

## Meeting #014

### EU Session Transcript

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

Speaker 3: There's a bit that I didn't understand on the top of page 89 where he says he's talking about them still having tails. And then he says, and which part of their common presence is, furthermore, still had its normal exterior, expressing the, so to say, fullness of its inner significance. I didn't understand what that was talking about. Was it talking about the tail or the body?

Speaker 2: I think it's talking about the tail. The um elsewhere in the tales, it's either implied or stated directly that a tail and horns indicate a kind of uh level of reason. And also throughout the um the tales, when talking about men's normal intelligence, he refers to it as bob-tailed reason, which means tails cut off.

Speaker 4: Um I don't know a little above that on page eighty-eight uh towards the bottom. Repetition would engender factors for invoking in them sensations of pleasure and enjoyment um of all the things regarding Kundebuffer, I I I have never quite made sense of that uh I sort of sense uh um repeated impressions i engenders boredom. I mean you accommodate to it and you no longer uh recognize it or something like that But pleasure and enjoyment d doesn't make sense or doesn't immediately make sense

Speaker 2: Well, it's a conundrum, isn't it? It's not, I mean I agree with you, it doesn't, you know, it doesn't stand out as logically flowing, but it it depends how you're viewing. The three prime things So I remember, it was a long time ago, it was about eight years ago, I think, maybe even longer, that I was um attending a summer week of work. And I was wondering, pondering in my head, the word topsy turvy And I was immediately hit with a vision of a baby upside down in the womb And that's what I think's been talked about here. It wasn't kind of a logical deduction, it was just it appeared, you know And the uh that's the only time that men ever have tails either, in in the first two or three weeks of the after conception. Manhattan tiles after that they're done.

Speaker 5: Ronald, you say that uh repeated impressions from outside will not engender uh factors for for for for pleasure so but if you don't take it too seriously and see how a normal mechanical man brings himself to enjoyment going to the to the soccer play on Saturday and going again next week and going again the ne the week after. Yeah, even if it's always another play, it it looks from the outside like really a repeated ongoing uh mechanical outward stimulus. So in this sense I find this this this sentence not so strange and unexpected. Yeah, that the the usual normal mechanical enjoyment. uh triggered by outside events, it is in a way stupid and and boring and and always the same. But the the normal Mechanical man uses exactly this. I don't know if if this makes also sense.

Speaker 2: Well it does. I mean in idea. I think it first of all I think it's a valid point and secondly that's not the only thing that people repeat. I knew people, for example. in the UK that just used to go out drinking beer almost every night, you know, and it's like it's a repetition. It isn't different, you know, the beer doesn't taste any different the conversations are the same that you had before, which you're probably talking about the soccer match you went to see on Saturday. And it's really interesting to speculate that the only way that people could ever enjoy watching sport was if somebody buried a new organ in them to make them enjoy watching sport.

Speaker 5: Yeah, what I find very interesting is the I the notion that the High Commission um invented this organ to prevent the principal destruction of themselves of the three-brained beings

And then in fact it seems that it creates exactly this effect when when he says he thinks about the the idea that this this uh this destroying them themselves may have something to do with Kunda Buffer. On page eighty nine in the middle.

Speaker 6: Does our wheat thing get turned upside down?

Speaker 2: No, it gets cut off Or, you know, text of the tales indicates it gets product. It talks about man having bob-tailed reason and a bobtail is a tail that's been truncated. And that is In a sense that that is the way the normal human intellect proceeds. It doesn't have reason, it just repeats still

Speaker 6: Well, if if you follow the logic of the atmosphere. I mean, at one point initially the three-brand bands began to develop normally. Um crystallizing data required for objective reason. Then you start having this abnormal reaction. And so from my point of view, I'm looking at how could you not have Bobtail reason after being raised in poor conditions with all kinds of propaganda uh delivered by family or by conditioning.

Speaker 2: Well, I mean the the the suggested um mode of operation of Kundabata is the great conditioning capability beyond and above anybody's dreams no matter what political um uh I've no persuasion they have. This is just absolute. It's the whole of humanity.

Speaker 6: So how do you get there? In your on a personal level, you you would have to uh really start developing higher hydrogens to basically offset that conditioning. We're back to acquired conscience and conscience itself, you know? Oh yeah.

Speaker 2: I mean there's a fundamental question here that people might like to give their opinions on, but you know We are in each of us have gone through this process of having been conceived and born. And the question is, would it ever have occurred to you that it would be a good idea to commit suicide while you're actually in the womb? Because You really, really don't want to be the human being that's going to get at some point in time pushed out into the world. It's just. This is absurd. I'm not going to participate in this. I shall immediately do something to kill myself, which of course you can't in the womb anyway. At least I don't know how you can do that in the womb. But you know, is it is it that terrible a thing? Oh my god, I'm gonna be born a human being. Not dead. Damn it

Speaker 6: And does that have something to do with the stability of the two moons? Anuleos and the moon.

Speaker 2: Well, in in it it's all connected together, isn't it? I mean there isn't any kind of doubt about the connections that Gergiv's making. They all belong to each other

Speaker 7: I find it also interesting how the most high commission comes to this conclusion. They um seem to um um yeah to see that mechanical instinct has gradually been engendered and that's why They will mankind will all uh stop existing if they find out why they're actually here. So I don't I don't understand this link. What is meant by um gradually being engendered mechanical instinct?

Speaker 6: Well, if you look at instinct also coming from the moon, um You're always trying to balance instinct that you get with some form of reason, objective reason, in order to objective observe, be observant. And I I this pull of the two moons, moon and annulus, um I think is very important. The role of the two moons, Robin, can you be more specific about those?

Speaker 2: Well the uh Anulus represents the higher centers. It's almost not worth talking about because we're not connected to higher centers. Or if we are when we are, we're connected in a flash

and it doesn't hang around. So it's the moon itself. And the moon itself has the role of a fetus. Or even if you like an embryo That's what it has the role on.

Speaker 6: So why would you put the two moons in there if you're not trying to work between the two? in your observation.

Speaker 2: Do you understand? Let's say the form or template that I'm going with is the earth represents um the wu. The moon, the physical moon represents the child of that womb. The solar system represents a living body which has a womb and that womb is the earth And the human beings are there as, if you like, the unbelievable call to feed the moon. That's what they're doing You know one mayor another the um the The substances of solar system are being instantiated in the various one, two, three-brained beings of the planet Earth. And those beings are in one way or another creating substances that feed the fetus that is the moon. No substances are passed to the moon on a regular basis and that's how it all works. You know, that's looking at it from the perspective of the solar system, from the perspective of the individual. the um annulios has been cut off and you really want they really wanted annoyos cut off because they don't want you acquiring higher reason according to the story. This is the story. Yeah. No higher reason for you. You can have conduffer instead and you can enjoy drinking beer and going out to watch soccer.

Speaker 6: It seems that it's very understandable why people don't want to get involved with Gerda's work. It interrupts that having fun in life and going out and playing, you know

Speaker 2: You see games. You didn't join the Gerdief movement for kicks.

Speaker 6: No. But yet he enjoyed watching kids move, you know This higher power, this higher energy that's in Anullius See, I'm I'm still trying to look at this as a um On a psychological level, you have the moon and the personality instinctively, and then you have a soul and the nulius and higher energy and the question. So you have constant, I'm using my own words, subjective and objective reason arguing with itself, trying to balance itself. And one stems from that personality coming from the womb, the emotional system I'm wondering if there's any emotional or feeling system in Anulius.

Speaker 2: Yeah, Anulius embraces the high emotional center as well. But you see The term higher emotional center, which was invented by Gerdiev or Spensky, one of the two doesn't really matter. The interesting thing about it is that what we think of as emotion never happens in a higher emotional center at all. And what we think of as a higher reason is a um uh uh a characteristic of the higher emotional centre. It is far more intelligent the intellectual centre So there is a terminological difficulty with all of that because the higher intellectual centre is not at all like anything that the intellectual centre does and the higher emotional center It's not at all like anything the emotional center does. So they you might as well have called them, you know, ping and pong. It really doesn't matter

Speaker 4: Would it be at all helpful to um consider the word uh prematurely uh to mean that most planets develop at a certain rate and ours has been thrown off kilter and uh uh we're not about to there the reasoning of the commission we're not about to develop uh higher those two higher centers or we we acquire them partially and decide to kill ourselves and that the work could be considered an attempt or method of developing uh uh reason sort of artificially as a as a specific path and model so that then we would be able to access our higher centers and not on principle kill ourselves. I'm sort of this is sort of taking off on Gwynn's point of of um taking the psychological impact of or effect of the two higher centers and the word um uh prematurely.

Speaker 6: I think that happens with shocks, uh severe shocks, but I also think that Um the organ

Kundabuffer is so much of a personality phenomena. that just as you are trying to get to a higher order of reason, the organ kundab resumes in a huge shock. that basically stops the process. So I like I say, you know, it's it's to me a it's an in It's a struggle. It's intentional suffering at at every level to keep that from happening.

Speaker 8: I I think he give us some indication about uh what is higher emotional center. if we want to call that he don't use it uh actually. He says that uh when uh Brazubo explained to Hussein that uh we as three centric beings don't have third center like they have but we have uh ner nerv nerves to our body which uh serve this uh neutralizing function. Maybe some nodes in solar plexus, but not we don't really have a center. So even the orange somewhere uh mentioned it uh it's possible to develop uh emotions from the heart which is different than feelings which we now have which are connected with the body directly which means under the external influences, under the sensory influences, strongly influence our feelings. So they are always changing and we don't really have something which can stand the time, which will be function of emotions from the heart. So it's almost for me it's almost obvious that he's talking about this quality of our feelings which are not independent And in the same way we can look at a higher intellectual center which we will have uh qualities of impartiality and uh uh multi uh or in all including faculty And in the same time

Speaker 6: That's way difficult, Fasa. Well it's difficult to maneuver between the solar plexus, the heart, and the head. And try to get it.

Speaker 8: Yes.

Speaker 6: Yeah.

Speaker 8: It's it's the reason why this is called work.

Speaker 6: So the Kunda buffer interferes with the process So my my hunch is is that people in the work who've been in the work for a long lengthy time are trying to destroy the upside down version of what they're seeing. They're trying to get to what really is and function with objective reason. Is am I wrong about that? I mean, I would think that would be an aim, hopefully Or wages get stuck constantly. You know, the Tarot card, the hangman really resonates with me when I am working with people. You know, I pull that card. It's a you know, when you say you see it an upside down. There's all kinds of reasons that you see it. And there's subjective reasons. There's it's a misrepresentation of I mean all kinds of atmosphere, the conditioning, the way that they view that. So it isn't a matter of doing right side up, because there is no right side. Am I making sense? You know, I would think that that in the work, that's our job to destroy. the effects of the Kunib buffer.

Speaker 5: Sure. Yeah, the High Commission made really a mistake because if I get to know not about my cosmic duties Yeah, but big when I get to know that I'm dependent and my uh my reason is is completely disturbed by an artificial organ, this would be a reason to be really despaired about life and to kill my probably myself, not the idea that I have a higher purpose which I have to fulfill. I feel that the idea of of this Kunda Buffer. This is re uh is much more disturbing than the actual fact because the High Commission thought to introduce this.

Speaker 6: Yeah, and it comes with artificial reason, Ecken. You know, it's like So artificial is a great word because it basically shows that along with the kundebuffer You have a some sense of rightness in this artificial reasoning as well. So it's embedded so much in the the um like if if if if i'm insistent on being right about something i'll find every proof that i'm right even if i'm wrong When I decide I'm wrong, then that collapses. But if I think I'm right, I will find every imaginable

thing to back me up. And to me that's artificial. It's kind of like propaganda

Speaker 8: I will start first from uh I see really different in Grujev teaching and almost all other. He tells that there is no uh chance for the masses because masses need to to serve the purpose to uh serve for the earth Or if we want to use another words for this, there is two kingdoms, kingdoms of heaven and kingdom of earth. So the most of us are are needed to serve kingdom of earth. And we know who is the ruler here here. And only for some rare uh there is a rare opportunity for somebody to develop further and use this situation and i always like to to this story about black sheep and uh I think it's it's really telling because uh first Black Ship uh observed that something is wrong. and start to communicate with the other ships and they say, wow, what are you talking about? We will tell the shepherd and then black sheep stop to talk about it and just continue to observe. And we have also this story in um At the beginning of the Spensky book, it's also Brigille's story when he talked about magic magician who has a large flock of ships and He just tell them, don't worry, everything will be sure. And if something will happen, then it will happen tomorrow. And also they tell them hypotheses. Hypnotize us that some of us are eagles, some lions, some men, and some even magicians And after that he don't really need to take care of ships anymore because no one will run away. And when you listen about that and connect this with this explanation about repeating impressions which make us pleasurable, it's a actually for me connected with this feeling of the flock because we feel safe in known in something which is known to us And actually we also have this I think it's also Burgia words that We are more most attached to our sufferings, our false sufferings, and it's very easy to to check it. Say to somebody, your suffering is nothing. Or if somebody tells, oh, you don't have real problems, whoa! What's happening then? So it's obviously connected with this. We actually don't want to give up our situation. We like it and enjoy it. And it's truth we will not never agree tell somebody that is true but when you look at it it's like that Just like I don't know, It was understandable. It's the reason why people will kill Del Ceph if they see that they serve for the earth, for the shepherd, not for the something they think they are they are.

Speaker 6: Well still it's also

Speaker 3: And maybe when he says the uh development of premature reason, maybe what he's talking about there is that that you see that you see that you're you're kind of in a trap but you don't don't see a way out of it at that point. So maybe that's the premature thing, whereas if it went on then you would see potentially a way forward

Speaker 6: But how would you see it? How would you even be motivated to see it?

Speaker 4: Which raises the question, why are some people in the work and other people aren't? Or why are some people on any path and other people aren't?

Speaker 6: See, I think it goes back to the moon. The two moons, the Nulios and the Moon. Um I really that's a to me it's a rhetorical question, but I have to find an answer to the rhetoric. You know, it's like From birth in my own life, I had some kind of Because I was born during World War Two and you know, I had a very understanding grandparent that raised me up to three before I met my father who was in the war and Basically, I had an understanding that there's more that all things are there for for a reason, but they're all also not to be judged by me or him that there's a higher reason. I remember he would he was very uh associated with the Bible and biblical stuff and I'd say, well where is God? And he would say, it's and we lived, we had a ranch And he would point to the ranch and said, that's God's out there. And so I never got that God is a being. You see. So I think that was implanted in me real early on, which in my other siblings was not And so I have some kind of a faith that was just instilled in me from the day one. And it it really helps me. I can see my own Kundi buffer working. I can see it trying its best. to skew my vision and to get

me into upside-down reasoning Which I think is really what it's doing. And I have to hand it to academia and my work and graduate work. If you want upside down reasoning, all you have to do is get a PhD, you know. And you can see for yourself that it's very upside down.

Speaker 2: Isn't that an awful lot of effort to just be stupid?

Speaker 6: Yeah. Yeah. I've gone through a lot of effort just to be Academically stupid. But when you hang out with somebody from MIT or or uh Some of the Harvard people, you know, it's like They they question everything, which is good in a way. Nothing is given. So there is some form of academia that does not make up its mind. It's a constant search and investigation, which I really enjoy I would like to um write a book on the abnormal child development of Earth's inhabitants in their evolution. So There's an abnormal in their evolution. They're deviating from normalcy. And I would like to, because I think every child. has got a bit of abnormality in their conditioning or the way they're raised. But some Some are more understanding on even objectively how they were raised. They don't fall into the conditioning I think an extreme case of that is autism. It refuses to um, and of course is classified as a mental illness. That you can't condition an autistic child.

Speaker 2: Otherwise people would do that.

Speaker 6: Absolutely. And they're knocking themselves out trying to figure out how But I worked with them for seven years with a class of autistic kids who I did not try to change. And It was we didn't sit in desks, we sit in beanbags. Oftentimes I sat in the middle of them Reading to them. There nothing was normal about my classroom, and yet the Texas State Education Department Wanted to know what I was doing to get such productivity out of these autistic kids. I said, well what I'm doing you will not your your other teachers won't do. 'Cause it means you have to totally get down with autism. You have to get down with their their uh method of feeling and and sensing. So I think I have a bit of autism in me, you know. I would love to see what Gorjeff would do with the Asperger syndrome.

Speaker 2: I mean with those things it's just difficult to know. Th there are two kinds of um Situations with a psyche, one is that you've actually in some way or other suffered physical impairment in the way that your body works. And then there is it's just a product of an unfortunate um early life and upbringing And I don't think anybody knows the answer to those two things, although they might, you know, but it's not my area of expertise. But I think that's uh the problem with a lot of this. I'll tell you something. This is for your own interest, Gwen, and has nothing to do with this meeting. Good, you've said that antibiotics have a damaging effect on the psyche. And it turns out, he said that a long time ago. He took some apparently. And he observed that it had a damaging effect on the psyche. But it's now known that they have a dampening effect on the psyche. It's just taken, you know, 70 or 80 years to find out and verify that.

Speaker 6: Well his cook I want to tell you that makes sense because his cooking methods are designed to create um to uh work against inflammation in the body. And when you take antibiotics, when you take antibiotics, it destroys that factor that you can fight inflammation, even though the antibiotic people will tell you it fights inflammation. But what it does, it takes away your natural ability to fight inflammation through your diet. So I I agree totally with what he's saying.

Speaker 2: The point that um is now being made is that antibiotics destroy the gut biome. The gut biome naturally and continually commutes uh can uh Um connects and um uh converses with the brain.

Speaker 6: And it's in constant growth. So the biomes in the gut, if you don't interfere with them, they will right themselves. But you have to also be sure, just like his cooking methods, is his use of um fermentations and all of that is very important to the gut biome. I've gotten into some deep studies of his cooking and I love his um Or what I think his rationale was in all of his cooking methods, which were a lot of fermentations.

Speaker 2: How did you find that out? How did you get information on that? Because that's interesting to me.

Speaker 6: Well. AI. I find a little bit. I say, where's your source? You know, I have to ask them where the source is. Then I have a lot of the books, like uh I have Dushka's book. Just bits and pieces of of picking up Fritz Peter's Duska uh You know, some of the women that lived at the prairie. Um, what he did with I get you, yeah.

Speaker 2: That's interesting. That is I guess I'm going to have to bother AI about that.

Speaker 6: Well, you know, it's like it's like this. If you If you go AI, which I often do, I like to know the source they're getting and they they will give that to you. And I think that's very important. But but one of the things that I noticed uh first caught on to this when I was reading about him traveling with the Hartmans. the Heartman's and she got sick and she could not go any further. And um he knew that they had to travel through some treacherous areas and she had to get well. So He um had some mixture of ketchup and something that he infused, he took it out of the room. And infused and it's written down in that I don't remember what book because I don't have that kind of memory, but you know when he he talks about traveling with d De Hartman's. So I I thought, what has ketchup got in it? Well, there's a vinegar type, and he he infused something in it when he took it out of the room. Um and I think he must have treated it. The way it was written, it almost sounded like it was some doing some magic trick. But I don't think that was true. I mean to him it's I think he uh he knew what and she got well. So it's very interesting.

Speaker 4: Yeah.

Speaker 2: But now that you've said that, I'm just gonna have to bother AI machines until Yeah.

Speaker 6: Well you know what you could do is put De Hartman's traveling with Gurjeff. Madam De Hartman is sick. What did he give Madame de Harlem? You've got to be very specific when you talk about any question. You have to really get in there and be specific. Or you'll get all kinds of bull crap I did uh what I did is ask AI about the properties of Kundabuffer and how you would work with the properties of Kundebuffer in an exercise. because of working with my groups and um according to the Gurjev method. And I only use Gurdjieff's method and I got all kinds of things. None of which would be erroneous

Speaker 5: I had the thought when I reread this text with the premature attainment of objective reason that we usually have a quite high esteem of objective reason that we think it's very something very uh pressures and so but the most high commission seems to have not this opinion. Yeah they have more the fear if someone requires to early objective reason he could make uh damageable things to himself and to the to the to the the world we which he is living in, which seems at the first look as uh little bit contradictor contradictive. Yeah because we usually think if I finally arrive to attain at least a little bit of objective reason. I must be a much better and more reasonable and higher being. But here the commission thought if the human beings uh develop towards uh objective reason they could do some harm to the system or to the to themselves

Speaker 6: I I I think that true objectivity is just seeing things the way they are and it doesn't have any interfering quality. Maybe I'm wrong, and many times I'm wrong, but I also think that we will

all see objectively at the moment of death That's that's when true objectivity is going to be.

Speaker 4: Where does that come from? I mean what what what makes you say from Gwen?

Speaker 6: From Gwen.

Speaker 4: From Gwen? Why did Gwen say it?

Speaker 6: Because I that's the way I think, you know, I think true objectivity would be at the moment that because I've been with over two or three hundred people dying. And so I've seen where their conscience Consciousness is at the moment, right before death.

Speaker 4: Well, it brings up uh a l a little bit the uh the exercise on the last page of the tales, uh we so uh deny death and hold it off that we don't see our lives as an octave until it's put right in front of you and you go, I'm dying. And so suddenly you see your whole, you wouldn't use the word octave, but you see your whole life as a single thing. I don't know that that rises to the level of objective reason or all of those things, but yes, I mean I'm sort of agreeing with you.

Speaker 2: I mean technically speaking, objective reason only has to eliminate all of your subjectivity. It doesn't actually have to be a strong muscle You know, you might you might, I mean, for example, you might possess objective reason. And be unable to prove Pythagoras' theory theorem It's just that you don't feel good about it or bad about it. You just can't do it.

Speaker 6: I think people with objective reason have a better understanding of symbol, metaphor, mathematics. Because you can't you can't change mathematics. You can't you can't subject it to change or it would be an error You see?

Speaker 2: Yeah, and I mean that's correct. Yeah. You can't negotiate with mathematics. Come on. It's like I want the answer to be eight. And you're insisting that the answer is 11 and a half, but I want it to be eight. Now if I was to slip you \$500. You see, the when he talks in the tales, it's much later on, but when he talks about Mark Fatai, the man of land. He's talking about somebody that's perfected themselves to the level of being able to be objective. And then beyond Mark for Time, there are about another, I don't know, six or seven gradations of reason. Now, it is the case that because of the nature of our subjectivity. . . our subjective behavior is likely to interfere with our reason about various things. Because like I say, we want a particular answer to be so. And if it isn't so We might spend an awful lot of time trying to make it so But that's all much later in the tales. I'm not sure what premature objective reason is. I'm kind of like I'm a bit co confused about that idea.

Speaker 6: Well, it wouldn't be real objectivity. It'd be pretty mature It you know, what is premature? You know, it's like thinking that you have objective reason when you're not objective. You know, like when when I think I look at my watch and I see 1111 or 1212 or whatever. I go straight to numbers and vibration. But I don't try to make sense of it. You see what I'm saying? It's like once I start putting ideas on 1111, 1212, all this, then It's it's it's very interesting. Our idealism and our words, our language literally are subjective

Speaker 2: Oh yeah, we know that. That's page fifteen of the tales.

Speaker 3: But I don't think he's he's saying premature objective reason in the words. I think he's saying That they might prematurely comprehend the real cause of their rising and existence. So it's it's sort of through the development of objective reason, they might come across an understanding of that without perhaps an understanding of the context of it or or their role necessarily

Speaker 2: I think you're right. I mean it didn't I think it reads that way. I was just looking at it before. And it reads more along the lines of No, the problem of them getting any level of objective reason is they'll see what their situation is.

Speaker 6: Well those two big two paragraphs on page 15 kind of answer all that we've been talking about. The conscious thinker, that type of thing. Law association.

Speaker 2: Yeah, it's there. It's not simple, but it's there. You see, one of the things that's always amazed me, c baffled me. And um I've got no reason, I've got no way of explaining this, but why did the people in Asia choose to eat with chopsticks? when all you needed was a fork. I mean seriously, why? Have you tried picking up a piece of rice with a pair of chopsticks? I mean, this is not an efficient way to get food from plate to mouth

Speaker 6: Well, I guarantee you you don't see fat Asians.

Speaker 2: Well, that's right. They can only get about 10 or 11 grains of rice to any meal. It's like eventually they start to exhaust, you know. I just can't.

Speaker 6: When I'm on a diet, believe me, I eat with chopsticks because I might as well savor my food. But I think it is very difficult to eat with chopsticks. But again, look at how healthy many of them are.

Speaker 2: It's I mean it it's it's a general point really rather than that because that's amusing in a way but it's a general point. Every now and then humanity discovers something. And then forgets it. I mean, one of the interesting things to me, simply because I heard somebody talk about it once is. Stradivarius violins. The only person that could ever make them was Stradivarius. People have tempted. Many, many times ever since the guy died to try and mimic what he was able to create, but it can't. They've never managed to do it. So he was the guy. He found a formula. The formula's lost. And that's the end of that. And there's probably a lot of examples of that, you know.

Speaker 6: I think there's a certain guitar as well that's like that That's very pricey. Yeah.

Speaker 5: And the special chicken soup of my grandma also lost with her.

Speaker 6: So uh I think those of us in the work are so amused by such odd things. We're not we're not really the head of the party, you know.

Speaker 2: It's true

Speaker 6: And who would want to be around us? Really? I have to admire those of you who have partners. It's like, really?

Speaker 2: It's often how does it even happen that groups even form?

Speaker 6: And what kind of groups are they when they form? I mean, they have such intense personalities and I I don't even I I hate to say it, but I don't go to A and E because it's so intense the different personalities I don't know how to be other than Be, you know.

Speaker 2: Yeah, d being with you is very easy, Gwen. It's not a problem with everybody else, I think, you know, well it's like It's um you're very genial, very naturally genial, you're

Speaker 6: But I also am very naturally confrontive too. So when I'm an A and E and I get a hold of some of those Brits that are locked in their heads. And I'm not gonna say who, but I'll guarantee

you it just bugs the hell out of me.

Speaker 2: I don't think Brits ought to be allowed into A<unk>E. I mean I'm surprised it is allowed.

Speaker 6: Oh, you're so funny.

Speaker 5: I'm reminded in what we I don't know if you read it here or in the other group that the saying everything in its proper time So here again is the the notion that the thing has to be in in in the in the proper time, yeah. So this this notion of premature prematurely developing even something it's which is very uh desirable but when it's not in its time then it can do some harm. And just a few lines later he says time passes past. So this again is something which tells us something about the proper use of time or the proper time for for for for some things.

Speaker 2: Yeah, I think that's right. It's not easy to know, but it uh I I think the d the whole idea of the law of octane. assumes a certain pattern and that if the if the pattern in terms of time is violated then things go wrong.

Speaker 5: I'm also reminded by what you sometimes bring in, Robin, that just for the purpose of filling an interval, there it has to be a start of an octave, even if this octave by itself makes might make no special specific sense In this sense this organ kunda buffer could be just be a means to to fill a gap in an interval, uh in a gap in an octave and afterward it was not any more needed so it could be easily removed with the unexpected uh uh results it still have

Speaker 6: That's interesting. That's real interesting. Um So so we're all at different places during beginning that octave of whatever we're doing, you know. Say, say for instance we're Like right now, I feel like I'm an orchestra and we're all all the assembly is starting at different levels. So the orchestra doesn't even make a sound that is relevant to me. But it's like there's so many things that we're beginning the Dora mean the the the climb. Um but one of my teachers, uh Rush Slider, used to say, just watch that you finish something. Completing a task is so important. And once I started doing that, it really changed the way that I worked. Just finishing a task, finishing cleaning the kitchen, finish cleaning the, you know, finish wiping a dish. It was all very important. Because procrastination to me is very topsy-turvy.

Speaker 7: Yeah, I think so what Ikan said about time past In the paragraphs following, he's also talking about um processes and um things having their time or from time to di time they did this and then he's also going on to s to mention even Dionosk and Ornokr or nakr or ornakras. So in in this not only the the meaning which is obviously there. He also gives a I I find a deeper um meaning to time itself, probably. Or maybe, not probably maybe.

Speaker 2: I suppose it's a good idea that I just give out the name, the meaning of the name Luis Sos in case anybody doesn't know it. The Lou in Louis S is um uh toilet. It it comes from the French. Um the it migrated into English, but Le descens, uh place of ease, which the British picked up during the First World War, and so we invented the word Lou for toilet. Isos means equivalent to isosceles triangle has two sides that are equivalent. So Luisos is equivalent to a toilet, which means the womb. the womb on a regular monthly basis excretes a whole load of stuff because it never got pregnant. So that's the meaning of Lewisos and it's interesting that Luis Sauce is an angel. Whereas Sakaki and Algamatanta archangels because the womb is directly In contact. So is a genuine messenger to the embryo Whereas the small intestine and the large intestine are only marginally in contact. They contact through the wound, normally. So Luisos acts as a messenger. And therefore it's Luisos that has to implement Kundabuffer. Luisos does it to the embryo in the womb

Speaker 3: So so is there an implication that that the period of when condubuffer is fitted is referring to the the child in the womb that it's seeing things upside down

Speaker 2: It's referring to the first three weeks of um uh of conce after conception, because that's when men have tails. After that they don't have tails. And they've never historically or archaeologically ever had tails. Men have not had tails. So um That's when it's fitted. When it's taken away is difficult to work out because it says it's uh a year later by objective time calculations, which is a long goddamn time later. So many human beings or many generations of human beings were born carrying Kondabuffer. And then at some point in time, sometime later. The actual organ is removed.

Speaker 5: Develop up to an archangel. I counted already. There are five five angels which are now already archangels, so Luisus is one of them.

Speaker 2: I guess that's probably the point at which the placenta forms. And then Luisos doesn't actually have that much need anymore to directly communicate with the embryo.

Speaker 7: I find quite um this this um change from where he goes on about Kunda Buffer and then from something being queer on our planet. And then he goes from there to Saturn as uh as a opposite um in a way um description of something that is also real somehow or that is something that is there's also um the possibility or something. And the way he describes um Saturn and the raven birds is quite lyrical in a way. So it doesn't seem so Yeah, it doesn't uh seem very cold to me. It's uh quite a quite a um Yeah, emotional description one can one can say I find. Especially when he comes with a singing in a minor key that That is something quite striking me. Guriev likes the minor key anyway. Much more than the uh duer duatone arten. Yeah. And as I remember if I remember rightly, I think so Saturn is um Robin says that Saturn is standing for the higher intellectual center or something. And the description is not what I would figure for that kind of center. But sorry, Rod, you wanted to say something.

Speaker 3: I'm kind of interested to hear how what what you said goes. I mean traditionally Saturn is a sort of um I don't know maleficent planet in in astrology. But also Saturn is the one with the with the ring, isn't it? Which is I think is Is that a sort of a destroyed moon? Something like that?

Speaker 2: The rings are made of water or ice. It's no no

Speaker 6: Why did he send the apes to Saturn?

Speaker 2: Well, I believe that Gurnaha Hahaak wanted to do experiments on them. What kind? It doesn't say. I don't think he was developing new brands of lipstick or anything like that, though.

Speaker 6: Well, to Rod's point, Saturn in astrology often is fake. Lack of stri and it's highly structured. and sometimes crystallize structure to where it hasn't broken down. So my idea of him sending the apes is to find more structure, more time. And it also, the old word chronos stands for time. So Saturn, when you're on Saturn, you're bound to time. Like in a chart, if people have poorly constructed Saturns, they don't have good boundaries for themselves. They don't know how to structure their timer or structure their environment so that it nurtures them. Saturn is also the patriarch.

Speaker 3: I was interested in what he says about the the form of the raven breeding on most planets. I was wondering what that what he was trying to say with that. Is it that the raven, the form of a raven is a particular function?

Speaker 2: Well it the it's cov uh uh a COVID, so It's the most intelligent of the species of the

Corvids. And the raven is regarded as the most intelligent of the Corvids. He's he's chosen something that's symbolic. There's meaning to the idea of the raven in various um old English, which is probably Celtic mythology, but you know, it's not my area of specialization It's pretty much it actually. He talks to the people or if you like the inhabitants of Saturn and the inhabitants of Mars and the inhabitants of Earth. And he doesn't really mess with anybody else.

Speaker 6: He wanted his birthday to be on Capricorns time and that Saturn rule. Even though I don't think he's a Saturn person. Personally

Speaker 2: I think he lied about his birthday. I'm not really sure exactly. He he was born in December by the Yeah, I think he was born as a Sagittarius early December. But he it is Birth certificate however puts him in late December by virtue of the Orthodox calendar, which pushes him into January, but not January the 13th.

Speaker 6: No

Speaker 2: But you know, I mean Our English queen can have an official birthday. Well, she's not alive anymore, but she used to have two birthdays. I think that's nice. I think I should be allowed two birthdays But I only get one.

Speaker 6: You better decide quick because yours is coming up.

Speaker 2: Yeah, I know. I think I'll um I think I'll move it to I think I'll move it to Leo because I've always wanted to be online. We don't have room.

Speaker 6: We don't have room in Leo, sorry.

Speaker 1: Oh, okay.

Speaker 2: I'm always wanting to be fierce, but I'm not.

Speaker 6: You have some Leo traits. You're very dramatic, even though you don't see yourself as that. Kind of Shakespearean type. Yeah?

Speaker 2: Oh really.

Speaker 6: False staff.

Speaker 2: Okay, I can deal with I can deal with that.

Speaker 7: Anybody has an idea about the ninth commandment?

Speaker 2: Well, you mean why does he quote it incorrectly?

Speaker 7: Yeah.

Speaker 2: Well apart from anything else, so we'll notice, but I think its original formulation doesn't actually make much logical sense. Do unto others as you would have them do unto you. You know, it means that if you're a masochist, you should treat everybody as if you were a sadist. I mean, that doesn't make any any kind of um logical sense, but to do unto others as you would do unto your own, that makes sense. So he may be just correcting the English version Or maybe there's more to it than that.

Speaker 7: In the German version, the the he's saying treat everything as if it were your own.

Speaker 2: As in terms of possessions. Well, that's different.

Speaker 7: Yes.

Speaker 6: Kind of like the golden rule. Treat everything as your own, you know, do unto others.

Speaker 2: And the way he describes the sound made by these being bird raven. That isn't how ravens sound. I mean it's just incorrect. They don't sound like songbirds. Never mind songbirds singing in a minor key, but they just don't sound like songbirds, do they?

Speaker 7: Not really

Speaker 6: What's the difference between a raven and a crow?

Speaker 2: A raven's just uh very similar to a crow, but it's larger. The the crows are very social. You know they have funerals to crow's. Did you know that?

Speaker 6: I've been to a few.

Speaker 2: And you're talking about crow funerals?

Speaker 6: Oh crows, yep.

Speaker 2: I don't think ravens have funerals

Speaker 3: Raven ravens do have quite sonorous voices As opposed to crows. I mean crows are quite raucous really compared to ravens, I think. And they I mean the language that he uses for the um Saturn people It's quite, I mean, seems quite crow-like really with the ha ha stuff like that.

Speaker 2: It certainly does. And it doesn't sound silky or anything like that So I just asked AI But ravens are larger, they have a wide-jord diamond-shaped tail, different to a crow. They have a deep guttural croak or gronk. I don't know what the word gronk means. Flight they saw and glide on thermals and do aerobatics, which they're Crows don't they have thicker curved with shaggy feathers on top of the beak, thicker curved beak And they're usually solitary in pairs, whereas large flocks of crows are often spotted.

Speaker 9: What did she say about their funerals?

Speaker 2: About what funerals And it doesn't, well, usually solitary and plants. I don't think they do, you know, funerals, I can ask that, don't they? Ravens do appear to do funerals, but it's not a lot of people are invited. It's like me and me mate and that's it, you know.

Speaker 9: She was I thought she they appeared before famous. They appeared before death, not before death.

Speaker 6: Like the harborers of death going to har har ha

Speaker 2: Well the The name Hahawk is reminiscent of the name for the I don't remember the uh one of the Egyptian names for the bird-headed god is ha-ha. Doesn't have the K on the end. So it may be that he's he took the name Hahawk from uh anything like the Anubis Well is if that's the if that's the um bird-headed Egyptian god then yes, it's uh ha-ha is another name from Anubis. I remember running over that I know years ago

Speaker 6: Think about all the useless information we have in our heads, Robin.

Speaker 2: I've got more in my head than you've got in yours.

Speaker 6: I'm I'm a Leo. I have more.

Speaker 2: Oh, okay, sorry. Didn't mean to tread upon your fault.

Speaker 6: Where is that the man who has been on the last couple of times step on? Where is he?

Speaker 2: I've no idea. It sometimes turns up in the afternoon. It sometimes turns up in the morning and the afternoon.

Speaker 6: Oh. He's he's kind of uh fly by night.

Speaker 2: Well, I don't know whether he flies at night, but um But but he light he he tends to turn up. He's a person that doesn't normally miss things, but you know. Um so I expect him later today, but you know, if he doesn't turn up it's not. I mean, people also sometimes have other invents in their lives than this meeting. I've never fully understood it, but it does happen.

Speaker 6: I'm wondering what kind of life you have that you're always in these meetings. You know, it's like poor baby.

Speaker 2: It's uh I I only turn up for sympathy. I expect people to be very sympathetic with the fact that I keep turning up.

Speaker 6: You're too funny.

Speaker 2: Okay, we it's it it's gone past the witching hour, so we all have to say goodbye to each other. as if we were crows attending a funeral. Very good.

## Chat Text EU Session

13:34:12 From Gwynne Mayer : Thanks...great sources

13:44:57 From Ekant : In etymology, Saturn bridges agriculture, time, and science. The name stems from the Latin "Satus" (sowing/seed), reflecting his role as the Roman god of agriculture.

### 1. The Calendar

The most direct legacy is Saturday (Latin: dies Saturni). While German shifted to Samstag (Sabbath), English preserved the Roman "Day of Saturn."

### 2. Personality: "Saturnine"

In astrology, Saturn was the slowest, coldest planet. This led to the adjective saturnine, describing a temperament that is gloomy, sluggish, or melancholic. It implies a person born under his "heavy" influence.

### 3. Alchemy & Medicine: "Saturnism"

Alchemists linked planets to metals; Saturn was assigned lead due to its weight and dull color. Consequently, chronic lead poisoning is medically termed Saturnism.

### 4. Cultural Roots

The Saturnalia (Roman mid-winter festival) influenced the spirit of carnival. Etymologically, "Saturnian" can also refer to a "Golden Age" of peace, reflecting the god's mythical reign.

13:45:18 From Gwynne Mayer : 👍👍

13:45:40 From Vanya : Oskar Adler on Saturn:

Condensation into matter: Adler sees Saturn as the principle that confines the infinite life force, transforming it into "finite force" or physical matter.

Guardian of the threshold: He is understood as a guardian of the boundary, confronting humanity with the necessary weight and harshness of reality to enable spiritual growth through the overcoming of resistance.

Principle of structure: While Jupiter represents the wisdom of creation, Saturn embodies the lawfulness and form without which the universe would be without foundation.

Time and maturity: In the tradition of the "guardian of time," Adler emphasizes Saturn's role in the development of responsibility and the maturation of human character through perseverance.

13:45:49 From Gwynne Mayer : ravens also represent death

13:45:52 From Gwynne Mayer : of something

13:48:19 From Ekant : The word Raven is a prime example of onomatopoeia—its linguistic origins mimic the bird's harsh, croaking call.

### 1. The Sound of "K-R"

It stems from the Proto-Indo-European root \*ker-, which forms words for loud, raucous noises.

Old English: hræfn

Germanic: \*hrabnaz

Cognates: This same root led to the Latin corvus (raven) and the English words croak and crow.

## 2. Mythology & Names

In Old Norse, the raven is hrafn. This root is deeply embedded in Germanic names, symbolizing wisdom and battle (e.g., Wolfram meaning "Wolf-Raven"). Odin's ravens, Hugin (Thought) and Munin (Memory), reinforce the bird's etymological link to "mind" and "observation."

## 3. "Raven Mother"

A curious linguistic development is the German term Rabenmutter. Historically, people saw young ravens crying on the ground and assumed the parents had abandoned them. While biologically false (the parents are nearby), it led to the etymological use of "raven" to describe neglectful parenting.

13:56:27 From Ekant : Etymology: The Sound

Both names are onomatopoeic, but they mimic different pitches:

Raven: From Proto-Germanic \*hrabnaz, imitating a deep, guttural croak. It sounds "heavy" and ancient.

Crow: From Old English crāwe, imitating the sharp, shrill "caw". It is linguistically tied to the verb "to crow."

## Key Differences

Feature Raven (Rabe) // Crow (Krähe)

Size Huge (Buzzard-sized) // Smaller (Pigeon-sized+)

Tail Wedge/Diamond shape // Square/Fan shape

Beak Thick, heavy, "shaggy" // Sleek, pointed

Sound Deep "grrrck" // Nasal "caw-caw"

## Symbolism

The Raven: A solitary "shaman" or messenger of the gods (Odin, Poe). It represents wisdom, fate, and the mystical.

The Crow: A social "trickster." Crows are famous for their communal intelligence and "funerals."

13:57:06 From Gwynne Mayer : 👍👍

14:00:15 From Vanya : Ravens vocal abilities are absolutely masterful:

The soft "chattering song": In relaxed moments or during courtship, ravens often emit very quiet,

almost tender melodies. These consist of a mix of clucking, fluting, and gentle chattering, which is significantly more melodic than their loud warning call.

Ingenious imitators: Ravens are the "voice imitators" of the forest. They can mimic other bird calls, environmental sounds like flowing water, or even the human voice with uncanny accuracy.

Individual timbres: Each raven's call has its own unique note, allowing the birds to recognize each other by sound within their social groups.

Targeted vocal control: New studies even show that corvids can deliberately plan and count the number of their calls – a cognitive ability previously thought to be almost exclusively found in primates.

A raven probably won't win a competition against a nightingale, but its ability to create complex and diverse "sound collages" is unique in the bird world.

# AI Summary Meeting 12

## EU Session

### Quick recap

The group met to discuss Chapter 10 of "Beelzebub's Tales to His Grandson," focusing on the concept of Kunda Buffer and its implications for human development. They explored how this artificial organ affects human reasoning and behavior, with particular attention to its role in preventing three-brained beings from developing objective reason. The discussion included interpretations of Saturn's inhabitants and their unique characteristics, as well as the significance of the ninth commandment. Participants also examined how the text describes the development of emotions and intellectual centers in humans. The conversation concluded with reflections on the meaning of time and the proper sequence of events in personal growth and spiritual development.

### Summary

#### Three-Brained Beings' Cosmic Design

Robin read from a book, discussing a story about a Most High Commission's second descent to a planet where three-brained beings were developing. The Commission implemented measures, including a special organ called Cunderbutter, to ensure the beings' survival and prevent them from destroying themselves. Robin also shared his observations about the unusual behavior of three-brained beings on Earth, noting their tendency to destroy each other in large numbers, which he attributed to a deliberate design for maintaining cosmic harmony.

#### Reason, Repetition, and Organ Invention

The group discussed passages from a text, focusing on concepts like tails, reason, and Kunderbuffer. Robin explained that tails and horns indicate a level of reason, while Ronald expressed confusion about the connection between repetition and pleasure. Ekant suggested that repeated mechanical stimuli, like attending soccer matches, could be seen as normal enjoyment, despite appearing boring or repetitive. The discussion also touched on the High Commission's role in potentially inventing an organ to prevent the destruction of three-brained beings, though this remained speculative.

#### Countering Conditioning Through Higher Reasoning

Gwynne and Robin discussed the concept of "bobtail reason," which Robin explained is a truncated form of reasoning due to conditioning and propaganda. They explored the idea of developing higher reasoning to counteract this conditioning, with Robin suggesting that personal growth involves developing "hydrogens" to offset external influences. The conversation also touched on the role of the two moons, Anulios and Earth, in the context of human development and the balance between instinct and objective reason. Vanya contributed by questioning the Most High Commission's perspective on the development of mechanical instinct and its implications for humanity's understanding of their purpose.

#### Accessing Higher Emotional Centers

The group discussed the concept of higher emotional and intellectual centers, with Saša explaining that humans don't have distinct centers like animals but can develop emotional qualities from the heart. Gwynne and Saša explored how the Oranj Kunda buffer can interfere with accessing higher centers, leading to intentional suffering to avoid being stopped. Ekant noted that the High

Commission made a mistake by not informing people about their cosmic duties and artificial reasoning, which could lead to despair and self-destruction. Saša shared a story about black sheep observing something wrong and continued to observe, connecting it to the concept of repeating impressions and the feeling of safety in the known.

### **Exploring Upside-Down Reasoning Perspectives**

The group discussed the concept of upside-down reasoning, particularly in academia, and Gwynne shared personal experiences about his early life and faith, which influenced his perspective on child development and autism. They explored the idea that some people are motivated to see ways out of perceived traps, and Robin noted the difficulty in understanding conditions like autism and their origins. The conversation concluded with a brief mention of antibiotics having a damaging effect on the psyche, based on historical observations.

### **Antibiotics, Gut Health, and AI**

Gwynne and Robin discussed the effects of antibiotics on the gut biome and inflammation, with Gwynne explaining her research into Gurdjieff's cooking methods, which aim to support gut health through fermentation. Gwynne shared how she uses AI to research historical texts and personal accounts, such as Gurdjieff's treatment of Madame de Hartman during a journey. Robin expressed interest in exploring these topics further using AI, and Gwynne emphasized the importance of verifying sources when using AI for research.

### **Objective Reason and Death Perspectives**

The group discussed the concept of objective reason and its relationship to mathematics and subjective interpretation. Gwynne shared his belief that true objectivity is achieved at the moment of death, based on his experiences with over 200-300 deaths. They explored the idea of premature objective reasoning, with Robin and Rod interpreting it as potentially understanding one's situation without necessary context. The conversation concluded with a lighthearted discussion about the use of chopsticks in Asia and the unique skills of Stradivarius in violin making.

### **Time and Task Completion Discussion**

The group discussed various topics, including the concept of time and its importance in processes, as mentioned by Ekant. Gwynne shared her thoughts on completing tasks and the challenges of working with different personalities in groups. Robin explained the origin and meaning of the term "Louis sauce," which is related to the womb and its functions. The conversation touched on the role of time in completing tasks and the significance of the "Kunderbuffer" in relation to the concept of time and processes.

### **Interpreting Astrological and Metaphorical Texts**

The group discussed various interpretations of a text, focusing on themes related to Saturn, ravens, and astrological symbolism. Robin explained that the reference to the "conda buffer" in the text was metaphorical, describing the first three weeks after conception when humans historically had tails. The discussion also touched on the ninth commandment's incorrect quotation and its possible original formulation. The conversation concluded with an exchange about the differences between ravens and crows, and a brief mention of a missing participant, Stefan.

## Meeting #014

### US Session Transcript

Speaker 3: I have a question with the use of the word premature. I want to see if I interpret it correctly because something I'm finding with this these readings is that things appear Which I had absolutely not paid attention to in the several times that I read it during the years. Um and well that's it's good. Now, this is my question It says that they didn't want the human beings or you d didn't want them to uh identify or or realize or find out that what was the only reason why they existed Because they would uh want to commit suicide massively. Now I think it means by prematurely before they reached objective. Um how is the word not not conscious, objective um reason objective reason before the which means that they had instinctive reason and be because that my question is Does it imply that once they achieved objective reason, there'd be no fear that they'd want to commit suicide? And that the danger was that they should discover it before obtaining objective reason Because I always felt there was a I had a great reaction against this superficial uh rejection saying well why did would they do that right why would they they cheat us in such a way Why the trick? And then I said, well, okay, that's okay. The trick came because we'd be better off if we I don't know if if the if someone can help on this or maybe I'm I'm I'm confusing objective with non-objective. Uh any help will be very thankful. Very welcome. I'll be thankful.

Speaker 2: Well, I can make it more complicated for you if you'd like. Okay. Well, I didn't uh I not guess this. Well if if we go further into the tales, the more we go into the tales, the more keep more we keep encountering different um levels of objective reason. So when he is using objective reason here, he's referring to a spectrum of objective reason. Which begins, if I understand it correctly, with the state of mock for Thai, which means the man of light Now, having objective reason, obviously as there are gradations of objective reason, just attaining objective reason doesn't necessarily imply anything. Cause it because he he presents in the book, he presents us with um I think probably seven different types of objective reason. He also refers to bobtailed reason which is actually referenced in this text as well in the way, but he regards human beings, normal human beings as having a bob-tailed reason, which means their tails have been cut off. Which means they don't really have any reason whatsoever So the the way you would ex the way would you achieve objective reason would be to eliminate subjectivity from yourself. Because if you eliminated subjectivity, then your reason, no matter how primitive it might be, would necessarily be objective, because it wouldn't have any subjective elements. That's just a plain straight logic, but it doesn't mean, for example That if you attained the lowest rung of objective reason, that you would be able to deduce Pythagoras' theorem. It doesn't say that and doesn't imply that. But it does imply that when objective reason, when you attain objective reason, you can start to work certain things out. And the Most High Commission, bless their hearts, were concerned. the all of these three-brained beings would, while in the womb, realize that they were actually being born into a slavery and would refuse to cooperate. It would just basically go on strike. and die. I mean that's the implication. Now, if you don't think that makes any sense, you know, I'm in complete agreement with you. It doesn't make any sense to me either. But that's the story he's telling. I think I think I've got the text correct there. Bobby, just to let you know, we read the bit that you had not got to. We presume you had a catastrophic computer failure and that your house was probably on fire or something. Well, it it if you unmute yourself, we'll probably be able to hear you as well.

Speaker 1: I found an unmute. I found it.

Speaker 2: Oh right, it's tough. I can't make phones work except to answer them.

Speaker 1: So I dropped off somewhere. My internet, I don't have it, but the phone, it gives me a

second advantage here. Sorry I missed you guys. Stephen, I suppose you picked up the reading. Okay.

Speaker 2: He refused point blank. He said, I'm not doing that.

Speaker 1: Yes, objective reason, instinctive, you know, um And then a mechanical instinct So it was the progression of things with the organ Kumbuffer that we would um experience Automatic audit audit automaticity, something like that. What impressed me is that three of the um most high commission came in this chapter, all three of these guys. You can hear me, right? Yes, we can hear you, yeah. Okay. All right.

Speaker 4: We're just ignoring you. We're testing

Speaker 1: Thank you, Janet. We're testing you. I appreciate that affirmation. So the question is.

Speaker 4: I want to ask you about what's the reference to cannibal? I don't remember saying that. Cannibals? Did you say cannibal?

Speaker 1: Mechanical.

Speaker 4: Oh mechan. I'm sorry. I can't hear well anymore either. Cannibals now?

Speaker 1: I took a minute to look up Jericho Trumpet. Robin, have we talked about that before?

Speaker 2: Well, I don't I I can't remember talking about it before, but we do Joshua had a really mean trumpet.

Speaker 1: I mean it was No the Germans the Germans did too. It was a World War II thing about the planes they fit with some kind of sound device that they brought down and um tried to psychologically upset people. It was called Jericho Trumpets.

Speaker 2: Oh really? You mean the Stukas that dive bombed and made screaming noises?

Speaker 1: Just noise, lots of noise.

Speaker 2: Wow, didn't know about that.

Speaker 1: That's that's uh well okay Garjief knew about it, I think

Speaker 2: Well, the I mean the the original Jericho trumpets the uh were the trumpets that Joshua played and it um destroyed the walls of Jericho

Speaker 4: Yeah, ro uh Robert had a lot to say about that as a matter of fact, if he wants to say any more about it.

Speaker 5: Uh the thing that uh struck me was that they um there were seven priests and they each had a trumpet And they walked around the walls for six days, blowing the trumpets once. On the seventh day, they walked around the walls seven times, blowing the trumpets, seven trumpets. And then they started to shout. The generals of the army started shouting. And that took the walls down. So I thought of vibrations. that um the common element of his uh Musul M Mullah Nasir adin's comment is that um Kundebuffer was based on vibration somewhere. And it was based on the law of seven. So increscendo, of course, means the sound, but also it means crescendo means to grow So I know our Raj says that they changed the atmosphere somewhere. It wasn't as much the the tail that they changed, but they changed the atmosphere, which may have changed the the

organ in the tail. But it's it's unclear to me how they did it. That's all that I could find.

Speaker 1: And was that Joshua Trumpet or Jericho Trumpet? Joshua?

Speaker 5: Oh, I see. No, it was uh you're right about the Jericho Trumpet. That that is actual name, but I thought that's from World War II. But Joshua was the one who was um who had surrounded Jericho uh in order to take the land of Canaan. But you're quite right, it is a Jericho trumpet.

Speaker 1: Well, it definitely all has to do with sound and um upsetting sound vibration as you say. I cannot unmute myself. I got myself unmuted and I gotta stay with you. So I'll try and be quiet on my turn.

Speaker 6: I was struck again, and I think we talked about this last time through, about this organ kundebuffer. It seems that it had very specific effects on us. I mean, just saying it made us mechanical. could could cover a variety of shortcomings, but this said it had very specific effects. One is that we see things topsy-turvy. And that That phrase topsy turvy had to do an etymological search of that. And basically it means, I mean, just as you would expect, you think the top is the bottom and the bottom is the top. Well, what does that mean? It could mean that we think that instead of thinking that the The numeral world is more real or is on top of the phenomenal world, we think the phenomenal world is the thing that's most significant, and that it's on top. In a way that actually hides the unseen world. That could be that. But could be a lot of other things too. And then the thing of data Of repeated impressions that create data for pleasure and enjoyment. That's really interesting because it means that the search for pleasure becomes the prime directive and and uh obscures what we really should be looking for Which doesn't have much to do with the experience of pleasure. Preliminary thoughts about that, but I'd be interested in what other people think because this effect of the kunde buffer is uh I'm experiencing it right now, and it'd be helpful if I understood precisely where I'm most going wrong.

Speaker 4: I don't know.

Speaker 6: Well, the search for pleasure could also explain fecundity with people using sex for enjoyment that suddenly there's this strange increase in the numbers of species Which right off the bat made us peculiar compared to beams on other planets, that they apparently did not reproduce as much as we did.

Speaker 4: I just wanted to point out a little thing from the 1931 edition, basically what you are reading there. He does not use the word topsy turvy. He says, firstly, they might perceive reality upside down, not topsy termies. So we've often said kind of buffer makes you see things upside down And secondly, that every repeated impression from outside should be a contributory factor in evoking in them sensations of pleasure and satisfaction. rather than enjoyment. Mm doesn't talk about incrystallizing or repeating impressions, just that uh outside impressions uh evoke sensations of pleasure and satisfaction. I I think there's a big difference between enjoyments and satisfaction Is that help at all? Go ahead. I was just gonna say, does that help at all, Stephen?

Speaker 6: We'll see.

Speaker 4: Let it let it soak.

Speaker 3: Well, I I resonate with Stephen if I've understood you Correctly, Stephen. Uh I'm I'll describe what happens to me and and and you'll tell me or tell us if if it's in the direction of what you're describing of you your experience. As a trait of how Kanda Buffar uh invades me except for brief instants when when I'm actually working Is a my default attitude is not thinking about anything that is uncomfortable, painful, unpleasant. And um seeking constant activity that will

give me satisfaction Now, what makes it more dangerous is that I sit after so many years I more my ego finds things that would be approved by any group leader if I presented it in an in uh in a group meeting. And it's it's uh quite horrible because uh There is a lie in doing that, which is uh the opposite of what actually makes me feel good. And then I have instance in which I manage to see it happening the the weakness. Which is different from what I used to do when I was in uh When I was in Sunday school, I was raised as a Methodist, and I'd be very, very careful not to do simple s uh simple things because uh Jesus didn't want us to do simple things. One of the things I did when I started with the work I started smoking. I smoked for about 10 years. And that was the moment when I stopped judging others for smoking. So then it's uh wheels within wheels, isn't it? But I think I I recognize what you say. One feels that there are moments when I am living. And then I wake up and I discover, yes, but I'm a I'm a I'm like a someone who's hypnotized in a circus or something. I'm just Just uh it's like really like a possession. I think this is part of what what Mr. Guj is trying to explain to us Or at least this is the nearest I can get.

Speaker 4: Well on that same page. I I I'm I'm curious about the T A I L Tales. Uh in 19 um then i in our version the tales are in and 1930 31 they're out So he doesn't talk about uh Kundebuffer being connected with tales in uh 1931. And we've discussed tales in the past and their significance. I'd be hard put to go over what it is right now, but um think about it, you'll know. Uh so anyway, uh I'm just uh wanted to ask uh They cause to grow in the three brain beings there. This is on page uh just above page 88. The three brain beings there in a special way at the base of their spinal column, at the root of their tail. which they also at that time still had. So presumably we still had tails then. And in the past we talked about uh embryos having tails And which part of their common presence is, furthermore, still has its normal exterior, expressing the, so to say, fullness of its inner significance. Uh so that uh this this struck me this reading through um still had its normal exp exterior exteri expressing the fullness of its inner significance, a something which assisted the arising of the said properties in them. So the tale That is is definitely, I'd say, a part of the normal exterior expressing what condebuffer is doing. But uh I don't know about that. It's just we still have a little tail there once Kunde buffer is there. Okay.

Speaker 5: Uh Robin, um you'll have to forgive me for being an encyclopedia here. But what what Sand what Sandy is saying is exactly what Rudolf Steiner was saying about the smell. of a dog is that when he smells something his tail wags and he's saying that that sense of smell goes down to the tail. Um it's interesting that the Kunda buffer was in the marrow of the spine. The marrow of course goes to the brain. And Rudolf Steiner was saying that we uh we like the word is introject, the the brain was actually a a form of the tail imploding or going inside. Whereas if the dog had extended out and you could see it wagging, But somehow through evolution we got our brain, this um this cognitive brain that was once a tail and went here into this part so that we don't see our smell anymore. We think it or we sense it. So I apologize for that if I'm a Wise acoring, but Sandy, I think you made it made sense to me because of the word introject. Introject means to throw inside The tail goes up into the brain and Steiner has a beautiful, it's just a couple of pages on uh the evolution of smell in a dog.

Speaker 2: Well the I mean first of all I did a very long search and as far as I'm aware um there is no uh archaeological or geological evidence of men ever having tails. Period. There isn't any. But there is evidence of men having tails between the weeks of two and three in the womb. So those are the tales that Gurdjieff has to be talking about, uh either that or he's making stuff up.

Speaker 7: You don't think there's a a pun in in that his book is called The Tales and this idea of tales being told?

Speaker 2: Well, it I mean he also makes the point that the tale is um I mean he makes the point in this uh particular reading The the the tale is an indicative, uh is indicative of reason.

Speaker 1: Is indicative of what?

Speaker 2: Reason

Speaker 1: Not not emotion.

Speaker 2: No, reason.

Speaker 1: Hmm

Speaker 8: I I'll share two things I found when I was trying to get into the screwdriver buffer concept. Um I'm not sure if how we're supposed to perceive what uh orange orange orange wrote about things, but uh I found a number of different perspectives. It seemed to help me with the fact that He said the Kudabuffer uh had the function of keeping us crazy, and that now we're born sane, but become insane through the influence of our elders, our education, our convention, uh desires to be like our neighbor, and essentially said that education is the enemy of the human race. Uh so that was one reference to of his secret buffer. And then he said that I guess he made a proposal, wasn't really a fact. that the Kudabafa worked by separating uh two higher centers from the lower five. Uh Jerf saying that our waking state is another aspect of the disconnect of the centers. So that one center operating alone is hallucination Two working in fandom are semi-hallucination, and only with three is their full waking. So, um a at least that bought that concept of Kudavaker to uh uh knowledge, uh reason and spiritual level Uh for me, so hopefully that might help others. I don't do one. I do

Speaker 1: Robin, I'm gonna try and link in on my computer now. Okay.

Speaker 2: I'll let you in, don't worry.

Speaker 1: Thank you.

Speaker 8: One of the ideas that came out from the reading today was the raven beings on the planet Saturn. Uh depicted supposedly a being highly evolved, objective, rational creatures. Um kind of like a contrast to what humans were with were the insane or the irrational. Uh so the ravens were the Superior beings have conscious communications, higher intelligence. Um is kind of what I was picking up there. So um it's I was wondering if that infers that we need to evolve into being these Raven buildings beings, even though we're here on the planet Earth.

Speaker 1: You know, I'm sorry, JD, that I'm distracted. Did you start to say or did you say Kundebuffer connected the higher centers to a lower spot? Was that your impression?

Speaker 8: Yeah, that was from Orange's Orange's uh perspective. He proposed that the CUDA buffer worked by separating two higher centers. from five lower centers. Not real clear what centers are. Uh he says that our waking state is a aspect of the disconnect of these centers. Then there's only operating at one level of one center then we're hallucinating or maybe illuminati uh hallucination. Uh two working together was semi hallucination and three was when we r achieved full awakening. That was for more range. So I'm in that corner and I'm just move

Speaker 4: I'm kinda still back with the High Commission coming down Descending. And I I didn't I didn't pay attention to it before, but they are descending just like uh Beelzebub descends, but it doesn't say they're descending from Mars to Earth or if they're descending from Keratos to Mars to Earth. And I'm a little puzzled by that. I'm also uh curious about the objective time calculations. They talk about they wait a year. And then they come back.

Speaker 1: It's my fault. Well hit and type.

Speaker 4: And then they wait three years and come back. And one thing I was thinking, well, does that give us some idea of how long it takes for uh Presumably, the Karnak carrying them, not the occasion, from Karatos to travel Through space? Does that give us an idea of uh timing? And I mean this is really not anything allegorical or internal. I'm just curious about if it has anything to do with the timing of uh The travel of these ships. Because I've been reading it too many times, right? I get uh in the rabbit holes here But anyway, uh that's a couple things I was curious about, the timing and the descending.

Speaker 2: Well, it doesn't say where they're descending from. It does say that every now and then they go and visit the absolute, which is very nice. So one presumes they're descending from a some absolute, but I don't know.

Speaker 4: Does it matter? Well they had to go back and ask them if it's okay to do the Kundabuffer thing

Speaker 2: What I shall do at some point in time is I'll I'll collect together all of the various references to objective time and set up um some kind of mathematical explanations to what it might mean. Mathematically.

Speaker 4: That's interesting. And uh that that's a tall test. So thanks for doing that.

Speaker 2: Well, I'm not gonna do it tomorrow.

Speaker 4: Okay. Not tonight. Stay up all night worrying about this one.

Speaker 3: Now something that that affects me or impacts me about the reference to the High Commission and the High Commission coming to determine our fate and so on is the realization that uh most of the time I um I don't take it too seriously that there is a higher dimension other than than our material life. The the my default attitude is yeah yeah well those things maybe they're true but But actually, we don't know. It's it's uh I see myself as an agnostic. But when one really when I open myself to to Gurdjieff's words I uh I feel i it it uh I lose my uh wise guy aspect. I say this man is telling us He's entering us into a narrative that is telling us something and that reality that we are a speck in a reality that that is a far away and above what we are. And um and I don't think he's uh speaking in metaphors I think he's literally talking about visions or experiences he must have had. But I don't know. If anyone has any and any uh sources for that. I haven't found any But I think that's it. It's not a story. It's what what the man actually experienced and is uh trying to make us understand

Speaker 1: I see also it is experiential. Um you know, not exact. He's made a story of it.

Speaker 7: Well, something of his experience one could sort of speak literally Uh would be his experience of being raised in the church. So in being raised in the church, he would have been presented with the idea of angels, archangels uh and and the intercessions of of higher beings in some form or another. So whether it was his own experience in the sense of A vision or whether it was his experience as a young person. certainly it was his experience of of the church um inculcating into those experiences.

Speaker 9: Mm-hmm.

Speaker 2: You see that if we're going to be honest about this, we we have to in some way or other declare our own um Well, let's just say our own worldview.

Speaker 9: Mm-hmm

Speaker 2: Now we were raised, or I was raised in England, and I think most people, uh European most Americans, were raised Under a belief system of atheism. We are taught that the highest authority in terms of knowledge is science. And science is atheistic completely. So if our worldview is atheistic, then any suggestion of these um Beings, angels, archangels, or whatever you want to call any of it, devils. That is outside of science. So you really have to take your choice as to what your worldview is or else. you have personal experience in which case you don't need to take any choices what at all. You can you depend on your um personal experience. But it it this is a a situation where you really can't sit on a fence. Because everything goes foggy as soon as you sit on the fence. Everything, you know, the fundamental underlying everything is I don't really know. And you can't build anything on that at all.

Speaker 8: I found that concept of angels uh came out to me Uh wondering if maybe that's what these raven beings were supposed to portray. Uh the uh higher intelligence that maybe you're just cosmic cosmology was trying to paint here, but that that maybe these beings are one step next beyond the three brained beings. And therefore that's where the Raven being's name came from. Um some And and maybe there's just a religious manifestation loaded with angel wings, uh, being symbols of power. So I was uh I hear what you're saying about George F being uh deeply rooted in religion and I wondered if that was his perspective of what we talk about when we're talking about angels

Speaker 7: It's it's funny you should mention that because um if you if you if you if you try not to imagine um a black frocked orthodox priest with uh his robes coming down to below his knees, um and sometimes very skinny legs and a small head compared to the body sometimes, as not looking like a raven

Speaker 2: Oh dear. That's like calling nuns penguins.

Speaker 7: Well, and they also um um many many um many Orthodox priests um well most I suppose I don't know most I I know one but um they sing the liturgy So they have often very toneful voices because they are used to singing so much of the time in all of their services. So even when they speak, they have They don't speak monotone. They have inflection in their voice. They're used to adding something of a beautiful tone. And these raven beings, although we always think of ravens as being Um he speaks of them quite differently. So I I sometimes wonder whether the raven beings are d are for Gurjee for representation uh or a way of representing the um the priests that he would have come across in his life

Speaker 2: Well that's what that's feasible to the extent that as far as I can remember throughout the tales, these raven beings are regarded as three-brained So duh you could you could think of them as representing certain characteristics of human beings. I have no experience of any Orthodox priests, so I can't go any further than that.

Speaker 7: Well, and and to add to a little just a tiny bit, a wee bit more, um uh the the picture that he paints of Dean Borsch is one who was uh a very intelligent man. and who was wise in all kinds of subjects um that we would consider to be um modern scientific subjects. He wasn't simply a studier of the theology So um and but he was also someone that um composed canticles. So he would have been a composer and so he would have sung things and and and had a um a lovely voice in in his love of music. So it kind of lends itself to uh to the argument that the um uh that these being these raven beings he's speaking about could be could be um priests in some way

Speaker 3: Well, I a little uh maybe humorous digression here, but uh i it it seems connected in

Argentina It's very common to refer to priests as cuervos, crows. Really? It's colloquial, absolutely colloquial, of course.

Speaker 2: That's uh it's an insult. Would you regard that as an insult, Federica?

Speaker 3: It's like yeah, it's a bit uh it's it's not it's not an of a very offensive, but it's something that they're you call them behind it like a it's like a joke. It's like a humorous reference.

Speaker 7: But r ravens, on the other hand, are are don't don't don't coagulate or cluster into what we would call murders. Um they are but they're not necessarily solitary either. They often have heirs to such. Um but they also have diff different languages they know of not to digress too much, but on the west coast of Canada Of course the west coast the night uh the west coast of the states, the raven amongst the uh indigenous people is is a is a very sacred animal. And often the the source of much wisdom in their teachings, in their stories, in their tales.

Speaker 2: So is the crow amongst um uh a lot of uh First Nation. The crow is My um wife was given a crow's wing by um uh a woman who is, I don't know, part of the Apache religious stuff They um they collect they there's they attach a certain kind of magic to feathers and everything that goes with the feathers. Um I've no idea what it means to be honest

Speaker 10: I think the uh the totem poles of the Northwest, the totem poles had uh ravens on them often. And I think the totem poles were kind of a story.

Speaker 2: Yeah. They are supposed to be read from the bottom up.

Speaker 3: And if I recall correctly, Mr. Guj mentions Well, clearly, man number four that we know very little about, and that Christ was a man number seven So I think part of being an atheist is clinging to the belief that we are the top possibility of evolution and uh and that opening up to the sacred, which which is at least a great part of what I incorporated in my life thanks to the tales is the understanding that what one always thought were metaphors in the story are not metaphors. That it is literally true that there are there are higher levels of being, and uh There is a promise or a hope that that is what one is working for, even though not with the expectation of reaching it But was what one as a child thought of going to heaven, let us say, he said, no, this is what it's about. It's about Well, that's it. I'm talking too much now.

Speaker 2: I mean, let's not um Let's not start to hide things that Gurjeath taught. Gurdjieff taught that the first thing that he taught in Moscow was the ray of creation. At the top of the ray of creation is the most intelligent thing in the universe called the Absolute. Below that is the abode of the absolute, referred to as a sun absolute, which is more intelligent than anything below it. but not as intelligent as the absolute. Below that we have the level referred to as galactic or galaxy. And that is more intelligent than anything below it, but not as intelligent as a sub-absolute. And then below the level of the galaxy we have the Sun, and the Sun is more intelligent than anything below it, and less intelligent than a galaxy. And below that we have planets, and the planets are more intelligent than anything below. All of the things that I'm saying more intelligent means more intelligent than human beings. All of it more intelligent than human beings. And this is the worldview that we are given in the word. We aren't told this might be true This is the framework in which we're trying to understand the universe. This is what we've been told. This is something that has supposedly come from higher mind. Higher mind is more intelligent than all human beings. The the position of modern sciences, the most intelligent thing in the universe is man. Well, if that's so, then it's really sad, isn't it?

Speaker 6: Well, it's it's yet another example of Topsy Turvy, isn't it? I mean like he talks about the Raven. He doesn't say it's like a raven. He says it's like a being bird raven. Why does he say being

bird? He doesn't even say bird raven, he says being bird raven. So he's saying that a raven or harhark has a certain level of being that's presumably higher than ours. And yet we call we refer to things as we refer to stupid people as bird brains. Because we think we're much, much smarter than birds. But if you really look at a raven and ask yourself, have you seen any human being around you today that has as much being as that raven you're looking at right now? And the answer is no, you haven't. You just look at a raven and you can feel its sense of its integrity and self as a raven. it emanates a certain kind of dignity, which human beings don't. I don't think that's insignificant. The same thing with the sun. How could the sun be intelligent? It's got to be stupid. It's not even animate. It's just a bunch of atoms that I can analyze And I can draw, I can write equations that talk about how fusion works in the sun. It's just a bunch of gas. I mean, if I had the technology, I could create a sun. How could it possibly be intelligent? And and I mean you can go through example after example of how we see things absolutely backwards. um and and the opposite of of of what they really are. I can't I'm glad John Emerald's back because I wanted to refer, I can't remember Keith Buzzle's uh take on Kuhnaber well enough and I couldn't put my hands on his book. But he actually, if I remember rightly, and maybe John, you can fill in, He actually refers to the fact that when we see an image, we are actually literally seeing it upside down. It gets reflected into our minds and it's inverted when it comes in. When it comes in. Ah, there's the Bobby Echo again. Whose echo's that? That's John Emerald's echo now. Okay. So it gets it. It gets the Emerald effect. So it gets inverted. And where I think where Busle goes with that, he relates it to the Enneagram where we think we're seeing. the the upper half of the anagram. I mean from from from what from five on up through eight We think we're looking across, but in fact, we can't see it because we get blocked by a mirror. So everything we see is just a figment of our in at i of ourselves as we mistakenly think we are. I'm not saying it right, but it's basically you can't you interpret everything as some aspect through the unavoidable lens of your own very, very limited uh ego and and ordinary intelligence. I don't know. Can you go anywhere with that, John? Oop oop now you're muted. You're muted. I mean not muted. You're not muted, but I can't hear you.

Speaker 11: What the hell? Wait a minute. How about that? Huh? Now I don't hear anything. What is going on?

Speaker 6: You're audible.

Speaker 9: You just faint the way you go up an hour, but we can hear you clearly I'm audible now.

Speaker 11: I can't hear you though. Well maybe I can't. Okay. Uh well you know Van Luenoek was the guy with the lens. One of the guys anyhow before that they had the uh pinhole camera things turned upside down But it really has nothing I mean the brain the brain figures out everything anyway, so it doesn't matter that everything is upside down, whether it whether it has any meaning um that we can we don't notice it. We learn to see this way

Speaker 6: Um exactly.

Speaker 11: Exactly. That's all I have to say about that really. But I I need more context. So I I was gonna bring something else up Why don't you finish, Stephen?

Speaker 6: I'm finished.

Speaker 11: So Gurdjieff Gurdjieff in the in meetings tells us about his sister that died. His favorite sister. And that begins that chapter on table turning. Um when he asked all these questions about what what's hysteria. And in this chapter that we have today, he's talking about Uh war. He's introducing war. Reciprocal destruction. And I've been interested in his two questions What's the cause of war? What's the purpose of life on Earth? For a long time, trying to figure it out in the

context of Beelzebub's tales. So he never actually, I don't think, tells us why BL was banished story but we don't I don't think we know directly from Gurdjieff What it was he saw that caused him to create this insurrection And one of the clues is he he gets sent to Earth. So I was surprised to hear in this chapter that That war is not a feature of other planets. That surprised me because It seems to me that the reason that he was vanished or what he saw was that everyone has to die. reciprocal maintenance. Everything's being eaten and eating. Digesting anyway So it seems to me that he was uh traumatized or or initiated by the death of his sister and began to have this question about what why do we have to die? Why does everything die? And what kind of a universe is that? And so you can just imagine him standing before endlessness and saying why does everybody have to die and endless says go to earth or at least go to Mars I think that's not all there is to it because he he brings it up subtly in in many ways. And sooner or later we ask that question ourselves. So what is war? War is this sudden death of a lot of people, men mainly, I guess.

Speaker 6: It's the death of a lot of a lot of shoot I'm getting in my voice escoded back to me as soon as I speak now. I don't know why why that's happening to me somebody got A phone open so that like my voice is is being wait a minute. Okay, I think it stopped. Whoever did that, thank you. Okay. That's a really interesting question you asked. It's the it's the sudden death of a lot of people, John, and and and it's also different from normal death in that it's the It's the premature termination of a person's life in a planetary body before they have been able to experience their full possibility possibility for evolving as much as they were going to uh during their time on earth. It's it's it's truncating their own evolutionary process in a way that's that seems very unnatural compared to other kinds of death At least that's how I see it.

Speaker 4: Isn't that the reference of Ilnosiparnian process? Basically, uh a lot of people have got to die to feed the moon. That's uh what the first step was that uh was taken. Because people weren't doing it on their own uh through park dog duty. And um I I I gotta tell you, I mean we're talking about things like full moon two nights ago, it's still pretty full and every day. It's like You gotta it's like I ask myself, uh, do I believe or do I believe these things or not? Do I believe them uh figuratively, literally, or what But every time I see that moon, I think, whenever I see a full moon, I think about what Robins told us about uh the magnetosphere. And uh the process of Roscoarno and uh and I and I think things like war. You need a lot of feeding of the moon and uh I think when I see that moon now, not so much of how it's how beautiful it is, and it's beautiful, but who's feeding the moon this weekend? So uh And and so uh you know we're talking about a little earlier and I didn't say much about but but that's the yet what do you believe? Now what do you formulate that you can believe and uh something like that, not trying to be literal about it, but still I don't look at the moon the same way I used to. And uh the other thing about uh is is the idea the the idea of uh what we were put on earth for, the reason we were implanted with Kundebuffer is you don't want us to see you don't want us to see that we are slaves prematurely before we can uh work uh toward objective reason and perhaps become more than slaves, be more than the Elnosoparno process. So am I being way too depressing tonight?

Speaker 1: No, but I'm going back to the paragraph on Ilnosoparno, a sacred substance that can be formed on planets only when both fundamental cosmic laws operating in them, sacred heptoparaparchinook and the sacred triamazakamno function as this is called ilno soparno and the Oscokin is eliminated it's a sacred vibration eliminated from the fragments formed by Ilnosoparno. Does that help at all?

Speaker 3: I see a message of uh uh great hope when Mr. Gurdjeev says that it is necessary to have so many deaths, not just because of excess population, but because of lack of inner work Now, that means that what he is bringing us is there is a way to free us from war, which is inner work. And uh again, I think it's not just a metaphor. I don't think it's that it's we are freed from war uh symbolically in our inner private lives, which is also true. I think that that He truly believes, no,

he's telling us that if we do our homework, we can be an impact In uh contributing to ending wars. I have to confess that I'm very, very influenced by J. G. Bennett in this Um and I know it's not about having an external behavior that pacifism, mechanical pacifism, but I think there's something that he is uh He's telling us, look, I brought you something concrete. You do this, and you will be a force that will uh end war. That it doesn't have to be like that. That it that that it's the result of a nilness Well, that would mean uh ending crime as well and so on if it's not all that too late. So uh anyway And maybe I sound too noon, too naive. I don't know.

Speaker 1: Yeah, just the I am hopeful too. Okay. Frederico. Just that's all I wanted to say.

Speaker 2: Just a point for Sandy. You're confusing Ilnoso Pano with the difference between Falasnichamnian uh existence and existence governed by autochlonols. When you're talking about we we aren't doing enough to feed the moon. That's because we do not live according to the Fulasnitanian principle. We live according to the Etoklinos principle. And the autoclonous principle ensures that the vast majority of human beings are machines. And that ensures that they will, with their death, provide us coke into the moon. Whereas if we lived by the full Aznitamnian we would do it automatically by our conscious labors.

Speaker 4: Thank you for that clarification. You are totally right. All those I-words.

Speaker 2: And El El Nosopano is the is the way that the Laura Three and Laura Seven react in order to create nature. That's what Ilnoso Pano roughly means.

Speaker 4: Okay, so and that's where I was getting confused, I think, was it's they create nature, uh, and it is nature that is demanding the uh Full Asnatamian process.

Speaker 2: Well it it's nature.

Speaker 4: Did I get it mixed up again?

Speaker 2: The nature would require if You see, the vast majority of nature, everything except three-brained beings, feeds the moon. That's what it's for. And it hasn't got any choice. It it is not um It is any kind of two-brained being born in any particular way is going to die and feed the moon. With human beings, it's very likely that'll happen, but it doesn't have to.

Speaker 12: You notice that the the Angel Luisos excuse me, is called incomparable and I remembered a couple other characters are too. So uh the characters who are incomparable are Luisos, Shaherazad, Mulanasser Edin, Lucifer, Ashyata Shiamash, his endlessness, and Moses, who wrote an incomparable book And so I was just wondering if we could compare them, if there's some similarities between them. I think at least with Louisos, Shaherazad, Mulanasser, Edin. uh his endlessness. Well maybe all of them they see they all they all seem to elaborate possibilities to me. Oh, I forgot one. There is a Dunya a minor character named Dunyasha, who maybe somebody here knows, but I suspect is probably somebody that chief knew.

Speaker 2: So they're incomparable and you want us to compare them.

Speaker 12: I think that sort of suggests itself, right? Other things are. Which are incomparable are uh Babylon, Purgatory, Earth. Uh uh also the skies of purgatory are incomparable and the Allah The ala atapan, which I think a lot of threads converge at. So I don't know. Oh, uh with the characters who are incomparable, there's eight of them, of course.

Speaker 2: Oh really? That's interesting. Well, we I might as well go through Lewis Os thing is the the it's a name that breaks down. Lewisos is the womb. Just as Algamat is a small intestine and

Sakaki is a large intestine, Luisos is the womb. The name breaks down into loup, which is a slang word, English slang word for toilet, comes from French, the French expression loup des sales, which means place of ease. And isos, which is Greek for equal to. So this is something that's equal to a toilet. And that it is the nature of the womb to excrete every month when it doesn't get pregnant. Which is why he's called it Lewisos. It is also um arch chemist physicist It's extracting everything that's required for the growing embryo from the body, so it's chemically perfect, it's feeding. And when it comes time to give birth, it's a hell of a physicist. It pushes it out like crazy. So it's not gechemist physicist. It's an angel rather than an archangel because an angels are messengers, but archangels are not. And it is capable of communicating with the embryo Later on, when the embryo is developed, it gets promoted to being an archangel. It's just another organ of the body

Speaker 3: Reminds me of the kingdom of heaven is within you. is what you're saying.

Speaker 2: It's all within us. Very good. That's a saying of Jesus Christ, if I uh I believe

Speaker 8: To that uh perspective, uh also found that uh Orange identified the Loisos with uh Lucifer. And so if that is in fact the case that it has a religious or symbolic meaning that uh could tie in as well.

Speaker 2: Well you see, Lewisos is exactly in the position where it could introject something into the fetus, and the others aren't. So um Oraj, of course, he never knew the meaning of the names of the angels. Um Gurdjieff wouldn't tell him anything. Um uh uh correctly aligns it with Lucifer in in the sense that that's what put kundabuffet in you and Kunda Buffet is the moon serv uh is the moon servant on Earth It's the representative of the moon within you. Oh, the external moon within you is the representative external moon within you because it's there to make sure you feed the moon.

Speaker 4: How about uh on page eighty eight eighty nine, uh the most great arch serif Sevatartra. He only gets one mention, I think, in the whole book and there it is. Because uh the Archangel Sakaki got promoted.

Speaker 2: Well, do you want to go into that, Robert? Because you had a theory about Saratasra.

Speaker 5: Oh, I'd love to. Um, first of all, he's a seraph. And a seraph are fiery beings So if you remember that tartarus, tartaric acid means sour, and tartarus was in the Greek um In the Greek mythology, that's where hell was. That's where the gods put people that they don't want. They put them in the land of Tartarus. Sebo is short in Turkish and Greek for Sebastian, and it means reverent. So Reverend his arch seraph Sevo Tartaris, his revered being from hell. And he's and he's fiery. It made sense to me. Yeah.

Speaker 2: Basically a hell's angel, really.

Speaker 5: Thanks, Robert. I get too serious on this etymology. Thank you for doing that.

Speaker 4: That's really great.

Speaker 6: What you just said, Robin, really had an impact on me. I never thought of it that way as the kunda buffer of being the representative of the moon within. Because what it boils down to Is the kuna buffer is the way that we have been diluted So that our energy can be completely harvested. Our energy is completely harvested and taken from us, and we use none of it for our own evolution. um which serves the moon's purposes perfectly. And the reason we let that happen, I mean the way the the the internal perceptual changes that were required for us to agree

to that and to realize that all we have in life is our energy and that it's just being taken. by something impersonal who doesn't really care about us at all. It cares only about its own evolution, that we allow that to happen by first inverting the significance of everything we see so that we can't even see what's truly important to us. And second the incessant search for pleasure. And once you get those two little instruments in place, we just happily move from birth to death being harvested and then we disintegrate. That's um that's quite a wake-up call

Speaker 2: Yeah, it's a bit ironic, isn't it? It's like there we are harvesting all of these two-brained beings, one-brain beings, plants. We're harvesting the whole of the planet. We even harvest bacteria, you know, and then we discover we're getting harvested. Well, that's not fair.

Speaker 13: So at an at an attempt to stitch some of these things together from what I've read and and listening to when Robin talked a while ago about you know atheism or science uh or personal experience but separate from that atheism or science and then saying But we we don't really know. And then he went on to say you can't build anything on that And I was gonna say this. I actually think that's wrong. So you're gonna correct me, so that's gonna be great. Um we don't really know Because we don't really know. And if we hold that as deeply as it truthful as it is, In my experience, now I'm raised Catholic, so I was not raised atheistic. In my experience, that puts you on your knees and that puts you in a place of humility And it puts you in a place of recognizing that we can't do. You can't do anything. And that then opens the whole door for self-observation and self-remembering and the key to the end of slavery.

Speaker 2: Don't are you expecting me to disagree with that?

Speaker 13: Well I thought maybe I thought maybe I misinterpreted you because you said you can't build anything on that.

Speaker 2: And I think you can't build anything on a worldview that's atheistic Because there's nothing to build.

Speaker 13: Okay, got it. That's hopeful

Speaker 2: You you can build something on a worldview that isn't atheistic, but then you're gonna have to do the things that you're suggesting, which is way too hard for most people, observing yourself, self-remembering, who can do that?

Speaker 3: When uh Rob when Robin said uh that we come from a materialistic world I also remember that we were brought up, conditioned, to admire the Romans and the Greeks. Mr. Gujives tells us that the Romans were a bunch of degenerates and the Greeks a bunch of lunatics. and uh that they were descendants of far higher civilizations. Um I I don't I'm old uh old school, so I'm not going to go into the detail of why they were uh degenerates and but what i mean is the everything that we are conditioned to worship to have reverence for the the the glory of Rome, the culture of Greece. And all that is just a collection of lies and uh perversions. Well we all know how they ended up. And uh and it uh uh but it's it's a connection that it's part of of our heritage and our heritage is is uh rubbish. And uh that's one thing that one learns with Mr. Guj. There's nothing nothing to be rescued from Roman and Greek civilization that is not rotten, evil.

Speaker 2: No, he's not that hard. He is quite hard. And those particular parts of the tales that you're talking about where he goes after the Greeks and the Romans, they have an alternative meaning. um which we will discuss when we get there. But for instance, Gurdjiff was an admirer of Diogenes. You know, the guy that lived in the barrel. Um the original Cynic, you know, what when cynic meant what he said it meant. um at the time rather than the um meaning it it has since got of cynicism So he he he criticizes the Greeks in general, but he doesn't criticize many Greeks

in particular. Alexander the Great he doesn't have a lot of time for. In fact he re regards him as a Well, and as a complete hassle on screen, it's um nothing good going on there

Speaker 12: Pythagoras was one of the founders of the adherents of Ligomanism.

Speaker 2: Yeah, Pythagoras. He he had a a positive view of Pythagoras who was from the Greek islands, I think Um he doesn't have much to say about the Romans, but really there isn't much to say about the Romans that's particularly positive, is there? You know, um uh the um the British and Americans have inherited the legal system from the Romans. Um they were very big into law the relevance, but you know.

Speaker 13: I think there's much to be taken from um stoicism And Marcus Aurelius, um not all, you know, but there's a lot there. Um and and in parallels to some of the the the work principles. Aurelius in particular in that regard.

Speaker 2: Aurelius is a good read, I have to say But you know it it's like if that's the best they've got it's really not that good is it

Speaker 6: What she said, Federico. Oh, excuse me, go ahead, James.

Speaker 8: Quick one. Something you said, Robin, caught my attention. Uh a lot of things do, but that particular one where you said observation and self-removal Not self-remembrance. I didn't say self-remembro.

Speaker 2: I said self-remembering you said okay.

Speaker 8: Probably I'll have to look at the the But that was what I picked up on. So I wanted to clarify there was a difference, but you said no. Thank you.

Speaker 3: At the same time, to self-remember, one has to remove the ordinary self from the picture, mustn't one?

Speaker 2: Well, I guess you could you could frame it that way if you wanted to.

Speaker 13: Back to the Kunda buffer.

Speaker 2: Well, it's a two-step process. This is like something that Gurjev taught, but It didn't really get emphasized in Insearch of the Racus, so most people don't absorb it until they read Gurdjieff saying it again and again. So when Gurdjieff talks about the battle of yes and no, which he does many times, but it's not like in any particular text. He's talking about the fact that self-remembering is a two-step process and you can't go to the second step until you go to the first step. And the first step is to struggle with incoming impressions. And it's called the battle of yes and no mainly. That was the term that Gurjev preferred. And that creates an energy that could then be used for self-remembering if you can actually struggle in the correct manner But then even then, when you actually get that energy, you have to also use it in the correct manner for you to have The experience of self-remembering an awful lot of people when they generate that energy. will naturally go into negative imagination or negative behavior, negative emotion. Because It requires, negative emotion requires a significant energy. You can't do negative emotion mechanically. You have to do it with energy. And what you do is you consume hydrogen 12, you consume a higher energy. So that's the problem that most people are faced with, but it's a two-step process It's not a one. It's just like it's a two-step process to digest food. You know, you don't take a bite on a chicken leg and all of a sudden it's in your bloodstream It's a two-step process for it to get there. And similarly for breathing, you breathe in primarily oxygen, but there are other things that come in,

but. Really, what you're actually after is you're actually after the energizing of cells, and that's a two-step process to get there. It's not a one-step process It's all a two-step process.

Speaker 6: Are the two steps of self-remembering that you just referred to, although does that correspond to the first and second conscious shocks?

Speaker 2: No.

Speaker 6: No. What does he speak of the two-step process?

Speaker 2: When he the you can read the 19, whatever, 1943, um uh meetings tests uh text is in there you can i think you'll find it in ladies of the rope i think you'll find it in other places where people are just recording things good you said I think you'll probably find it in Fritz Peters. You'll just find it in lots of places. Because he said it a lot of times, but he didn't. He didn't formally teach and it didn't formally put down in Insearch Miractice, which is most people's Bible

Speaker 6: Yeah, the struggle between yes or no and and the the energy that gets created from that, that's Somewhat easy to I mean that's that's sort of semi-familiar, but using that energy properly is more mysterious. But uh but you're right, it does turn into negative emotion because you dislike the fact that you can't do what Kunibuffer wants you to do. It's just to turn it into a source of pleasure.

Speaker 7: Well, and and in defense of the Stoic, certainly Epictetus or Epictetus and Marcus Aurelius did speak about this idea of distinguishing between those things which we have control over and those and things which we don't and really is somewhat of a reference to um Separation, which I think is how Nickel used it, maybe less commonly than Kirchyf, but of that which I think my understanding would be related to this two-step process of self-remembering.

Speaker 2: This has become a very stoical meeting, hasn't it?

Speaker 3: Would uh self-observation would be the first step towards self-remembering? No.

Speaker 2: Self-remembering and self-observation are just the same thing. It's just one of them is looking inside. And therefore, self-observation is about observation of the inner world Self-remembering is about observation of the outer world. It's the same energy, the same process, but you either point it outwards or you point it inwards. Or you try and point it in both directions at the same time if you're going to be a juggler.

Speaker 6: Do you say self-remembering is observation of the outer world?

Speaker 2: Self-remembering is responding to impressions from the outer world. Stop observation is responding to impressions from the inner world. You know the the it's five isn't it? I can't remember them all, but the five different focuses for self-observation, they're all the body. You know, you observe postures. You observe gestures. You observe tone of voice. Um I can't remember the other things. What else do you observe?

Speaker 1: Facial expression

Speaker 2: Sorry, darling?

Speaker 1: Facial expression.

Speaker 2: Facial that's right, the facial expressions. You've got some facial expressions and then

you've got changes. So those are the five things They're all observations of the inner world because they're observations of the body. They're not observations of the outer world. So the the whole method of self-observation, which was taught directly by Araj, is about observing what you are. Not observing the outer world. If you're having a conversation with somebody else, then you might be self-remembering if you're exercising external consideration But that's gonna take all your energy to do that.

Speaker 3: I'd never I'd never seen it that way. This is a Eureka moment for me, Robin. Because actually When you are trying to not express negative emotions, what you are trying to not express is something that is inside you. So you have to observe inside what are the things that make you tick and make you uh a grouch or violent or whatever. It's it's the opposite of what I always thought

Speaker 2: And and and it goes a little further than that, although you may already have had the thought. There are no negative emotions outside you. They're all in you. When when you see a particular behavior pattern from someone else and you say, oh, they're being negative, you don't know that. What you're observing in that case is the reverberations in you, all the negativities in you. Which is a bit of a pity really is it can't blame that on anyone else, can you?

Speaker 13

So just to close the circle on this, you know, the struggle, the battle of the yes and the no is the processing of incoming impressions. What's the first step And what's the second step?

Speaker 2: Well, the the way that you behave in almost all circumstances. Is that everything happens to you and the way it happens to you is that impressions come from outside and they fall upon the associations that you've built up throughout your life and those associations determine your behavior So the first step is to stand at the point of the receipt of impressions and decide whether you're going to go with the associations or not with the associations. Which would mean you you'd have to decide whether I'm going to take this path or the other path. Now, it doesn't matter if you go with the association that you would have gone with anyway. Because the difference is you're there. And you have choice. And you are actually in a different triad. You are doing what Jane Heap used to say, which is roll your triangle. You are rolling your triangle

Speaker 3: I'm afraid I have to leave. It's it's 10 p. m. here and if I don't start cooking my dinner, I shall faint. So I've uh I feel a bit rude, but my my stomach is uh commanding here. So thank you so much and it's a it's a treasure in my life to have found you guys again. And uh see you, see you next week. Same time, same channel, I think America on television. Bye-bye. Love you.

Speaker 2: Well, now that Federico's gone, we have three minutes left. Who's going to dare to puncture a silence now?

Speaker 11: So do we know all the names of the four quarters being contained

Speaker 6: Don repeat the last part of that sentence sentence.

Speaker 11: Well Robin pointed out that two of the quarter's maintainers are Um large and large and small intestine, I think.

Speaker 2: No, the no do The um large and small intestine aren't quarters maintainers. The sakaki becomes one of the four quarter maintainers when he gets promoted. for all his good work. I presume it's a he. He gets promoted to become in and that's what the text is saying gets promoted to become one of the four-quarters maintainers. I have no idea what the four quarters maintainers do. I'm figuring that maintenance is their job, but that's pretty obvious, isn't it?

Speaker 7: Do you have any um you you mentioned the idea of the ray of creation, which was is such a beautiful idea. um and that the higher is more intelligent than than the lower. Do you have any thoughts on on the intelligence of uh the Comet Condor

Speaker 2: Well it's the comic condor is um uh I mean first of all it it's It's a paradox, it can't be the case. So there are two contexts for the comic condor. One of the contexts is it's a sperm. But if it is a sperm, then it doesn't obey the um uh what Gurdjieff says which is says it's still in orbit well you know any sperm that fertilizes an egg is no longer in orbit around anything so you know There is a paradox to try and look after with the comic condor. The name condor means with energy or with life force. So um uh and pretty much everywhere else in the tales, whenever you look at it and he talks about comets, it's like you really want to be avoiding all of those things. And it's pretty, I don't think there's any exception to that. It's you know, it talks about these terrible solar systems where there's a profusion of comets, you know.

Speaker 6: Did you say weird W-E-I-R-D?

Speaker 2: I don't know. What was the condo?

Speaker 6: The weird life force, the meaning of condor is what?

Speaker 2: It it it it means it means with life force. Con is the uh preposition or prefix for with. Oh with with with okay. With life energy.

Speaker 6: Okay.

Speaker 7: You know, I I wondered about that too, because the sperm does enter, of course, into the into the egg, but here in the case it continues to go around. in its orbit, which is like, well, he could have made it so that it entered the Earth, and then you'd have, okay, well that the analogy works um completely. But I also kind of wondered about the spark of life and I've also wondered about the idea of the Immaculate Conception, which of course there is no Yeah, so I'll leave it at that.

Speaker 6: My latest feeling about that condor And this is strictly intuitive and I can't I can't argue for it intellectually because I don't know whether it holds water, but it's a collision, whatever the nature of it is. that's divided us into two natures so that we have a nature that serves the moon. It's our planetary body. It's the thing that's falling. It's the thing that has to serve this larger thing. And it's this strange anulios which is our higher and lower intellectual centers that got split off somehow from the rest of us. I mean, did that happen to beings and other planets or did it happen only to the people on Earth? But it seems like the shock splits something off that we fail to be able to see after that. And that just, I feel like that has something to do with the unseen centers in ourselves.

Speaker 7: I've been wondering about that too, and wondering about whether the moon represents the ability of independent locomotion. Because it does seem that later on in the tales he does speak about how the you can you know we'll come up to the section later on. where it does seem to be him referring to the diffusion of the three brains being separate from one another. But he also draws significant intelligence intention. to the idea of independent locomotion as being what made it possible to make use of of uh beings for a special purpose. So just something to

Speaker 2: I'm just I'm just gonna put I'll I will come back to this point again and again because I'm bound to. But Gurdjieff presents you with point and counterpoint all the way through the tails, again and again and again. He doesn't actually definitively say anything. He is always putting you into a situation of dilemma where you can't quite say he means this and you can't quite say he

doesn't mean this. And we will we will see that again and again, you know, it's like we're going to um In Mommer going in the next couple of chapters, we're going to meet um Tolstoy and he says very negative things about Tolstoy, but Tolstoy is doing what Gurdjieff did You know, just as a a as a particular we it's like he's coming down here to us human beings on planet earth and teaching us all about Khunderbuffa, right? And yet when we hear about him coming down to help the people of Earth, he just lies to them.

Speaker 1: I sort of have a theory about that, but I'll save it.

Speaker 2: Yeah, well we can have fun with it He just builds it up, goes and sorts it out. Yeah, goes down to earth, tells them a bunch of lies, and they alter their behavior. And it's like, ruh oh And and and it's like he isn't putting us in the situation of here's the th here's the cleaned scientific theory and you can all go and live by that. No, it's putting you in a situation where you're gonna have to ride. You're gonna have to take one view and the opposite point of view and maybe a point of view in the middle and gonna have to work with all of them. Which is terribly sad. It means lot lots of work for everybody. Yeah.

Speaker 9: We've run out of time. But thank you everybody. This has been a very enjoyable meeting. Really good. Really, really good. Good night. Good morning.

















































