

GER Meeting #Bk2 - 06

Transcript

Attendees: Robin, Ekant, Vanya, Bobbie, ++

Stefon☺: I'd like to take this moment to introduce everybody to John.

Stefon☺: I have my dear friend from another meeting up there in the corner. I don't know if he's in the same box as from where I'm looking at.

Vanya & Ekant: Hey, John. Welcome.

Lynn Leidersdorff: Hey, everybody. I'm, um...

Lynn Leidersdorff: Trying to set this up on my phone, uh...

Lynn Leidersdorff: I'm preparing to go to a doctor's appointment. I have to leave here.

Lynn Leidersdorff: Uh, and leave the meeting probably around.

Lynn Leidersdorff: And after 2 or so, but I've been following and.

Lynn Leidersdorff: Being on my phone, I'm not able to be on my...

Lynn Leidersdorff: Um... PC, which is much more favorable.

Lynn Leidersdorff: So bear with me. I'm listening and I'm very, very glad to be here.

Stefon☺: Good luck at your appointment there. I hope it goes well then.

Lynn Leidersdorff: Thank you.

Vanya & Ekant: Yeah. John is gone.

Vanya & Ekant: That maybe he comes back

Lynn Leidersdorff: Which John?

Lynn Leidersdorff: You can't see me?

Vanya & Ekant: The... yes, we can see you, Lynn.

Vanya & Ekant: Stefan just introduced his friend

Lynn Leidersdorff: Okay. Oh. Oh, you're talking about...

Vanya & Ekant: And he is immediately gone. It was too much, Stefan.

Lynn Leidersdorff: Oh, okay.

Vanya & Ekant: Yeah. Okay, but Bobby asked the question.

Stefon☺: He's having a problem with his signal, too.

Vanya & Ekant: Okay. So probably he will come back.

Stefon☺: Yeah, if you can.

Vanya & Ekant: So, can you ask your question again, Bobby?

Barbara Pennock: On the last page, the second paragraph to the last, the second sentence.

Barbara Pennock: U is pa, U is a.

Barbara Pennock: Pagomishnet.

Barbara Pennock: The P-A-G-A-U-M-I-S-C-H-E-N.

Barbara Pennock: Does it say pagan in German?

Vanya & Ekant: Pagaumischen, it says. Pagaumien, yes.

Barbara Pennock: Mm-hmm.

Barbara Pennock: Yeah.

Vanya & Ekant: -

Vanya & Ekant: So... I would...

Barbara Pennock: Beautiful.

Vanya & Ekant: Say it the same.

Vanya & Ekant: way put in the same way. It's written differently because we.

Vanya & Ekant: with uh ooi is ooi like your double oo probably.

Vanya & Ekant: Yui, **** Sapa, Gao Mission.

Barbara Pennock: Yeah, I could find a... well, I could find a few translations for the beginning of the word, but then that Pelgamishan came up as pagan.

Vanya & Ekant: Mm-hmm.

Barbara Pennock: So...

Sandy W: Well, I wanted to ask early on about all the neologisms in this passage. There's a bunch of them, and I looked up a few of them and couldn't really find anything, and I wondered, Bobby, if you did. What did you find about this one?

Sandy W: Ping him.

Sandy W: pagan exchange of opinions.

Barbara Pennock: Well, the beginning of the word looks to me like possibly Italian. I mean, not Italian, Latin. You wish.

Barbara Pennock: You wish in others.

Vanya & Ekant: I remember we had, I think it was another word, but we had.

Vanya & Ekant: also an exchange of opinions with the king of Saturn, and I'm not sure if there is a certain similarity in the words. We have... I would have to look.

Barbara Pennock: In English, uh, the translation of that word, O-O-I-S-S-A-P.

Barbara Pennock: Is, um, the O-O-I-S-S is hope.

Barbara Pennock: And...

Barbara Pennock: Starting with the APAGA, hope in the future, as an Armenian translation.

Barbara Pennock: So they're two different.

Sandy W: It fits there, though.

Sandy W: What they're talking about.

Sandy W: Want to jump to any of the other ones?

Barbara Pennock: Well, the Oka Sumatra, the signboard.

Sandy W: Yep.

Barbara Pennock: In Russia, without putting the A on the end, is decree.

Barbara Pennock: D-E-C-R-E-E.

Robin Bloor: It's good.

Sandy W: Okay.

Barbara Pennock: And the thing about Kalturas is the toothy in the middle of it.

Barbara Pennock: And it seems that it would be something that would lead to *****

Sandy W: Well, that's the only one I even gave myself any kind of maybe on, and that came out to, uh...

Sandy W: Pure fruity.

Sandy W: or pure fruit for me, which didn't make any sense at all, so I think you're on the right track.

Barbara Pennock: Now, art, the etymology of art, to fit together.

Barbara Pennock: It is a skill, or a craft, or a practical business, but to fit together is...

Barbara Pennock: What it means.

Sandy W: A question about German for Art Kunst. I always thought that meant worked.

Sandy W: Is kunst not work or is it purely art?

Vanya & Ekant: Yeah, Kunst is art

Sandy W: Okay.

Vanya & Ekant: Kunst means to make something artificial somehow.

Sandy W: Okay.

Vanya & Ekant: Or something artful

Vanya & Ekant: Hmm

Vanya & Ekant: Yeah, there is a German word derived from Kunst, which means Kunstlich. Yeah, and this means artificial. It means not natural. Like art. Like artificial probably

Vanya & Ekant: Yeah.

Vanya & Ekant: But Adri Kunst.

Sandy W: Okay, and work would be our bike or something in that neighborhood.

Sandy W: Maybe.

Vanya & Ekant: No. No

Sandy W: Now, what would that be?

Vanya & Ekant: Are but in the neighborhood

Sandy W: No, no, that's just a, that's just a, that's just a.

Sandy W: It didn't work. It didn't work in German. Similar to, I just meant similar to in the neighborhood of, I mean, similar to work would be, what would the word for work be in German? The word for.

Vanya & Ekant: Work is Arbeit. Arbeit.

Sandy W: Okay.

Vanya & Ekant: Bye-bye. If there is even a certain opposition of Kunst and work, art and work, so Kunst und Arbeit

Sandy W: Okay.

Vanya & Ekant: Yeah, we would decide, distinguish between something which is just work and something which is meant to express something, then it's called Kunst. Yeah, it's when someone wants to be an artist

Vanya & Ekant: You also say often that's not really work. This is something where you can't earn bread, it's breadless art.

Vanya & Ekant: Yeah.

Frieda: I have an exception. Hello, everyone.

Vanya & Ekant: Hello!

Barbara Pennock: Life Raven.

Frieda: Sorry, I, uh, I was asleep when the meeting started, because I had a very bad headache, but I awoke.

Sandy W: We'll make it worse for you.

Lynn Leidersdorff: Uh-uh.

Sandy W: I hope not, only teasing.

Frieda: Regarding Kunst and art and work as script, there is the word Kunsthandwerk.

Frieda: Which means, um, was Handwerk?

Vanya & Ekant: Craft

Sandy W: Oh.

Frieda: Like art, crafts, and that means it's like working, like, like, uh, working with porcelain and doing pots and plates, for example. Um, yes, but.

Vanya & Ekant: Craftsman

Frieda: Like, in a nice way, also.

Frieda: So that's artful. So that's where there's a connection.

Sandy W: What's the word again, please, Frida? Once.

Frieda: Kunsthandwerk.

Sandy W: Funds.

Vanya & Ekant: Hantha

Sandy W: I'm not getting the after the hunt for it.

Vanya & Ekant: Hunt, Werk.

Sandy W: Berg, Berg. Okay. Kunsthandver. Good. Okay.

Vanya & Ekant: Yeah.

Vanya & Ekant: means hand work.

Sandy W: Yep, yep.

Vanya & Ekant: I know...

Lynn Leidersdorff: So I... Oh, go ahead. Sorry.

Vanya & Ekant: No, go... you go.

Lynn Leidersdorff: Okay, I... and this is of a different nature, this question.

Lynn Leidersdorff: Um, and it is about the, uh, German...

Lynn Leidersdorff: uh... translation, and it's Robin's book...

Lynn Leidersdorff: Title, uh, to fathom the gist.

Lynn Leidersdorff: I'm trying to find out if, in German.

Lynn Leidersdorff: I want to read...

Lynn Leidersdorff: a paragraph from what was read today, a short paragraph.

Lynn Leidersdorff: And see if...

Lynn Leidersdorff: In the German, it has the same gist as in the English.

Lynn Leidersdorff: Uh, and this is... having said this, Beelzebub...

Lynn Leidersdorff: Then turned to Hussein.

Lynn Leidersdorff: And spoke as follows.

Lynn Leidersdorff: This same already definite idea there, now existing there.

Lynn Leidersdorff: under the denomination Art is, at the present time, for those unhappy favorites of yours.

Lynn Leidersdorff: One of those automatically acting data, the totality of which.

Lynn Leidersdorff: of itself.

Lynn Leidersdorff: Gradually...

Lynn Leidersdorff: And though almost imperceptibly, yet very surely.

Lynn Leidersdorff: converts them. That is, beings have in their presences every possibility.

Lynn Leidersdorff: or becoming particles.

Lynn Leidersdorff: of a part of divinity.

Lynn Leidersdorff: Merely into what is called living flesh.

Lynn Leidersdorff: Is the German translation... do you get the same gist?

Vanya & Ekant: I think so

Lynn Leidersdorff: of that.

Lynn Leidersdorff: Yeah?

Vanya & Ekant: Quite... quite directly, we can look a little bit deeper, but I'm sure that it expresses almost

Vanya & Ekant: In the sense, the same, yeah, what I got from the English text

Vanya & Ekant: But I...

Lynn Leidersdorff: That's a... a very remarkable...

Vanya & Ekant: Yeah.

Lynn Leidersdorff: Oops. Very remarkable. Glad to hear it.

Lynn Leidersdorff: Thank you.

Sandy W: That's actually... that's actually one of the, uh, passages I was hoping we'd discuss today. Uh, it's section 30-25, and I also wanted to talk about 30-22. I just...

Sandy W: I thought they were... they really jumped out at me, those two parts right there.

Sandy W: Uh, so I'm hoping...

Sandy W: We can talk about them a little bit more.

Sandy W: Except my brain isn't, uh, forming right now to do it very well. Uh, if I started up with 3022.

Sandy W: Uh, what I was thinking about was he's saying.

Sandy W: All the same old man.

Sandy W: Though it's true that I'm not so far...

Sandy W: once referred to it. That does not mean I was not... I have not considered it at all. That passage, it sounds to me like, uh, he's, uh, like Beelzebub is talking to Ahun.

Sandy W: as a servant, but allegorically, he's... we say he's his old self.

Sandy W: I think we say he's a zego, don't we?

Barbara Pennock: I read that.

Barbara Pennock: I hear he is, like, justifying his ego there.

Vanya & Ekant: Me too.

Sandy W: Okay, it's not just me then.

Sandy W: So I just found that pretty remarkable. But yeah, justifying his ego came across that way to me.

Barbara Pennock: Mm-hmm.

Sandy W: And if anybody has a right to it, probably him.

Stefon☺: So we could say he's a full-fledged human being.

Barbara Pennock: What was that?

Stefon☺: We could say he's a full-fledged human being, huh?

Lynn Leidersdorff: Say again?

Stefon☺: A chip off the old block.

Stefon☺: Please forgive me, folks, I just gotta notice that there's gonna be a tornado, as if there wasn't enough things with the smoke and everything else, so I'm moving things on the, uh, on the porch. I got glass and things everywhere.

Sandy W: Where are you, Stefan, that you have a tornado coming in?

Stefon☺: It's very unusual, upstate New York. About 3 hours out of New York City, in the hills. It's crazy, the weather, it's just...

Sandy W: Oh, yeah.

Sandy W: Okay.

Stefon☺: between the smoke from Canada, and it's just... a regular day is, uh, some kind of issue. But, um, I just wanted to let y'all know, if y'all don't know, y'all are all very special to me, and, uh, the only reason I...

Stefon☺: You know, left was to straighten things out.

Vanya & Ekant: Yeah, of course.

Stefon☺: Because you helped me straighten out my inner world.

Stefon☺: But yeah, the thing I remember was that they were coerced. Coerced.

Stefon☺: Into coming into the group.

Stefon☺: And that means forced, but that they were very dedicated and willing. I'm a little, uh...

Stefon☺: discombobulated with that. Do you remember that, Robin?

Stefon☺: That they were coerced when they first came into the.

Robin Bloor: Yes.

Stefon☺: That means force, right? But even by Gurdjieff's terms?

Robin Bloor: Well, yes, it means forced.

Sandy W: Well, they were actually...

Stefon☺: Right. OK. Just trying to make sure. So they were forced.

Sandy W: They were forced to come to Babylon, but then they decided to take advantage of the fact that they were all in Babylon and form the club.

Stefon☺: Uh-huh.

Sandy W: This is the way I read it.

StefonⓈ: Right, but these were like late comers coming into the group. They were coerced, but they seemed very willing as far as... they were very dedicated. They had a little bit of two sides to it, so I was a little confused.

StefonⓈ: As usual.

StefonⓈ: And Frida, you were missed. It's good to see you. I'm glad you had the headaches better.

Sandy W: Did we want to talk about 3025 lens passage anymore or?

Sandy W: He's, I guess I don't see him, but is that enough on that?

Sandy W: That idea of being particles. Well, I don't know. That's where he really states, possibility of becoming particles for a part of human.

Sandy W: He developed a merely, um...

Sandy W: into what's called living flesh. So.

Sandy W: the results of.

Sandy W: the formation of art, supposedly.

Sandy W: I think.

Sandy W: I may be interpreting it wrong.

Lynn Leidersdorff: Well, you know, I'm still here, by the way, Lynn. Yeah, yeah, I had to stop the video.

Sandy W: Oh, I don't see you there.

Lynn Leidersdorff: Trying to, uh, prepare to, uh, get to, uh.

Lynn Leidersdorff: my doctor's meeting, but I'm listening, and I'm glad you brought that back up again.

Lynn Leidersdorff: I'm, you know...

Lynn Leidersdorff: For me, it's divinity.

Lynn Leidersdorff: idea that...

Lynn Leidersdorff: Um, the Elsa bug drops...

Lynn Leidersdorff: Uh, in... in many a chapter.

Lynn Leidersdorff: I shouldn't say many. I should say more than several.

Lynn Leidersdorff: It's a fascinating, uh...

Lynn Leidersdorff: I think it's a, um...

Lynn Leidersdorff: A way to bring...

Lynn Leidersdorff: a message to his readers.

Lynn Leidersdorff: Uh, and that is, uh...

Lynn Leidersdorff: That there is always possibility.

Lynn Leidersdorff: Uh, for, uh, evolution.

Lynn Leidersdorff: For three brain beings.

Lynn Leidersdorff: Want to... and this is in the...

Lynn Leidersdorff: chapter on art.

Lynn Leidersdorff: Uh, who can relate.

Lynn Leidersdorff: With the idea of art.

Lynn Leidersdorff: And perhaps a, um...

Lynn Leidersdorff: What's the term I'm looking for? I'm looking for the term...

Lynn Leidersdorff: It's escaped me, but I'll come back to it. I just think this is...

Lynn Leidersdorff: Such a thing. And that Pythagoras.

Lynn Leidersdorff: is mentioned throughout this, or mentioned in this.

Lynn Leidersdorff: And I also, I have another question, but, uh, I'm glad you bring it up. If anybody else has any...

Lynn Leidersdorff: comment regarding this particular.

Lynn Leidersdorff: a paragraph, um, I'd appreciate it. If not.

Lynn Leidersdorff: Uh, for me, it's fine. Uh, on my working copy.

Lynn Leidersdorff: Uh, which I've marked many times. Uh, this particular passage just got 4 stars from me, and I seem to...

Lynn Leidersdorff: Find something there that, um...

Lynn Leidersdorff: Is a continual reminder. And plus, it's... Go ahead, I'm sorry.

Sandy W: And I was gonna say, I think we really like, I really like the idea that we are beings that have in our presence every possibility for becoming particles of a part of divinity. I think you say that to most human beings, and they're gonna say, yay!

Sandy W: I want that, let's do that, if I don't have to work for it too much. And therein lies the part where we fall into being what is merely called flesh. So if I go back to the beginning of this paragraph, and I actually did this, as I look at this, and my mind is, uh...

Sandy W: forming around it again. I sort of, took out a lot of Gurdjieff's words and read it. This

idea.

Sandy W: is...

Sandy W: One of those automatically acting data.

Sandy W: The totality of which.

Sandy W: Gradually.

Sandy W: And almost imperceptibly converts them.

Sandy W: into, uh...

Sandy W: merely what is called living flesh rather than we. And so this becomes a very sad passage.

Sandy W: Uh, to me. And a warning, I think. So that's why I'm seeing it, Lynn.

Lynn Leidersdorff: Yeah.

Lynn Leidersdorff: Well, I... that is a wonderful feedback for me, because...

Lynn Leidersdorff: Uh, like you said...

Lynn Leidersdorff: Even people who are in the work and who ascribe to the tales.

Lynn Leidersdorff: Uh, and if you say, talk about divinity.

Lynn Leidersdorff: Uh, it's usually...

Lynn Leidersdorff: Something that. No, we don't talk about that or no, we don't explore that or.

Lynn Leidersdorff: Anyway, for me, it was a very significant.

Lynn Leidersdorff: And continues to be a very significant...

Lynn Leidersdorff: Factor.

Lynn Leidersdorff: In... not just...

Lynn Leidersdorff: Consuming the tails, but in...

Lynn Leidersdorff: Uh, promulgating the work in life.

Lynn Leidersdorff: So, thank you for your comments, and, you know, I'll continue to digest.

Lynn Leidersdorff: Uh, everything I can.

Lynn Leidersdorff: With regard to this reading today.

Vanya & Ekant: What struck me about this passage, and I think it is repeated.

Vanya & Ekant: A little later that he says.

Vanya & Ekant: that it's...

Vanya & Ekant: It's this idea, yeah, in German, Sacht der Begriff, so the name in German, it's more the name, and in English is this idea, that this idea is the problem. I would rather have thought that.

Vanya & Ekant: the results or the performing or whatever. Yeah, but this, and I think he repeats it, that this, that this, this, yeah, this, this idea, or in German, the big dealer begriff.

Vanya & Ekant: This is something which struck me when we read this.

Vanya & Ekant: And the second thing is when he says just what is called living flesh.

Vanya & Ekant: Uh, I have in mind that he calls our centers spiritualized parts, so that they have.

Vanya & Ekant: In a way, a specific... a specific...

Vanya & Ekant: function which is to connect or to receive something higher somehow, and if this is disturbed or it does not work really, then we are just what we could, what we could call an animal, or just.

Vanya & Ekant: a machine or living flesh. I read it as a meaningless, a spiritless organism somehow.

Lynn Leidersdorff: I love that. I think this. There's meat on the bone, as they say. I really...

Vanya & Ekant: Yep.

Lynn Leidersdorff: enjoy what you're saying, and I think, you know, a lot of that occurs as we get further and further into this chapter on art, which fascinates me that.

Lynn Leidersdorff: Uh, this is one of the fruits of...

Lynn Leidersdorff: Uh, former civilizations. Anyway, thank you very much for that.

Sandy W: Yeah, I'm glad you said it too, because I wanted to come back to spiritualized parts, which I first underlined on section 30-35. And he repeats it later

Sandy W: Spiritualized parts, isn't it?

Robin Bloor: Yes.

Robin Bloor: Well, I think there are two parts. There is the already spiritualizable sense of something that is a particle of the absolute, which belongs to.

Robin Bloor: Um, the, uh, the body of essence, and then there is the possibility of the soul achieving a particle of the absolute, which is a different line.

Vanya & Ekant: It's interesting that... that Ahun... that Ahun is also talking about his spiritualized parts. Mm-hmm.

Sandy W: Go on!

Sandy W: And Essence, too. We mentioned Essence.

Vanya & Ekant: Yeah, yeah.

Vanya & Ekant: Okay, before we discuss, I just want to complete two paragraphs later, in 27, he says, uh, of that now definitely maleficent notion called art. Yeah, so is... he says that the... the idea, the notion is... is the problem.

Vanya & Ekant: So the concept somehow. So this is something which struck me.

Vanya & Ekant: Okay, but we can discuss Arun again.

Vanya & Ekant: This is different in the translation. He is using a very friendly word for him. In English he says the old man or old man something.

Vanya & Ekant: And AltaShin is really...

Vanya & Ekant: Like, lovingly said...

Vanya & Ekant: Old man. Maybe old man is just this. Maybe.

Barbara Pennock: I've read, um...

Barbara Pennock: Old buddy. Old dear.

Vanya & Ekant: Mm-hmm. Hold it here.

Vanya & Ekant: Like, when you put Chen in the end, it's always to make something a little small.

Vanya & Ekant: Like... Cute. Cute, like...

Stefon☺: Affectionate.

Vanya & Ekant: Funny. Funny. Yeah.

Stefon☺: That's an affectionate, affectionate.

Vanya & Ekant: Affectionate, yes, yes, yes, definitely.

Stefon☺: I'd love to see you guys be loving. I'm sure your children are learning love before they get the dictionary meaning in their head. But Irkan, when you said that you were perplexed about the thought.

Vanya & Ekant: Yeah, yeah.

Stefon☺: It's worth the thought.

Lynn Leidersdorff: I'll be repeating.

Stefon☺: Eric.

Stefon☺: Everything starts with a thought. A good thought, it leads to good things.

Lynn Leidersdorff: No, it did. No, I thought it was done. No.

Lynn Leidersdorff: And no teleport?

Stefon☺: Hello?

Lynn Leidersdorff: Pretty good.

Vanya & Ekant: Yes?

Stefon☺: Yeah, and if it's a bad thought, it leads to bad things. So it is the thought. A lot of times, what I notice with the work is when I'm not careful, all that I think.

Vanya & Ekant: Mm-hmm.

Lynn Leidersdorff: Oh, yeah, I think so.

Stefon☺: makes me not even be able to hold or to experience through emotion and integrate it through three beings. So thought can be, uh... it can be a very, uh... I call it the minefield when I'm not careful.

Stefon☺: You know the minefield?

Vanya & Ekant: Mm-hmm.

Stefon☺: And you know what it is in the war? They put the bombs on the ground. So when you walk around, if you step on it, boom. So I call it the minefield in the head. The thought is so important.

Stefon☺: And when some people say, oh, I was thinking, I say, uh-oh. I say, oh, yes, yes.

Vanya & Ekant: Dangerous.

Vanya & Ekant: Yeah.

Vanya & Ekant: Yeah, I heard something, it's really... I have not yet digested, but I just want to mention it for inspiration. I sometimes listen to this Kouzes of Nyland, and he speaks quite often in kind of side comments about something from.

Vanya & Ekant: All and everything and he said.

Vanya & Ekant: Just as if it is very obvious, he said, Ahun, the old servant, which is the body, he said. I did not repeatedly listen to it, so I... but I just want to give you this as a...

Vanya & Ekant: There's one possibility, I don't know. I will listen to it again and maybe think about more.

Vanya & Ekant: But it sounded in the context, it sounded somehow reasonable, what he told.

Barbara Pennock: Mm-hmm.

Stefon☺: Yeah, his, his, uh, tapes are, are a wealth of information, and when, when he, uh, when I listen to them, I can feel as well as comprehend.

Stefon☺: intellectually. He had an essence with him, and he did mention that when he talked a lot about spirituality, or when he talked about religion, that a lot of people were, you know, were getting a little upset, and.

StefonⓈ: And... but when some people talk about religion, they're talking about the church and the Bible. When other people are talking about religion, they're talking about the spiritual aspect.

StefonⓈ: of.

StefonⓈ: the experience of being. And, uh, I remember, you know, listening to his tapes that that came up, and I'm very careful that when I'm doing my... the work the best that I can.

StefonⓈ: that I'm not subjectively taking parts of it and then turning it in a way and making it so it fits into.

StefonⓈ: what I want to do, what I want it to be. I want it to shape, and to mold, and to change, and to help me grow. So I take it all.

StefonⓈ: And I don't try to cut anything out. And the spiritual, the emotional...

StefonⓈ: A lot of times, it seems like...

StefonⓈ: As human beings, sometimes it's hard for us.

StefonⓈ: To ponder that, and to delve into it, if we're not inclined.

StefonⓈ: Because we're not open to that kind of stuff. And I believe it would be a great disservice to me. So I always try to, when something strikes me and I want to close up.

StefonⓈ: Something that the eye says, hey, hey, hey, stop that.

StefonⓈ: Open your mind, open your heart.

StefonⓈ: See what's going on. Don't judge it. Be impartial.

Vanya & Ekant: Mm-hmm. Okay, just coming back to Ahun, I remember that usually our interpretations are given by.

Vanya & Ekant: Robin, is that it is the personality, and I remember we talked about it. I also wondered, because he says, my essence, my spiritualized part, but I remember it is by identification that he identifies somehow with.

Vanya & Ekant: Beelzebub himself, and in this sense, it is not literally, but I don't know, actually.

Sandy W: Well, I think I'm asking a question. I'm just going back to one I had earlier and that is the.

Sandy W: Is it odd that, uh, Beelzebub is addressing his personality, his own personality, dear?

Sandy W: I haven't really gone into my own, uh, notions, but it may be ideas, it may be, uh, feelings, but is it really odd that he's looking at his... that he's...

Sandy W: What is it to address your own personality here? And is he coming to any conclusions? He's addressing him as the outkin.

Sandy W: Alter Kim.

Vanya & Ekant: I find it quite comprehensible. I sometimes, when my formatory apparatus repeats something, I speak with him, I say, ah, thank you for reminding me, but once is enough, one time is enough, he continues, he continues. I say sometimes to my formatory apparatus, I say.

Vanya & Ekant: to whom are you speaking? It's me, I know it, you are part of me. Yeah, so in this sense, I would understand this idea of speaking with him and looking affectionately. Yeah, I have... I try to have the same attitude to my parts.

Sandy W: Yeah, you're right, you're right.

Sandy W: No, I think that's good. And it's a reminder to think about parts.

Sandy W: And, uh...

Sandy W: The hundreds of little eyes, I suppose.

Sandy W: That are part of the, uh, personality. And, uh, uh, Stefan said, uh, he was talking about subjective, and it's like, I always toss that word subjective and objective around in my head.

Sandy W: And I'm thinking about subjective versus automaticity and being automatic is I mean, is there some difference? It's not in here. It's not in the passage we read now, but the idea of being subjective.

Sandy W: And being automatic, are they similar or not similar, do you think, before we go on?

Vanya & Ekant: No.

Robin Bloor: Yeah, not similar.

Sandy W: Okay.

Vanya & Ekant: No.

Robin Bloor: Subjective.

Robin Bloor: Subjective is your inevitable position. You've never been anything else.

Robin Bloor: No matter how high you might rise, the highest part of yourself is also subjective.

Sandy W: Oh.

Robin Bloor: You can't be otherwise.

Robin Bloor: The only objective being is the absolute.

Stefon⊗: Can objectivity be cultivated within a human being whose default is to be subjective, to be able to counter or push up against or question objectivity?

Stefon⊗: this automatic process.

Stefon⊗: that tends to be, uh, self-aggrandizing. It's always... it's the me, me, me. Can... can one, if one, put some energy into it?

Stefon⊗: Uh, get not... be not so under the sway of it.

Stefon☺: Be aware.

Stefon☺: And confront it.

Stefon☺: and jar oneself. Is that possible?

Robin Bloor: That's... that's all... this is all the ray of creation. I mean, to understand, or to have a perspective on this, is it's all the ray of creation within you, you know.

Robin Bloor: The higher parts of you are subject to less laws, and because they're subject to less laws, they're capable of being more objective than the lower parts.

Stefon☺: Okay.

Stefon☺: Okay, so unchecked, we tend to be subjective. And the thing you mentioned about particle, it reminds me of one of these sayings in the Bhagavad Gita, part and parcel.

Stefon☺: So you take one small grain of salt, barely visible, and you put it into a bathtub, that becomes salt water.

Stefon☺: You cannot change it. So, when you say particle.

Stefon☺: I think a part and parcel. That little particle...

Stefon☺: it becomes and changes the whole, or alters it in some kind of way. It's not... at that point, once it's mixed in, you cannot separate it. It has altered the body of water.

Stefon☺: And that goes into other... and I tend to agree with that.

Stefon☺: You know, the interconnectivity.

Stefon☺: once things are connected like that, you know, salt and water. That's the example in the, uh, in the Bhagavad Gita.

Robin Bloor: Well, if you had water that had no salt in it whatsoever, then even the smallest amount of salt would alter its nature.

Stefon☺: Right.

Robin Bloor: If you have, for example.

Robin Bloor: And this is just a known physical phenomenon. If you have perfectly distilled water that consists entirely of water, it doesn't conduct electricity.

Stefon☺: Ah.

Robin Bloor: It's an insulator, but if you put any salt in it whatsoever, then it becomes a conductor.

Robin Bloor: So it changes the whole nature of the liquid.

Stefon☺: Right.

Robin Bloor: So you're you're correct that you know a very small part.

Robin Bloor: particle of something can affect the whole in a dramatic way.

StefonⓈ: Now, to show you how the mind works, just sitting in this chair, in this body, all of a sudden, a thought comes up, and it says, desalinization. That's what they do in the Middle East. They have these plants that take the salt out of the water, so they can drink it.

StefonⓈ: But the meaning of the story still serves to shed light on a particular aspect, a dynamic. But I try never to be stuck on something. I don't know where that came from. Desalinization is a process.

StefonⓈ: That takes the salt out of the water.

Sandy W: Well, that's interesting, uh, and I'm wondering, can they get all of it out, you suppose? Like Robin said, I didn't know... I mean, it never occurred to me that if you have.

Sandy W: water with no salt, it can't conduct electricity. That's pretty fascinating.

StefonⓈ: You know, he was talking about distilled water, but the water that's desalinated, people are drinking it. They're living... they're taking... they're eliminating the toxicity.

Sandy W: There's still a little salt in it, though, do you think?

StefonⓈ: Well, not enough to hurt you.

Sandy W: Yeah, right, right, right. And I was thinking too, salt's a pretty important thing. There's a reference to it in the New Testament, I think, if I remember it right. Bobby might know it. Or anybody else about, I may be confusing it with leaven.

StefonⓈ: Not enough to, uh...

Sandy W: But, uh...

Sandy W: The salt has lost its savor or something like that.

Barbara Pennock: Hmm.

Robin Bloor: If the salt should lose its savour, wherein will the salt be salted?

Sandy W: Yeah.

StefonⓈ: Hmmm.

Robin Bloor: But that's about the man, that's about the people of the world.

Sandy W: That's it.

Barbara Pennock: Hmm.

Sandy W: Yeah.

Robin Bloor: Yell the salt at the end.

Sandy W: Yeah, yeah, that one.

StefonⓈ: The salt of the earth. That's the one I like.

Vanya & Ekant: I wanted to add to something what Sandy said before with that it's a little bit odd the way Bilzebop is addressing Ahoon.

Vanya & Ekant: And I... I agree with that, especially how he said, instead of just sitting there, open-mouthed at my tails... I mean, in German, he even says.

Vanya & Ekant: Uh, dazusitzen und den Speichel im Munde zu sammenlaufen zu lassen, which means to have a saliva in the mouth that... Collecting. Collecting the saliva in the mouth.

Barbara Pennock: Mm-hmm.

Vanya & Ekant: Which is, basically, if you have a. A dog. Yeah. It's hungry.

Vanya & Ekant: Yeah, so or if you, if you are, if you, you want to eat something.

Vanya & Ekant: Like being greedy or something.

Vanya & Ekant: I found it also quite provoking. Quite provoking. And I still wonder what is it he's addressing. But then Arun gives his counter. He says, you old reverence.

Vanya & Ekant: might you have forgotten this very important notion? And then he starts to justify. So it's an interesting dialogue somehow. Yeah, yeah, yeah.

Barbara Pennock: It is. Mm-hmm.

Vanya & Ekant: So...

Vanya & Ekant: Yeah, I can't figure out who... if it's the personality, why should Beelzebub ask the personality? Because it remembers better sometimes. He thinks? Yes.

Vanya & Ekant: No. Yes.

Barbara Pennock: There are several times in the tales where.

Vanya & Ekant: Mmhm.

Barbara Pennock: I hear, I should've... I should've thought that. I should've thought that before. Um, in Tiflis, when he learns how to handle himself and the emotions, he went, I should've thought of that before.

Barbara Pennock: But how could he have?

Sandy W: Good.

Vanya & Ekant: Hmm.

Stefon☺: 20/20 hindsight.

Barbara Pennock: Ego justification?

Vanya & Ekant: I like that.

Vanya & Ekant: And the other thing is that they noticed the fifths.

Vanya & Ekant: In Upkunt?

Vanya & Ekant: Both of them noted that again, that it's the fifth descent, Ahun and Beelzebub.

Barbara Pennock: Right.

Barbara Pennock: Mm-hmm.

Vanya & Ekant: Which popped up.

Vanya & Ekant: And the word club. I don't know how many times I read this. Club, club.

Vanya & Ekant: It, it, it, it turns up very often, so I don't know. It's something, but which was modern in this times. You think so? Mm-hmm. Klop popular. Klop, klop, klop, klop. In Eastern Germany, we also had a lot of club clubs. Really? Yeah.

Barbara Pennock: Where he calls these ***** ducks in German, just oddballs.

Vanya & Ekant: Yeah, yes, left off.

Vanya & Ekant: queer duck.

Vanya & Ekant: Schrage Ente would be also.

Barbara Pennock: And he doesn't use virtuoso capering's crazy antics.

Vanya & Ekant: Yeah. Mm-hmm. Mm-hmm.

Vanya & Ekant: So, Robin, can you say something to about Ahoon?

Robin Bloor: I think it's clear, you know, to it.

Robin Bloor: In terms of the major arc of the book, Ahun doesn't exist while Beelzebub is a tribe, so Ahun is, if you like, the perfected personality.

Robin Bloor: It's all fragmented, so there is no Ahun at the time of Atlantis, and there is no Ahun.

Robin Bloor: But, um...

Robin Bloor: Uh, even the, the second trip down to Earth, her hoon's not mentioned, so he's not there.

Robin Bloor: It doesn't exist. And so it's something that occurs with, um...

Robin Bloor: unification of the of the self. It's.

Robin Bloor: I think it's what goes by the name of, um, of the deputy steward. Once a deputy steward has assembled everything, then you have a who.

Robin Bloor: And Ahoon is just completely obedient.

Vanya & Ekant: #NAME?

Robin Bloor: So if, um...

Robin Bloor: Who was it that you read said it was the body?

Vanya & Ekant: Ekan said that, Nylund said that. I just heard it and I thought it interesting.

Robin Bloor: Yeah, it is interesting, but it's also incorrect.

Vanya & Ekant: Yep.

Sandy W: Uh, well, I mean...

Sandy W: I was thinking what you were saying about having... I've heard you say that he wasn't there every time, all the time.

Sandy W: With Beelzebub. Ahoon was not always there with Beelzebub. And yes, he says. On 34. Weren't you yourself personally with me everywhere on that planet Earth?

Sandy W: And that I mean, I just that just struck me as.

Sandy W: I don't think he was there with him in Atlantis, was he?

Robin Bloor: He wasn't. And he wasn't there on the first day, on the second descent either.

Sandy W: Okay.

Robin Bloor: But it depends, you see, if you...

Robin Bloor: If you think in terms of Deputy Stuart, Ahoon has only formed.

Robin Bloor: After a period of time, but it consists of things that already existed.

Sandy W: Yeah.

Robin Bloor: Because Deputy Steward can only work with what's there.

Sandy W: So that's where I have to stay in the allegory part of it.

Sandy W: And also, as Gwen always says, how does that work in me?

Sandy W: And Eckhart is sending us in that direction a little bit in terms of all our little parts and addressing our personality and saying hello to it every now and then.

Vanya & Ekant: I have a question. You say Ahun is not mentioned, but in chapter two, Ahun is mentioned.

Vanya & Ekant: then again I think in chapter three so he is quite.

Vanya & Ekant: Early mentioned in the details. But not on the descent. I don't know.

Robin Bloor: So, so, no, but it's not, it's not early in the timeline.

Vanya & Ekant: Okay, mm-hmm, okay.

Robin Bloor: It's a timeline. The timeline goes forward and backwards.

Robin Bloor: There's there's something here that nobody's remarked upon which I don't really know what to think about it, but.

Robin Bloor: In the previous chapter.

Robin Bloor: He refers to the.

Robin Bloor: Hellenarchy.

Robin Bloor: And now he refers to the Hellenes.

Vanya & Ekant: Mmhm.

Robin Bloor: They're not the same.

Vanya & Ekant: Mmhm.

Robin Bloor: You've also got the problem of, um...

Robin Bloor: What is he called? Camille L. Markel or something?

Vanya & Ekant: Mmhm.

Robin Bloor: It's very nice to come out with this Arabic name.

Robin Bloor: But to make him a contemporary of Pythagoras.

Robin Bloor: At the time of Pythagoras, there wasn't an Arabic language and there wasn't a people that you could call Arabic.

Robin Bloor: And you wouldn't have had a name that had L in it, because that's from the Arabic.

Robin Bloor: So there's a mystery about that.

Robin Bloor: Because I'm sure he's not. I'm sure he means something by that.

Barbara Pennock: What is the difference between Hellenarchy and Hellenists?

Robin Bloor: Well, it's not the same word.

Barbara Pennock: Oh, okay.

Robin Bloor: If you're going to call the people who are Greek, Hellenarchy, and then later you're going to call them Hellenes, then which one, which is which, and what and why?

Vanya & Ekant: Mmhm.

Sandy W: Isn't Helene the commonly accepted?

Robin Bloor: Hellenarchy is a word that Gurdjieff invented.

Sandy W: Exactly. And I'm thinking Helene's is the like the academic word for the ancient Greeks.

Robin Bloor: It is an academic word for the ancient Greeks, yes.

Vanya & Ekant: Do we have a meaning for this Arabic name?

Vanya & Ekant: Someone I did.

Robin Bloor: Uh, I couldn't find one, but I'm sure Bobby's got one, because she's always got meanings stuffed up her sleeve or behind her ears.

Robin Bloor: And if she hasn't got one this week, she'll have one next week, so don't worry about it.

Barbara Pennock: I can make one up. So can is restore or repair in Armenian.

Barbara Pennock: L is he.

Barbara Pennock: And NORC...

Barbara Pennock: Who in Basque?

Barbara Pennock: That's what we got.

Vanya & Ekant: His mother's called him.

Sandy W: Restore he, he, who, and bass?

Barbara Pennock: Is a Basque translation to Newark.

Sandy W: Oh.

Sandy W: Okay.

Barbara Pennock: So restore him to who? Hi.

Sandy W: I always thought L was a reference to God.

Barbara Pennock: It may be. I don't know.

Sandy W: There's our little goddess.

Vanya & Ekant: Mm. Yeah. Mm-hmm.

Stefon☺: Hola!

Vanya & Ekant: I had an interesting idea when we read this again, about the Persian king collecting the...

Vanya & Ekant: Hmm. The scientists of new new formation. I thought.

Barbara Pennock: Mm-hmm.

Vanya & Ekant: For a moment, it means...

Vanya & Ekant: Besides maybe also a literal meaning, it could mean that this is when people are somehow addicted to the same idea, the same principle idea.

Vanya & Ekant: Uh, yes, so... or to the same scientific... scientific methods, or whatever, so, uh, that this could... could be meant by this, and could connect in this with...

Vanya & Ekant: connecting this with Pythagoras and this non-existing Egypt, maybe he is just mentioning that two different ideas.

Vanya & Ekant: merge or meet somehow. Yeah, not persons, but somehow a kind of of of.

Vanya & Ekant: of basic idea, so.

Vanya & Ekant: This was my idea.

Barbara Pennock: I like it. Two ideas meet.

Vanya & Ekant: And that you don't become an angelator of new formation because you are.

Vanya & Ekant: caught by the Persian king, but if, uh, your frame of mind, uh, aligns to the normal, usual scientific, uh, approach somehow, then with this.

Vanya & Ekant: This was my, my thought.

Vanya & Ekant: This is where he says either they were brought by the Persian king or they come because of the question of the soul, the political question.

Vanya & Ekant: On the soul, basically. That's how he puts it.

Sandy W: Well, I actually looked up Pythagoras, which I don't generally do. I know Pythagoras. Everybody knows Pythagoras. Well, no, I don't. No, I did not.

Sandy W: And, uh, I happened to come across an interesting, uh, website, I don't know how...

Vanya & Ekant: Reliable.

Sandy W: Reliable it is, but it was by somebody called manho.com.

Sandy W: And, uh, he, he, uh, he has a bunch of pictures of some of, uh.

Sandy W: really kind of religious and spiritual as much as we think. I always think I was being scientific and mathematical, but there was a lot of mysticism to him.

Sandy W: So he's connected to those gods.

Sandy W: And he lived in Samos about 580.

Sandy W: But, uh, went to Egypt for about 12 years, and there went to...

Sandy W: Babylon, and was able to leave Babylon, and ended his life in, uh...

Sandy W: southern Italy, so I'll let you guys read it. It's... I was... you know, I'm scanning through it, and it's like, I can't read all this, there's too much of it, so... uh, but it's worth looking at.

Sandy W: Uh, if, if, if you want to, uh, check it, check it out in terms of, uh.

Sandy W: M-A-N-H-O.

Sandy W: ME.

Sandy W: No, nope, I got it wrong. Tanmanho. That sounds a lot better. T-A-N-M-A-N-H-O dot

com.

Sandy W: And, uh, you know, if you want to read that about Pythagoras.

Sandy W: It's interesting.

Barbara Pennock: So, Can-Man.

Sandy W: And if he were in Portugal, he would be coming a tan man.

Barbara Pennock: He makes references to Gurdjieff, or it's just coincidental?

Sandy W: Oh, there's a way bigger. Yeah, Tan Man Ho.

Sandy W: Oh, yeah, no. What it takes you to is about a dozen pictures of characters from Gurdjieff, so includes Subancho and Nut.

Sandy W: The, uh, more, just, uh...

Sandy W: Not Camille L. Norkell, just Pythagoras, and uh... I learned more about him than I ever knew. But I also looked him up on, like, uh, Britannica, too, so...

Sandy W: So I know when he lived now, rather than... it's sort of like, I've got to be real careful not to paste that date onto what's going on in, uh, say, uh, Beelzebub descended.

Sandy W: To Babylon in 510 BC. Nope, that wasn't it.

Sandy W: But he was more than I mean, it was it was more than a.

Sandy W: More than a more than a.

Sandy W: a mathematician, uh, I think he restored the, uh, Titaness.

Sandy W: Delphi.

Vanya & Ekant: It's interesting. I also somehow came across this aspect also that he invented somehow musician music quite a lot and an own system of tuning and whatever.

Vanya & Ekant: But not much is known about it.

Vanya & Ekant: Yeah.

Sandy W: I bet Robin knows him as a mathematician.

Robin Bloor: I mean, he was a great teacher. I mean, you know, it's.

Robin Bloor: In one way or another, the problem is there's no strong record of Pythagoras, but the...

Robin Bloor: Because nothing was written down, but he was a teacher of greater importance than Plato and Socrates.

Vanya & Ekant: There are also movements of.

Vanya & Ekant: To travel with us. Oh? Mm-hmm.

Robin Bloor: So we got this, um, it just reminded me, so I just went and found it, but...

Robin Bloor: I've put it in the chat.

Robin Bloor: There is at the beginning in the.

Robin Bloor: First chapter of the tales. There's also this reference to Malalal, who was supposedly.

Robin Bloor: co-existent or correspond to the time of Xenophon, so this is not the first time that he's equated.

Robin Bloor: Arabic.

Robin Bloor: uh, history to before we acknowledge there was Arabic history.

Robin Bloor: Now, the...

Robin Bloor: the reality of Arabic is that it is strongly, um, a Semitic language, so it is derived in some way or other from, um.

Robin Bloor: Hebrew.

Robin Bloor: Or at least, um...

Robin Bloor: The Hebrew line of languages

Robin Bloor: But this just is just as though Gurdjieff's talking about a different history than the one that we.

Robin Bloor: Have been told about. Let's see.

Robin Bloor: I don't think he's making it up. You know, I don't. And this individual.

Robin Bloor: Um, it's... it's a pity that we can't in some way or other deduce the name, because, of course, if you try and search the internet for that name, you're not going to find anything.

Robin Bloor: But it would be interesting to know who exactly that was.

Robin Bloor: to refer to him as a Moor, that means he's not just Arabic, it means that he comes from the area... it's actually Mauritania, so it... that's where the word Moor comes from. But Moor is a Roman word.

Robin Bloor: Which means, in a way, it's post-Greek.

Robin Bloor: Anyway, that's just completely confusing. You know I've got um.

Robin Bloor: I've got a worse headache than Frida now.

Vanya & Ekant: Oh. So maybe you could rest like Frida does.

Robin Bloor: Yes, I shall imitate, really.

Vanya & Ekant: Hmm.

Vanya & Ekant: I mean, he's basically saying then that.

Vanya & Ekant: because of...

Vanya & Ekant: The walls...

Vanya & Ekant: all the knowledge of the past is gone, or a lot of the knowledge of the past is gone, and also the Lego monisms are destroyed.

Vanya & Ekant: So.

Vanya & Ekant: In a way it it it it.

Vanya & Ekant: What you were saying now, Robin, about this...

Vanya & Ekant: About this Arabic name.

Vanya & Ekant: That we can't find anything about it.

Vanya & Ekant: It is basically what he's describing what happens. So.

Vanya & Ekant: Yeah, please.

Robin Bloor: We do. There's something that occurred that's difficult to actually.

Robin Bloor: It's difficult to countenance, really.

Robin Bloor: If you...

Robin Bloor: I think that this is the case, but someone can investigate it for better detail. It's just something I ran into.

Robin Bloor: There was an Islamic saint, you can call him a saint, you can call him a teacher, call him what you want, called Shirawadi.

Robin Bloor: And if I understand it correctly, Shirawadi was teaching what Pythagoras taught.

Robin Bloor: But all of that has got nothing to do with our line of knowledge, so you can buy Shirawadi's, the translations of Shirawadi's writings and things, but.

Robin Bloor: It's got nothing to do with our line of thinking.

Vanya & Ekant: Mm-hmm.

Robin Bloor: We never inherited an Arabic line of thinking.

Robin Bloor: There was no the the biggest Arabic influence on Europe was the influence in Spain.

Robin Bloor: But it wasn't an influence that was welcomed. It was an influence that, if you like, was cast off as soon as the, um.

Robin Bloor: Uh, as soon as the Moors were expelled from the Spanish Peninsula.

Robin Bloor: So it's a kind of difficult thing. It's it's like.

Robin Bloor: We in one way or another, we tend to think that we have a, let's say, a complete picture of the past.

Robin Bloor: But Gurdjieff just demonstrates in loads of ways that we absolutely don't.

Robin Bloor: You know, so even...

Robin Bloor: Let's say the knowledge that was natural to the Ottoman Empire. We don't have any of that.

Robin Bloor: and the traditional knowledge of China. We don't have any of that either.

Robin Bloor: We have our...

Robin Bloor: European line, you know.

Sandy W: Well, we haven't actually talked about that, and that's sort of the point of this chapter. I mean, this reading, by the time we get to the end of it, the reason they formed this.

Sandy W: club, these two guys formed their part of the club, was to create the Legomenisms because wars destroyed all the knowledge along with the scholars. Do we need to say any more than that?

Robin Bloor: No, I mean...

Robin Bloor: The Legomenism thing is, is, um...

Robin Bloor: And I think it's true.

Robin Bloor: I think it all happened.

Robin Bloor: A guy that I knew was interested in Middle Eastern carpets, and he discovered, when he got a hold of something that I think he may have paid a lot of money for.

Robin Bloor: that it actually had the Tree of Life on it.

Robin Bloor: And we don't think about that when we look at the various carpets that, um...

Robin Bloor: we encounter from that part of the world. We don't look at the pattern and think exactly what's in that pattern.

Robin Bloor: I'm nervous.

Robin Bloor: Carpets the the the way it was done.

Robin Bloor: Is that they would have the design and they would, the whole village would work on a carpet, so to speak, and when they'd make it, they'd make another, they would make another one that was identical and so on.

Robin Bloor: There were, let's say, um...

Robin Bloor: Traditional design?

Robin Bloor: We've not got any knowledge of any of that. We just don't.

Robin Bloor: There's also various things in Egypt that are just.

Robin Bloor: We just got no knowledge of the Egyptian civilization. There are things that are just obviously wrong with the way that Egypt is interpreted.

Robin Bloor: They have these temples.

Robin Bloor: that go deep underground.

Robin Bloor: And there was no way of getting light into them.

Robin Bloor: Except, of course, you could take a kind of paraffin lamp or a candle down there.

Robin Bloor: But the Egyptians never did, because if there had, they would be residues of smoke on the ceiling, and there wasn't any.

Robin Bloor: So they had a way of illuminating.

Robin Bloor: Areas that we don't have explanation for, you know.

Robin Bloor: And this is a trivial thing. It's a small thing.

Robin Bloor: But in some of those.

Robin Bloor: I suppose hieroglyphs on the walls.

Robin Bloor: We don't really know what they're saying because.

Robin Bloor: They've all been interpreted in the light of a collection of individuals that had a particular.

Robin Bloor: A particular attitude to what was going on.

Robin Bloor: And we know simply by reading the Gospels and understanding.

Robin Bloor: that there is a very specific meaning to the Gospels that isn't easily readable in the literal translation of the Gospels.

Robin Bloor: it's very likely that all of those Egyptian hieroglyphs, whether they're deep down underground, or whether they're in the, um.

Robin Bloor: In the temples above grounds, we don't know what they mean.

Robin Bloor: You know, we have a vague idea of what they mean, but we don't really know what they mean.

Robin Bloor: Just saying.

Vanya & Ekant: You're muted, Devon.

StefonⓈ: When you said they didn't have lights on the ground, yet they did all of this. They had a way of illuminating.

StefonⓈ: That was not with candles, right? That brought me right to...

Robin Bloor: Yeah, not with anything that burned, because there would be smoke, but they had possibly, um.

Stefon☺: Right. Right.

Robin Bloor: The best explanation that they've ever come up with is that they used a whole series of mirrors.

Robin Bloor: Um, to, uh...

Stefon☺: Like...

Robin Bloor: reflect the light into underground chambers. But there is a problem with that, which is, you know, that only works. Are you gonna have to have concave mirrors? And someone's got to hold that all the time.

Robin Bloor: In order, it just doesn't, it's not really a very practical way of doing anything, and you don't illuminate the whole space in the way that you needed to illuminate the space, but they almost certainly, they did have.

Robin Bloor: In some way or other, a kind of light.

Robin Bloor: But we don't know what it was.

Stefon☺: But that brings me to my point, Robin, that we have within ourselves.

Stefon☺: caverns within our consciousness.

Robin Bloor: Mute.

Stefon☺: Right?

Robin Bloor: Yep.

Stefon☺: And that this very thing you're talking about, this phenomenon, how did they illuminate without...

Stefon☺: candles, and even if they use the sun, reflecting the light of the sun, the sun moves. They have some pyramids that only for one minute.

Stefon☺: a year. They're illuminated, because is that... so that's... that's highly improbable, but maybe they had a way of moving around. But my point is, is that...

Stefon☺: We have within ourselves.

Stefon☺: Areas that have no light.

Stefon☺: But we have the ability.

Stefon☺: to illuminate them.

Stefon☺: Within ourselves. Within that darkness, within that indistinguishable.

Stefon☺: Not interpretable.

Stefon☺: it brings me... it brings it home to me, what you're saying about these places, and that how do I go about that is not being closed-minded.

Stefon☺: not letting my subjectivity lock me into thinking a certain way. And like you said about the hieroglyphics, also, the word popped up that they had their own subjective.

Stefon☺: Way of seeing things.

Stefon☺: who wrote, who created the hieroglyphs. So somebody else might not even get it, but we as a group.

Stefon☺: trying to collectively.

Stefon☺: Shed light.

Stefon☺: to sort through Bells of Wisdales, which is, in a form, it's a darkness. It gives you hints, then it takes them away. It causes you to realize your own ability to illuminate.

Stefon☺: But then...

Barbara Pennock: I saw something recently. I'm sorry.

Barbara Pennock: But I saw something recently about the batter...

Stefon☺: No, go ahead. Go ahead, please.

Barbara Pennock: The battery...

Barbara Pennock: Found a long time ago that they did have it in ancient times using a container and two conductives, and they were able to illuminate.

Barbara Pennock: And there we go.

Sandy W: Interesting.

Stefon☺: I like my idea better, because it serves me. It serves me. The unknown leads me to search. The known leads me to think I know.

Barbara Pennock: I didn't see any conflict stuff on.

Stefon☺: As everything shifts.

Stefon☺: No, no, no, I'm saying I, I, no, no, no, no conflict at all. So in other words, they might have had a device.

Barbara Pennock: Okay.

Barbara Pennock: Okay.

Stefon☺: You're seeing that they might have had a device that they had a flashlight.

Stefon☺: In a way, with a battery and a bulb.

Barbara Pennock: It was very crude. It was a very crude battery, but...

Barbara Pennock: But yes, they can both work.

Stefon☺: Long as it brings light.

Stefon☺: My mind is crude. Every once in a while, I get a sense of enlightenment.

Vanya & Ekant: We are on exercise time now.

Barbara Pennock: I don't think I got the exercise.

Barbara Pennock: I don't know, the last thing I got was from the 10th of July.

Vanya & Ekant: Now, Bobby, you are in the... You are the first in our... Yes.

Barbara Pennock: Yeah.

Barbara Pennock: I should be, right.

Vanya & Ekant: Yeah. Haha.

Vanya & Ekant: I just sent in the chat the email that you can check it.

Barbara Pennock: Oh, okay.

Stefon☺: Can you read it for us so you can summarize it or whatever?

Vanya & Ekant: I can. I can. I can read it. Yes.

Stefon☺: Thank you.

Barbara Pennock: Yeah, thank you.

Vanya & Ekant: Yeah, it was basically what Frida brought in, the idea of...

Vanya & Ekant: Uh, having...

Vanya & Ekant: harmonized associations instead of one or two brained.

Vanya & Ekant: associations. This was the basic idea. And I just took out the.

Vanya & Ekant: the passages about this regulator.

Vanya & Ekant: And...

Vanya & Ekant: The phrase, the basic phrase was not to give oneself up to those of one's association.

Vanya & Ekant: resulting from the functioning of only one or another of one's brains. And the idea was to observe how much we don't do this, yes, how much we get... lose ourselves to those associations of one.

Vanya & Ekant: or just two of our brains, and then to look how...

Vanya & Ekant: Where, how it could be the means of more of harmonizing or equalizing voices.

Vanya & Ekant: Yeah, this was the exercise.

StefonⓈ: Hmm.

Frieda: Yes, I got the email and I thought about it several times.

Frieda: And I...

Frieda: I often thought about it when I was taking my walks.

Frieda: Yes. Dictate what?

Frieda: Fairly regularly the last week.

Frieda: And ...

Frieda: Normally, I listen to music when I walk.

Frieda: And, but I try to, um, yeah, to think about this task, and, um...

Frieda: what I came up with was that I do believe it's... or it connects with remembering myself, so that if... if I don't remember myself.

Frieda: then it can't be harmonized, because then clearly, or if I am in some sort of identification, then it's not harmonized. Then some association or another from one brain dominates.

Frieda: And then I just tried when I was walking to feel my body and to look how I'm feeling.

Frieda: and to, like, observe with the intellect. Yeah, I don't know if that's in the right direction, but that's what I did.

Frieda: And also that I...

Frieda: That I, uh, several times I realized, oh, now I was gone again. I was not, uh, conscious.

Frieda: Um, in the work meeting.

Frieda: That, like, I forgot myself again, or I was distracted again by something or other. Yeah.

Frieda: That was how I worked with this.

Barbara Pennock: Nice.

Vanya & Ekant: Good.

Vanya & Ekant: Good daughter.

StefonⓈ: Robin, with centering...

StefonⓈ: be an aspect of remembering oneself?

StefonⓈ: The the way we say centering uh.

Robin Bloor: When you're talking about...

Robin Bloor: Coming to the collective.

Robin Bloor: Collective state.

Robin Bloor: Then that's a relationship between all three centers, and it is the same as self-remembering.

Stefon☺: Right.

Robin Bloor: It it's um.

Robin Bloor: It necessarily means...

Robin Bloor: The, the, everything in that position, if you bring the right energy, then you get, then you will be self-remembering.

Stefon☺: Right.

Robin Bloor: It's a, you know...

Robin Bloor: The the term self-remembering is a clue, if you like, to.

Robin Bloor: um, uh, provoke the state, because the... the nature of self-remembering is that you actually remember that you are something.

Robin Bloor: And at the same time, you, experience being aware.

Robin Bloor: And that you are something and you're being aware is not the same thing.

Robin Bloor: You know, so you've got a separation within you, and because there's a separation.

Robin Bloor: Um, then there can be a result, but to have the three centers in, um.

Robin Bloor: Uh, a harmonious arrangement is necessary for that.

Robin Bloor: To persist, I would say.

Robin Bloor: These things can always happen spontaneously for a brief period of time.

Robin Bloor: Most people have things like that happen and don't even notice.

Stefon☺: They call that by accident.

Robin Bloor: Yeah, well, it is by accident entirely.

Stefon☺: In pondering this exercise.

Stefon☺: Well, what came about was.

Stefon☺: To realize...

Stefon☺: The experience.

Stefon☺: of the being resonating.

Stefon☺: And in that resonating, it's the three centers together.

Stefon☺: And it's a it's a full experience. Neither one is tipping the scale.

Stefon☺: And as Erkan said, you know, what pulls them together?

Stefon☺: And it takes a pause.

Stefon☺: It takes a real pause to be able to put your mind to that.

Stefon☺: To put your mind to it and then let your mind work and be part of.

Stefon☺: the other centers equally instead of running everything. So it thinks it does.

Stefon☺: It's like a rest, it's like a refuge, an oasis.

Stefon☺: It's a splendid experience.

Vanya & Ekant: What I experienced during the last week was there were like.

Vanya & Ekant: Three days.

Vanya & Ekant: Ekant and I were not in a very harmonious, uh...

Vanya & Ekant: And these are times which are always very difficult for me. I usually lose.

Vanya & Ekant: the my base, and I feel all kind of rumor room rumor inside of me, emotionally very disturbed.

Vanya & Ekant: And during that time, I...

Vanya & Ekant: And that thought often came up, okay, this will cost you another.

Vanya & Ekant: 10 years, another 10 years, you will die earlier than this.

Vanya & Ekant: One, one morning I was sitting at the beach and the kids were going with Anna and Ekan somewhere and I, uh, took the chance because I'm very, when I'm very desperate, then I'm also more intense in the, um, sensation exercise or something and.

Vanya & Ekant: The waves were going, and the wind was there, and the sun was shining. It was very beautiful. Everything in the outside was so beautiful, and I felt so terrible inside.

Vanya & Ekant: And then... but somehow I just did my exercise, like what Frida was saying, I just used it, I sensed my right arm, my right leg, and so on.

Vanya & Ekant: And then there was a point where I felt for just a moment that all of this is really not important, what is happening.

Vanya & Ekant: Nothing is important.

Vanya & Ekant: And what I feel is not important, and I am not important. It was really so... it was such a relief for a moment.

Vanya & Ekant: But after then a while, like, I drowned in to the drama. So it's it's very.

Vanya & Ekant: Interesting how how.

Vanya & Ekant: how fragile these moments are. They... it's not that I don't have them, I have them from time to time, and they are very, um... I notice them also, but it's nothing I can really...

Vanya & Ekant: Rely on or keep.

Vanya & Ekant: It's nothing where I can say, okay, this is something steady in myself.

Vanya & Ekant: So, this was...

Vanya & Ekant: Yeah, was an interesting week.

Vanya & Ekant: Let's say like this.

Barbara Pennock: You can remember these things though.

Vanya & Ekant: Yes.

StefonⓈ: Vanya, when you and ICON, when the meeting started, ICON, you guys were... it was a quarter of your face.

StefonⓈ: each one, and something in me felt... I said, is everything okay? Perfect. I said, is everything okay? You guys seem to be...

StefonⓈ: Sitting, you know, there's a distance in between you.

StefonⓈ: Now you're sharing that. It is amazing that, you know, you shared that, and now both of your faces are in the picture as you're sharing this. It's amazing the subtleties.

StefonⓈ: that denote and put light on something that makes it so clear, whereas when we talk and when we... it's there, but it's amazing that I asked you that question, is everything okay?

StefonⓈ: That's amazing. And how you mentioned with this thing, this underlying, we talked about it in another meeting at the discussion at the end, this thing that just pops up. And I've been really having trouble with that, too. Put major attention on the fact that, and like Irkan said.

StefonⓈ: thought, the thought, and then the thought, and I go with the thought, but the thought is tied to an emotion, that I could use the thought to drive.

StefonⓈ: Maya way from the hole.

StefonⓈ: Of this thing that I have that takes me down.

StefonⓈ: And it's so liberating, like you said, at the end of the beach.

StefonⓈ: you felt liberated, you were free from this thing within our own selves, you know, this thing. And how to see it when they... because once it starts going.

StefonⓈ: It gets more force.

StefonⓈ: It gets the power, and now I'm taken.

StefonⓈ: So it's a very interesting thing. The work can help us to be happy, too. Not just know what

the tales are about.

Vanya & Ekant: I, as we are here in Portugal and don't speak really Portuguese except of a few words, but we have friends.

Vanya & Ekant: Here, a friend, a family, and we are side by side this time, so we...

Vanya & Ekant: Almost every day we were some time with them together and sometimes for hours sitting. And it's not that we have no communication, but it is not a communication in a usual way.

Vanya & Ekant: Yeah, and there are often times when either there is no words from us, so they just have their normal communication or sometimes very long attempts to.

Vanya & Ekant: To reveal, to reveal something. So I experienced many times where I am just still and sitting and.

Vanya & Ekant: Listening, but I don't understand anything. So there is no hardly any meaning in the intellectual transfer of words and so. But this gives me so much space to.

Vanya & Ekant: be with myself, but at the same time feeling somehow included and connected, but completely differently than usual. Mm-hmm.

Vanya & Ekant: Yeah. So this was, it was a very, it was, it was a strong gift for me the last two weeks since here.

Vanya & Ekant: So many...

Vanya & Ekant: really sometimes half an hour with just silence, yeah, on this usual sense. I mean, it was never silence. They were... they often have the television on, and they speak all the time, so there is always some kind of noise, but inside of this noise, I just sit.

Vanya & Ekant: I'm silent. I enjoy the warmth between us. There's an atmosphere of acceptance and love almost.

Stefon☺: Hmm. Hmm.

Vanya & Ekant: and family connection, so this... yeah, in this sense, I enjoyed this very much, and I think this is much more towards a harmonized, uh, state than...

Vanya & Ekant: Usually.

Vanya & Ekant: uh... I... I can observe it, but it still happens that my mind is telling stories, and... and commenting, and thinking, and whatever, so...

Vanya & Ekant: Yep.

Vanya & Ekant: So this was.

Stefon☺: It's called the silence, the language of silence.

Stefon☺: I read this book about that.

Stefon☺: How people communicate with animals that...

Stefon☺: The language of silence.

Stefon☺: Vibrations. We used to say in the hippie days, when we used to take acid, LSD, we call it vibrations.

Vanya & Ekant: Okay, we are over time, so maybe someone wants to share something personal still.

Vanya & Ekant: Except for Bobby, who did not get the exercise. I'm very sorry, Bobby.

Barbara Pennock: I don't know why I didn't get it. I looked through.

Vanya & Ekant: Yeah.

Barbara Pennock: Each day is a constant struggle here, somewhat.

Barbara Pennock: Because there are three of us, and we, like, are the law of three, maybe.

Barbara Pennock: And so I try and get these things to work. Not just that, I try to get them to try and get it to work.

Vanya & Ekant: Then.

Barbara Pennock: So yeah, so like I say, it's ongoing and I can today say, yes, we are improving. It is very gradual, like I said, but I understand trying to get these things to work together.

Barbara Pennock: I don't have any

Barbara Pennock: event yet to report, but maybe I will

Chat

12:07:09 From Stefon☺ : Invited John

12:08:48 From Lynn Leidersdorff : I am in the meeting.

12:18:16 From Frieda : hello everyone :) I have a headache and am just listening today...

13:36:15 From Robin Bloor : according to the definition of another also ancient and renowned learned man, the Arabian Mal-el-Lel, which definition by the way was in the course of time borrowed and repeated in a different way by a no less renowned and learned Greek, Xenophon, "One of these two initiated learned beings of the Earth who had his arising among as the recalled the med py was nas a kai aros orbel. The other they are called, the Hellenes, those Hellenes who were afterwards called Greeks.

AI Summary

Meeting Bk2 - 07

Quick recap

The meeting focused on a reading and discussion of Chapter 30, "Art," from Gurdjieff's "Beelzebub's Tales to His Grandson." Barbara read the passage, which prompted a group discussion on the themes of art, the distortion of human mentation, and the historical context of the events in Babylon involving Beelzebub, Ahun, and figures like Pythagoras. The group analyzed neologisms and the German translation of certain terms, such as "Kunst" (art) and "Pagaumischen" (exchange of opinions). Members shared personal reflections on the exercise of harmonizing associations and self-remembering. The conversation also touched on the allegorical nature of characters like Ahun and the loss of ancient knowledge. The conversation ended with updates on personal experiences and a note that the group would not meet for the next three weeks.

Next steps

Barbara

- Look up the meaning of the name "Canil el Norkell" and report back in a future meeting.

Sandy

- Share the link to the website about Pythagoras (tanmanho.com) with the group for further reading.

Vanya

- Investigate the historical context and possible meaning behind Gurdjieff's use of the term "Hellenarchy" versus "Hellenes" and report back.
- Listen again to the tapes by Ekan Nylund regarding the interpretation of Ahun as the body and consider the idea further.

Collaboration

- All participants: Work with the exercise on harmonized associations (not giving oneself up to associations resulting from the functioning of only one or two brains) and report experiences in the next meeting after the break.

Summary

Beelzebub's Tales Discussion Meeting

Robin led a meeting where Barbara read from a text about Beelzebub's tales and discussions about three-brained beings on Earth. The discussion focused on how contemporary art became a harmful factor affecting the psyche of these beings, with particular attention to events in Babylon during Beelzebub's fifth visit to Earth. The conversation detailed how two initiated learned beings, Cannell L. Norkell and Pythagoras, met in Babylon and discussed ways to address the distressing phenomenon of the destruction of initiated beings during wars and uprisings.

Beelzebub's Art Development Discussion

The discussion focused on Beelzebub's narrative about the development of art on Earth and its impact on three-brained beings. Beelzebub explained how during their fifth visit to Babylon, he observed events that led to the current harmful concept of art among Earth's inhabitants. The conversation detailed how a group of sincere scholars in Babylon, including Canil el Nockel and Pythagoras, had formed a club to address the tragic phenomenon of enlightened beings being destroyed in wars and uprisings across generations. These scholars sought to find ways to eliminate this tragic situation by leveraging the concentration of scholars in Babylon.

Word Translations and Etymologies Discussion

The group discussed translations and etymologies of various words in a text, with Barbara asking about the meaning of "Pagaumischen" and receiving clarification from Vanya that it meant something similar to "hope in the future" in Armenian. Sandy inquired about several neologisms in the passage, and Vanya explained that "Kunst" means "art" in German, distinguishing it from "Arbeit" which means "work." The discussion included questions about the origins of specific terms and their translations between languages.

German Translation Discussion Meeting

The group discussed translations of German text from Robin's book, with Vanya confirming that the German translation preserved the same meaning as the English version. Sandy highlighted passages in sections 30-25 and 30-22 for further discussion, noting that Beelzebub's words seemed to justify his ego. Stefon briefly interrupted to mention unusual weather conditions affecting his location, and the group briefly discussed the concept of members being "coerced" into joining the group in Babylon before deciding to form their own club.

Art and Divinity Concept Discussion

The group discussed a passage about human potential to become particles of divinity, with Sandy and Lynn highlighting how the idea of divinity and evolution is presented throughout the chapter on art. Vanya noted that the German term "Begriff" (concept/idea) is identified as the problem rather than the results, and discussed the concept of spiritualized parts that connect to something higher. The discussion touched on how the notion of art can lead to becoming merely "living flesh" when the spiritualized parts are disturbed or not functioning properly.

Thoughts, Emotions, and Objectivity Discussion

The group discussed the importance of thoughts and their impact on emotions and behavior, with Stefon emphasizing how thoughts can be like a "minefield" that requires careful navigation. Vanya shared insights from listening to Kozyrev's teachings about the body as a "servant" and the distinction between personality and spiritual essence. The discussion concluded with Sandy exploring the concepts of subjectivity versus objectivity, with Robin clarifying that subjectivity is inherent while objectivity is only possible at the absolute level, and Stefon questioning whether humans can cultivate objectivity to counter their natural tendency toward self-centered thinking.

Salt and Systems Interconnectedness Discussion

The group discussed concepts of interconnectedness and how small particles can dramatically alter the nature of a whole system, using the example of salt in water. They explored religious references to salt, including the Bible's "salt of the earth" metaphor. The conversation then shifted to analyzing a dialogue from a text where Beelzebub addresses someone named Ahoon, with participants discussing the provocative nature of the interaction and noting recurring themes about "clubs" in the text.

Atlantis and Historical Unification Theories

Robin explained that Ahun does not exist during the time of Atlantis or the first two Earth descents, but forms later through the unification of the self as a Deputy Steward. The group discussed inconsistencies in the text, including the difference between Hellenarchy and Hellenes, and the mysterious Arabic name Camille L. Markel. Vanya suggested that the Persian king collecting scientists could represent the merging of different ideas rather than literal people, connecting with Pythagoras and non-existent Egypt.

Pythagoras and Ancient Knowledge Discussion

Sandy shared insights about Pythagoras that she discovered on a website, including his mystical and spiritual aspects beyond mathematics, and suggested others check out the information. Robin mentioned Pythagoras's influence as a teacher and referenced Gurdjieff's mention of Malalal, an Arabic historical figure whose existence is difficult to verify due to limited records. The group discussed how ancient knowledge, including Arabic history, may have been lost or obscured over time.

Historical Knowledge and Brain Exercises

The group discussed how historical knowledge and understanding are incomplete, with Robin explaining that European civilization lacks knowledge from the Ottoman Empire and traditional China. The conversation then shifted to an exercise about harmonizing associations between different brain centers, with participants sharing their experiences including Frida's practice of observing herself during walks and Vanya's challenging week with her partner. The conversation ended with Vanya sharing her experience of silent communication with friends in Portugal, and the group noted they would not meet for the next three sessions due to travel plans.