort of answers or it leads me towards an answer to my question, which is Okidanok is the material that's left behind to jerk clump in one's inner life, uh in anyone's life. uh that is der is following the law of three. It's it's it's so it's so close it resembles the law of three so closely, and I'm assuming it it's because it's the actual if you take material as actual uh but it is in the flow of the law of three. I'm I'm trying to figure out the inner life and whether the law of three resides or only influences and is influenced by, so that at the end of one's life, as you say, one's vibrations are either higher or lower than one's birth. And it seems as though the upward flow that the reason God created the universe was to get a flow from outside that it needed to fend off the hero pass. And if you have a lower flow, you feed the moon Because you're not going upward.

Speaker 1: So I am going downward, that's true. Let me introduce something that'll make it more complicated, but has to be included. The work states that everything is material and because it's material it can be weighed and measured, which means that God is material and God also can be weighed and measured. Therefore, we have substances. Let's call them substances. And the universe is made up of substances. So what else is going on that isn't just substances? Well The thing that is going on, aside from that, is processes So the whole of the universe consists of substances and processes happening to substances. So when you say the law of three, and you actually look at the statement of the law of three, you realize that actually it's a complicated beast. It's not simple. Because the law says that there is a force, which means that is something that is involved in a process, or could be involved in a process. that is acting through a substance. Those um active, passive, and neutralizing forces do not exist unless they are acting through a substance. The only meaning that common one can have for active force is that Active force is acting through a substance and there's a consequence to that. And that would depend upon the particular triad that is created. by that and the order in which the various three forces manifest, which means there's six possibilities. Right. But in every instance. So when you say what is the law of three? Well the law of three is a statement about processes. And then when you say what exactly is the law of seven? Well, again It's a statement about processes, but it's a statement about processes that inevitably involves the law of flea because none of those movements up or down an octave can occur at all without actually it being a change in the nature of a substance. either becoming a higher note or a lower note within some octave or other. So the law of three and the law of seven are the same in that in that way. But when it comes to Theomert Mologos, we have no clue, because nothing's stated It is

definitely a substance in the sense that it is said to combine with a theracrilmo in order to give rise to ochidono. And docidanoc is definitely a substance I think it's time for everybody to take a couple of aspirins

Speaker 6: Uh uh actually i it y you have clarified my question and I've asked the question before, and you've said similar things, and each time it is helpful and uh f frighteningly close to what I'm what I what I think I was thinking, which is the law of three would be a a process that acts through Oakie Denok. uh inside of one when it breaks into th its three constituents and at the end of one's life it recombines. I mean it's it it makes perfect sense to me. But that's that's not a good thing. That's not a good thing. That's just means that I'm striving to see perfect sense

Speaker 3: When when I follow this question, for me the picture which I have is more a feeling than a picture is of Okita Nok that it is somehow the means how the three forces can can be actualized. Yeah. So so uh what Robin says that Theo Matma Logos is somehow the the uh the uni unified source which is very hard to understand because everything together is hard to understand and even the pure f forces what is a pure active and a pure passive force it's it's also very difficult to understand because usually we we relate three forces to together yeah and then it t thr through this relation between three forces we can see are in this process, this force plays the role of the active and in in in and the other for force plays the role of So it this even this assigning active, passive and neutralizing is a kind of relationship between the forces. So to I think even to imagine what a pure yeah in world three I would say but what the pure forces are, it's almost inconceivable. But Okidanoch in a way pr represents it, it means when I just t make simple words, it it means It absorbs these three forces, they are put glued together in order not to not to act And then when it enters some uh entity, then Jartklum uh uh uh um happens and then the three forces b sp become again uh s to split into three and then they can act. So this appears on on in some in in some uh texts when where he says When it enters, then it serves to give rise of the three brains or to give uh to provide in a way the force and I see it somehow as like a battery, yeah, which which uh gives some energy to a mech m mechanism which then can can can can can function. So in this sense This is my uh simple way to try to understand the what what Okidanock and uh raw of three, yeah, what you ask Ronald.

Speaker 6: Yeah, thank you. Thank you. Does it make sense to you or or anyone that the the force of the battering or the action of the battery is the striving to re blend and that those three parts are trying to unify as we live our lives and do the work. I think I might have mentioned something like this last week. uh that the the reblending of the all one's life you're trying to reblend those three original constituents that come down from Sun absolute. And that's sort of the spirit of the work. In one way, the the internal process is that re-blending. Does that coincide with anything you said?

Speaker 3: Yeah, completely. Completely. Yeah. That that that they are split off is it somehow it it creates this kind of of force field and this is the driving force this this urge to reblend together to come together this is what gives us the imp impetus for everything So

in this sense, when we once reach kind of completion, finished. So we can be glad that it's not yet finished and we are not yet perfected in a way. to enjoy the game even more. And maybe even that we don't understand uh y uh fully what the text is given to us. Maybe this is the the driving force which is in our uh in our session here that we don't understand. Yeah, but there is an an an urge to reblend to understand. I put a few parts which I just found in in the text about Okidanock, which give just the information we already read. So a little bit collected.

Speaker 1: I've just been looking for but couldn't find. One of the things that I saw Was a biological picture of the embryo at the point in time, so it's early on. The point in time when it had developed a spinal cord, a brain, and an enteric nervous system, and it seemed from that diagram that I saw. that that was an expression of chalk claw. And if you get an earlier diagram of the fertilized ovum, all it is is a cell mass. It creates around itself a kind of shell, and everything within that shell is a cell mass undifferentiated, and it appears that the first differentiation In the birth, a human, this is human embryo, is into those three things, which gave me a picture of what Jarklon might be. And I have no other picture. I could never find anything anywhere other than that.

Speaker 4: On page 171, he's talking about um his deductions um about the the way that the planets themselves or way that Okidana crystallizes in planets. Um and it's very Puzzling. But a a specific thing is that he's he talks about non-law for non-law conformable jar clon. Um which he says is in the press or that the separ then the separate parts are localized. in the medium of the planet. I didn't quite understand why he's saying non-law conformable, Jacques Long. Uh don't know if anyone else has any thoughts.

Speaker 3: I think I think this is what he gives the experiments non-law conformal bill. I think it means that one of the parts is missing. Yeah, where he artificially uh uh takes away one of the parts and then two of the parts just work together and then what artificial light was uh was produced and I thought this he means with non-law conformable that something is missing in the process. I thought I thought it's this it's just this. But I'm not very sure, just a little sure.

Speaker 1: It's one of those terms that really is a very confusing term. I mean I spent a lot of time looking at every use of the word non-law conformable to try and work out. Everything happens in all the different ways that things happen. So why would any particular happening not be law-conformable as opposed to any other happening

Speaker 4: Mm-hmm. Mm-hmm.

Speaker 1: I mean the thing it is, as uh Eckant is saying, is that There is a set of processes that Beelzebub regards as in conformance with the law. That's how you would expect it to happen. But it it there is there is no definition anywhere that uh is gives any meaning to non-law conformable. Let's imagine, for example. that a woman gets pregnant and she has um a miscarriage Is that non-law conformable? Because she's supposed to have a baby, and that didn't happen. So is that non-law conformable? And if so, should she be arrested?

Speaker 3: No, I just look look looked back at what what what we read and he says uh one

of the parts is artificially excluded from the state process, then this pr process proceeds there just now between only two of its parts. And in consequence that non law conformable result is now actually blah blah blah. So I think he refers completely what we read I think one or two weeks ago that he means in this respect, maybe also something else, but in this respect that the non LAFA conformable is when uh he excludes or extracts one of the three uh parts of Oki Lanock and then just two are available. This I thought is a direct reference to what he here calls non-law conformal. I can paste it in in the chat.

Speaker 6: If if it never occurs in nature without the intervention of Gurnahur or some s person, um then then it's non-law conformal because it never would have occurred without that intervention. But that assumes that that Gurner's actions as a scientist rigging up this entire experiment isn't according to law, and laws have allowed science, Gurnahur, to set this thing up and cause this to happen. So it's I I mean I I it's a I the simplest answer is it never occurs in nature. But Gurnaher appears in nature. And therefore, anything he does, it happens for a reason. There's something inside of him. There's a there's a an active force that said, let's go do this experiment, and there was a denying force, and so on. So it just that complicates it. beyond the simple thing which is in nature, which is outside of uh three-brained beings. I mean it apply it implies it's outside the three-brained beings intervene as an intruder

Speaker 1: So the there is a question That if you look at the law of three from uh uh the six processes Now Gernager's behavior is one of those six processes. So it would imply that certain processes are. Could be non-more conformable. It's one of those things, it's like various extremely criminal events occur. And they only seem to occur in the life of human beings It's really, really difficult to find any examples in other areas of biology of Um uh complete criminal behavior So mass murder doesn't happen except for human beings. War is very rare. War occurs with rats and it occurs with. and it never occurs anywhere else the uh well whenever I did the research but that's a while ago. Um So you know, it's rare amongst species and um um and it's there amongst men. Murder is very rare among species, but it does happen in various kinds of contests for dominance in in certain species. It it's not It's not meant to be murder, it's meant to be victory over defeat, but sometimes it'll um destroy one of the contestants. But it's very rare. So are those things non-law conformable? Or is it just that's the way it is, you know, those are s there are six processes and it does that. If if that's non-law conformable, then is Is the wholesale murder of human beings by the COVID virus, is that modern law conformable? You know, I mean I'm not helping here, I'm just giving you the problem

Speaker 7: In um chapter thirty nine, it is said that um each one of us Separately, in our whole presence is exactly similar in every respect to our megalocosmos. So if um our body gets sick that would be a non-law comfortable conformable uh No, I don't know.

Speaker 1: Maybe.

Speaker 7: Yeah. Well that's striking the fact that each one of us is exactly similar. in every respect to the entire megalogosmos. That's a very deep question to ponder about And somewhere else it is said that all the results produced by the affirmative manifestations of

the brain. And the negative manifestations of the spine are currently accumulating in the various nerve ganglia scattered throughout the planetary body. So that would be an indication of the three forces in our uh in our being, body, whatever you want to take it from. So that's another angle from which to explore the Okidan of the three forces.

Speaker 3: Yes, I I agree we can even uh see this uh actually working in our psychological uh states in a way. Yeah, there is or in what we call our wish wishes also, there is often not just in the body, but the body is a very good example, Luigi. But also when I I want something, but there is a part in me which has some uh some difficulties with with with it and uh somehow I have to find something which connects this both. So this is also kind of experience of this this work of three different forces in me all the t actually all the time, yeah, even if we have often just attention for one or m sometimes two of the forces. Yeah. But I agree with that. It is very directly experienced in the body, but also in our psychic processes in a way.

Speaker 6: The similarity to uh the megalocosmos would could lead to the conclusion that there are disease processes in the megalocosmos. Just as in us. And if it and they would occur and and one would say, oh, well, you know, that's nature. Sometimes that disease spreads it across a corner of the megalocosmos.

Speaker 3: I have j I have j uh just in my mind came a good example also w what what we could take as an example when one of the forces is missing. I remember when it's about the connection between man and woman. Uh s so usually a man and the woman come together from nature to create a child in a way. Yeah, but there are also some sometimes relationships where this is not possible and this is somehow that something is missing. And usually this works when there is something which is uh has the same meaning for them as a child. For example, a a common uh a common project or a common aim or so. So yeah yeah.

Speaker 1: So I'm going to this is later when we start talking about hastenimals. But he creates this um idea of a planet which is always a state in terms of um its meaning in the tales of the eternal Hasnimus who cannot escape. Now The the the question I have is it's supposed to be I think it's 313 eternal house numbers. It may be more. I may have got the number wrong, but it's in that order. And the first question is, are they all human beings? Or is one of those eternal hasmusis a really bad rodent that just happened to do horrible things in the rodent world

Speaker 3: Isn't it they describe it that way that two of the human beings are be uh between the eternal Hasnamusis, just two of them? Where he says when I think when he speaks about Land Rohan Samsan in he says he is one of the two uh coming from earth who are part of the Coming from Earth, yes Yeah.

Speaker 1: It still begs the question You know, if all of these cosmoses, if a um a galaxy is a cosmos and um uh a a solar system is a cosmos and a planet is a cosmos and a moon is a cosmos. And then you've got, you know, structures like great nature being a cosmos and even down to individual cells, like an amoeba being a cosmos, and even lower than that

bacteria and viruses being a cosmos. Are we saying that Hasnamusis only come from a certain level and all of the others couldn't be Hasmanuses?

Speaker 6: As a size requirement.

Speaker 1: Yeah. It says, oh that Hausenmuss planet, we're not going to go and land there.

Speaker 3: No, it's a really good question, Robin. I never thought that way. when he describes yeah Gurdjieff very often describes that only the earth, only our planet is this is ill-fated and strange and non n unbecoming, but when there are just a few of of of humans being Hasnamus, then maybe Hasnamus is not just the result of some some sickness or illness or craziness, maybe is is something which is in a way also law conformable or or uh derived from some or from from some non-law conformal processes also. So not just uh directed towards the craziness of human Of human of of of us, so we are not are not the only crazy crazy ones Yeah no it's really an interesting thought. Thank you, thank you. This is this is this is good.

Speaker 1: eternal hasn't the 313 and only 313 eternal saints who can exist on the Sun Absolute. Because wouldn't there have to be a balance? Just say somehow you know.

Speaker 8: Mm-hmm. Mm-hmm.

Speaker 6: The Saints on this an absolute That number is specified? That that's the number?

Speaker 1: No, no, it's not specified. I'm I'm suggesting that there should be a balance. There may be the number is shear mass and you've got all of these popular figures like Muhammad and Jesus and Buddha and so on, all they're all having parties up there in the Sun absolute, you know And the question is, well, is there only 313 of them, you know? In which case, I don't think my chances are very good.

Speaker 6: Well, wasn't the door closed at the to God Litanical period? The early people were giving in hand over fist. And then it was realized that that's it's not it's having a negative effect. I still picture I I pictured a lot of people and suddenly was like, oh no.

Speaker 4: But the the people that return to the Sun Absolute Don't they become like cells in the brain of the megalocosmos? So presumably there'd be like billions of them, hopefully

Speaker 1: Well, yeah, I mean that also that's a different perspective and that's uh it's fair to say, for instance, that there is a living thing called humanity. And we each of us are cells of a certain kind in that living thing humanity. And as none of us appear to be immortal, at least I haven't noticed that with anyone. then when we've gone, another cell will take our place and humanity will live on And that's just an inevitable thing. And it's the same with ants in an anthill, and it's the same with bees in a hive and so on. You know, it's all the same. It's the the um the cells are but the cells are place, but the the individual organism that's made up of the the many continues. And you know, is is now that humanity is close to eight billion And as far as we can deduce from historical records, making the best guess we possibly can in the time of about Christ. Which is you've got to draw a line somewhere,

there was only about 250 million human beings. So does that mean that humanity is grossly fat? Like all those Americans you see at airports that take up more than one seat on an airplane Is that what humanity has become?

Speaker 9: I found uh in one talks of uh Bennett's talks of pezzle book test he is talking about jarto column and Interesting, he calls uh Okidanocho as will. I will share some parts of it because I think this is a lot of interesting things. He connects just to come with the conscious c consciousness.

Speaker 3: From where do you have this, Sasha?

Speaker 9: It's the book of uh uh John Bennett told which which at the beginning, yeah You have it at the beginning?

Speaker 1: Yeah, the talks on Belzibs.

Speaker 3: Okay, okay, I thank you. I oversaw this. Pas.

Speaker 9: Sorry, it's a little longer, but I think it's worth it.

Speaker 1: This requires the uh more than just a little study, doesn't it?

Speaker 4: Yeah.

Speaker 1: Yes. So first of all to work out whether Bennett's correct or not. Yeah, and then secondly, if he is correct, to work out the consequences of this.

Speaker 2: Yeah.

Speaker 1: So thanks for that, Sasha. That's a really good contribution. It's um it we're all gonna have to take it as homework, I think.

Speaker 2: So Sasha, now we are all very quiet after you were br putting this in the chat.

Speaker 4: Returning again to what he says about the action of Okidanocho in planets. Um he There's a many things that are sort of not clear in that to me. But one of the things on on page 172, he talks about A reciprocally acting contact which seem to arise, seems to arise from the vibrations. And he says that the and the result of this contact is the chief factor in the gradual change of the various densities in planets. So I was wondering, is it that do you think that's talking about um the way that the planets interact with each other? Um and sort of exchange vibrations.

Speaker 1: Well, it could be This is one of the things we simply don't know in terms of The the current theory as to the creation of various elements more dense than iron is that it all happens by nuclear fusion in suns that eventually become supernovaus. It's a completely wacky theory and it's not correct And it has no evidence whatsoever to support it. It's one of those interesting situations where Science, uh contemporary science in one way or another, makes an assertion and can provide no evidence, and yet it has been taken as the truth Another particular assertion by science that has been taken as the truth Is that planets are formed by the accretion of dust No, there have been many as experiments that have attempted to demonstrate that, and every single one of them has failed. It isn't demonstrable. And then you have the question of, well, if if that was going to happen, why

do we have an asteroid belt? Why didn't they all just come together and form a planet? Like they're supposed to in terms of planet formation. And the answer is because we say so and for no other reason. You know, so you are left with um a situation where you can't particularly go to regular science to get any um credible theory as to how the elements actually form. It is very likely that elements are forming because of the behavior of substances at the center of our world. It's highly likely that the suns that are supposed to be wild hydrogen bombs going off from their very center are actually solid in the middle. Very likely. One of the things that you actually have for anybody that's kind of interested in the temperature of a hydrogen bomb. The normal figure that's given about the temperature of a hydrogen bump is that it's about 10 million degrees centigrade. And then if you measure the atmosphere of the sun, that is the um solar flares being given off by the sun. They also reach temperatures of, well certainly a million, two million, three million degrees centigrade is reached And yet the surface of the sun is no more than 5,000 degrees centigrade. So what you actually have is a physical absurdity. which is an iron like an iron bar that is very hot at one end and very hot at the other end, but in the middle is somehow cool. In other words, it's bullshit. So this idea that the center of the sun is a hoje, it's just complete bullshit. It doesn't help us with this, of course. But if we're going to try and think in terms of reciprocal feedings between the planets. Then we have to think of the um the effect of the magnetic Atmosphere of a planet on another planet and the effect of the radiation from planets on another planet. And we have no data on that. The only small piece of data we've got is that it seems There is a correlation between I think it's solar flares and earthquakes And it seems that in actual fact an earthquake isn't what the geologists have been telling us it is all the time, which is tectonic plates. pushing against each other. It appears that it's underground lightning and that solar flares, by in one way or another, increasing the charge on the earth actually in monarch can be triggers for underground lightning which cause earthquakes. Now that may be true, or it may not be true, but it's the only data I've ever come across that gives you some kind of connection. Unless of course you go into astrology and believe all of the stuff they come out with, but I could never make much sense of what they came out with. It seemed like they were talking about cause and effect and they may very well be completely correct, but I couldn't see The um the cause and effect in any kind of um physical model It's just you have to believe that when you are conceived a certain force acts when you are born you're another force acts and that's why you are like you are And you know, if you've been successful in life, you just happen to have a lucky set of radiations.

Speaker 3: I have a question to Rod. You refer to the text when they say masses of different densities and you say th you think it's a planets. When I read the text, I'm feel quite sure that he refers to what he introduces bef before the different uh kinds of metalloids and even metals and so on which we uses in the in the experiment. I thought this is what he refers here in this text to the set masses. I try to read the text again because you seem to be quite sure that it is something between planets. And I thought it is something from it's somehow a description of the trogo-auto-egocratic process inside of a planet. just in this text passage which I mean it is also value uh valuable and valid for for the bigger context

Speaker 4: Yep, that could well be. I mean I'm not confident in in saying it's between planets

Speaker 3: It starts somehow this this this um this one topic starts on middle of page one seven one when he starts Evidently, first of all, then he speaks speaks about the omnibesent omnipresent Okidanoch present pr uh in the presence of every planet. in its separate parts and so on. And then in the next paragraph he introduces these different uh substances in a way. And then on the next page, yeah, he speaks about the inner the inner interchange of substances and so on. And so I I th I I don't know. I thought this what you ask ask about and and refer to is it it is uh subject to this uh threat in a way.

Speaker 4: I suppose I mean the only support from it I suppose is the first paragraph from one seven two. Where where it talks about it's proper to arisings of every kind to radiate from their presences the results of their inner interchange of substances. So I was taking the arisings in this case to be planets. And so I was thinking in terms of so there's radiation from a planet The other thing which I find puzzling is where he talks about um Where these formations are in the center of gravity Of every such formation. So I wasn't clear what he meant by centre of gravity or what the significance was. And I wondered whether It may be meant um use a slightly different term, gravity center for the stopinders of the Heptoperaparshnok. So I don't know if maybe it meant that or does it mean the center of the core of the planet?

Speaker 1: That's a really good question, and it's a very confusing one as well because he uses centre of gravity multiple times throughout the tale. And quite obviously at times he doesn't actually is not referring to weight. He just clearly is not referring to weight. But it's not clear what he is referring to. I mean that's the point. Is it you you could say that the center of gravity of the human being is the intellectual center because it seems from history as though the behavior of human beings across the whole of the world had been determined by intellectual decision Well you could say that. It's probably not true, but it you could say that. Or you could say it's all emotional. But um but you would be using the term center of gravity. As the center of the action of the force. And that's one of the things that center of gravity implies, is that that's what the force passes through. Well so I can say thanks for raising that because now I'm going to have to think about it again

Speaker 3: I mean when I read the German text it's just the the the textual meaning. It it's quite clear that he means when he says what is called the center of gravity of every such site formation. He refers directly to what he writes in the same uh paragraph every kind of sur and intraplanetary formations. So he means the center of gravity of this uh uh sur and interplanetary formations just the text yeah what it really means uh it it's the next question what as you ask uh of uh how it belongs in in any way I would say this. And what he means with the center of gravity of a sur and intraplanetary formation so it would mean in a way that every formation so every every I mean also we we have a center of gravity yes Yeah, so in this sense it is more a location and not what you first proposed also the in in the in this in the stop in the stairs is also a center. But it sounds more than that he says there is in every in every formation of every kind there is something which is called

the center of gravity. Yeah, whatever this really means.

Speaker 4: And presumably by the the Sur and interplanetary formations, he's talking here about the metalloids, the different metalloids and deposits of Metalloids and metals and so on. Mm-hmm. Yeah.

Speaker 1: Well maybe, but when would they be surplanetary? And and that's the question as to what does he mean by surf planetary rather than anything else, because certainly Some of those things might be gaseous or liquid, in which case you would think think of them as surplanetary. But it's a question.

Speaker 3: In German it is very clear when I take the German he says in aus auf und in planetischen, so it is something which is inside of the planet and something on the planet, so on the surface of the planet. when I take the German translation it it is it's appears to be quite quite uh simply this, yeah, that something is created on on the surface of the planet and something is created inside of the the body of the planet.

Speaker 2: Yeah but what is this?

Speaker 1: No that's good. I think that's I think that's i eliminating gaseous stuff.

Speaker 3: No, I I don't know. Uh e even g gays gases or also when when for example a volcano produces some gas, so it is something create created or at least It appears on the on the on the surface of the planet, but it is also part of it in a way when we s consider the atmosphere of the planet as part of it. Yeah, for me it for me it's it it sounds clear when you are doubting.

Speaker 5: No, I'm I'm I'm thinking

Speaker 1: He just speaks a different kind of German to you, actually.

Speaker 3: Always No, I find when I read again, uh thank you Rod for pointing out Rod is Rod is Rod is

Speaker 1: We lost everyone.

Speaker 3: I just said when I read it again, the actual seemingly more important information is the last sent the last part of this this long paragraph where he says because all of this uh the radiations have almost the same properties like Okidanock. So this is somehow the the conclusion of all this. So this is something which I think contains one of the important messages which he want to wants to reveal to us. I mean this would actually mean yeah that Okidanock when we follow this this this idea which is somehow the initiator and the the the source of of the uh the processes the to the to the the initiation of the processes then it creates something in the in the in the formations and they r radiate some things and these radiations have almost the same properties so this means they have also some force to to then to uh initiate other processes. Yeah, for me it's it's somehow a good description, uh illustration of the Trogo auto egocratic processes which just go on and on and on. And in this sense uh uh what we understand of the law of three that always three different things come together and produce something else and then the next and and so on

Speaker 4: So could it could he also be talking perhaps I mean practically about um batteries making electricity and so on Perhaps lead is one of because I think lead is used in batteries.

Speaker 1: It certainly was. I don't know whether the modern batteries still have it, but yes, the car batteries were lead.

Speaker 3: Mm-hmm. basic fundamental laws, yeah, which he sometimes describes quite in an abstract way and sometimes in a seemingly more concrete way. I think often when we go when I or when we gain a certain understanding which is quite close to reality, then we should have the opportunity to to observe it in everything. Yeah. So in very concrete facts. uh effects in the relationships between things and and humans and also in some cosmic respects. So yeah what what Luigi says that yeah this was is a very central notion that we are uh varies uh what you say it uh completely uh in the same image or in the same construction like like the yeah so in this sense Yeah. Sometimes uh it is easier to to observe or to try to understand something in a very concrete concrete uh way but then it applies to to to to to the cosmic scale as well and sometimes it is easier to imagine how planets, for example, interact in a way. But then if we understand how this works, we also have to have the possibility to apply this to how our cells work together or how we humans work together in this sense.

Speaker 5: Sorry.

Speaker 3: The OK Dynamic is working in me today.

Speaker 5: If you sit next to him, it's uh like, wow, he's getting really into it and I don't understand what he's talking about.

Speaker 3: The active part, the passive part.

Speaker 5: I just feel that he's very happy and excited, but everything else I can't follow.

Speaker 3: With this contact, I just read the second the next paragraph, yeah, which we I understand that he says that every formation, so also we humans, everything radiates something. And these radiations or vibrations we we uh And either radiate or emanate, I'm not sure in this sense. Uh this is uh the cause that we have contact which is uh which is it each other. So this yeah, so we have the contact Uh may m not I don't know if it's true but not through the c to the c uh physical touch of a body, but we have contact through the vibrations which every one of us emanates which have similar almost similar um properties and Yeah, with this a re reciprocally acting contact is maintained

Speaker 2: Is he there is that is he twice uh referring to the same fundamental world law? I see now go a little up. Is it the uh world law of reciprocal feeding of everything existing? Is that what he's talking about there? No.

Speaker 3: No, this I don't know Trodecfe. I don't know disappears again.

Speaker 1: I think it's just as just once, yeah.

Speaker 3: Yeah This is so strange from Goodyev. This is not really not fair. This is not fair. At least at least twice we could expect

Speaker 1: Yes, it's um non-law conformable.

Speaker 3: Of course. Exactly.

Speaker 2: We are running out of time.

Speaker 1: Yeah, I'm afraid we are kind of run out of time.

Speaker 2: Now as we speak of the world laws, this is not Okay.

Speaker 8: Short before the realization the merciless hero pass is catching us.

Notes from Chat

12:40:44 From Vanya - Ekant : (AI - compare copper and gold)

Atomic mass: Cu $\approx$ 63.55 u, Au $\approx$ 196.97 u $\rightarrow$ ratio 3.10 ✓ A gold atom weighs about three times a copper atom.

Density: Cu 8.96 g/cm³, Au 19.32 g/cm³ $\rightarrow$ ratio 2.16 (not 3)

Atomic number: Cu 29, Au 79 $\rightarrow$ ratio 2.72

Melting points are nearly equal (Cu 1085 °C, Au 1064 °C), so no factor 3 there.

Your numbers 444 and 1439: ratio $\approx$ 3.24, close to 3, but I don't recognize them from standard physical properties. They don't match melting/boiling points, conductivities, specific heats, or prices.

12:52:33 From Vanya - Ekant : 'Omnipresent-Okidanokh,' obtains its prime arising although it also is crystallized from Etherokrilno from the three Holy sources of the sacred Theomertmalogos, that is, from the emanation of the Most Holy Sun Absolute

12:53:30 From Vanya - Ekant : The Omnipresent-Okidanokh obtains its prime arising in space outside of the Most Holy Sun Absolute itself, from the blending of these three independent forces into one, and during its further involutions it is correspondingly changed, in respect of what is called the 'Vivifyingness of Vibrations' according to its passage through what are called the 'Stopinders' or 'gravity-centers' of the fundamental 'common-cosmic sacred Heptaparaparshinokh.'

12:55:27 From Vanya - Ekant : Every such cosmic formation called 'brain' receives its formation from those crystallizations the affirming source for whose arising, according to the sacred Triamazikamno, is one or another of the corresponding holy forces of the fundamental sacred Triamazikamno, localized in the Omnipresent-Okidanokh.

13:12:56 From Vanya - Ekant : "But since, intentionally by an "able-Reason" in the present case myself the participation of that third part of Okidanokh existing under the name of "Parijrahatnationoose" is artificially excluded from the said process, then this process proceeds there just now between only two of its parts, namely, between those two independent parts which science names "Anodnatiuous" and "Cathodnatiuous." And in consequence, instead of the obligatory law-conformable results of the said process, that non-law-conformable result is now actualized which exist 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."

13:13:58 From Vanya - Ekant : I introduced into the process of the clash of two component parts of Okidanokh, a current of the third independent component part of Okidanokh, 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-Okidanokh unlike the process of the non-law-conformable blending of its two parts cannot be perceived by beings with any of their being-functions.

13:30:12 From Saša : TALKS ON BEELZEBUB'S TALES J.G. Bennett

Djartklom

“Djartklom turns out to be one of the most important things for our Work. In Beelzebub's Tales it is referred to in at least three ways, each one of which is meant to convey something. Firstly, it is connected with night and day, darkness and light: this has to do with a very deep understanding of our consciousness. Secondly, it is connected with remorse of conscience —remorse being presented as a strong situation of djartklom. Thirdly, it is described as a dividing of the Omnipresent Okidanokh into its three constituent parts and their striving to reblend. The third description is the key. It amounts to saying that an opportunity is created. The forces are separated — the affirmative, denying and reconciling—and in striving to reblend they produce an action in us. There is a possibility of doing something because of the separation of the third force.

13:30:42 From Saša : The simplest case of djartklom;-and one that is the foundation of all our possibilities of transformation, is the spontaneous waking up that occurs to us. We can be walking in the garden, lost in our associations, when something happens: our eyes are opened and we see the life around us. At that moment one nearly always feels a change in one's physical state. One feels that one has come into oneself and the plants and trees and animals which were not there suddenly are there. How does this happen? It is not something we bring about. We were not even looking for it. We were lost and now we are not lost. Little by little we are learning to take these chances and make use of them. When they come we can work.

When we are asleep we cannot work.

13:31:01 From Saša : But if one is really connected with Work, the moment arouses something else besides, a feeling that one does not want to be like one was a moment ago, one does not want to be living in a dream out of touch with the world and with oneself. When it is like that, it is an opening for us. That is what it is meant for.

Man is so constructed that his consciousness is subject to fluctuations. Sometimes he falls below normal to very low states, sometimes he rises above normal to very high states.

That is how his possibilities come, but he has to learn how to make use of them.

A deeper djartklom is through conscience. Remorse of conscience comes without any action on our part and without having earned it. It produces in us the beginning of a deeper perception, like the “fear of the Lord“ which is “the beginning of Wisdom.“

Similarly, there are openings to the higher worlds that come to us during exercises or meditations which are not expected and where they come from one does not see.“

13:31:34 From Saša : “Remorse of conscience is seeing that something in us is preventing the ruler from ruling. Remorse is connected with okidanokh, will.“

13:31:57 From Saša : “Harharkh appears very early on in the chapter “The Arch-Preposterous“ with his wonderful apparatus for producing artificial djartklom. He is represented as a great scientist famous throughout the whole megalocosmos for his

discoveries about the sacred okidanokh, or Will. He demon strates the separation of forces to Beelzebub and produces the flash of blinding light of the reblending; but he never explains

what it is all for. Towards the end of the book in the chapter on Electricity his son Rakhoorkh makes an appearance and it is said that Rakhoorkh's work has led to the discrediting of his father and even his disgrace. Gomahoor Rakhoorkh came to realize that his father's wonderful apparatus was producing the wrong kind of results.“

13:40:20 From Vanya - Ekant : 313 Eternal Hasnamuss Individuals. As of Beelzebub's narration, "from all the highest being-bodies that have been coated and perfected in every kind of exterior form of three-brained being of the whole Universe, only 313 have, so far, reached the planet Retribution". They reside on a special disharmonized planet called "Eternal-Retribution", where they suffer torments called Inkiranoodel (or inkiranondel), described as remorse-of-conscience but far more intense, with no possibility of cessation.

13:40:32 From Vanya - Ekant : From Earth: 2 of the 313. Gurdjieff specifies "two of whom had their arising on your planet, and one of these is the highest being-body of precisely this Lentrohamsanin". The second one named is Harnahoom, the figure who invented the maleficent fiction that any common metal could be turned into gold — which became the "fantastic science" called alchemy.

So: 2 out of 313 from Earth — Lentrohamsanin and Harnahoom — which, considering Beelzebub's relentlessly bleak view of three-brained beings on this planet, is presumably meant to register as both a small number and a damning one.

AI Summary

Quick recap

Meeting 26 focused on discussing and interpreting concepts from Beelzebub's Tale, particularly around the topic of Okidanok and its relationship to planetary formation and cosmic processes. The group examined detailed descriptions of experiments involving copper transformations and the concept of "non-law conformable" processes, discussing how these might relate to human psychology and cosmic laws. Participants explored connections between Okidanok, the Law of Three, and the formation of elements, with Robin explaining that contemporary science doesn't fully explain element formation processes. The discussion included interpretations of how Okidanok might function as a substance involved in the manifestation of cosmic forces, with participants considering how these concepts might apply to human beings and planetary systems. The conversation ended with questions about the meaning of "center of gravity" in cosmic formations and discussions about how vibrations and radiations between formations might create reciprocal contacts.

Summary

Cosmic Processes and Planetary Formation

Robin conducted a detailed explanation of cosmic processes involving the interaction of Okidanok's active parts and their role in planetary formation and stability. He demonstrated how these processes lead to the creation of different mineral densities, including the transformation of red copper into gold (Pratsaftalahara), which has a specific density 3.5 times less than red copper. Robin concluded by mentioning a promise made to him by Arch Cherub Peshwagner regarding the transportation of his collected apparatuses from Mars to their planet Caritas, where he plans to demonstrate these cosmic processes in more detail.

Electric Universe Element Transformations Discussion

Robin explained that contemporary science experiments with the Electric Universe have observed transformations of elements, which appear to be electric in nature. He discussed how elements below hydrogen and helium can transform into lighter elements, and mentioned differences in how substances are defined in objective science versus other frameworks. Vanya suggested examining page 170 for clues about red copper and its role in planetary crystallization and harmonious movement processes. Rod noted that the atomic weight ratio between copper and gold is approximately 3.1, which differs from Robin's density calculation of 2.16.

Okidanok and Creation Concepts

The group discussed the concept of Okidanok, its relationship to the Law of Three, and its role in creation. Robin explained that Okidanok is formed from the interaction between Theologos and Etheraclner, serving as the substance that gives rise to all living things. He described how Okidanok divides into three parts through the process of jarglom during

creation and can recombine after an entity's existence ends, with the vibration level determining the quality of the resulting Okidanok. The discussion also touched on how this concept applies universally across all levels of existence, from galaxies to human beings and atoms.

Okidanoke and Law of Three

Ronald asked about the materiality of Okidanoke versus the Law of Three, with Ronald suggesting Okidanoke is material while the Law of Three is a pattern. Robin clarified that both the Law of Three and the Law of Seven are processes acting through substances, with Okidanoke being a substance that results from these processes. Vanya described Okidanoke as a means through which the three forces can be actualized, with Theo Medma Logos being the unified source. Ronald proposed that the internal process of the work involves striving to re-blend the three original constituents that come from the Sun Absolute.

Non-Law Conformable Concepts Discussion

The group discussed concepts from Beelzebub, focusing on the term "non-law conformable" Jalklon and its meaning. Vanya suggested it might refer to artificially excluding one of the three parts in a process, while Ronald proposed it could involve intervention by three-brained beings. Robin raised questions about whether certain human behaviors, like war and murder, could be considered non-law conformable, highlighting the difficulty in defining this term and comparing it to similar behaviors in other species. The discussion remained open-ended, with no clear consensus reached on the exact meaning of "non-law conformable."

Individual-Cosmic Similarity Concepts Discussion

The group discussed concepts from chapter 39 about the similarity between individuals and the megalocosmos, including how disease processes might exist at both personal and cosmic levels. Vanya shared an example about relationships missing one of the three forces, while Robin raised questions about the 313 eternal hazmuses and their potential connection to the Sun Absolute. Saša contributed by mentioning John Bennett's book "Talks on the Bhagavad Gita" which discussed Okidano, though the group acknowledged this would require further study to understand the implications fully.

Planetary Interactions Text Discussion

The group discussed interpretations of a text about planetary interactions and vibrations. Rod initially wondered if the text referred to planetary interactions, but Vanya suggested it might be describing intraplanetary formations of metalloids and metals. Robin questioned the scientific accuracy of current theories about planet formation and nuclear fusion, expressing skepticism about established scientific explanations. The discussion ended abruptly due to time constraints, with the group noting they had not fully addressed the concept of world laws as mentioned in the text.x

Tales Study - US Session

— Page 169 - 176 —

April 28th

Attendees: Robin, Sandy, Stephen, Derek, etc.

Speaker 3: So I see in this chapter he begins and he ends with a sacred ceremony of his essence.

Speaker 2: So it seems that going to Horkas um produced artificially a process that most ordinary beings, that all ordinary beings cannot see and kind of pull back the curtains for Beelzebub, implying that By use of this artificially constructed apparatus, we all just get to step in as participants and suddenly be able to experience Laws that are normally invisible to us. In other words, through an artificially constructed apparatus we can proceed without very much effort on our own part to proceed to a different level of consciousness. And uh i is that a good thing? Is Gornahoor Har our great buddy for having enabled us to do that?

Speaker 1: Well, it's a nice gesture.

Speaker 4: It it's it seems like Beelzebub's going to continue those experiments, so they must not be that bad.

Speaker 3: And I see the experiments continue to um stimulate his curiosity. And it may not be a horrible thing as long as one doesn't poke one's nose into the affairs of the authorities

Speaker 1: You'd think that he could be trusted as he's been exiled for his crime. To actually reflect upon his crime and not have to have some special ceremony performed over him

Speaker 3: And reflect as you several times in this chapter.

Speaker 1: Tis true.

Speaker 3: But what the meaning is, is a bending back, a turning away. So just picking away at this thing randomly, metalloids and uh mineraloids. No, metalloids and But with the other Lloyd, he says, but the spelling, I mean, first they don't exist, and he altered the spelling from one to the other.

Speaker 1: Which page are we on?

Speaker 3: So on page one seventy, that's part of it.

Speaker 1: Okay, one seventeen. There are such things as metalloids. It's not that they don't exist.

Speaker 3: Oh, my AI isn't as advanced as yours. Said there's no such word. But anyway, mineral life.

Speaker 1: There's a a class of the um uh Elements in the periodic table that are referred to

as metalloids, then next to the metals and between the metals and the non-metals, and they consist of all of those semiconductor things like silicon. Silicon is a metalloid.

Speaker 3: And are there mineraloids?

Speaker 1: I don't know about that. You may in your AI may be right about mineraloids.

Speaker 5: My AI says mineraloids like opal, obsidian, amber, pearl, jet, and tectite. So amber's in there as a metal as a mineraloid.

Speaker 1: Is it? That's interesting. You've obviously our AIs just do not agree with each other. So we're probably going to have to fall back on being human. Okay.

Speaker 2: One of the things that really puzzled me, I'm gonna have to read it yet again to make sure I've got the wording right, but it seems as though the constituents of the various planets. Many of them are formed by non-law conformable jar claim meaning that there's an element missing. So it's almost as though they are uh flawed because they're only the result of two forces perhaps and not three. And I don't know what that means. Does it mean that they are like way stations in the completion of an octave so that none of them had actually a d a dough in itself. I'm not sure.

Speaker 1: Well, yes, we we run into the non-law conformable problem. Which is um it's it's a problem because he never actually ever explains any I I looked at at one point in time it became something that just bit me too much So I looked as much as I could at every use of the term non-law conformable and I couldn't work out what it meant. So but from the point of view of what w what it may or may not mean If you take the the law of three, there are six possible processes, and he is describing here one of them. And uh if you're saying that they're non-law conformable, then the question is, what is your authority for saying that? I mean, I'm just repeating back what I think everybody else must be thinking, which is the term non-law conformable is just a little bit difficult.

Speaker 2: I well I inferred and maybe wrongly, maybe I oversimplified it, but it seems like he he first defined it as the striving to reblend, the force striving to reblend of only two of the forces without a third one pleasant, present. So they're striving to reblend in a way that will never happen because the third force isn't present. And you have to have the third force for it to be uh conform to the law of three.

Speaker 1: Yeah, but Gurdjieff does say in In Search of the Miraculous that if three forces don't come together, nothing ever happens.

Speaker 2: Yeah, that's right. That's that's exactly right. That's why it was so confusing to me that all these minerals are made from from less than three forces. So yeah, a lot non con non-law conformable is a puzzler

Speaker 1: We also appear to have a description here of the transformation of copper into gold. Which is jolly. I've got some copper here and I would like it transformed into gold. If you could just pull that off for me, that would be nice. However. I note that later on in the Tales, he proclaims that that kind of transformation is actually impossible. And we're stuck here with yet another one of those things where Gurdjish says the one particular

thing and then later on says the opposite.

Speaker 2: Well, just I just want to add parenthetically that Gold's very, very low level of vivifyingness is amply exemplified in what the current president has done to the oval.

Speaker 1: No, well that's non-law conformable and we all know that.

Speaker 6: The the way I try to Regain my sanity with these contradictions is I remember Mr. Guj says that he has set out to obliterate All our concepts of what reality is, what everything is. And uh he doesn't say how Because magician does not reveal his tricks. But I think by now we've been studying his script. All of us here. And very possibly he mixes statements that appear to be contradictions and end up not being so, and statements that appear to be contradictions and are contradictions. And th th so he keeps us on his toes. I at the same time I I feel it's a bit of a cop-out on my part because uh It's easy to be self-calming there and say, okay, I don't need to keep looking and understanding because that's Gurjeev tricking us. I got Gurjiv figured out. No. I don't trust that part of myself either But maybe maybe it it is. This is one of those cases. Reminds me of the The two monks that are caught smoking, remember the story? First monk, stop me if if we want ever if everybody knows it, please. The first monk He's called in by the the master of the monastery and he really gets beaten up. He comes out a mess. Smoking when he was supposed to be meditating. The second one comes in and out after two minutes. Cool as a cucumber. And he says, but what's what how is this possible? He thrashed me, but he did nothing to you. Why? Well, very simple, he said. I asked him if it was okay to meditate even when one was smoking So then it would appear a contradiction to punish one and release the other, and yet it's not a contradiction. I love that story. Every time I can find someone to get a smile out of that story, my ego says, go for it, Federico.

Speaker 1: We've got this, um Because it's a repeating theme that you eventually realize that he says one thing and also says its opposite. He's also putting you in a situation of not actually giving you a simple definite opinion about anything. And he's actually creating struggle in the reader And uh you you can I guess self-calm about it and just move on, or else maybe you should think about it. I take non-law conformable in exactly that way. If there's non-law conformable and there's law conformable, then what precisely is the difference? You're muted, Bobby, if you meant to say something.

Speaker 3: I was trying to prompt you to make the difference.

Speaker 1: You're trying to prompt me to make the difference. If we take the the law of three, then in its simple application, something Uh something rises up and something comes down, the higher blends with the lower to actualize the middle. And we are told that everything in the universe that happens happens by the law of three So there cannot be any event which is non-law conformable in the sense of the law of three. So what's the law that's not being conformed to? I don't think that's avoidable either. Although, you know, good suggestion there.

Speaker 7: I've made the uh law conformable was something un is something uh perhaps unexplainable except in the sense of uh the old terms of miracles, magic. It happens

anyway, despite what the laws of nature say It's like the sun stopping in the sky when Joshua's fighting the battles and Canaan and uh You know, that's non-law conform that's non-law conformable. And it's like, you believe it? Well, you know. He's giving us something to not believe in here when he's giving us non-lawful law conformable. It's sort of like it's a backout clause. everything must be law conformable, but sometimes things happen anyway. And that's probably wrong, but that's always the that's sort of like the way I've reconciled that That's my self-comforting version of uh non-law conformable.

Speaker 6: Well, I have a a question then. Um If you are in a real situation Or in a scientific experiment, like he says, or in a relationship with a person So there's the affirming force and there's the denying force, right? In one sense, nothing can happen The event that you are seeking cannot happen unless a reconciling third force appears. But I remember a drawing, I don't know if it's Benoit is that you can have you get like an a negative uh Triangle instead of an evolu evolutive, however you pronounce it, triangle. It's like that event in the octave Instead of helping the octave to continue ascending, it makes the octave descend. So it's something that happens in a way, but it's like a stunted, I don't know, it would be a bad happening.

Speaker 1: But you know, as a simple question, what's wrong with an octave descending? If all octaves didn't then if no octaves descended then we'd all get stuck up top

Speaker 6: Yeah, but I'd rather be on the winning team, uh, Robin. That's the only reason why I'm the fourth way. I want to be in the winning team. I don't want to be in the in the team of the When the roll is called up yonder, I want to be in their number. You really? Yeah No, I understand what you mean. It's more complex than, oh, ascending is good. Oh, descending is bad. We don't know. What do we know? What is up and what is down? What do we know?

Speaker 1: Well, we do know that the ray of creation is descending and that's the work of the absolute. So if you're against descent, then you rather You you're kind of pitting yourself against the absolute.

Speaker 6: Oh, but I am, because I want to be in the ascending lateral octave. That's why I talked to you. If I don't talk to you and guys like you, I just I go to the moon. But what keeps me wakes me up And makes me feel, ah, maybe I can get on the lateral octave. Is that how it's called? Octavo lateral, we call it in the Spanish version of the tales. I don't know if it's la if it's lateral octave or ascending octave. It's the one that the absolute needs from us. It's the reason why we exist so that we can generate that. Coming home thing. Is it clutching at straws? Is that the expression in English? Clutching, rasping at straws.

Speaker 1: Yeah, that is an English expression.

Speaker 6: Yeah.

Speaker 3: So I'm wondering, are non-law conformable situations common? Or are they uncommon like Sandra was saying?

Speaker 2: I think they compose the mo most of the most of my day. Well I mean I I I I I am I am non law conformable, right? We all are. Because when uh when the comet hit It

was clear that our cosmic, our lawful cosmic mission was to generate a certain type of vibration necessary To feed the moon and Anulius. The Hanchios didn't think we could handle that. So they deluded us into thinking that because We did not possess what was needed to be law conformable. We could think that being non-law conformable was actually lawful. But so um it seems to me that I'm a walking non-law conformable phenomenon. Except when I attempt being parked old duty, in which case I start to conform a little bit more to the law. I mean, doesn't conforming to the law mean that you're playing your necessary role in the cosmic octave.

Speaker 8: Wow.

Speaker 2: I mean that's what is that's what that's what it that's what being law conformable is I think.

Speaker 7: Makes sense

Speaker 1: Well, the y you you propose the um the idea that there's a necessary role. And if I understand it correctly The necessary role is to feed the moon. And the personal evolution isn't necessary. It's a possibility, but it's not actually necessary.

Speaker 7: Right Well and uh what you said I think was last week about the living by the law of accident. Does that have anything to do with this non-conformability

Speaker 1: Well I I actually don't answer any of these questions because I don't know.

Speaker 7: I'm just throwing them out there. Or if you want to say more about living by the law of accident, refresh my memory so I can start making my own judgments, that would help. That's what half of it is When I ask you questions, it's like I'm trying to have you refresh my very faulty memory. So but it seems to me like what you said about uh we uh we we live by the law of accident uh then it's sort of like going around with what does that have to do with mechanicality? What does mechanicality have to do with non-law conformability or law conforming and and what Stephen said is like I live by non-conforming it seems to me like most of the time which would also line up with that with those uh terms of with the terms of living by the laws of accident and the uh mechanicality

Speaker 1: The from a point of view, just um to repeat there are different levels And the person who lives at the level of the planet Lives according to the law of fate And a person that lives at the level of the earth lives according to the law of cause and effect, sometimes called karma, but karma was not used. as a term in the fourth way because a decision it it it was decided probably by Gurjee that the meaning of the word had been poisoned by the theosophists. So that the he instead the term that Uspensky uses because he talks about it is cause and effect. And then below that, which is the level of the moon, there is the law of accident. And the reason it is called the law of accident is that from the moment of your birth you have accumulated all sorts of different associations. And the accumulation of those associations was never according to any kind of education It was according to the accident of what happened to you at any given point in time from the moment you were born. And By the time you get to a particular age, which is about the age of 21, those

associations are fixed within you. And the only way to change the impact of those associations is to be present in the moment. Otherwise, your behavior will be entirely driven by the accidentally accumulated associations that make up what you are. And that's the law of accident. The accident is that you are accidentally educated. Is that what you wanted me to repeat?

Speaker 7: That's exactly what I wanted you to repeat. Thank you very much. Now tell me again what the level of planets was.

Speaker 1: Fate.

Speaker 7: Fate. Yeah, fate. That's always a word he uses that uh intrigues me and I've always kind of uh juggled with. So that makes sense too. That's really helpful tonight. I also wanted to go back to Bobby's opening uh questions if uh if Bobby you want to go back to them uh that the this chapter begins and ends with ceremonies about his essence. Isn't that am I am I am I saying right what you said? And I was looking back to say, well, to verify what you said and uh What I saw was uh back on page one forty nine, there's uh talking about uh uh certain corresponding essence friends who performed the uh bazous and the schlitzballs Yeah. That is to say, concerning my personality that was implanted in the presences of all the three brain beings by means of another sacred process of Askanu as are the objective science trust another like yourself, which we all remember clearly, of course. So that's what it began with. And then what I'm saying it ending with, and Bobby, I just want you to tell me if this is what you were talking about. You probably do not know yet uh That the uh page 176. Sacred Ali M and Zuarn Nakalu over uh over an essence means and I will tell I will explain it to you in detail. Meantime. And it goes on there about the uh about the idea of essence and uh the the uh ceremony of presenting. to the all quarter's maintainer, which is kind of fascinating. Were those the two ceremonies you were talking about?

Speaker 3: Yes, of course. I mean it begins a chapter and it ends a chapter, this kind of a ceremony, which I think may be appropriate for the arch preposterous.

Speaker 7: Which I also had to remind myself means uh wrong way around, which we did by uh Uh last week we talked about that etymologically. It means the wrong way around. So uh And what word oh preposterous? Yeah, the word preposterous, which I think is really an important thing for me to Remember forever now. So those are some key points in in so yeah what you were saying about the essence Any significance that we want to take away from that further? Any meaning of that? Everything that Anything besides beginning and ending with ceremonies on essence. What's the significance on of that?

Speaker 3: So something happened in between. Yeah.

Speaker 7: Which to be the preposterous.

Speaker 3: And I don't know if they're real or not, but he definitely builds curiosity for me. Yeah.

Speaker 1: Well, as a quick question He's been he's been to the Sun Absolute, right? Which is really quite high up there He misbehaves. And not only does he misbehave, but he gets

found out and he gets sent into exile. So why does he need any special ceremonies performed on uh over him when in actual fact He should be full of remorse for his terrible behavior, which I know nobody here would have behaved like that on a Sun Absolute. I mean, really, it's. . . It's just a five star place.

Speaker 6: Uh you've probably been over this already, but I'm a late comer, but uh I mean late in the year even. But um Isn't Beerzebub a foreign angel in the same sense as a Christian mythology? Or tradition.

Speaker 1: Well, yes, he is. In the Christian tradition, Beelzebub is a fallen angel, yes.

Speaker 6: So uh uh maybe there can be some clues there because uh it it it would seem that Guj borrowed him from or brought him in or inducted him from the Christian tradition. And what I don't know, I don't remember why Beazeb was A f a foreign angel.

Speaker 1: What did he do? He he led a revolution in heaven, you know

Speaker 7: In this situation, it just occurred to me that uh he he is a fallen angel, but is he not also a prodigal son? And his father loves him very much And uh that when his father when he left his father's house he was given all that he was to inherit. That's kind of a ceremony, and when he came back he was received with a great feast. So there's a bit of an element, is is the or is there an element of the prodigal son in Beelzebub? Aha.

Speaker 3: So I'll go back a ways. Um my history is Catholicism, and um I was brought up in a very special a unique kind of um group of my family. They weren't Bible touting, you know, bringing the attention to themselves whatsoever, but from the very earliest. We were knelt down by my parents' bed and we learned to pray. We learned to pray the rosary first of all and then on from there. And with these prayers, I feel this. Call for protection of my essence, that I don't break the rules and go out and do other things that maybe other people might do. So this was very early on. And even after that, whenever we separated or just had something come about, we took on this same performance. And it really You know, it really does mean a lot. And leaving, going off to school. I mean, this was done. And I felt this was done. to protect me and not allow my personality to overbear into my life as it would be. But I didn't know these terms then to say. I can only add this from a feeling of what this chapter gave me.

Speaker 8: I think I heard something here which um I'd like to let to bring up. Am I correct that the ceremony that was um performed over Beelzebub? Um and Robin alluded to this, was because they didn't quite trust him. So he's heading back to Peritas, the Sun absolute maybe. And um I'm reminded of something that is just you my opinion which is that Beelzebub actually wasn't reformed. Um And so he gets banished for meddling in something that wasn't his business and that's mentioned in this chapter. I believe, not about him, but just some anonymous person So at the end of the tales, there's this question about what will save mankind. And it appears to me that That Yelzebub's suggestion to either Hussein or endlessness. Choose choose your pick. is that you need to implant another organ which mechanically limits mankind. This is much like garbage collection in the computer world. where you have to every once in a while account for

nonlinearities of something you're trying to represent as linear, I guess. And so that this is something that I never really heard before, but it's a point in this chapter which somehow makes me suspicious about Beelzebub's reformation. And I believe in the last chapter he's saying to endlessness, well, you built all this stuff and you still screwed up because you've got Trogo Auto Ego Crap. All the all this Creation has to die and get eaten up in order that you will survive. So That's just my two cents on the fact that he mentions this seemingly here offhand and not necessarily all about himself You know, the arch pro the arch there's an archangel involved in that, I think. It's what I heard. And that's the the all-quarters maintainer who is supposed to keep things in order. and you keep imposing order. And the rest of this also seems to remind me of things like the ladder of heaven where you've got angels going up the ladder and coming down in Blake's view and in the desert fathers you've got the the uh monks going up and the devils pulling them off. And that seems very consistent with the um Uh Gurjev's talking about devils. I wonder what Derek thinks about that.

Speaker 4: Thanks, John. I was uh I I was I'm curious what the well the the the archangels and stuff they administer the laws, right? And Gornahor Harhart creates this machine where he c he makes an anti-universe within the universe. So it's I think that's why it's Arch Proposterous. Because it's on its face a contradiction, but so it it violates all these laws. So then Beelzebub uses one of the archangels who administer these laws to help him go get Gornohar Harhark's uh uh inventions from at his observatory so that he can um violate these laws. It's kind of funny. So I agree that I uh that Baelzbao's probably not reformed.

Speaker 6: And there was an Anglican bishop who sent his daughters to the school where I taught And he would invite me over for tea and sometimes chess. And he pretended to have an honest interest in the fourth way. And uh uh I'm not speaking ill of him. Uh he he was what he was. But at one point I realized he was trying to set a trap Because he'd read up scandalous stories about Gurjief, and he was approaching to confront me with how can you follow the teachings of a man like that and s but I beat him at chess and I beat him at this chess too. And I told him, look, Gujiv never sets himself as an object of devotion. And at one point, when I think it's not, that says, oh, what will happen to the people who've never met you? I suffer for them. How will they, and if you remember the story, Gurjiv tells them, you identify with me, no identify with me, identify with my ideas. And so he had he was what he was. The party giver and whatever Al-Bilzuba was also a transgressor, just like the author So he puts at the center of his story an unreformed but infinitely wise and loving character. Unreformed as as Derek says, right? I think that's something. I remember I used to really, really Try to be good and very proud of being good. I remember that. That was before the fourth wave. And I remember the exact moment when I realized that I wasn't good.

Speaker 7: That's a really interesting idea about the reformation or non-reformation of uh Beelzebub and it just raises the question in me, if he is on reform, and it's like that was one of my questions that I had, why did he get uh Harhark's uh equipment sent to him uh

when Harhark was discredited as we got a hint of in this chapter But if he is if the alzebug is unreformed, is he a haznamous?

Speaker 6: But no, Sandy, you're playing word games there. Come on. Yes, I am. You know the definition of a hastamus. Hasnamus doesn't love anyone.

Speaker 7: Well Non reformed. Yeah, but that is that rebelling, still rebelling against the absolute.

Speaker 6: I mean, uh how much more hazards can you get than that Yeah, but you're forgetting the the the moment when Gurdjief, who is it, uh oh Robin will remember for sure others also. This there's this woman that was in the New York Foundation, uh Peggy I think was her name, and she and he told her that he had to leave his two daughters in the States and go to France for a year with him and she shows up when the boat is about to say set sail with his two daughters Okay. And and he says, bravo. So he wanted her to rebel, but he can't tell you It's okay if you rebel because then you're not rebelling. I don't know. I'm just sort of making it up as I go along.

Speaker 7: Well I am too, and I withdraw the question.

Speaker 3: I withdraw the question. Maybe to look into what hasn't means. I don't think it is just, I don't think it's rebellious.

Speaker 6: No.

Speaker 4: On like sort of a different track, I I think I think we have the first appearance of the maybe not the first, but Uh the crimson crimson thread that Hussein refers to later with the with the red copper and copper of torque of course tastes like blood. And then the mention of alchemy, the the the other out the other uh wannabe alchemist is the Persian king who who is responsible for assembling all of the uh well learned people in babylon. So then the adherents of Ligomanism existed and then red copper and gold are both colors too but I don't I'm trying to piece together what that could all like sort of add up to. Wow.

Speaker 8: Well it's at least transubstantiation. Right. The changing of one material into another up and down the chain. So isn't that something like um the uh The method of transforming oneself. Isn't he alluding to that somehow?

Speaker 6: I think so.

Speaker 4: Or like another way of making uh uh gold from copper is to create art from the circumstances of of uh being uh uh subject to warfare.

Speaker 8: Yeah, but he c he does compare that disintegration to war, doesn't he? It's n it's not quite clear what What that disintegration means, it's almost like he didn't finish the idea. Does it coalesce into something else that becomes useful again Then does the metal when it corrodes become useful again as something else?

Speaker 3: So Derek, I've heard this term crimson thread, but um it's it is it written in the tales or is it Something that you brought up.

Speaker 4: Hussein says that that his grandfather's tales, a crimson thread runs through them. A crimson thread.

Speaker 3: Like uh No, I get it. I just couldn't find it.

Speaker 4: Oh, I I think it's like on a it it's way later in the book. I know that. I I I think it may even be in the war chap in the chapter on war.

Speaker 9: Okay. Thank you.

Speaker 5: Uh just to John's point about the square, um the public square, um why does he say that um They change color very perceptibly, as a result of which the general visibility of the surface of the said large squares gradually changed. Um he put corpses in uh italic not italics, but uh single quotes, as if he's not talking about the bodies Is he talking about some other radiation that's coming from death and that's going into another sphere? And that's why the atmosphere is changed.

Speaker 8: But what's the coating of the surface? Did uh what's the coating of the surface in that? Isn't that how it reads? Coating.

Speaker 5: The general visibility of the surface of the said large square is gradually changed.

Speaker 7: What page please, Robert?

Speaker 5: Uh 174, the one, two, three, fourth paragraph, the big paragraph in the middle. Where he's talking about the change of um state of something of these people or corpses.

Speaker 7: I don't know why I thought but thought that, but I thought at some place it was it changed to red because of the blood. And it doesn't ever I don't think it says anywhere it goes red. But it may have been the reference to uh the red copper that made me think that. But I thought it was because of the blood

Speaker 3: So copper in the body, there's a hundred milligrams. It's in the liver and the brain and the muscle. Producing energy and metabolism. I don't know, but seems again something of the law of three comes up So the liver, the brain, and the muscle

Speaker 7: It just occurs to me, uh, this this talk about red copper, but the blood is basically red because of oxygen and iron, isn't it? Only Mr. Spock had copper in his blood. And he was green. Bobby, would you repeat that what you said about the amount of uh that percentage of what in the livery

Speaker 3: Well I read that of copper we have a hundred milligrams of it in our whole body. And it's found in the liver, in the brain, and in the muscles.

Speaker 7: So I'm thinking we have a lot more iron. But we don't get to talk about iron.

Speaker 3: Hmm, I wonder if it changes color differently. Um But that is interesting if we're talking about the depose of bodies and not talking about shedding iron, shedding copper.

Speaker 7: Well, not to get too gruesome, but I think bodies lose their blood, but then they turn pretty white, don't they? I mean very pale so if you were looking I'm I'm not sure

what you'd see literally think the blood one of these fields here might also be purple purple yeah And I'm thinking about color here in particular, now that Robert brought it up, because we were reading about it yesterday, coloration in the atmosphere, and I was trying to picture the coloration in the atmosphere didn't say what color uh in that chapter that we were reading um a little bit further along here Unnamed colors. I think I'm complaining here a little bit, but uh carbon, oxygen, and nitrogen, but no mem no mention of uh iron in that uh formulation and I can't you know that's important. Uh uh I'm just uh processing out loud and I need to stop that Why don't we hear more about iron? I'll have to ask Mr. Gurchev In a non-lock informable communication with him tonight when I meditate I'll stop now.

Speaker 6: Well I'm not I'm gonna do my favorite uh Sandy uh uh activity. I'll be Uh I'll process aloud because I can't think this out by myself. So you want to get out of being sandy? I go I'm I'm going in that direction, which is this. Bill Zabab has been pardoned. He tells his grandson That he was offered a given, granted, the request to transport all the gear even the cumbersome big gear to characters so that builds above. So that uh Hussein Hussein should be able to see it, tinker with it, whatever And when he says that that what uh m Nas M M Nas Raddin would would would call not poking You're no maybe Beelzebub's sin was formatory thinking Which is a classic classically manifested in having opinions about You go to a group meeting and you say, hmm, the group leaders, they don't know what they're talking about. Whatever. And or or whatever or or or or in politics or whatever, judging other people. And that that's that was Maybe that's what he means. He's warning us about, he warned us about feeling you're good, good behavior, not all that called me, how is it? No todo el que me dice Señor, Señor, entrar, no, not all that cry, Lord, Lord, shall enter the kingdom of heaven. Is that the quote? Someone remembers. So then I was brought up that if you cry Lord Lord Lord and then you every night you say now I lay me down to sleep. I pray the Lord to rest my keep, whatever. And you don't lie and and you don't smoke and you don't drink and you don't. So then you you be good and Jesus will love you and so then it becomes more sophisticated. I'm not into that childish thing. But then one can cloak with language of the work. The same conditioning of being good. And and right here he says, it's not about good behavior. It's about something else And uh so much so that he's rewarded uh then he is reformed. after the the ceremony. Um d does someone uh d am I getting it wrong Because we've been saying that he wasn't reformed. And I had thought that, but I just read it once again.

Speaker 4: Well, the the at the end of the tales that that that just confirms like the ceremony just confirms how high Beelzebub's reason is, right? But that's a separate issue from whether he still agrees or not with uh his what something his endlessness did or the way things are run or whatever was the reason for his rebellion.

Speaker 6: Okay.

Speaker 8: I'd like to suggest another point of view that why why uh why does endlessness need be Elzebab?

Speaker 6: Please repeat, John.

Speaker 8: Why why does endlessness need the Elzebub? I think that is g uh given by the the clue of what happens in the last chapter. I imagine Beelzebub kind of as the court jester who uh whispers in the ear of the king And um reminds the king of various um Weaknesses, shall we say. Um and I I'm stuck on the idea that the that Beelzebub found a fundamental weakness in the way things were set up as represented by the all quarters maintainers doing their job So at the same time, uh this is f this is can be thought of as feedback Because endlessness clearly has an aim with this universe And so what then is the aim? And Woke suggested that there was an aim. He suggested the aim, but Let's say that this was all uh intentional and there's an aim involved and here at the end of of the tails, we last see Beelzebub communicating with endlessness and telling him you've still got a defect And so that's that got me thinking that that's the reason that he was was exiled to the bottom of the the chain bottom of the universe so that he could work his way up and then report back on some level

Speaker 6: I I I think also you go

Speaker 3: The question of is Beelzebub reformed? He's on the ship Karnak with Hassen. He's telling this story of where he's been. So during this story with Gonehor Hahark, I think he has not yet reached that level of reformation. But later, I mean he is on the Karnak. And as he is on the Karnak I see that he has a reformed sight.

Speaker 6: Mm-hmm.

Speaker 3: Because they say they called him. They called him to go on this mission

Speaker 6: I was thinking about why uh what John says why does endlessness need Bil Zabab which is why does he need us If I understood you correctly, John. W were you sort of asking that put putting that as a question to to consider?

Speaker 8: Well Bel Yelzebub represents development. Mm-hmm. This whole story is about the history of his development. He's relating it to his future substitute. Hasein. Um And so I guess I agree with you that it's kind of a model. He's setting forth a model without telling you how to be. Much like Ashyada Shimash would be representing himself by not teaching directly but example.

Speaker 6: Because endlessness is trying to fend off Harapath. So he creates everything. In order to eventually create conscious beings or beings capable of conscience or consciousness or awareness.

Speaker 8: Because why does endlessness need those beans?

Speaker 6: He needs them because he is uh if if not he needs to to generate energy that will go back to him through the the lateral octave and so he needs Birzabab to be to exist and be conscious because his energy goes back to and uh uh nourishes endlessness and helps him not to be devoured by harapath And he needs Federico Barça to be conscious for that. Now, Bilzebub is already there on the gravy train. But Federico Valsa belongs to a species that is an experiment that may succeed or not. And if we do not succeed, Herapas will try with another species. We'll just we'll just self-destruct. And he maybe he'll he'll he'll have the the birds evolve, I don't know So we like I don't I'm I have to make a confession. I'm

very much influenced by uh Bennett here. He's he seems to have it so clear that it's our mission to save Humankind, as one says nowadays.

Speaker 8: Sorry. How do you like Beelzebub's full solution, which is to implant another organ like Kundabuffer such that they would and etc in all mankind. In other words, a mechanical, a deus ex machina solution to the puzzle

Speaker 6: I didn't understand it that way. I'm I'm open. The way I think I understood it is that the new kind of buffer is uh the work. And that the work should be implanted in such a way that one should be conscious of the innovat in innovat in the inevitable nature of one's own death and that of all others. So But it's also a kind of message, look. You're reaching the end of the line here Remember that if you don't get your act together and get humanity to wake up, it's goodbye to all. Your death as a species is inevitable if you don't do the particle duties and get others to do it Because actually, how many people do we need to convert? It's not many. How many manage the planet? A thousand? I mean, you need One foreman for 20 workers, that's 5%. One teacher for 20 students, that's five percent. You can start moving up, up, up, up each one by by managing twenty so it's it's five percent of uh of uh humankind that we need to convert Now we and other seekers, Zens or whatever, there how many? Maybe we're less than half A thousandth of a percent, I don't know. But I think that it's such a message of hope that on the one hand it's a bleak message because they say, hey, this is your last chance. But on the other hand, it is a message of hope

Speaker 7: Well, I hope to get back to uh the essence here, if you don't mind me changing toward a little bit more of a different subject here, Federica. Go away, do it. It all relates. Um, but I'm wondering, I I I'm struck by the number of uh legomanisms and names that I wish I looked up and hope Bobby can tell me more about But I also am particularly struck again by her reference. I mean, the more I look over those pages on essence, the more significant that's becoming to me. So I'm just uh bearing this back to page 175 and 176. And uh the fact that uh He was given a promise by the most great arch cherub, Peshtwagner. And my first first question on that is, uh, why is he uh an arch cherub instead of a uh An archangel and I remember Robin has told us the difference between cherubs and angels But why would uh the this time the uh all quarters maintainer is an arch cherub, and what does Pesch Wagner mean? That's question number one. Do you want the other questions first? If you read through this, and the other one is um I am struck by uh the idea of the sacred the essence sacred Ali Ali emizwanakalu and I wish somebody could tell me what that means But he was required to prostrate himself to produce before Pesht Wagner. The essence sacred aliyah there. And then finally they define it by giving one's word of honor not to put one's nose into the affairs of the authorities. So that's what he had promised to do when he came back to Keritas. And that is just, I'm, I'm, I'm still pondering over those things. But in particular, if anybody's got anything to say about those, uh that word uh it starts with alias and ends with Kalu And also uh Pastor Wagner, I would appreciate it.

Speaker 3: And those people saw that word aliamizarnocala In the Neologians, it reads,

those who know will take it with difficulty, or for the world, difficult it will become. Now for my own breakdown, I was able to come up with he looked at me So Pestewagen I had seen a while ago. It had something to do with fire There was a situation in um around Chicago, I think the Great Lakes, where a fire just went on its own. And I and it was remarkable. But anyway, that was something like Pestevaux. So breaking up the word early in the word, Pesht, mourning in Uzbek, Peshdava, strength in Hindi. But then Hash to Wagner an oven fire in Bulgarian Did you have another one?

Speaker 7: Going back to 149, certainly. Uh the other essence question Ask Cal Noirs or did we look at that one before or not? A-S-K-A-L N-O-O-A-Z-A-R

Speaker 3: Yeah, I think we have looked at it and in looking at it again, I mean, I think there's some things that Gurdjief might use our own language. Such as um that word it's similar to like ask another. Ask another, okay That makes good sense. But I do have some other thing. When I come across it in these pages, I'll speak out. How about Okie the Nokes?

Speaker 7: Well you know what that is. Chart bomb, Okie that notes. Well I always like to be reminded As I always say, of the etymologies

Speaker 2: There's just one like overall question that this chapter that this chapter leaves me with that's kind of haunting me. Um as Robert pointed out two meetings ago, Preposterous has a very specific meaning. It means it's uh abnormal in a specific way. It's abnormal in that it is not occurring in the proper sequence. It's sort of cart before the horse. So what is the arch preposterous in this chapter And in what sense is it something that's out of sequence? And I s I I think it might, I don't know, but I'm still um kind of grabbed by the art of by by Gornahor Hark's experiment and its meaning. Because At the very end of this chapter, is all quarters maintainer asked me, deigned to ask me, whether I had taken with me all the bean productions. which it interested me, and which I collected from various planets of the solar system. I replied that I had taken almost everything, except those cumbersome apparatuses which my friend Gornahor Harhark had constructed for me on a planet Mars. Well, why is someone as careful and thorough as Beelzebub in bringing back the things he thought was useful. Why did he decide not to take this? Why this in this laboratory in which he said so many significant things happened to him? Why would he not why would not he not be high on his list of the things that he wanted to take back with him? But he decided not to. So um so then the uh the all-quarters maintainer uh promised to give orders that everything I should indicate should be taken. Uh not that Beelzebub asked him to. He probably thought it was the courteous thing to do. But Beelzebub didn't ask him to get this stuff for him, but he said he promised to give him orders. And then Beelzebub says, and that is why, my boy, I hope that everything necessary will be brought to our planet Karitas, so that when we return there you will be able to see it all with your own eyes, and I shall be able to explain everything in detail practically. So he doesn't say that he's going to bring the whole kit and caboodle, the whole lab back and all the apparatus. He says he'll bring back everything necessary, and much of it he may have considered unnecessary, which is why he didn't

take it in the first place. And then And then it also seems to be related to the fact that I'm not going to tell you this in words, because that would not be the proper way to teach it to you. I'm going to explain it in detail practically. So it's going to be have something that Hussein has to experience with more than just its thinking center. So I don't know, I didn't mean to go too far afield there, but there's something preposterous here. What exactly is what's preposterous?

Speaker 6: I can't answer it right now.

Speaker 3: I just coming keep coming up with putting the cart before the horse.

Speaker 2: Yeah, I know, I know we know what it means. I'm saying, what about this whole uh experience he has just described is an example of the card being put before the horse. Ah. What's out of order? What was wrong about Gornah Hark's experiment such that it is the subject of a chapter called Preposterous, Archpreposterous?

Speaker 5: Um uh uh Stephen, thank you for asking that. Um I can only answer it symbolically. Um cart before the horse. The horse is the emotional side. It's also the reconciling side. Cart is the um the physical body. So maybe there's something to do with the reconciling force here that um is not in in order. I'm sorry I can't give you the specific example, but I can only do it geometrically. No, that's really good.

Speaker 2: I mean I referring to the to the equipage, I think, makes sense. Because one could argue what Gornhor Hark has done His appeal first to be also is is is is trying to approach the mysteries of the universe first and foremost was his thinking center. And that may be the wrong sequence.

Speaker 3: Yeah, I see an imbalance that he's in a um atmosphere or a space, that he's there, but he doesn't have the foundation.

Speaker 6: It's like it's like it's being told it's not about tinkering with materials. You think you're gonna get the truth of the universe by tinkering with your lab? It's not about that, is what it tells them. What you're doing is preposterous. It's putting matter before spirit. I'm stealing from what everyone else has said. No, they're following it all together. I didn't think it out. I didn't think it out. This is synergy, eh? Yeah you're sharing. But it makes sense, doesn't it? Yeah. But but because that's what they do at at the what's that they have in Switzerland with the particle of God and all that nonsense? Uh how uh the remember how it's called? It's got a name. Stern. It's a collider. The collider. The collider is is uh gonna hold her hard the machine and and and they think there's they're gonna

Speaker 2: Yeah. I I think something there. I think you're right on, Federico. I mean you could say that one of the interpretations of this is that he's pointing out The horrible thing that happened with Descartes, in which we decided to to deify the intellectual process uh to the complete neglect of the other two centers. And the whole chapter is about how things don't happen unless there are three centers involved.

Speaker 1: I think we can Yeah, and I think we can suggest the following that the Gunahahahaq is seeking knowledge of Akidanach outside of himself when he should be seeking it within himself. In the tradition of the alchemists, you are agreeable.

Speaker 2: That's beautiful. That's good.

Speaker 1: Yeah.

Speaker 3: I like it. Thank you.

Speaker 6: Wow. Wow. You should start a group, Robin.

Speaker 7: But we've solved the whole chapter here, guys. Including is uh Derek's suggestion as was there a reformation or not a reformation. I've still gotta keep that one in mind. And I did find out just by looking on my computer here, carabom are ranked higher than archangels in the celestial hierarchy. So Pest Wagner was way up there. Unless He did not get the apotheosis that uh Beelzebub got in the end Oh, I will have to say, uh do you uh have a modification on your idea, Derek, of um of uh it i i of his trans it uh transformation in the last chapter being I I'm I'm I'm maybe pushing it too hard here, uh just an intellectual. Or I mean uh uh uh the the growth of his reason, a reflection of the growth of his reason, I think it was more than the growth of his reason. So I think uh Yeah. I can't I yeah, go ahead go ahead.

Speaker 4: I'm sorry. Is reason only intellectual?

Speaker 7: Uh no no but but but I think there is more to it than reason and it's reflected somewhat in what we're talking about here in all the things uh in terms of uh uh the cart before the horse, the emotional versus the uh intellect and physical so is that uh I think I've said enough here

Speaker 6: Well, going back to Stephen, when Descartes says, I think, therefore I am, he is saying, I am my thinking. And we say, or Mr. Gujief has taught us that no, I need to develop being. And my thinking is important, but it must be subordinated to my being, and my being has three parts to it. So that the outcome can happen.

Speaker 2: Yeah, that's a good thing. I laughed to the last one.

Speaker 6: I've left the alchem there. I'm not sure whether it goes or doesn't go there.

Speaker 2: No, I mean what you said is true, but it's also true that one of the things that happens to Beelzebub when he's in that uh laboratory and he experiences the death of his personality, is it suddenly his thinking center becomes his center of gravity?

Speaker 6: Uh-oh. For what I'm constructing for myself, what you just said is bad news. I uh

Speaker 1: No, look I mean look, let's let's make uh draw a line just for the sake of trying to get some clarity The intellect is a function. The emotional center, normal emotional center, is a function. The moving center is a function. They are organ. They are organs like the liver is an organ, like the heart is an organ. They are organs. And Gurdjieff distinguishes between the function of thinking and higher intelligence by using the word reason. He doesn't use the word intellect. He uses the word reason. So when Gilev, also when Belzov is talking about his thinking center becoming the determining factor when his physical body is dying. He's talking about his thinking function.

Speaker 4: I I w I wonder if when Bielzebub thinks that he's dying if it's Um, he's left with his intellectual center simply because it's the slowest one and it's the last the last uh to realize what's going on.

Speaker 1: That might be true too, actually. That's a that's a uh a worthy thought.

Speaker 9: Yeah. Yeah Or maybe this is what happens when one begins to die. He was just kind of describing The first process, not the end result, but the first process. And then, of course, Gubunar Harhark floundered like a puppy in a deep pond. You know, because he wasn't, you know, prepared for that. But at the same time, this whole chapter is definitely teaching That if we we can do this to ourself, what happened to the the red copper can be done to our own self. There's absolutely no doubt in my mind. that yeah it's a scientific experiment. It's an apparatus for demonstrating it, but it can be applied to the self. Definitely well, at least that's the way I took it.

Speaker 3: Can you take it a little further?

Speaker 9: What do you mean? I mean no, this he's He's imparting knowledge on us, and I think he's hesitating because he's given an oath at the end of that chapter there. You know, he's wants to give um Hussein a little bit of you know wrap it up in a way that's like but he can't do it because he's given an oath Um I'm probably not saying it exactly how it was said, but obviously, but uh it seemed to me that's what he was getting ready to But he's holding back because he's given an oath, you know, you know, not to spill it all out. We have to work for it, so to speak, I guess. I'm I'm kind of taking it that way. But no, this not a wasted chapter. This is not a wasted chapter. Just like, oh, well, and reformation, this idea of reformation, I don't I don't I don't know if that's the best usage of the word. I don't know where you guys got that reformation idea. You know, you're thinking of you're associatively thinking of Bilzebub as being a bad the bad guy. You know, but I didn't see that. I just thought he was an impetuous youth or whatever. He was pointing inconsistencies in his endlessness as government. Therefore, you know, well, okay, you brat, go to the solar system that's the farthest away and then see how, see if you can, you know. And he did. He did great. He he proved himself for sure. Obviously. So anyway, that was just my take on the whole thing.

Speaker 3: Thanks. So Sandy, Okadinook is the soul carrier, the breath of God

Speaker 6: Oh, since I've I've cut you there, Barbara. So then let's see if I can get the sequence once and for all, okay? Which is endlessness. creates a tern a terocrilno that is a primordial substance of all that exists And how does Okidanoh connect with a tero a terokrilno?

Speaker 4: I think Ether Okrilno is exists at the at the s at the beginning of everything, like endlessness does. And like time and space.

Speaker 6: Okay. Yeah, but not time. Hmm.

Speaker 1: Space, yes, ethericular, yes, but time has a specific meaning in the way it's used in the work. That's why it's given the status of a demigod. Hero, perhaps hero means demigod. Right. So the the manifestation of time in respect of a cosmos Is um it there are

four things. It it a a cosmos must eat must take in something external. A cosmos must breathe. A cosmos must perceive. And a cosmos has a lifetime. And therefore, time as experienced by a cosmos, which means you, me, and everybody else, is that But the time experienced by the absolute is not that, because the absolute doesn't have a lifetime So that's w that's why the the term time becomes something you have to think about in the tales because of the way that Gurdjieff explains it. You're completely correct about a therochromo. In the way that it's described in the tales, a therochroma exists. And is not dependent upon anything else. And when when you actually think about this, this is a really difficult intellectual place to find yourself because, for example, Do the numbers come into existence before or after the L3?

Speaker 6: Ah

Speaker 1: I I haven't got an answer to that question. It's a question that occurred to me a while ago and all that it ever gave me was a headache.

Speaker 6: Yeah, but don't sign off without telling me the connection with Okie Danoch, folks. Please. Because I won't look it up.

Speaker 9: It manifests into three separate parts. But it comes out of ethereal acrylno, right? The prime substance etherocrilno.

Speaker 1: It interacts with ethereacrilno, apparently. That's what the text says. It interacts with the therocrilno

Speaker 8: Isn't isn't it always the active force?

Speaker 1: Isn't what always the act of force?

Speaker 8: Okie donok is always the active force.

Speaker 1: It's a good question as to which force it is. I'm not sure that it's necessarily active, but it surely isn't passive. So it could be neutralizing.

Speaker 9: It's the same thing.

Speaker 1: You could say that in the in the creation of a human being, the male is active, the female is passive, and Okidanok is neutralizing. And to use the term Holy Ghost to characterize Okidanok, I think it might actually be You might be in a good situation by doing that because of the carefulness with which the Christians use the term Holy Ghost.

Speaker 6: Mm-hmm.

Speaker 3: Hey, may I ask a question before we go? So I went back and I was looking at the previous week. I wasn't there. And I was looking through unscrupulable mysteries of nature. And it took me down to um several of them. And then the one gravity and then subconsciousness. And I plugged in the little question mark that was there and it threw up Christopher Holmes. Do you know Christopher Holmes, sir Robert? He perked up Didn't he write books?

Speaker 5: Uh I think he was from Canada or Britain, uh Canada.

Speaker 3: Yeah. Well he he he he still I guess. I think he's still in Canada. But the book

that it cited is The Slug.

Speaker 5: And so if no one has Yeah, I looked at that book I I looked at that book. It doesn't have anything really for me that's for creative. It can just sort of keep going on what he's read. But that was two years ago when I looked at it.

Speaker 3: No, I I thank you for that.

Speaker 6: Yeah. I I'm sorry, like I'm like a four-year-old right now. Endlessness s finds that Heropath is going to eat it up. Therefore, he makes uh Oki Danoch Oki Don Danoch happen by launching it into the Ethereal Ether Crill no, so then things will coagulate or solidify until eventually they become tetracosmos and until eventually they become conscious beings.

Speaker 5: Uh Frederico, you've got to be careful, because Oki Danok is not mentioned in the Purgatory chapter. It's only Ethereal Krillno. Okay.

Speaker 1: Uh okay, something that is a consequence. And you read read about it in an earlier chapter, don't you? Um, but I can't remember it's a chapter on time or the chapter on the arch absurd you read about its nature.

Speaker 5: It it propels the spaceships. The old spaceships are propelled by Oki Danok, the two electro electromagnetism. Those are the two forces of electromagnetism.

Speaker 1: I'm done. It's not I haven't got that sufficient knowledge to be able to deal with that. You know, do you The thing is, Frederico, and and this is just a problem, a conceptual problem.

Speaker 6: Okay.

Speaker 1: God is finite And he's finite because everything is material, including the absolute, and everything can be weighed and measured. And therefore he's measurable. Right. But Gurja states in Purgatory that um a thorough krilno extends everywhere

Speaker 9: Mm-hmm.

Speaker 1: So it extends outside of the space, let's say, occupied by the absolute. So that's like that's all we've got. It's not like anything stated in an easily understandable way, but that's what's said.

Speaker 6: Okay

Speaker 1: And with that, I think we can close the meeting because otherwise it'll go on forever. Yeah. No, it can't go on forever because time would eventually Make it die.

Notes from Chat

18:57:07 From john amaral : Stephen: Suppose that Beelzebub was not physically able to move all the apparatus due to his uni-nature

AI Summary

Quick recap

This meeting was a book club discussion focused on reading chapter 26 of "Beelzebub's Tales," where Stephen read aloud about Beelzebub's experiences with Gornhor Harhark's scientific experiments on planet Mars. The group extensively discussed the concept of "non-law conformable" processes versus "law conformable" ones, with participants debating what these terms mean in relation to the Law of Three. Key themes included the significance of the "arch preposterous" in the chapter title, Beelzebub's potential reformation versus continued rebellion against cosmic authorities, and the symbolic meaning of transforming copper into gold through artificial means. The discussion also covered questions about Beelzebub's ceremony involving the sacred process "Aliamiso Nakalu" and the role of Pesh Wagner as an arch-cherub, with participants exploring connections to alchemical processes and the relationship between matter and spirit in the pursuit of knowledge.

Summary

Cosmic Metal Transformation Demonstration

Stephen read from a text about Gornhor Harhark demonstrating cosmic processes involving the blending of parts of Okitanok and the transformation of metals. He explained how different densities and vibrations in planets lead to the formation of various metalloids and metals, including red copper, which was transformed into gold during the demonstration. The reading described how Gornhor Harhark used switches and appliances to control the influx of Okitanok's active parts, changing the density and vivifyingness of the elements in the metal.

Exile Ceremony and Experiment Discussion

Stephen explained a sacred ceremony he had to perform after returning from exile, involving a promise to not interfere with authorities' affairs. He mentioned collecting various items during his exile, with some equipment from Mars still pending retrieval. The group discussed whether these experiments were beneficial, with Barbara noting they stimulate curiosity while Derek observed that Beelzebub would continue the experiments. Robin questioned whether Beelzebub's exile and reflection on his crime would be sufficient without needing special ceremonies.

Metalloids and Gurdjieff's Contradictions

The group discussed the concept of metalloids in the periodic table and debated the existence of mineraloids based on different AI definitions. They explored the idea of "non-law conformable" processes, questioning Gurdjieff's explanation of this term and its application to planetary formation and transformations like copper to gold. Federico suggested that Gurdjieff intentionally creates apparent contradictions to challenge readers' understanding of reality, while Robin noted that Gurdjieff's writing often presents opposing statements without clear explanations, forcing readers to engage with the

material actively.

Non-Law Conformable Situations Discussion

The group discussed the concept of non-law conformable situations, with Sandy comparing them to miracles and Federico expressing a preference for participating in the ascending lateral octave rather than descending. Stephen suggested that non-law conformability might be a natural part of cosmic existence, while Robin explained different levels of living according to the law of fate, cause and effect, and accident. The discussion concluded with Sandy seeking clarification on the law of accident and the role of ceremonies related to essence, as mentioned in their reading material.

Beelzebub's Role and Spiritual Themes

The group discussed the significance of ceremonies in relation to Beelzebub's story, particularly focusing on his role as a fallen angel and potential connection to the prodigal son narrative. John suggested that Beelzebub may not have been truly reformed and might have been banished for meddling in matters outside his authority. Derek explained that Beelzebub used an archangel to violate universal laws, and Federico shared a personal anecdote about an Anglican bishop who attempted to challenge his beliefs about Gurdjieff. The discussion highlighted themes of rebellion, reform, and the complex nature of spiritual growth.

Literary Elements and Symbolism Discussion

The group discussed interpretations of various literary elements in their reading, including the concept of "hazmamus" and its relation to rebellion, as well as the "crimson thread" mentioned by Hussein. They examined the symbolism of red copper and its connection to alchemy and transubstantiation. The discussion also touched on the physical properties of copper in the body and its potential relation to color changes described in the text. Robert raised questions about the color changes in the public square and the significance of corpses mentioned in the passage.

Beelzebub Character Transformation Discussion

The group discussed the character of Beelzebub in a story, focusing on his transformation and potential role. Federico explored the concept of "formatory thinking" and how Beelzebub's initial rebellion might have been related to judgment and opinions about authority. John suggested viewing Beelzebub as a "court jester" who provides feedback to the "king" (Endlessness), potentially uncovering fundamental weaknesses in the universe's setup. The discussion touched on the idea that Beelzebub's exile might have been intentional, allowing him to ascend and report back to Endlessness about defects in the system.

Beelzebub's Role and Story Development

Federico and John discussed the character Beelzebub's role and development in their story, with John explaining that Beelzebub represents development and serves as a model rather than providing direct instruction. Federico explained that Beelzebub's existence is

necessary for Endlessness to generate energy that returns through the lateral octave, helping prevent Endlessness from being devoured by Heropaz. They discussed the potential solution involving a new organ called a "Kanda buffer," which Federico interpreted as a message about the inevitability of death and the need to awaken humanity, suggesting that converting only 5% of the population could lead to significant change.

Text Analysis and Terminology Discussion

The group discussed various aspects of a text, focusing on specific terms and concepts. Sandy raised questions about the meaning of "Pesh Wagner" and the "Essence Sacred Alya," while Barbara provided etymological insights into these terms. Stephen questioned the significance of the "arch preposterous" and Beelzebub's decision not to bring back certain apparatuses from Mars, suggesting it might relate to the proper sequence of events. The discussion highlighted the complexity and depth of the text under review.

Beelzebub's Intellectual-Emotional Imbalance Discussion

The group discussed the concept of "putting the cart before the horse" in relation to Beelzebub's experience, determining it represents an imbalance where intellectual pursuit was prioritized over emotional and physical centers. They explored connections between Okidano and etherial krylno, with Robin clarifying that Okidano interacts with etherial krylno but is not specifically mentioned in the purgatory chapter. The discussion also touched on the relationship between reason, intellect, and being, with Robin explaining that in Gurdjieff's work, reason refers to higher intelligence rather than just intellectual function.