

Meeting #013

EU Session Transcript

Attendees: Robin, Ronald, John, Michelle, J O'Donnell, ++Gwynn: You really can't make this up. Seriously,

Speaker 1 : Gwen, as as you very often compare what good if is describing what's going on, on the universe. You related to our body? What do you think? What anuliha and underpertu are?

Gwynn: I'm I'm looking at the nervous system, yeah, and how the brain is constructed in being. You know, he talks about reason and being quite a bit. And the the anuliha or the moon distract, is distracting to the brain because of sensory type things, emotional stuff. I don't know how to explain it, like he's explaining it, but,

Speaker 1 : oh, it's to read by Keith, huh? It's to read in the books of Keith, of Keith basil you mean,

Gwynn: yeah, well, I mean, I, I haven't, I haven't opened a Keith basil book in quite a while, but I think mathematically, it's connected to the brain stem, or the the development of the brain and the development of nervous system. I don't know how to explain it any further than that, but I think the moon is is a distraction from that. You know, the moon is very sincerely felt. And then it goes into that's why there's so much trauma that sets into the body through the nervous system, because of the moon element.

Speaker 1 : And what you think we can do to avoid this, this distraction being

Gwynn: constant observance and constant watching from a permanent witness, you know Robin. How does he talk about a witness? The witness different from Buddhist teachings or anything. You know, you have this observer of the eye. What would you call it? Just a witness above the head.

Robin: I mean, he refers to it as an impartial viewpoint, doesn't he? Yeah, that's quite clear in pretty much all the writings, that it's impartiality that characterizes the witness and that the intellect and the emotions, normal emotions and moving an instinct to essentially just functions that the witness observes and is there for a mistake to identify with any one of these or any combination of them?

Gwynn: Yeah, but developing the wit, but developing that impartiality, is, to me, the hardest thing to teach in the Gurdjieff work, because it can only come through persistent, objective watching and observation

Robin: of the eye. It can't really be taught. It can be you can use various collections of words to refer to it. You can't really teach this. This this is about work on self. And you know this. You know it. There are things that we do that our functions do. The intellectual function naturally imagines the future and naturally ponders it. Over the past, and both of those things are not present. When there's impartiality, they're just not present. The the emotional center has a whole saying, a whole range of feelings, none of which can participate in impartiality because it's a higher function.

Gwynn: So the moon, to me, is very now, astrologically, the moon gets in the way of that you see. Oh, so,

Robin: I mean, that's the, I think one of the most mysterious things in the clergy of teaching is just this phrase, you have to create moon in yourself, yes, and it's mysterious, because yes, that implies that you don't have moon in yourself.

Gwynn: Could it be said that you recreate, you create more awareness of moon in oneself?

Robin: Well, I mean, starts, this starts to become a very long discussion, yeah, on the various energies and how they behave together, because the problem of the moon is this, and it's a conceptual problem. It's not really a problem of the moon at all. It's a problem with human beings. But the problem that we have with the moon is that we have been taught from the first moment that we ever received any information about the moon that it's a cold dead rock, and the idea of creating a cold, dead rock in yourself is insane. It doesn't make any sense. Why would anyone want to do that? And the creation of moon in itself is to create the atmosphere of moon. And the atmosphere of moon is made up of hydrogen, 48 and hydrogen, 96 so that creating moon in yourself is actually its instinctive sense of sensing itself and generating and crystallizing those higher energies, and that corresponds to what the Earth does for the moon,

Gwynn: that makes a lot of sense. The moon also is our way. If we look at it, it's a mirror of the other. It's it. I can't explain the way. You just explained it. But if you're living in World 4896 you are taken by external mirror images and the other so there's a lot of projection that goes on in the eye. This isn't the observer. This is the identification so so much of the Moon causes identification and and when you're building it in oneself, you have to catch it. You have to literally catch it.

Robin: That's wise. Yeah, yeah.

Robin: This is you could say that some people come to the work and the first thing that they actually do over a period of time is they learn, perhaps poorly, it depends all of the ideas or the ones that they're capable of embracing. And I would call that the beginning phase of being part of the work, and it's a phase that eventually has to be usurped, but you never get over the fact that you are always permanently learning this information. It's not like you heard it once and you got it. This stuff is stuff that has to be pondered perennially. But the second phase I what I regard as a second phase of the of the work, is the battle with identification, and that's a very broad way of explaining it, because the battle with identification can be a struggle within a considering. It can be a struggle with keeping accounts. It can be a struggle with negative emotion. Can be a struggle with negative imagination. It can be a struggle with voluntary thinking. Can be all of those things, and every single one of them is a struggle with identification.

Gwynn: And so where do the, where do the archangels come into this? And let's say you're,

Robin: we're going to go, we're now going to go right down into the depth.

Gwynn: Okay, well, let's, let's so. I mean, I'm, I'm always going to struggle with learning this stuff period. I mean, every time. I mean, since I've been on learning curve with Gurdjieff for 40 some odd years, you know, I'm still struggling with the same identical thing I struggled with in the beginning, except now the struggle has gotten to be kind of a war.

Robin: I would say it's a world war. It's a war of your old world. Yeah, you know, every part of you is at war with every other part of you, right? Let's, I mean, there are a number of things here that are going to emerge, and they're going to emerge because they can't keep silent about them. The first of all is Anu is the higher intellectual center. That's what it is. And the reason that we know this is that Anu, which is one of the gods that's mentioned in The Epic of Gilgamesh was the, let's say the leader on a bit like Zeus in the Greek pantheon and the Sumerian Pantheon, Anu is the highest of all the gods, and the stars are his soldiers. So he is at the level of a galaxy, and that is the highest achievable level of a human being, which is the higher intellectual center. Now Adams consort was of the earth and her name was Key, which is where the name Kim a spy comes from. I knew a new Leos means place of Anu. Kim a spy. I can't remember mess by his French. I'm

hoping for myself something like that key, which is also, if you like the the Japanese word for energy, but aspire at first, the higher emotional center never allowing you to sleep in peace, because that's where conscience is

Speaker 2 : there. Highest intellectual center encompass the other centers, or is it autonomous within itself? Because it's so

Robin: let me just make this absolutely clean clear. There is something called the intellectual center, which is one of our functions. Then there's something that happens to be named the higher intellectual center, right? It is not an intellectual center. There is nothing in in it which functions in the way the intellectual center functions with words and concepts. There's nothing in the higher intellectual center that does that at all. It's called higher intellectual because all the gradations of reason occur once an individual starts to affect themselves, gradually build up to the highest possible reason, which is two steps below the reason of the Absolute. So that's the higher intellectual center. And possibly the best thing that one could do is, whenever you say that to yourself, is forget the idea of an intellectual center, because it's not one of those. And similarly, the higher emotional center, it's not an emotional center either.

Gwynn: Well, you know that just is so freaking confusing.

Robin: I know, I know we should. We should sack him and get another girl.

Gwynn: I am telling you, I'm going to dig him up and tell him to find some other words. Seriously, when you use intellectual center, just the word itself, demands responsibility to the brain and the intellect. So then we need to think of something, you know, that the question body can absorb.

Speaker 2 : Well, gwenny, that that would be, that would be sacrilegious for us to for us to try to figure out how we're going to navigate through this by making certain adjustments and and tilting the microscope and, and, you know, doing things like that, it seems like it's set up to do this. And not only is it, it's amazing to me, but it's getting better at it. Every year. It's getting better at submerging and making it more difficult. But we can, but for some reason. Than the spirit of Gurdjieff prevails, and we keep the spirit. We keep the spirit, we keep giving breath to the Spirit. We are feeding the Spirit, because we have a spirit within ourselves and all these things, but yet and still, we're tripping over and you know, it's missing me. I just got here, so I'm the guy that doesn't know anything and knows he doesn't know and I'm trying to grab two and it just but we could do this differently. But it seems like the spirit of it is the level of difficulty is the theme. Now, stay in that long enough. But I heard that some people go mad Robin tales, and I'm looking at the different gradations, and I'm trying to walk I'm trying to keep myself intact as I lose myself, to find myself.

Gwynn: Well, if you ever sit in front Well, first of all, I think the higher intellect is very similar to what Jung calls archetypes. And He Himself said, when you try to blend with the archetypes in your natural daily life, you go mad, because it is such a force. You mentioned Zeus, that's an archetype. Jupiter is an archetype. And it's, it becomes such a high level of energy that if you're sitting in a normal setting, you're just some mad men sitting in the middle of a bunch of three growing beings. I mean, it's, you know, there, there aren't any rewards in gurdjieff's work, none. You don't get a prize. You don't get some kind of a halo or something. I don't get an extra benefit of of going to Saint Peter and say, Oh, by the way, I studied Gurdjieff, let me in. You know that type of thing. So it's like it's a study of no reward, except you become aware, and you become aware of higher energy. You become aware of vibration, and you can absorb the vibration. See, I see these archetypal energies as so high vibrationally that and I guess, because I've worked in mental institutes, they've all been subsumed by this higher vibration because they could not handle the

incoming input.

Robin: I think that is what happens with a lot of people who take hallucinogenic substances. They have experiences that they cannot in any way properly formulate, because they've invoked an energy that's higher than the lower centers, knows how to connect with and I think that's why the work takes so very, very long to get you to an ability to manage the behavior of the lower functions. Because that's

Gwynn: Well, I wanted to, I wanted to mention, since you're bringing up hallucinogenics, there is some deep study now being done with micro working with the mushrooms in a micro dosing in a way that that can integrate that hallucinogen through time, and it is being done by nobody out there that they're doing it in the neurological field. They're doing it for the purpose of undoing trauma, but at the same time, it is working. I'm keeping up with that whole micro dosing that there's an excellent book by Allison de Paulo who is doing these things, and they're doing it with actual observation, grouping of observation, and it goes into back I was a 60s girl, so LSD and I watched many of my LSD people go into schizophrenic, schizoaffective behavior because it wasn't being monitored. Timothy Leary knew it was not being monitored, and he finally just gave it up. Rob das knew it was not being monitored, so now you have this energy that is to be integrated, just like I feel like when I. Reading Gurdjieff, I have to integrate what I'm learning into my daily life, into my being, but I also have to use a higher level of reason in order to be able to integrate, or I go back to the same low volume. I live in World 96 all the time.

Speaker 2 : Werner, you mentioned there was a silver lining, the awareness, the conscious awareness, the aspect of being present to a certain degree that's grasping things on a level that's more intense. Okay, so something is saying, perhaps, that that's what we got, and that's what we're supposed to approach it with, not get caught in the cracks and the crevices of all of these things, because, from my looking into it. And I hope nobody takes this long. It's just a discussion. Okay, you know, good, drank enormous amounts of alcohol. I mean, he emptied the wine cellar and then went and got some more. It's Listen, well known fact that he consumed, you know, opium in large degrees, and then to understand all of these things, and then just get the picture. Whenever I study anything, any particular philosopher, I always try to start on their life. What were they? What were they going through? What? Because this gives some kind of contextual understanding of what's going on from there, you know, what, what? What is the composed of? So if we could do that, I think, but, but it takes away the whole spirit of, you know, the level of difficulty, as he did, he said, you know, if he presented it and it came too quick, he went and buried it a little more, came back until it down, found it okay. So now that that proves your effort, the effort it takes to do that, I'm not looking for a shortcut here. There's no shortcuts. The shortcut is the long way my life has taught me, you know, plain and simple, but um, you know, it's our approach to it that has everything to do with how far is it out of our reach? It's our approach because it's right there. But before I go any further, when I saw, is it you pronounce your name, Michelle? Is it Michelle? Is it pronounced Michelle? Yes, that's okay. Well, it reminded

Speaker 2 : me, me caught up in mind so much that we get caught in a knot, it's good to break it up, the emotions, the laughter, if we don't do that, the madness is only that which awakes we, you know, but that's what's happening before our very eyes. What are we going to do? What are we going to do? You know, we got the awareness. What are we going to do with this?

Gwynn: You start building you start building boundaries, basically, so that you don't go mad. Yeah, boundaries of where you can know, like I'm sure Stefan, you can sit with someone know exactly where they're coming from, but if you say something to them, they will ignite because you're seeing them. Yeah. So the boundary is, do I really want to share what I see? And as a therapist, people are always wanting to know, well, what do you see about me? What do you see

about you know, I question that. I say, what do you see? Because the

Speaker 2 : boundaries gweny, the boundaries are not with the person sitting in the chair on the other side of the room. No. Boundaries are within ourselves. Yes, one thing, good chief is showing me reverberating through time, yes, over and over again. It's not about out there no fools that I'm going to protect myself from out there. It's inside. It's all inside. But perhaps we can develop some signposts. And you know. To navigate in this introspective delving and pondering,

Gwynn: well, to connect, I want to tell you connected alcohol and opium. There is no greater dissolution of boundaries than those two things. Yeah.

Speaker 2 : Well, I'm not looking to get into it too deep. I just bring that up to say that all that we're pondering through is a reverberation of some of that, and for us to figure that out, if we want to come through this benefiting as much as we can, it's our navigation and where we're coming from within ourselves, more to do with anything than what we're absorbing from my from my understanding,

Gwynn: well, so you're still absorbing though? Stefan, oh,

Speaker 2 : it doesn't stop. It doesn't stop. I'm here because I'm still searching, and there's something here, and it's difficult, but I get glimmers, and sometimes I've I perceive something without understanding it. Yeah, that's when something's really happening. It's nice, yeah, because it's going down, as we used to say, it's happening. It'd be nice if we could go to the playground and have some fun as we do this. And it doesn't have to be so gruelingly mentally tedious. We can do that, but I'm the new guy

Gwynn: of Armagnac to do it.

Speaker 2 : Then I'm I'm hoping I've done all of that, and it's not no micro dose. I'm not looking for any of that to

Gwynn: help out. Well, it's strange that as we get older, these things come to us without that. If we have an open channel, if you know, you try to talk to someone younger than 50 or 50, I'm going to say second Saturn Return, 58 you talk to some 58 to 60 year olds. They're going through hell in a hand basket because this they're trying to get to the the higher reason.

Speaker 2 : Once again, it's not about that. We all got the 10 year old inside of us. We all got the 20 it's all inside of us. So we don't have to go out there to figure out how we going to communicate with them and what they it's all us.

Gwynn: We are. You can't You're, you're you're a time bomb, so I'm not going to ignite you. So it's time element that it lifts the lid through time where you can actually be more aware and live your life fully. I guarantee you, Stefan, you're living your life fully, more fully now than you were 10 years ago. That's what I'm saying.

Speaker 2 : I'll take the compliment, like, if you took 10 years off my life and made my birthday it's 20 years less. I'll take that. But no, that's not the case when I'm when I'm honest about it. When I'm honest about it, there's some things that need to be moved around, and I don't know what they are, so I come to the group, and hopefully we, we're we're synchronized together, and we're trying to accomplish something, and not just say what we think we know.

Gwynn: Well, you'll leave this group thinking you're crazier than before. You know, seriously,

Speaker 2 : not always. Sometimes I leave very joyful. In fact, that when I say at the end, it all turns into it was a nice time with you guys as we exposed ourselves in our church. But it's, you know, here we are. So what's happening with the reading. What do we read from the reading? What resonates

Robin: so the word slugs, the

Robin: word slug, etymologically, the original meaning of the word slug was a lazy person. The mollusk was named after it 100 years after it the original there was also the term in Old English of slug about somebody that just never got up until they absolutely had to. So there's a joke being played here by good if I guess on the reader to call men slugs. Is. Is a very genuine, accurate insult.

Speaker 1 : In the German version, he is more precise which luck that he meant meant. So I was checking out it again and I I looked at the picture of this lock. Where is it? Now? Did I lose it?

Gwynn: Is there a difference between a slug and a leech?

Robin: Well, yes, a slug is a mollusk that eats your lettuce, a leaf. They live in the water, don't they, but they're blood suckers, yes.

Speaker 1 : And actually, I saw the picture on Wikipedia, and now I, when I was looking, I found more pictures of the slug has, as he mentioned, it in the German version. And then you look at it, it looks as well as a piece of shit. Are these ones? So? So, so, yeah, okay. And they cross very often my way, really, yeah, especially when it rains. They come out and they find okay, we come to the way where people has to walk, and then you see them, and so you have to be careful not to get your foot on it, because it will be ugly, really ugly.

Robin: They also dissolve if you put salt on them.

Unknown Speaker

That's true, yeah. Okay,

Gwynn: so some slugs have our snails. What's the difference between a snail and a slug? I want to be a snail.

Robin: One's homeless. I think the German same for a slug and

Speaker 1 : a snail. The Slug has lost its it's, I don't know it's. Yeah, they have just some, some pieces of it, but not not more. So they're homeless, as Robin mentioned,

Speaker 2 : so you still want to be a nail and not a slug when, oh yeah, yeah, but it's just a slug with a house.

Gwynn: Well, I didn't want it's people to see me being a slug, so,

Speaker 2 : yeah, ooey gooey was the slug, a mighty slug with he he crossed the railroad tracks and the train he did not see ooey gooey.

Gwynn: Only it was ooey gooey. Was

Speaker 1 : taking my hand, the slug I never would touch.

Speaker 3 : One thing about slug is that it's a one brain being. Yes, Mama. We have three brains,

but the truth is, for a lot of people like myself, they only sort of live in one of those brains. So I'm from that angle. I'm I'm a slug,

Robin: yeah, that's very good, yeah,

Speaker 3 : just a different way of looking at it. And I then, you know that the humans are accused of being slugs or or one brain beings.

Robin: That is accurate. And I mean 90% more than 90% probably 95 even closer, 99% of people, their job is to move things around. They are actually one, right? And that's pretty much all they do all their life, is serve the moving center. Good. You would say that a snail is much superior to a slug, because snails can serve as food for man, but slugs never do

Unknown Speaker

you like it?

Robin: It's only if. French,

Speaker 1 : the slugs are also known over here in Europe as at least as a healing, a healing part if you have a stomach ulcer, yeah, then you have to swallow it and it will you will be healed after that. Really, I hope I never will have stomach.

Robin: I wouldn't wish that on anyone. And also, it's bad enough, but having to eat slugs, that's way worse.

Speaker 2 : John, you brought up a very interesting thing, and I'm not looking to become a slug ologist here, but you said that, you know, we're one brain. We use one brain, but we have three even the slug, that's the human, right? So it's there, but it's not tapped into we're not aware of it, but it's there. It's there within us as we're trying to dethugify ourselves. So it's there. So how do we how do we navigate through breaking down the one brain and making the three

Unknown Speaker

I got anything on that rod,

Speaker 2 : because I'm sure we all find ourselves, even With all is learning that we if we looking, we say, Wow, I'm in a one brain state, even though we're aware. Have Been doing exercises to facilitate the other brains, the other centers.

Robin: It's not like that. No, it's not like that. We have one and it's the only one thing our centers are mechanically connected, and everything we do involves three it's just that it's entirely mechanical at all. You just got an idea in your head.

Unknown Speaker

No, I got you. I got you. You know, there's an imbalance. In other words,

Robin: well, the reality is that most people are fully imbalanced, and therefore you can say that the majority of people are just moving instinctive center people, because that's the absolute dominating factor in them. A few, but not many are emotionally centered because that's a dominating factor. And even smaller number intellectually centered, because that's the dominating factor. But in every case, they're all the same. They're all an equal level of mechanicality. There's nothing to distinguish between them, because they all live in World 96 or

world 48 Yeah.

Gwynn: Thank you. There's something to be said, though, about like my goal with my clients is to develop more of an awareness of the instinctive center. Because the western world is so eaten up with their intellect and intelligence. So if you pay attention to the instinctive center and an awareness continuum, you get more of a tie in to the three brains, rather than because I noticed some, and I noticed this in graduate work a lot, you know, I would just get so bored with some of the people that some great ideas, because they were totally into intellect, and they were totally eaten up with their own intellect. You know, like it becomes a like, if I don't pay attention to my instincts, I lose touch with my body. If I lose touch with my body, I lose a sensory connection to even what I think I see things upside down, more or less. So there is just this tremendous instinctual movement in. That. No, I don't want to get caught up in instinct only, but it really is important in the balancing act here, especially working with trauma, working with with the nervous system. Michelle, we're back to the nervous system. Yeah.

Robin: I mean, I it took me a long time to get to it, but I kind of agree with that dynamic. It's in order to understand the emotion, the natural, automatic emotions that we copied from other people, mainly, but in order to understand the emotions of the emotional center, you do need a grounding in the emotions of the instinctive center, because the instinctive center does a number of things and manifests feelings accordingly. If you see something that's a threat to life, you don't have an emotion of the emotional center. You have an emotion of the instinctive center. So you know, in Texas, the encounter with certain snakes would be fear, but fear that belongs to the instinctive center, whereas the encounter with, I don't know, someone socially, that you have a problem with, that would could be fear in the emotional center. And it's different, and I think that's one of the consequences of doing the morning meditation or preparation that we do, is that once you connect with the the sensations, you start to in one way or another, be able to distinguish feelings. And that's the direction that we're head we head in, you know?

Gwynn: Well, for instance, you brought up the Texas snake. Let's look at the rattlesnake. So the rattlesnake, which we're very familiar with down here, will rattle when they're there, and they they see if you are someone who is not in touch with instinct and your nature, fear, flight, you know you will step on that warning and get bitten. So even in the instinctive center, there is this rattling. There's a warning that we have within us. I have a rattlesnake inside of me that has a rattle when I know that I'm going to get stepped on. You see that comes from Gestalt being the snake? You know?

Robin: Yeah, it also comes down. It's an interesting thing, because Gurdjieff used to, amongst the other things that he used to do that nobody seems to do anymore, is he used to get people to try and find their animal and I think that there are certain animals within us anyway. I mean, we certainly all have a horse of a kind. I mean, there really isn't any question about that. And I think we also all have a monkey, you know, but, but the good if you used to try and get people to do and he gave them names, you know, he gave salita Solano, he referred to as Canary, because that's what she was. She was a canary.

Gwynn: And do you know the different names? That would be real interesting. What would a Raj be? He was an elephant, an elephant I would love, if you would Okay, so what was

Unknown Speaker

Catherine Holmes? Was the crocodile who?

Robin: Yeah, Catherine Hume was the crocodile famously,

Gwynn: Oh, wow. Okay, she

Robin: used to, she would come out with stories. There's a famous one on tape. Actually, you can hear where Catherine Hume tells about an air trip she made in, you know, in one of those early airplanes. And a young girl, probably a six year old, but very young girl, was put on the plane without anyone to accompany her, and was going to be met, I think it was in a flight from Los Angeles to New York, or something is going to be met in New York. And Catherine Hume told the story, and she was crying as she told it. And good, it was just laughing at her, because it's Jesus crocodile. And. And other people to laugh at her.

Gwynn: So where is the term crocodile tears come from?

Robin: Well, I don't know, but just was using it.

Gwynn: Well, I don't know, but it's very common crocodile tears. So where does that originate?

Unknown Speaker

Wikipedia help you with that? Oh, okay,

Robin: irrigates its own eyes so it looks like it's flying at alligators. Don't do it, so you can't go and watch it in Florida.

Speaker 3 : Just one other thing about that crocodiles, they shed their skin, and that's one of the things that he accused Catherine Hume of doing, of shedding her skin.

Speaker 1 : And he also mentioned her style of writing in comparison to solito Solano, that it was like a crocodile, solito Salana like a canary.

Speaker 2 : But so when we assign these animals, these animals characteristics give us somewhat of an idea about certain aspects of ourselves. That's the purpose of it. Maybe I'm wondering

Robin: Robin Colin introduced the idea that every animal, or every, let's call them, every well known animal, represents an emotion.

Robin: And there's that doesn't seem wrong if you know, I mean it certainly dogs represent loyalty. I mean, there's no question about that. You know dogs, unless they're really badly trained, incredibly loyal creatures, cats. Uspensky used to say that the cat represented consciousness in the instinctive center. And he said that cats, he said that cats are never identified. And then he added, except perhaps when there's a little salmon about

Gwynn: where is all of this Robin

Robin: stuff I've read. You know, every time I hear one of these things that don't go on better and better, note that down and it's on its source, because I just don't know it's saying. John's quoting things here. Well, in

Gwynn: astrology, you've got, you've got animals representing many of the signs.

Robin: And let's try. You know that there is when you start talking about archetypes. We're interested, right? Because an archetype is it's more than the animal itself. It's what the represents in a big way. So, you know, we we have the archetype from our from astrology, you have the archetype of the bull, and we have the architect of the lion, and and we have the archetype of the eagle, but that interchanges with the scorpion. Oh, sorry. Alright, continue. I'll finish.

Unknown Speaker

You should get a copy of this book. Yeah, the winning women, women of the road.

Gwynn: I have it, and I've read a bit. So is there something in it that he Well, he is rough on those women. I'm telling you. I can only have, I can only follow him a certain length of time in women of the rope. And I go, Oh my god, I'm glad he's not still around. You know,

Unknown Speaker

John was trying to tell you something,

Unknown Speaker

yeah, sorry. Go

Unknown Speaker

ahead, John. I'm curious, because what you were going

Speaker 3 : to say, it just the fact that he in that what we're talking about, like giving these women an animal like crocodile was he used to pronounce it is what we're talking about. And maybe, as a result, by studying this, we might be able to see the animals in ourself. Yeah.

Speaker 2 : You know, sometimes being rough on somebody is the kind of thing one can do, because sometimes when you coddle them, they don't come along. As you know, their skin gets thick, or, I'm just saying one. Aspect, because I have, I've been told that very often, and I'm long learning to temper it, because at a certain point, people don't want to be around you when you're too hard, even though you might have a good point, you might have a good point. You know you might be loving them, but it's not loving Lee. But how do we interpret that? How do we navigate through people's personalities and try to get from their essence? Because we all have these things, some of us, you know, but, but why? You know, do we really want to see it? You know, do we really want to see it, or do we want to see how we're seeing and make you know, is it? Is it a persona that we're interested in, in having so that people see us the way we want to be seen. But contrary to that, I think people see us the way we are and when we could converse on that level without any trepidation. I think we're really being authentic with each other.

Gwynn: I agree, but I mean, how many people want want to be around you?

Speaker 2 : Steph, you know what? I equate that to, how many people want to be around themselves, exactly around somebody with you, then you got a conflict. So what do we have? Society groups, packs. I call them where we just coast nine each other's foolishness and say how great we are and but when we go home, we don't feel that way.

Gwynn: Well, that's why you become alone more and more as you grow older. How many people are in a partnership, even in a living condition that, you know, the partner is not even part of the partnership. It's, I mean, you have to dumb down to be in a partnership.

Speaker 2 : Well, gwenny, once again, my whole thing is, I don't have the benefit of that. Or, you know, I'm I live by myself, but always bringing it back to, you know, me, what's happening with me? I come to you guys, and if we all do a we thing within ourselves and with each other, we're going to get someplace further. But this interests me very much, that intellectual center, you know, when somebody's into that, you know, and then I give you one thing going to take with you, you

know, Freud saying, sometimes it's just a cigar, yeah. Okay, so we go on and on with it. We want to endow it with something. So then we feel that we're dealing with, you know, we're in doubt, but maybe there's a nothing to stand we just explore it sometimes and not have something to fit it into, and maybe really embrace it for what it is in its own essence.

Gwynn: Well, I think it's real interesting. I How long ago, Michelle and Robin and I got together, we could have talked for 24 hours straight and had more energy to even talk more and be with each other more, because there was no no pretense. No it was a cigar, is a cigar, and we are who we are, and there was no contamination. So those are the kind of relationships I really thrive on. Other than that, I just go play mahjong or bridge, where I don't have to really talk much, it's good for my memory system.

Robin: Been no discussion at all about the planet, about the comic Condor, but it's pretty obvious that what's happening here is the fertilization of an egg, and there are many reasons for the believing that, but particularly the asphyxiating stink, which is just ought to catch everybody's I so

Robin: the I have to look it up because I've forgotten, but asphyxiation.

Gwynn: Could that be sulfur?

Robin: Let's, let's. It's the etymology, etymology of astitia. Association that I need to look at, because I'm trying to remember from the last time,

Robin: so to fix the age. Asphyxiation, the stopping of the pulse, right? That's its origin. It's it's from a which means not, which is to rob us speak violently. He's talking about an orgasm.

Robin: But you don't get that unless you look up the etymology. You

Robin: so, one of the things, I mean, the thing that happens is these two fragments come off the earth so, and we're saying that a new Leos is an analogy for the higher centers. What would what would the moon be then and so, what would the earth be? In that sense, a mother? Okay? Do

Speaker 4

this may be differently. He says that Earth is just concentrated. There is nothing still on the earth. So Earth is youngest planet, so it's at the end of the recreation from the sun, or at the place of door in octal from the sun. And then something happened that two fragments come in and we have an earlier sun on door, and we have moon on re so ill fated planet Earth, he really often mentioned it. It's not ill fated because of humanity, it's because of its position at me, which undeveloped planet just was forced to take this position, which is hard Because in development is a place where shock is necessary. So planet, or this cautious part of planet, or living part of planet, which is mother nature, was forced to do things which wasn't ready yet. And so we have a lot of causes for our situation in which we are. So we can say, you know, in one way, that we need to develop moon and probably even anulus in us. So we can develop to do me and I see dore me as all the oral developed in our prenatal before in our fatal state, before our even start to breed when we are born. So we have door and me, and then we start to breed when we are born.

Robin: I think that's accurate.

Speaker 4

So then what's happened further developing, it's us. It's very interesting that he says that people

are first Tetra cosmospheres, which is created. So I see us as kind of nerves, nerve cells of the Mother Earth or Mother Nature. And even when you look, you have three different kind of nerves we have. We have sensory nerves, we have emotional nerves, and we have intellectual one. So we have three type of people which doing different functions from the earth. And it seems that this position of Fars is important, because earth in this position does not need to think or to maintain only its own position, but. Need to maintain position of anulus and Moon. So it need to feed them, like Robin said, like a mother, or in any way, because dore is not developed. Also, they need to be feed without strong door and me, we cannot go to the far so it's another important factor why we need to feed the moon, because it's also come too early. It's not on opposition. And there is a story about this law of catching up. It's also very interesting, because he says, depending on the crystallization, every planet is in orbit. It's mean in one position which is between law of falling and law of catching up. So position of the Earth is at the me but it's it is not developed for this position,

Robin: the law of catching up, just again, this is etymological but the the original meaning of catching up had nothing to do with sport. To catch up was to hold something higher that was its original meaning. And Gurdjieff, again, is playing etymological gains on with us here.

Robin: Things either are held in orbit or they fall so

Speaker 2 : we need to feed the moon. SATA, can you elucidate to that? What the representation of that feeding the moon the emotional? Can you add something to that,

Speaker 4

not really like Robin says, it starts to it's too much, but maybe we have this reading, then it's better. I just want to say that position of door which anulus is, it's very important position, and it's connected with the door of the higher octave. Always though, is at the same time holy the firm and holy God are end of the circle. So they come together like in tree of life from Kabbalah, where markut is connected with the cater the lowest with the higher. So it can be connected with what Robin was saying about higher center, or position of dough.

Robin: It is the local position of dough. It's the dough of the human being. Is the higher intellectual center, which we almost never contact, except perhaps by accident. So does also you're not going to get this. The name Condor means with life force. And we know this because hundreds of pages later, he introduces the word Sandor, which means to wish the weakness, to wish weakness on someone. So door again is life force, but sand is without. Con is with so that's where condors name comes from. So pretty much everywhere else in the book, whenever he mentions comets, is talking about sex, sexual interaction, which is why the in order, not in one way or another, to be exposed to it. They had to pause the ship karma.

Gwynn: Well, I think he I think the sacral center is more about sex than actual word sex.

Robin: I think it's it that particular area of the way that the chakras behave has always been a mystery to me, because it does appear that the Sexual Chakra actually has got very little to. Do with the sexual energy, which resides even well lower down in the body, in the but I don't understand that's beyond my Well,

Gwynn: there's a whole I'm studying the sacral center right now in neurology and the nervous system that ties into the sacral center, by the way, the nervous system comes from the umbilical cord and the development of the mother. So, you know, it's, it's a, it's very interesting how that also creates life force. You know, it's connected so much to the the root chakra that the life force, if you have someone who's fully developed sacral center, they have a charisma magnetism, because their

center of physical gravity is in the sacral center. So it becomes very important, when you're studying the nervous system, that the sacral center is not being interfered with. So a lot of like cranial sacral work, which is very common, it comes from the osteopaths. But basically, cranial sacral work is to connect those, those things in the if you go to a cranial a good cranial sacral person, they are connecting those dots in the nervous system, you know, without giving a lot of meaning to it, you can just kind of tell what's going on.

Robin: Well, that's very interesting. Gwen, you

Robin: Let's go to page 83 the last paragraph. But nevertheless, my boy this most high commission, having then calculated all the facts at hand and also all that might happen in the future. Came to the conclusion that although the fragments of the planet Earth might maintain themselves for the time being in their existing traditions, yet in view of certain so called test artillerian displacements conjectured by the Commission, they might, in the future, leave their position and bring about a large number of irreparable calamities, both for this system also, and for other neighboring solar systems, they're considering The danger of a miscarriage. Tall task, task union, Bloor, displacement is the vibration of the womb that ejects a fetus. Foam. That's what that is. Yeah,

Gwynn: so we're going to be working with the most high commission when men why men are not men, aren't we? Yeah, we are.

Gwynn: Does members of the sacred High Commission have anything to do with the sermon brotherhood, by the way? No, no,

Robin: we can do this. I mean, I can do it now, because I'll do two of them, Sakaki, if you break down the meaning of Sakaki, it means bag of shit, and it refers to the large intestine, which is, in fact, a bag of shit, and the other one that gets talked about here, Algoma tant, refers to the small intestine. And Algoma tant is a friend to bacteria. That's why he's referred to as his panto measurability, because the because the the small intestine is just insanely brilliant in being able to generate whatever is required to digest Whatever goes in there. So it referred to. I don't know it's referred to here,

Robin: apart from pattern measurability. Isn't there another word, maybe in the next chapter, you see this high commission are the organs of the body that are concerned with looking after a fetus. That's what they are. And it includes, of course, although I don't know whether he mentions it or implies it, but includes the vagus nerve as well, because the vagus nerve starts in the region of his panto measurability. The panto measurability means all measurable. It's really a remarkable thing, if you think about it, that aside from poison, pretty much anything you put in your mouth, your body's going to digest and it's going to digest it completely.

Gwynn: And the small intestine is the assimilation of that digestion. It's the integrated factor between what comes in and what goes out.

Robin: Yeah, it's the great transformer. It's it's a very good friend to the liver. Is probably a thing to say it couldn't, it couldn't do what it does, if it didn't have the pancreas and the liver to help it out. So it belongs to those two parts. So this high commission are really the organs of the body trying to deal with a pregnancy.

Gwynn: Well, and if you we take our work and when we're our atmosphere, what we're bringing in, what we're eating, and not so much, it's just what we're taking in, how I digest what I'm taking in, where I'm putting my attention, and then how I digest that, and it's easier to digest, and my small intestines will have an easier time of assimilating, like this group, if I'm it's easier on my digestive system to be in this group, if I just look at it that way, and and it's also easier for me to

integrate through my small intestines in this group. So, so there really isn't, like the elimination factor is I only eliminate the graph, the the the prep that didn't have anything to do with anything much of what probably I've said, we

Robin: eliminate, I mean, it's kind of an interesting thing, if you go into The nature of the digestion, because a lot of what we eat, if we have let's call it, let's call it a reasonably healthy diet. It's actually fiber, and we can't digest it, but various bacteria in the gut can digest it. So we actually feed the bacteria of our gut with a lot of the things we eat that are plant based, because that's where all the fiber is, is in the plant, and we excrete any excess fiber. You know, the the bacteria of the gut don't digest all the fiber that comes in. They don't need to. They just need to be fed somebody.

Gwynn: What is the fiber in our so you're speaking of actual digestive system, which I appreciate, but it's good to know what fiber we're taking in emotionally and sensorially. What are we taking in, in our fiber, in our in our for in this group, we're in this group, we're taking in a certain amount of fiber.

Robin: I mean, certainly so look the orange, I think it is, makes the point the reality is that the same thing that goes for the digestion of food goes for the digestion of air and goes for the digestion of impressions, and just as there are. And poisonous ideas, aspirational ideas, fiber ideas that are just there in one way, or to feed the lower centers, because they need to have stuff to do at times and so on. You know, we had the same kind of makeup of the stuff that we take in as impressions, and it's also supposedly true of the air, but about the air, we know very little, because good you've never taught us anything other than saying it's got nothing to do with oxygen, which is an important thing to understand. You know, the the breath cycle, the Do re me of the breath cycle is oxygen in and then oxygen into cells, and then the oxygen in the cells is converted into adeno, triphosphate, and that's the actual energy of the body is ATP. So

Speaker 2 : Bloor. Now when we talk about food, actual food, that's the substance, and it goes down into the intestines when we're talking about the ingestion of ideas or information, and what comes to mind here is that it has more to do with what's already in our minds and in our heads, and how we're perceiving it. Unlike if you eat fried chicken, what's going to happen to your stomach so it there we are, and we had a place, perhaps, that we could the digestive system within our psyche has everything to do with how we're aware of our perception.

Robin: It's just enzymes, just all of the ideas in your mind as to how you actually react to something. Just call them enzymes. It's the same thing.

Gwynn: No, I want to give an example. When I work with Vietnam vets, for instance, and they are going through their trauma, if you go too fast, they throw up and have intense diarrhea, you see. So it's the same principle that goes through the body, so you have to take it slowly, and you have to know when you've hit that part of the trauma. So, and that happens in therapy as well. You don't just, you don't just chug a lug and go straight to the bottom in therapy. You have to take it bit by bit, or you'll end up with people with upset stomachs, diarrhea and growing up. So it works to me, it's the same. And Gurdjieff had a phenomenal understanding of the body and how it works on an emotional level and a physical level. And he had a phenomenal understanding of the vagus nerve, which is connected to all parts of the body, all major organs.

Robin: So the vagus nerve is a complete mystery. We're not really sure he he never said enough about it to help us completely understand which is a pity, because it does appear, I mean, first of all, it's the longest nerve in the body, and that already is an unusual thing because it stretches a long way.

Gwynn: He did that on purpose, Robin, so that we have to go and research every freaking thing. He left all these holes in everything he did so that we have to go in and research it in the same way that he would go back to the Medical Library in Moscow. I don't want to miss a part of it.

Robin: It's like cleaning up after your children, isn't it? If GERD, you've just didn't finish the we've got to go along with a brush and pan sweeping up after him.

Gwynn: That's why John, he was so hard on those women the rope, because they didn't want to do it themselves. They didn't want to go through, you know, finding it out for themselves. They want answers from him, and he's, by God, not going to give it to him, you know, mean old man. So.

Robin: On Page 85 the last paragraphs of page 85 in the beginning of 86 similar by owing to all the aforesaid that first arose on this planet Earth, also as they should, what are called similitudes of the whole or as they are also called micro cosmoses. He's talking about cells. And further, there was formed from these micro cosmoses, what are called order, is telling me and polym addictive vegetations. Now this is actually an important idea in biology, although he's made it even more complicated than it need to be, because the first thing, the first thing is interesting about plant life, is the plant life is the only thing that can communicate with the sun directly, and it does. It does so by photosynthesis. And we can't do that and that one brain and two brain and three brain beings are dependent absolutely entirely on the plant kingdom, and they wouldn't exist. None of those things would exist, were it not for the plant kingdom. Now, it's kind of symbiotic in all of the insects running around, pollinating the plants and helping things out in one way or another, but it's he's just saying it right there. And

Robin: then he's saying and eventually he got human beings.

Gwynn: So all of this ties together. Robin, you know, everything you're saying, everything everybody is saying, it's all ties together. It depends on like Sasha, I could not understand much of what you said, but I wanted to understand why the Do re me stops at the moment of birth, and it goes to what at the moment of birth? Did I understand that?

Unknown Speaker

Try just to understand what just to understand what? What are you questioning?

Gwynn: Okay, you said, then the moment of birth, you said, you go, Do re me and the moment of birth, and I've been under the ID is far.

Speaker 4

Moment of birth is far, of why, of our planetary body, because we start to breathe, then we start to have atmosphere in us, which is development of second of the octave of second food. Okay? We don't breathe when we are inside of the mother, okay, we don't lose atmosphere.

Gwynn: So Do re me the moment of breath, and it's the moment of we take in our atmosphere.

Speaker 4

Yes, when we our body become to function differently, totally differently. Okay? We we develop another note in our physical body, planetary body, so

Speaker 4

Bloor, but it also means that in our body, there is still this part of Dora me, of our planetary body, which is fetus in us, which is our core, Let's say,

Gwynn: which also connects us to the moon, to Mother Nature, to the moon and to the womb, which also, in my way of thinking, connects us back to the brain stem and the origination of the vagus nerve that comes out of the brain stem.

Robin: Yeah, there's a bit of research that would help, if somebody who was good at biology would do it, because one of the things that happens once an egg is fertile is that the egg simply just keeps on reproducing. The. Same kind of cells until a point is reached, his name of it, but I can't remember the name of the point. Now, anytime up to that point, you can split the cell mass into two and you get twins, one into three, and you get triplets, or into four, and you get quads. But once that time has passed. If you split the cell mass, you kill it. Now that particular point, suddenly, the cell mass divides into three parts. One part is going to create the enteric nervous system that is the gut. One part will create the head, brain, and one part will create the back, the bone. And at that point in time, that's when the vagus nerves created, you know, and the only other cells we're talking about is that the sex cells seem to just hang around. They don't seem to belong to any of those three parts. I think they differentiate and attach later or something. But so they're just wherever they are. But those three parts tones of angles, and that's exactly the same as the process that gear describes later as jar 12, where okie dorno splits into three. But there's a lot of work that needs to be done to add the details in, let's say, get a job in fashion that makes sense. You know, in order to us, for us to properly understand, because if we did properly understand, we might be able to fix stuff that otherwise is difficult to fix. In health terms, we really understood how the body is created when he talks about this reciprocal maintenance. And when he's talking about it depends what you choose to think about if you if you choose to think about nature, nature on the planet Earth, it maintains itself reciprocally. With the participation of the light of the sun for the whole of the planet, world, plant world, but it maintains itself everything eats everything else.

Gwynn: It that's interesting. What you said about the sex, because through time, I've noticed that the there's more of an androgyn on sex, sexual connection of newborns. For instance, there's more of a it's not, it's not gender dysphoria or anything. It's androgynite. You know what I'm saying.

Robin: It's difficult as well, because you've got various, let's say, unusual developments where, for instance, a hermaphrodite can form, because part of the sexual, sexual collection of sexual cells will develop an ovary and the other part will develop a testicle. And it's very rare, but it happens. And then there are certain tribes where sex isn't determined until the age of about 11 or something, because all of that development of the sexual part doesn't happen until then, whereas with us, the majority of human beings, it has already happened, but when it happened in the womb, it's hard to say, I don't know

Gwynn: well, and it's changing Robin, so, so there is this, so we say it's rare now, but for instance, just in my own profession, I have come in touch with, I would say, close contact with people who profess they are. They live normal lives, but they're Herman for dots. I think it's because.

Transcribed by <https://otter.ai>

Zoom Chat

13:34:15 From Michelle F. : “And so it will always continue, unless some new unforeseen catastrophe on a large scale changes it in one way or another.

“Glory to Chance ...’ concluded His Pantemeasurability, ‘the harmonious general-system movement was not destroyed by all this, and the peaceful existence of that system “Ors” was soon re-established.’

13:34:23 From Michelle F. : Page 83

AI Summary

Overview

The discussion delved into the metaphysical and physiological connections between the brain, nervous system, and celestial bodies, particularly the moon and Earth. Gwynn and Robin Bloor explored the concept of the higher intellectual center, likening it to archetypes and the importance of developing impartiality. They discussed the role of the vagus nerve, the sacral center, and the digestive system in emotional and physical health. The conversation also touched on the significance of plant life in human survival and the development of human consciousness from a fetal state. The group emphasized the need for continuous learning and self-awareness in Gurdjieff's teachings.

Nervous System and Sensory Distractions

- Gwynn discusses the nervous system and how the brain is constructed, mentioning the distraction caused by the moon.
- Speaker 1 asks about the connection between Keith Basil's writings and the brain stem.
- Gwynn explains that the moon distracts the brain due to sensory and emotional factors.
- Robin Bloor introduces the concept of a permanent witness as an impartial viewpoint, different from Buddhist teachings.

Developing Impartiality and the Role of the Moon

- Gwynn and Robin Bloor discuss the difficulty of developing impartiality in the Gurdjieff work.
- Robin Bloor explains that impartiality cannot be taught but involves persistent, objective watching.
- Gwynn suggests that the moon astrologically gets in the way of developing impartiality.
- Robin Bloor elaborates on the concept of creating moon in oneself, which involves generating higher energies.

The Battle with Identification

- Robin Bloor introduces the second phase of the work, which involves the battle with identification.
- Gwynn asks about the role of archangels in this context.
- Robin Bloor explains that the battle with identification can manifest in various forms, such as negative emotions and voluntary thinking.
- Gwynn and Robin Bloor discuss the importance of boundaries to avoid going mad due to high vibrations.

Archetypes and Higher Vibrations

- Gwynn compares the higher intellectual center to Jung's archetypes, noting that blending with archetypes can lead to madness.

- Robin Bloor explains that the higher intellectual center is not an intellectual center but involves gradations of reason.
- Gwynn and Robin Bloor discuss the difficulty of navigating through Gurdjieff's teachings due to the high level of reason required.
- Speaker 2 mentions the importance of maintaining the spirit of Gurdjieff despite the challenges.

The Role of the Vagus Nerve and the Sacral Center

- Gwynn and Robin Bloor discuss the importance of the vagus nerve in connecting the body's major organs.
- Gwynn explains how the sacral center, connected to the vagus nerve, influences the nervous system and life force.
- Robin Bloor elaborates on the role of the small intestine in digestion and its connection to the vagus nerve.
- Gwynn and Robin Bloor discuss the importance of taking in impressions and ideas slowly to avoid upsetting the digestive system.

The Importance of Plant Life and Human Development

- Robin Bloor explains that plant life is essential for human survival as it communicates with the sun through photosynthesis.
- Gwynn and Robin Bloor discuss the development of the human body from a single cell to three parts at conception.
- Robin Bloor mentions the importance of understanding the process of cell division and its implications for health.
- Gwynn and Robin Bloor discuss the androgynous nature of newborns and its connection to the sacral center.

The Role of the High Commission and the Sacred High Commission

- Robin Bloor explains the role of the High Commission in maintaining the planet's position and preventing calamities.
- Gwynn and Robin Bloor discuss the connection between the High Commission and the Sacred High Commission.
- Robin Bloor elaborates on the organs of the body that are concerned with maintaining the fetus, such as the large and small intestines.
- Gwynn and Robin Bloor discuss the importance of understanding the body's processes to improve health and well-being.

The Role of the Vagus Nerve in Emotional and Physical Health

- Gwynn and Robin Bloor discuss the importance of the vagus nerve in emotional and physical health.

- Robin Bloor explains that the vagus nerve is the longest nerve in the body and connects to all major organs.
- Gwynn mentions the importance of understanding the vagus nerve in therapy and trauma work.
- Robin Bloor elaborates on the role of the vagus nerve in digestion and its connection to the sacral center.

The Importance of Understanding Gurdjieff's Teachings

- Gwynn and Robin Bloor discuss the importance of understanding Gurdjieff's teachings and the need for continuous research.
- Robin Bloor explains that Gurdjieff left many holes in his teachings to encourage further research.
- Gwynn mentions the importance of understanding the body's processes to improve health and well-being.
- Robin Bloor elaborates on the role of the vagus nerve in digestion and its connection to the sacral center.

The Role of the Sacral Center in Emotional and Physical Health

- Gwynn and Robin Bloor discuss the importance of the sacral center in emotional and physical health.
- Robin Bloor explains that the sacral center influences the nervous system and life force.
- Gwynn mentions the importance of understanding the sacral center in therapy and trauma work.
- Robin Bloor elaborates on the role of the sacral center in digestion and its connection to the vagus nerve.

AI Summary Meeting 13,

US Session

Quick recap

The meeting focused on exploring Gurdjieff's teachings and cosmic concepts through detailed discussions of planetary formation, celestial bodies, and human interactions. Participants examined various interpretations of texts, including Beelzebub's observations and the creation of the moon, while exploring etymology, language origins, and the significance of sacred individuals. The group discussed the allegorical representation of bodily processes, reciprocal maintenance in cosmic concentrations, and the challenges of breaking free from programmed thinking, concluding with reflections on humanity's place in the cosmos and the importance of developing new associations and meditation practices.

Next steps

- Barbara: Research and report back on the etymology and meaning of "odoristelian" and "polymedectic" when findings are available.

Summary

Non-Religious and Political Teaching

Robin began meeting number 13, emphasizing its importance and encouraging participants to collect themselves. He mentioned that the teaching would be outside of religious dogma and politics, instructing everyone not to discuss such topics. Steven was introduced as the reader for the meeting.

Beelzebub's Earth Formation Observations

Stephen read a passage from a book about Beelzebub's observations of Earth's formation and the creation of its moon. Robert asked about the significance of Beelzebub witnessing Earth's formation from Mars, noting the 100 million year gap between their formations. The discussion focused on Beelzebub's detailed account of Earth's creation, including the collision with a comet that resulted in the moon's formation, and the subsequent measures taken by cosmic authorities to prevent future catastrophic events.

Planetary Formation and Tatarto Cosmos

The group discussed the formation of planets, with Robin emphasizing that astronomers' predictions about planetary formation have been consistently wrong. They examined Derek's interpretation of a text that described the formation of Earth before Mars, and Stephen shared personal reflections about potential memories of early life. The conversation then shifted to explaining the concept of Tatarto Cosmos, with Robin clarifying that it refers to the proto-cosmos, galaxy, and microcosmos, while Federico inquired about the relationship between the two laws and their independent functioning, which Robin attributed to the Enneagram's inner triangle and circulation 142857.

Etymology and Sacred Individuals

The group discussed etymology and language, including the origins of words like "slug" and its historical use to describe lazy people before being applied to mollusks. They explored the concept of sacred individuals and their potential miscalculations, with Derek wondering about the role of

the arch engineer. Robin noted the contradictions in Gurdjieff's tales and mentioned the surprising content of the second chapter. The conversation also touched on Beelzebub's banishment and its perceived punishment versus learning experience.

Angel Names and Symbolism Discussion

The group discussed the meaning of angel names and symbols, with JD exploring connections between the Japanese word "sake" and the tree of life, while Robin clarified that the angel Sakaki is named after the large intestine. Federico shared a reflection about Gurdjieff's creation myth, suggesting it could be interpreted as a corporate structure with different beings having specific roles and making mistakes. The discussion also touched on Gojif's work, with Robin explaining that the description of Mars being shaken and an asphyxiating stink was actually a metaphor for an orgasm and the Earth becoming pregnant, representing the mixing of cosmic and human reproductive processes.

Celestial Reproduction and Creative Potential

The group discussed the concept of celestial bodies reproducing, with Robin explaining that supernovas can create new stars and planets, similar to biological reproduction. They explored the idea of creating a "moon" within oneself, which Stephen and Robin interpreted as developing a creative potential or growing tip. Sandy pointed out changes in the text from 1931 to 1951, including a shift from "glory be to chance" to "glory be to the event," and mentioned the need for more precise calculations in celestial mechanics.

Reciprocal Maintenance in Human Cosmos

The group discussed the concept of reciprocal maintenance in the context of cosmic concentrations and human interactions. Robin explained that concentration etymologically means bringing everything to the center, and described how reciprocal maintenance operates within the cosmos of a human being through circulation of substances like oxygen and food. Federico shared his personal reflections on reciprocity in human relationships, which Robin clarified should be understood within the context of individual human cosmos rather than social interactions.

Reciprocal Maintenance in Human Systems

Robin and Derek discussed the concept of reciprocal maintenance in humanity and the cosmos, emphasizing the importance of understanding the interconnectedness of systems. They explored the idea that humanity's nervous system is the foundation for maintaining harmony, while the media and newspapers represent the formative apparatus. Derek and Robin also examined the sequence of events in a text, including the sinking of Atlantis, which represents the loss of childhood, and the covering with sand, symbolizing the age of majority. Jd contributed to the discussion by highlighting the dynamic exchange of energy within the cosmos, which is necessary for existence and interconnectedness.

Intestinal Processes and Pregnancy Effects

The group discussed the allegorical representation of bodily processes, focusing on the small and large intestines and their roles in digestion. Robin explained how the small intestine's ability to process various foods is an example of its "pantomeasurability" and "Arch Engineer" capabilities. They also touched on how pregnancy affects gut microbiomes and diet changes in pregnant women. Barbara provided translations for some obscure terms, including "Il-Nostoparnian" and "Orderous Delian," which helped clarify their meanings in the context of the discussion.

Anulios and the Cosmic Self

The group discussed the concept of Anulios, a fragment of the original cosmic shock, and its relationship to the moon within individuals. Robin explained the etymology and significance of Anulios, comparing it to a galaxy and its connection to higher intellectual and emotional centers. They explored the idea of creating an internal world that operates according to its own laws, distinct from external influences. Sandy and Robin also discussed the broader context of humanity's place in the cosmos, emphasizing the vastness of human existence and the accidental nature of individual significance within the larger cosmic framework.

Exploring Moon-Related Word Origins

The group discussed the etymology and meaning of various words related to the moon, including "Anulius" and "loon." They explored connections between Latin, French, and other languages, noting the absurdity and complexity of the language in their text. Janet shared her experience reading the commentaries, finding them more accessible than the main text, and noted the author's use of humor and esotericism. Robin and others discussed the value of reading the text with effort, as it can lead to unique revelations.

Gurdjieff's Unconventional Writing Style

The group discussed their reading of a book by Gurdjieff, focusing on its unique writing style that challenges conventional understanding and requires readers to develop new associations and meditation practices. They explored how Gurdjieff uses language differently, particularly in the context of psychology where meanings are often invented rather than clearly defined. The discussion included analysis of specific passages about cosmic laws and the concept of a "miscarriage" related to a forgotten moon within oneself, which Stephen found particularly frightening and symbolic of how people often travel through life unaware of their inner potential.

Breaking Free from Programmed Thinking

The group discussed Gurdjieff's teachings on thinking and perception, with Robin explaining that the formative apparatus creates fixed associations that limit understanding. Stefan observed that trying to fit new information into existing patterns prevents true perception, leading to a discussion about the challenge of breaking free from programmed thinking. The conversation concluded with Sandy noting that Gurdjieff described how people have mechanized themselves to see nothing real, though the discussion had to end early due to time constraints.

