

## Meeting #016

### EU Session Transcript

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

Speaker 1: Can you explain your um perception of great nature?

Speaker 2: I guess so. Um I can I can open my mouth and words will come out, so that's probably a good start.

Speaker 1: Well, I'm in I'm in the mood for suggestibility, so just tell me Well

Speaker 2: The way that I tend to think about great nature is through the step diagram. So the it it would appear that the um the being of the planet as a whole. consists of collections of beings at various levels, some of which are biological. So everything that's biological I take to be great nature. The biology of the planet begins the MIPHAR interval in the step diagram where we discover viruses and bacteria and plants And the the next three boxes in a step diagram consist of one-brain beings, Two brain beings and three brain beings. So My um conception of nature is everything from soil to man. Great nature. And the function of great nature, according to the tales, is very specifically to create those energies that are required by the moon and the nulios to some degree, but the moon in particular. And those energies are created by one-brained, two-brained and three-brained beings And plants form a kind of loop that allows the energy of the sun to be transferred into substances on the planet and which can be consumed and are consumed by one brain, two-brained and three-brained beings. There's a whole subsystem in this which is bacteria of various sorts uh including eukaryotes and so on. I mean I could go into the details, but that's what I conceive of as great nature.

Speaker 1: Okay, I've got considering your thought here Um the third paragraph on page 106. And from that time on, as little by little, they created for themselves all sorts of conditions of external being existence, thanks to which the quality of their radiations went steadily from bad to worse. Great nature was compelled gradually to transform their common presences by means of various compromises and changes. in order to regulate the quality of the vibrations which they radiated and which were required chiefly for the preservation of the well being of the former parts of that planet. Which I assume were parts of Atlantis as well.

Speaker 2: No parts of the planet.

Speaker 1: Okay. Okay. So in that paragraph, it puts it very active. Great nature is very active.

Speaker 2: Yep.

Speaker 1: It's acting out. And so if I just stay with the radiations and the vibrations It so what happens is what happens to the human who is really opening themselves up to really go this journey, to really travel this journey. And they meet up with this constant slugging of great nature.

Speaker 2: I think that this is the The idea of a law applying to the mass, but not necessarily to the individual, I think you just have to have that in your mind. It doesn't really matter the way that nature has managed to organize for the lives of most human beings. There is an exit ramp for some, a very small number of people, and it doesn't really matter what great nature wants, it can spare them So the majority of people in How so, how so, how so?

Speaker 1: How did it how does great nature in in that small few spare them

Speaker 2: Well, it it only needs so much energy of a certain kind. And if the majority of humanity is providing that energy then the minority that wish wishes to behave in a different way doesn't matter. I mean it's simple as much it it's really isn't It it's really like that. There was an incident that I kind of think about, I don't know, I think it was maybe Fritz Peter that describes it, where he talks about Ask Gurjeev some question about the idea that the food you eat becomes a part of you and therefore its possibility of evolution depends upon you eating it. Right. And and Fitz Peters, ask a question along the lines of What happens to the food we don't eat? And Gidjiv says, this piece of bread I eat, another piece of bread I throw away. And and you if you look at great nature, if you look at the way that nature behaves, nature behaves in a really In certain circumstances, nature behaves in a really overkill fashion. If you are around this area of Texas, because that's what I kind of remember best. I've forgotten what oak trees in England were like, but I know what oak trees in Texas are different oaks really. When the autumn comes, they drop acorns. And certainly in a place where I used to walk, they were dropping tens of thousands from one tree. Vast numbers covering all of the grass and there around you, making a complete mess that someone was gonna have to tidy up. And that is so that one in a hundred oak trees can create a new oak tree. Because most of those oak trees were never going to create a new oak tree because those um acorns were never going to land in the right place for that to happen But you know, nature has created this mechanism. And that there are lots of other mechanisms like that. I think the guppy When it gets pregnant, well, I don't think it gets pregnant. I think it exit it it's um uh it it it just um ejects loads of um cells into the water and the male guppy fertilizes them. And they have tens of thousands of children Um maybe one or two get to grow up.

Speaker 1: Well nature's Well since I'm a guppy lover I didn't know that only one or two because my guppies lasted a long time, you know, comparatively. You know, if I didn't want my kids to kill a fish, you know, I'd get them a guppy. You know, because it's they're they're plentiful. You know, I love your analogy about the acorn because if I take that In to the population, thousands and billions of people. And every so often you have one who is spared that whole stream of suggestibility and vibrational readjustment. Well, okay, so I don't I don't want to be wording. I like your apron. I don't like your guppies. I I like the the acorn thing. It's um uh to me In the work, we are still responsible for being present. When someone is really searching, and what I see in the old work Is this constant maintaining of old interpretations Of Bielzipo and of Gurjev and of Ospinsky. So if I'm trying to teach the food diagram, Bringing it into the 2026 world, I have to find some not erroneous grammatical connections or or uh uh literal connections to people's actually practicing the food diagram and how you walk through it For instance, food diagram automatically assumes food when in fact we're talking about the atmosphere you keep, the environment you keep, the the attention you pay to certain levels plus the octaves. So you have all of this stuff, and I'm saying this because I work with some newbies in studying Gurjev and it helps them when You say, okay, you might be doing this in your life, you've, but this is how Gurdjieff saw it. So I don't go away from Gurdjiev. But I think Gurjev would want us to make this practical in twenty twenty-six.

Speaker 2: I wouldn't say Yes. Um the the there's a lot of assumptions. that we naturally make. And we naturally make them because of the way we were raised. And they're slightly different between us, but by and large they're all the same. And the first thing that happens with people when they come to the work, they think that they can treat it like any other education they ever had. And you can't. And you can tell them that they can't, but it doesn't get over the fact that they are formatory and they will attempt to learn in the way that they have been taught how to learn, which is badly. So it it isn't so much that we have to do it for 2026. We have to do it for ourselves and for no one else. Right. And as we are all together in 2026, then the age is going to affect, you know, the the actual era is going to affect the way that we can look at this. For example. Ten years ago, we could not have applied the ideas of the electric universe to all of the information that Gurdje provided because it wasn't there Right, nobody was doing any work, nobody was doing any thinking about

that. Um, and uh as far as I know Aside from me, there's nobody that I've encountered in the work that is using that or investigating that area of science in order to try and find a means of understanding. the system that Gergia presented.

Speaker 1: And yet, and yet, Robin, and yet, he did know this was connected to an electric universe to vibrations, to the nervous system. He knew all of this.

Speaker 2: He knew way more, you know. Yeah. It it's like I discover things like every couple of days nowadays about the nature of electricity and light. Because at some point in time, nobody looked at it and nobody cared. One of the things that I discovered, I think it's in the past three or four days. is that the interaction between pollen and bees, and this is very specifically pollen and bees, I don't know about butterflies that carry pollen about or any other of the insects that do it may be the same with them. But just the bees. The bees are negatively charged and the pollen is positively charged. And so when they go together the pollen actually jumps at them. They don't rub themselves, which is what was thought, they don't rub themselves against the stamens in the flower in order to get pollen on themselves. The pollen jumps at them So this is an electric interaction. And nobody knew until somebody took a look at it and started measuring.

Speaker 1: Is it a magnetic thing, a pull?

Speaker 2: Well, it's electrical. If it's electrical, it's magnetic. Okay. If a magnetic current if an electrical current moves, it creates a magnetic field. There is no possibility of an electric current moving and no magnetism. Those two phenomena are the same phenomena that are kind of related to each other. You know, magnetism and electricity. If you move an electric, if you do a magnus close to a wire, it induces an electric current in the wire. You know, it is uh those two things are just that they are the same thing, you know, they're just different aspects of the same thing. So, you know, that's just another thing that's just falling around. It's just like coming into existence

Speaker 1: Um the goes into the body as well. So if I'm working with healing and Michelle, you'll understand this, you're working with healing and you see parts of the body. that are not and including mine, I mean, that are not um uh vibrating. So they're not electrically charged. So In some areas we're using um magnets, uh red light all kinds of things in order to get electricity into that part of the body. I'm saying electric, I'm just saying current, a vibrational current. So I think it really is very practical to understand because if I want to go into the vagus nerve, And part of that nerve is blocked, it has to have a current going through it. And and that is that isn't in the head. I mean, it's not thought out. But I have to know How to get that current moving on a non-mental level.

Speaker 2: There was a series of experiments that were done on lizards. Lizards are remarkable in their ability to regenerate. That is you can cut off pretty much anything you want and it'll grow it. You can take a scalpel and cut a big slit in the heart of a lizard and it'll heal itself. That would just kill any other living thing. They'll heal itself. So the guy that was investigating all of this. learn that whenever you cut something off of a living thing It creates, uh creates scar tissue if you like, but on the and in the place where you cut it off is formed a blastoma, which is a growing point. And he found that, for instance, if you cut the leg of a frog, what you end up with is a frog with three legs. But if you actually apply a negative current to the the the wound point, the blastoma He succeeded in the laboratory of having a frog grow a new leg, which it can't do. But because it had the electric current provided to it, it could do. So this is, you know, to some degree or other, this is something that we need to know about. Let's talk about aging. In order for us to be able For ourselves to be able to regenerate properly, we need to take out the trash. And taking out the trash is called autophagy. There are various cells in your body called senescent cells that need to die.

And we have to in one way or another allow these to die or encourage them to die or kill them all. And we have to. The whole of the energy of the body depends upon the mitochondria in the cells. Here are some things that cause a problem for everybody who's aging. One thing is insufficient water. If you don't drink, and it's water here, by the way, it's not coffee, it's not tea, it's not milk, it's not anything, it's not orange juice, none of that, it's water. If you drink insufficient water, then a problem arises. in the ability of the cell to take oxygen in and therefore to feed them out of chondry or two. Clear up the mic to come to it. It causes an autophagy problem, not having enough water. Right? It it causes the the the dustbin men are not coming around and clearing out this the trash.

Speaker 1: And that's why that whole thing was exaggerated during the COVID epidemic.

Speaker 2: Oh yes.

Speaker 1: Because the people who did not make it through had not I mean I'm a water hack, you know, I mean seriously it I I think I drink every imaginable water, including mineral water, thinking, you know I'm gonna stay young. But um Yeah, it's working.

Speaker 2: Hey. Oh, it is. It's working fine. You probably you you look about forty-five. Are you uh are you that old? I'm eighty four uh eighty four.

Speaker 1: You know, and I've quit being embarrassed about it, but I gotta tell you, my other people that I play bridge with in their 80s. I can't have these conversations, you see. So my convers now I wanted to say something about the upcoming um innovativeness. They are now, because I'm very, um very, as you know, I'm very attached and identified with the neuroscience community. So what they're doing is realizing they can restore a frog leg in the brain. You know, they can restore. uh site. They can restort by implanting a small device that is hooked to another device that that gives it a shock to start synapsing to another part of the brain that can then help it get electrified And so that in in the next 10 years, that's going to be just kind of a common thing So um when I was um a Girl Scout back when I was 13, 14 years old, we had to dig our own little trains at camp and all that. Well, we caught a snake and we dissected the snake The heart of the snake kept beating for over 12 hours by itself. And that impressed me beyond belief. I mean, um it may not impress others, but you know, when you have the heart of a snake, um So I I immediately became so interested in that part, just like what you were saying about the frog and the lizard. The amphibious part of all of us has that ability. We all have reptilian possibilities. But it's like it has to all be connected. It can't be Like I have friends that, you know, they're constantly doing facial surgeries and boob surgeries and all kinds of surgeries to keep themselves young. And I say, well have you how much water have you been drinking? They think I'm retarded, you see.

Speaker 2: Well, that's interesting because it's them that's retarded.

Speaker 1: But but that's you know I look at them like it's I have to watch my judgments. It's like what what do you think you're gonna replace when that sags, you see? It's like Whatever. Anyway, I had to get on my soap. I wanted to say too about this following the the fly swallowing the elephant. I don't know if um where it is. I don't know that that's what it said.

Speaker 2: It said something about the Yeah, it's more than Azure Din

Speaker 1: Well, and so when I first read that, I started thinking that's the elephant in the room that we're always trying to swallow.

Speaker 2: Oh, that's interesting. I haven't thought about the elephant in the room. That's a nice little observation.

Speaker 1: Well, in to me, propaganda and suggestibility is okay, I'll just swallow that. Hold. So that introject, we introject so much of our background and our conditioning. We just swallow it whole without discernment, without connection. to the point where we're blinded to the elephant in the room.

Speaker 2: Yep.

Speaker 1: So to swallow the elephant, you've got to really be on target I think, but I'd like to hear somebody other than myself and you and

Speaker 2: Uh just one point, which is a stem cell thing. The the various um incidents have occurred that indicate that that the younger you are, the more you're able to repair what you are and that you can often There have been events where a child has been submerged in water for 15 minutes without breathing and actually just survived. But an adult would not, you know. And the a lack of water has the effect of diminishing all your stem cells. All the cells of your body are created by stem cells, and if the number of stem cells reduces, then your life is being slightly curtailed, slowly but surely, because your stem cell population is decreasing. And you're I'm pleased you drink a lot of water. It probably means you'll be coming to this meeting when you're 105 or so, you know. Maybe you will have learned not to be so raucous by then.

Speaker 1: I'll come to this meeting even if I go beyond.

Speaker 2: I know you will.

Speaker 1: I have to watch you

Speaker 3: We passed it long time ago, but I I had a thought about great nature. I thought when we compare the whole uh cosmos called humanity with a human being Maybe we could I don't know is is it more question uh uh feeling maybe we could compare great nature with the instinctive s uh capability of our body to regulate himself to to so in this sense great nature if if it if you agree has a certain intelligence but not as we uh project on sacred uh individuals or so it's more like a uh um Yeah, like like like an instinctive regulation of the processes on the earth in a way. This was a thought I I had when you asked this question.

Speaker 2: I think it's a good thought. Good thought.

Speaker 1: Which goes to the instinctive nature to the gut brain. So when you mess with your gut brain, you lose some of your you see. And when you lose your instinct, you don't have a sense, you lose kind of a magnetic center of instinct. That then allows you to survive because the gut instinct is about survival You see? And so if that's gone, there is no motivation to survive Sasha, I feel your brain is working. What are you thinking?

Speaker 3: We just had to translate gut for ask my gut if if it agrees.

Speaker 4: But we but now yes we understood you.

Speaker 1: Dosta, what are you thinking?

Speaker 5: Always thinking about uh how strange way he uh giving us information so teachings. Let's say here he talks about that we are suggestible because we receive impressions only with one center. So the main uh one of the features or main feature of being particle dog duty is to receive impressions with all centers. So it's one of the explanations, indirect explanations what to do. And in chapter 43, he developed further what nature Must done. And he said that because we don't

produce as coquine which is produced when we do the being particle dog duty and quoting our higher being bodies, then Ascokene is re released So nature must uh increase the numbers numbers of deaths and it's the reason of uh wars. and even to increase in uh birth rate. So yeah indirect answer for some of the questions is if we do our particle dog duty maybe there some deaths will not be needed. When we indirectly help some some somebody. So I think it's very interesting.

Speaker 1: Yeah, and I think what you're saying too has something to do with the stem cell that Robin's talking about, because I think the stem cells are connected to the production of asquatin. You see, so I do have an 80-year-old sister-in-law who is just cured of cancer by them using her STIB cells. to grow new stem cells. It took them about three months of preparation out of her bone marrow, but basically it did it worked. And so she's cancer free. So there is something about all of this that is interconnected. This Eskenhand has always been very amazing to me. Because to me it's connected to essence as well and the substance of essence in each of us.

Speaker 5: There is no mud much doubt that he's talking about uh vibrations or radiation as he said. So But I'm not so uh sure how to recognize uh what's happening, let's say, in this uh healing you mentioned because uh it's very hard to say is it uh something happening in a spiritual level inside of a let's say soul which heal really not something which is already manifested in in our material world So it's hard to really discern what's happening in which case because we almost everybody heard about this miracles healing uh but sometimes without medic may with s some specific medicine but just some somebody got uh what his destiny was uh planned to for for him to to experience so the I don't say there is a lot of questions I don't say it's not Also about water, about steam cells and everything, but it's always different and higher aspects in everything.

Speaker 1: So when Jesus, if you study the teachings of or the the words of Jesus and teachings of Jesus and the Essenes That is very connected. They're healing. They did not have to touch. They had they connected through that spiritual connection. And they healed through that spiritual connection. Through the aspect. So you have to have another person who is willing to allow that part of them to live in order for them to heal. So he was like, if if, you know, I mean I'm not a I'm not a religious nut, but at the same time, I do believe in the energy that the man Jesus used in order to heal. That's very, very important.

Speaker 2: You see with the body there's things can go wrong all the way along an octet. So the the healing that's required depends upon specifically what went wrong. So let's say that for some reason or other, perhaps accidentally, you ingest some poison. There is not a spiritual cause to your illness. The illness is caused by the poison. Right. Then you you come across a number of situations of cancer where the evidence when you hear about the case the evidence is that this was in some way or other a spiritual illness that descended into their body. But some cancers are caused by poison. So, you know, so there's different levels at which um healing can take place. There's uh stories about Gurja, in particular, is Fritz Peters giving him a certain kind of energy to cure what was a psychological issue that he had because of the war. And there's things where he cured people by just telling them what to eat. So, you know, that was probably a lower level of illness or difficulty that was um needed to be addressed.

Speaker 1: Well it's interesting that you fight the top poison in cancer with poison chemotherapy. So you're poisoning the body.

Speaker 2: Oh yeah.

Speaker 1: So it's fire against fire. And so I think That you exact and of course the body deteriorates quite a bit when this fight is going on before it can heal. And I think in a way, psychologically, that

works with us too. We breathe in some toxic information. And then we have a toxic reaction. And it goes on and on until it just blows up at some level in us that it no longer matters. To me that's third portion. It's about divided attention. Learning to to not embrace the toxicity of the suggestibility of the environment.

Speaker 2: Yeah, no, not so ready. I mean there are books that I would recommend that people never read. And the reason to recommending that not read them isn't that they don't contain useful information, because many of them do. It's that there is information in there that you don't want in your head You just don't. And uh I read things about Hiroshima. I read things about, you know, the the Nazi concentration camps. I read things about the behavior of the Russians in various circumstances and things about various criminal cases in the UK. And most of it you just don't want in your head. You know, because once it's in your head, it's a poison. It's just you it's like you have to actively fight not to think about it. Emotions the same, you know, information just one thing, emotions another. You don't want it. Certain emotions you don't want to experience them. They don't lead upwards in any way.

Speaker 5: It is said in seventeen, chapter seventeen, commandment of all embracing endlessness Always guard against such perceptions as may soil the purity of your brains. I think it's the same what you just said, Robin.

Speaker 2: Yeah, it's completely correct. And there are events that you see, you know, most of these are uncommon really, but the events that I've seen that I really wished I'd never seen It's just that it it they happen to you anyway, so you can't avoid. But there are things that you just really don't want to have to remember.

Speaker 3: the worst movies, but many I don't know. And now I realize this is really kind of poison which sometimes just Hops up in the mind and and sometimes very unexpected and there is a certain effort to I don't know to ignore it or to push it away or to not to think about it. I have it Yeah, one point of the time.

Speaker 4: Yeah, I have this I I grew up in a quiet not totally but quite often in a violent environment somehow. And it's very hard when these um um when I re when the memory of it comes up not to feel it again as a real um danger it's very hard And with the images the same. Reloads everything. So I'm um we are quite careful with our small children not to put them at any um yeah to what what we give them and what impressions they have. For a long time we were just on our ground, not going anywhere. So

Speaker 3: Yeah, even I realised this is a little bit not so uh Difficult, but I realized that many children books they transfer some some ideas and concepts and The children when then when they read it or be read it for them, they just adapt it and and and play it and then repeated and really strange things in I think seventy eighty percent of all the children books. I would forbid them on from the perspective of of the work. Yeah it's really a kind of very early poisoning and it's often looks very cute and and nice and and not so but if you realize what concepts are put in the head of the children it's really also kind of poison which is not such uh violent and uh strong like what Robin was was telling, but it it starts also there

Speaker 1: Well, I have a question for you about that. So

Speaker 3: She got frozen.

Speaker 2: I think she's got frozen it is Yeah.

Speaker 4: Yeah I know.

Speaker 3: You were frozen for a few seconds.

Speaker 1: Oh. So I didn't hear okay. So so um I'm an old 60s person, so we've had communes, we went peace and harmony no matter what. But then I also deal with people all the time that were raised that way, that cannot tolerate, nor can they live in a chaotic community. Which sometimes they're working in order to make a living. And as a therapist, I meet up with that quite a bit So they have very ideal conditions. I was raised with animals on the ranch. My parents read to me. Even Bible stories were read to me. So I did not have any kind of awareness of violence in the sense of Everybody. We played in our neighborhood. We played tennis in the streets. We built three houses. We just did things that were what I thought was normal. And then you go into a large area, a large school, for instance, of going from a school of 700 to a school of 4,000. You're you're you know, the shock to a child is immense The sound is different. The vibrations are different. Nobody is paying personal attention to what you're saying. It's all blah blah blah. You see what I'm saying? It's like you really have to not shelter a child so much, but to let them know that this is this is out there and you know someday you're gonna be right in it you see.

Speaker 6: But but Quinn this doesn't have to be in a school of seven hundred or more Our five year old goes now into the kindergarten uh with uh f I think the twelve or fifteen children and she uh m not most of the time but very often she is overwhelmed of all that what you said and and uh but we cannot avoid it because it's duty to send them there. So how do you handle addictions and how do you handle her overwhelm? So we just give her the room the room to to withdraw because she has the need of withdraw herself and we spoke with the the the teacher and she said she also has uh observed this. with Anna and and she let her do it because when it's too much for her then she goes in a in a corner and plays for her own. and and she let do it uh that but I think when she's going to school it will not be possible to give her that room anymore And uh so we are just thinking about uh if we are sending them to the Steinerschule later on. Yeah, I it's worth the possibility to to withdraw when she uh she needs it.

Speaker 1: Well at the Wall at the Waldorf schools you can withdraw into your creativity. That's a son was like your my son was like your um Granddaughter. And what he did, he had the natural ability to withdraw into his creativity in his head. I mean he could sit in a a room of chaos and withdraw. And basically, and he missed quite a few things that was going were going on that the teacher would say, because the teacher would not acknowledge these kids. You know, but nowadays, because I work in the educational system, we're very attuned to sensitive children like that. They're very creative. I would send them all to Waldorf schools if I could, you know, because basically they address this. Montessori does too. So, you know, it's it's important. That we pay attention to the facts because the elephant in the room in a classroom of Ign 15 is not necessarily noted by the teacher

Speaker 4: Mm-hmm.

Speaker 2: Does um Something, I mean we come across it much later, but there are when we examine all the Hausner muses that are talked about. in in the tales, none of them actually violently do anything. None of them. All of them, in actual fact, put forward poisonous ideas. And it's the consequence of the poisonous ideas that leads to the bad outcomes that in one way or another causes Bielzebab to classify them as Hasn't Muslims. Uh and and this is the the problem with children uh is going to be that you you know as long as you expose your children to other children, you have no idea what poisonous ideas they've got in your in their heads Even if your children have never picked any up before, you've got no idea. You know, and you can't know, and children become their own community, so you can't even in in any way observe what happens until let's say if there is any damage to be done, the damage has already occurred.

Speaker 4: Yeah, that's true. I mean this anyway happens, so you at least you can take care that you don't put something on top of it.

Speaker 3: Yeah, that's right. What is strange is that the from our perspective the worst ideas somehow are most attractive to to children. I observed it when my when our little ones just met one other little boy to play with, also from uh from uh parents who are also on a spiritual path so we thought it's it's okay but even there really strange things were exchanged very strange Beside also very good and constructive and and nice things they shared.

Speaker 1: Yeah. Well, you know, all that craziness seems to manifest between 12 and 14 years old. So, you know, that was a a group that because You know, you start seeing like y'all are seeing the value of this, but the kids are really up against peer pressure more between 12 and 14. And it becomes very, um, that's where you want them to say, you can do things on your own because see they're they're they're The whole system is geared toward them competing together to relating together and everything. And there are some kids, a lot of kids you don't want them to do that with.

Speaker 6: So so I think this is the reason that Hassin should be as we are in the age of twelve. That he he is uh traveling with his grandfather and is standing under the influence of his grandfather. And uh yeah, thanks God. So But I I think it's it's not to underestimate that it it happens already earlier. I think Vanya and Decant can can confirm that because as as Ekant said they are attracted just this of these things that that are bad for them. For example, uh Peppa Pig was was sh just an experience that we did. And I find it awful because Peppa Pig said, Oh, you silly dad and she's always uh having the right and she was always always doing this. And but the children are really uh hypnotic about uh peppa pig and every t-shirt and everything but she is such an awful kid to this pepper pig. Yeah a kid no it's a pig but As kid, she is often. Do you know her account, Anvania? Yeah, yeah. Yeah, yeah.

Speaker 3: The German translation is even much worse than English or original.

Speaker 6: Okay.

Speaker 3: I have something from the text. There is again, I think we approached this a few times. On page 105, Bizebub intended to say something more, but at that moment a shift servant came and again an etherogram And he reads it and after he continues. So why does Gurjev uh brings these information in? So also this and also at the end of this p page. Vail sub Bab having looked at his grandson with a special smile and having made a very strange gesture with his head, continued to speak. So I mean it's it could also be just uh a nice kind of gesture to bring a little bit human attitude in, but I expect There could be something else.

Speaker 1: What does the etherogram mean to you, uh Ekka?

Speaker 3: I don't know. Maybe it's it's a kind of us I I today I thought could be a kind of association which comes in in the head when we speak to someone sometimes just an a thought enters and we are busy for a while with this thought and then we put it away and I don't know if it could could mean this or something else.

Speaker 1: Yeah, I wondered about that. So That's what I thought was what you said, is that the thought comes from the ethers and it's it's uh it diverts the thought. Um But why would the ship servant be the one doing it? You see, it's like um I don't understand that

Speaker 3: I mean this is this is the frame story. So the captain and the ship servant they I don't know if they play always a specific role or if they s just stand for some outer influence which which

or do we have an inner servant?

Speaker 1: Do we have an inner server?

Speaker 6: I was just looking at at the internet because it was 1921. when when uh this happened, this traveling happened, our time, nineteen twenty-one. And uh Uh which one of the sons was that was uh reporting to Google was happening on the earth, Tuluf or the other one, Tulan? Oh, it's it's a it doesn't matter. One of his sons is reporting. So maybe he was reporting that 1921 Adolf Hitler was chosen to the NSDAP And maybe this was the the it's it's just a speculation of me, but As I saw it several times, that Gurdiev was very attentive about the happenings in the world and the events in the world.

Speaker 1: That is excellent, uh Michelle. That never occurred to me, but that to me Backs up exactly. See, I know he paid attention to everything.

Speaker 6: Yeah.

Speaker 1: Without and you know, I've said it over and over again in this group, who what kind of person could sit and write Tomes of information in a crowded cafe in the middle of World War II in the middle of uh Paris. You see, I mean he he had this incredible ability to divide his attention and to have this third force as a neutralizing part of him that constantly did the work.

Speaker 6: But didn't he say to one of the women of Europe that this is just inspiring him to to observe all these people? I think it was uh Robin, do you recall something?

Speaker 2: It it helped him. I mean, you can think of that as a laboratory where he's observing the behavior of You know, a a cafe or um any kind of uh establishment like a restaurant where people come and go, you see an awful lot of behavior. Most people don't notice because they're, you know, filling their face with. stuff but you know if you actually sit around I mean I've been doing that in Texas um just noticing that certain people behave towards each other in particular ways. You could start creating categories if you wanted to analyze it. He's using it as a laboratory. He sees things we don't see

Speaker 1: I have to go to a personal discussion. Robin and Michelle and my daughter and I were eating at a busy cafe. in in it was chaotic and this robot kept going by Robin and I it and we would just we were just kind of like noticing it and the robot was delivering food it to evidently the uh you know the curbside pickup or whatever and it's like That incident helped me divide my attention. It's like just because we wanted to talk to each other and and And find out information in this robot would just kind of go by. Just isn't, you know I'm sure y'all remember that. Yeah, of course.

Speaker 6: And the lobster I remember too.

Speaker 2: It's the first time I've ever seen that. There are other restaurants that now have them, but I think that must have been the first one in the Austin area. Um and it was just it it it was just crazy. It was felt like you were on another planet.

Speaker 1: Well, how about the driverless cars? That's become a big thing. People want to do the Wemos out in San Francisco where there's no driver. I you know, I am not that trusting, but I have friends that have done it and they loved it. I mean, seriously.

Speaker 2: At least you don't have to talk to the driver.

Speaker 6: And giving no tip.

Speaker 2: Well that's one of the attractions of the Waymo, no tip. And the driver can't listen into your conversation if there's more than one of you. It's um it's one of those things, it's just another movement um of technology that's going to become commonplace at some point And the only person not using the Waymo will actually be Gwen. She'll be the only person in America not using Waymo

Speaker 6: Do you agree with Quinn? Will you be the Peru only person? No, I think that will be more than a little bit more.

Speaker 1: No, my my kids want me to do that with them and I go, nope, not not interested. I know in Austin they're gonna probably put them in. I think they have already. So where Robin lives.

Speaker 2: Yeah, the Waylands have been in operation for about, I don't know, nine months now. And um It's starting to get traction. People get used to it. I mean people are like people like me would go, oh, I'll try one just to see, and if it's a nice experience. then you you would get attracted to it, you know. But it's I don't take and I would rather do that than some of the Uber dru uh experiences I've had, but you know. It's not a big deal in the in one's life, really.

Speaker 1: Well, I become quite robotic when I'm driving. I can drive very safely and I'm still a robot. Because my I do my best thinking in the car. But if I try to dictate my thinking in the car and drive at the same time, I can't do it. So I have to wait till I get out of the car. And I think it's very interesting what you were saying about Gurjef in the in the cafe. Um I think he he really wants us to be up as to do the work to be up as in as much friction as we can tolerate, each to his own. And I think too that I've become very respectful of some people in my environment, my current environment, that cannot tolerate much friction. And so basically, um, I mean, I've worked in mental institutes and very chaotic situations and not lost it. I don't lose my my center. So I think there are some abilities for some people to tolerate more than others. I think it's an instinct.

Speaker 2: There's a phenomenon here which is it it's worth thinking about, but it does depend on context completely But the reality is that personality simply cannot handle situations that are too chaotic and therefore essence takes over. Because personality runs away. You know, and and it's a strange phenomenon, but I would have thought that some of the situations you get into being, you know, your um uh experiences in psychology situations. I would have thought that actually the essence just comes forward and starts to do rational things. It depends on one's essence, I think. But because people have, you know, very primitive essence, some. And therefore it doesn't know anything. But some people have a more developed essence and it can handle certain situations. It's kind of interesting.

Speaker 1: Yeah, but like Sasa, what happens to the Ascokin production when you have that situation when you Don't it don't you have to have manufactured enough escokin in your system to be able to manifest that essence? Oh come on.

Speaker 5: How do I know that? As cooking is something which we don't need but is released. or feeding the moon when we practice. So I I don't know what is it. But uh there is a one aspect uh I think it's very important And it's it seems somehow confronted with what we talk about, impression we which we receive. And it's uh He says that in the main entrance in the holy planet purgatory there is a sign Only he may enter here who puts himself in the position of the other results of my labors. So It's it's somehow how I understand why Gugier was with such people uh uh who are let's say in problem or suffering in some different often unreasonable way because without really putt ourself in position of others, we cannot experience something which is needed.

He even another place says something that uh only it's Mulana Surdin's saying uh Only he who had the same suffering can understand uh better than even the angels or uh someone with the nature of the devil. So I think it's rooted really deep in what what is expected from us. to unite such a different uh experience and uh different Sufferings of different things.

Speaker 7: Something catastrophic is happening in Florida right now, and the governor's off

Speaker 1: That was a servant from the Ethereum.

Speaker 5: And also this ectogram we can watch like this. In in life we also uh have always some inter uh Something which uh just breaking us in our plans or interrupt us So it's always uh his stories are interrupted with some external it's normal for life also. It's we it's never happened like we planned Especially when somebody smile which he which he has tell uh tell us something about this this interruption, so I think.

Speaker 3: No, I I I can agree. Especially when someone like you m maybe have said now some tell something quite uh subs full of substance or some some meaning meaningful. Then I we we we sometimes experience and suddenly I don't know the the phone line, it just breaks or whatever. Some very unexpected thing. Like like like now you were telling s quite uh severe s stuff, important stuff, and then this strange voice which interrupted us all in a way. So continue with your exploration session.

Speaker 4: He did.

Speaker 3: Yeah.

Speaker 4: Yeah, this is also something which um with the etherogram is also it comes. Then he listens to it. In the German version he reads it, in the English version he listens to it, and then he continues with what he was doing before. There's nothing said what it was in it or or or in this case sometimes there is something but He's not. He just continues his what he was doing before. Yeah.

Speaker 2: It it should be that in some way or other there's uh an interval in an uptake and he just filled it with that Um, I have I can't you know decode it to that level, but it seems that way.

Speaker 1: What level of the octave would you consider the vibration of a skokin?

Speaker 2: As a skokin is um It is a substance. Well, it's a combination of substances. It it's like You either release it by being part dull duty, which means you're excreting it. Or else you fail to excrete it and it's part of you, and when you die, your body disintegrates into various things, and some of it goes In into the um ionosphere. And that's the scoping. So is that part of the Cassian body?

Speaker 1: Is that part of the Cassian body?

Speaker 2: No, it isn't. It's part of the physical body. Think about the think about the immune system. The immune system is the intelligence of the physical body. Right? When you die, that can't be part of the Pejdin body It doesn't it it doesn't have the structure and the functions that the Caesian body um operates with. It belongs to the physical body and it's hydrogen 96 and possibly hydrogen 48. Now those things are plasma. They're electrically charged and they don't turn to dust. They can't turn to dust. They're too Um i if you like that they're um too higher up in an octave to to be thought of as gaseous or uh liquid or solid, then none of those things. And they go to the ionosphere and pass to the moon

Speaker 1: Pretend you're talking to a blonde, a dumb blonde, okay? And and you're trying to

explain a spoken to her It's in this case it's Gwen. So so I'm not getting um See, I see it as a vibration and food that we need to develop and excrete, like you say. But I've often thought if it goes beyond the after we die, goes into the atmosphere, why would it not go into the higher being body?

Speaker 2: Because it doesn't belong to that body.

Speaker 1: Why not?

Speaker 2: Think of yourself as this You are a combination of a one-brained being and a two-brained being and a three-brained being. And each of those beings has a different body. Right? The one brain being, the slug in you, is still capable, in one way or another, of using higher hydrogens. It's capable, for example, of sexual interaction, which is at the level of hydrogen 12. So it has all of those hydrogen, but it doesn't have two other bodies Well, when it dies, there's part of it, like for instance, you might have, you know, uh uh a shrimp or a prawn is part of it that is physically solid and there's part of it that will die That is of the nature of liquid, like muscle, because muscle is of the nature of liquid. And there's a part of it which is gaseous and is a nature of gas. And all of those three things will separate out. And then there's another part of it that's plasma. And that will separate out. And that's the Escokin

Speaker 1: I'm gonna really deliberate on that for a long time. I want you to write a book on it.

Speaker 2: Think of a car, right? A car has got some liquid, it's got some solid, and it's got some gas. That's its nature. If a car dies, then At some point in time, the liquid, if there's any gasoline left within it, the liquid will actually evaporate and it will become gaseous. So it disappears into three different kinds of substances. All this is saying is there's more. For a one-brained being, there's more substances than that. I mean think about a plant, right? Because a plant's a really interesting thing. You, no matter what you do, you cannot go out in the sun and drink in the sun. You can't absorb the energy of the sun. You just don't have the ability to do that. But these little green plants all have that ability. Well, do you think that the radiations of the sun are a low hydrogen or a high hydrogen?

Speaker 1: Well, that would mean your resurtivity has to have a hig higher hydrogen receptivity.

Speaker 2: Well the the the plants have that and the animals do not

Speaker 1: Yeah.

Speaker 2: So the plants reach up to a very what you would call a very high level in in terms of the refinement of the substances that they use. And what plants do, because I mean, do you know what the output of photosynthesis actually is? You know, the the whole of what a plant does is it makes carbohydrates. Now it does other things. You can find various plants that have a reasonable amount of protein in them, but most of that's actually in the seed. It's not in the plant itself Um it's making carbohydrates. Those carbohydrates break down to sugar. It's those sugars that create the energy for your body. If there were no plants, there would be no possibility of any one-brain, two-brain, or three-brain beings existing at all. They couldn't exist. There would be nothing for them to feed on. Or about oxygen produced by the plants? Plants produce oxygen as part of the cycle and they actually at night produce carbon dioxide as part of the cycle. But yes. They um it's the use of oxygen that um makes it possible for them to create carbohydrates

Speaker 3: No, I just thought that they in in a way they also are uh involved in producing something which then in combination with other things serves as the second being food for men. Through the breathing.

Speaker 2: Well yes, they they have a a position in the atmosphere, so that's true. So they at times they consume carbon dioxide and at times they consume oxygen, but They're using the carbon dioxide from the atmosphere in order to create carbohydrates that have a strong amount of carbon in them. It's really just uh you can think of them as Lego bricks if you want. There's seven different kind of Lego bricks that are involved in your physical body. When you die, they all separate.

Speaker 5: Let me try to uh answer Gwen because she really looks worried now. And if we uh take impressions and other substances with second-being food in us And we don't uh digest them. They stay in us. So just like Kwanya was said, some experience from the past just coming back. And uh uh so probably it's Some somewhere in psychology it's something is needed to be experienced again until we digest it. So if we do our being particle dog duty, we don't uh leave uh residue. We don't leave anything, we experience it with all three centers. And we do if we don't do that, it stays somewhere in our memory, in some deposits. which release when we die if we don't do it through the life So for me, as cooking is something which is not digested from impressions from what we experienced.

Speaker 2: I think that's right.

Speaker 1: And I'm wondering, um I think that that helped me a lot, Sasa, but I'm also wondering if Y'all were talking about liquids and feeling uh to me it's feelings are at a liquid level. So It's not thoughts that need to be digested, but feelings in my work that need to be digested.

Speaker 5: Impressions. Yeah. Impressions. They can be emotional and visual and whatever. Even impressions about ourselves or

Speaker 1: Well what keeps them from being digested though are feelings because they're not as easily seen By the uh when we take an impressions, for instance, if I'm in a high level of chaos and there's a lot of noise I can't I will I will think my way out of it and I can sense that I need to get out of it. The feeling I have while I'm in it, I can't even negotiate. And I guess that has to do with with my terminology, the way I see feeling. I do see it as a Because I deal with people who've not, they've digested the information. They've digested their sensory input, but they have not digested their feeling. You see what I'm saying?

Speaker 5: And I think Yeah, I I agree with it. It's uh clearly uh For me it's very connected, astrological or Kejan, astral body, Kejan its planetary influence, which then it has and it's emotional. Emotional is planetary. So it's uh kind of uh stuff which is needed for for the moon as a plant which which is growing. So it's for me it's everything connected and emotional part is uh obviously important for planet.

Speaker 1: Well and so the emotions and feelings in the horse and carriage are the horses. And this is the year of the fire horse as of today. And so, and good old Robin, his birthday's in a few days, and he is in the year of the fire horse and his solar return. So the firehorse is firing up the emotional content of the collective So you're gonna see a lot of fire, but those things have been lying low because it's like the horse in the carriage. Oh, look at that. What's the name? Hi. That's what's selling me for Susania.

Speaker 3: Eva.

Speaker 1: Eva. Eva.

Speaker 3: Well this is one.

Speaker 1: Yes. You can see her third eye growing. What's her birth date? 26 February.

Speaker 2: 2020.

Speaker 1: There you have a little neighbor there, Robin.

Speaker 2: Yes, I know. I'm very pleased. She can come and live with me. I can I could handle that.

Speaker 4: Yeah. Robin hat morgen Geburtstag. Yeah.

Speaker 2: So when the uh the reality seems to be, as far as I can deduce. The the whole of the energy of the body resides in the emotional function. And and that means it's a high energy. And that's what how Uspensky talks about it in In Search of the Miraculous. It's a higher energy. than anything to do with the moving centre or the thinking centre if it's pure, it's a hydrogen 12. But if we consume it, it goes down. Unless we find a way to make it rise up, it goes down.

Speaker 1: Well is Maurice Nicole talking about the same thing with the higher emotional centers?

Speaker 2: Well yes, I think it probably is. The higher emotional centers not really the normal emotional center it's uh it it's uh higher on s in scale.

Speaker 1: I'm just now understanding some of that on a practical level that I learned 30 years ago about higher emotional centers. So I think it's the terminology that they use that throws me off and gets me a

***Transcript had to be split in two. The Speaker numbers between the previous and next session do not necessarily correspond.***

Speaker 1: I'm just now understanding some of that on a practical level that I learned 30 years ago about higher emotional centers. So I think it's the terminology that they use that throws me off and gets me associated with the term itself. rather than the what it actually means. So I have my ethereogram going on constantly interpreting, sending me messages that aren't very accurate

Speaker 2: So you must have experienced many situations of someone that you were dealing with undergoing catharsis.

Speaker 1: Oh my god, that's a daily thing with me, for God's sakes. So to me it's like fire meets water, it's steam. You know, they gotta get rid of the steam. So, you know, on this eclipse and the fire horse, um, I've been listening to some of these great astrologers that aren't to me, they're just predicting, but the elements that are involved in this eclipse with the fire horse is very energetically causing like I've lost three people in the last week over strokes So you have this high energy that is unable to be received. And they were all older. They're in their 80s, so, but it's unable to be received. It's not like that predicts death. But if you can't handle the fire horse in the energy of the fire horse Because your body is too rigid, you're not drinking enough water, you're not, you're gonna see a lot of um problems with that You see, because it it's about you taking care of your body, food for the moon, doing the whole routine constantly. So anyway, I'm just saying. You can always on these eclipses people always do doom and gloom, but the truth is It makes things blow up like in our our politics. It'll blow up things in politics. It'll blow up things on a collective level But, you know, on a personal level, it has to do with vibration. How much vibration can you handle It's like every time the solar the sun puts out the solar fires, you have it interrupt the electricity, the grids. it upsets the emotional system of the body. But that's not a it's not a word that I can tell a client, but I know that my phone lights up during solar storms. I don't say to them, oh, by the way, you have a solar storm, you can't receive. But it does affect people's emotional ability to cope.

Speaker 2: It's electric.

Speaker 1: Yeah, it's electric. It's total. So that's when I do like Michelle's granddaughter. I go off and I pull the covers over my head and go take a nap.

Speaker 2: Do do correlated um Uh solar flares with um earthquakes um They now some people now think that an earthquake is actually just lightning underground. that it's a discharge under the ground which is in one way or another encouraged by cell of the It comes from the center.

Speaker 1: It comes from the center of the earth

Speaker 2: Yeah.

Speaker 1: And in in it's a lightning form. I mean, not lightning like we see lightning, but it's an energetic form that comes up Like all you have to do is go walk the volcanoes in Hawaii or any of those places and you can feel the earth, the center of the earth, in your gut Or watch the animals. The animals know long before we do when these things are occurring

Speaker 2: Birds are really uh normally very good. Dogs sometimes, but birds seem to be really clued in.

Speaker 1: Well dogs are more humanized. And um You know, you if you watch the birds, you watch um like in an eclipse, for instance, uh I don't know when we had it so that we could see here. All the birds went silent. It I don't know if you went through that, but we watched and it just all the birds go silent. Cause we're out in the country, so the birds are never silent. But all of a sudden it's silence, just for those few moments. Robin, did you get that Greek Orthodox church that I sent you or monastery? In your email? I think you said three. I said it last week. You know, it's a great it's right there between Austin and San Antonio on 281 So Yes, you did.

Speaker 2: I I've got that stored away somewhere.

Speaker 1: Okay. All right.

Speaker 3: I have something again about the text. It's interesting. Usually he he says Many of our default facts and defaults have to do with Wunderbuffer and it's not our uh it's not to blame on on on on on humankind but this time he says explicitly it has nothing to do with Kunda Buffa and even with the uh consequences but humans are just personally to to blame for it. So it it is Where are you? Where are you? Page 104 the last uh paragraph and the first on the next page. And then he says what he quite often says just on account of the abnormal conditions of external ordinary being existed existence, which they themselves have gradually established. So the question is what is really meant by this? What are these abnormal Conditions of external being existence, which leads to things like uh self-coming on and so on. This would be a good uh lesson to to to explore. Which the term which he often uses but never explains in in more detail

Speaker 1: Well, he brings up ancestors too, which really is about He's going into the DNA and the whole thing. So I mean you'd have to discuss this fully. You have to really pay attention to that and then capitalize sacred individuals You see.

Speaker 3: Yeah, but he says this this time he says it has nothing to do with this. Yeah, if you read this last paragraph, he says In this time with uh regarding this suggestibility, this has nothing to do with Kundabuffer and the mistakes of the sacred individuals. This time not. It is just to blame on the human beings themselves because of their external ordinary being assistance to the abnormal conditions. But what are these abnormal conditions in which we actually should live

and how could we probably change our personal external conditions at least not to live in very abnormal conditions which lead to all the things he mentioned after. This was a question which arose in me when we read it.

Speaker 1: Yeah, what so you'd have to break that whole pattern of going into your you'd have to And in doing your work, you're breaking your your ancestry, your dependence on conditioning, that whole thing. It seems like that's um that's very difficult to do. Um, because we're always in the process of doing it in order to be Can you live without your kuna buffer?

Speaker 2: Part of this are things like education, the way we implement the whole of the legal system and so on depending country to country, all of it's just formatory, self-calming The way that the media works It's just everything that has the level of personality amongst human beings collectively. I think that's what he's talking about.

Speaker 3: Yeah, I think it would be interesting really to explore this, discover this a little bit more deep. to see what we can see on a more global level but also what we then can see in our just personal life and maybe then just as a first step to change these abnormal conditions and maybe even this has a positive impact on our work. Yeah.

Speaker 1: Then you'd have to be a flea swallowing an elephant.

Speaker 2: Oh that's good.

Speaker 1: That's what he says.

Speaker 2: Well, I mean there are things you simply cannot change because they are uh beyond your ability to change. So you can in one way or another do something about education of young children. But once they've gone past a particular age, you absolutely can do nothing whatsoever. There isn't any ability that you have to actually change the education system. It's all set in the way that it works. And the same goes for an awful lot of other human organizations. They behave the way they behave because that's the way they behave. So th there are things that we can do personally. I mean one of the interesting things is just the general idea that If you don't fall under the law for the masses, you may be able to fall under your own law. Uh and if you wanted, for example, to make sure that your children were never influenced by the education system, you just have to educate them until they were like twenty-one years old. You know, it's the only way you'd escape everything. I don't know whether that's um practical for many people, but if you're very wealthy, you can pretty much do anything. So it would be Possible.

Speaker 1: The way Beelzebub's educating his grandson. Basically, the whole dialogue is about how to think. How to critically think, how to critically be, how to stay being in your own presence I think you brought up something, Mecca, that probably deserves us following through wherever we're reading it. Because everything like everything else, it's all connected. You know? So I'll depend on you to bring it up again since you're the flea swallowing the elephant. I have great admiration for you.

Speaker 4: But what he's he's talking about the external external ordinary being existence So the conditions of external ordinary being existence. The abnormal conditions. So if we start to change our normal and the abnormal conditions of external ordinary being existence to

Speaker 3: More normal.

Speaker 4: More normal, let's say like what we try is for example we we meditate in the morning. We meditate in the morning.

Speaker 3: Then we don't discuss politics.

Speaker 4: We don't disc we don't watch TV. I go every morning into a cold river. We sleep outside. We um make our wood. Instead of being lazy all the time and having it convenient, we try to have it inconvenient. Stuff like this. Would that be a possibility to Swallow the elephant? I don't know.

Speaker 1: Well, I know your ancestors did much of the same.

Speaker 4: Yeah.

Speaker 1: Yeah.

Speaker 2: Well, I mean that you know, in general being um uh thinking about it that you're you're doing a lot of things that change the um the it Mostly what you're talking about is actually changing the impressions that you're taking in in one way or another, whether they're physical or uh intellectual or whatever. Um so the conditions are not necessarily normal, but they are they are reducing some of the abnormal conditions. And I think that that's what he's trying to get everyone to do

Speaker 1: Yeah, and I think it's an ongoing process. So the fact that y'all do this as a behavior that it's continually trying to upset that that abnormal condition. You see. So I I really uh admire y'all for doing that. Um glad you're doing it and I'm not, but You know, I don't have the strength. But I'll tell you what, my grandson, who's 24, he does the cold ice. Baths. He does it in Austin, Texas. He does he goes from the cold dive into ice. into coming up every morning, you know, and he he's kind of like a he's he's I I I can't believe he's in the family. But His grandfather, my ex-husband, was very much the same. Like when we would go north, he could dive into the cold and come out. He could sleep outside, he could do all that. So I think more power to you, believe me. But I think it it's really significant because of uh re-evaluating the way we're upturning things. So um I listened to my first news after three months of not listening to it this morning and that made me sick at my stomach. So I understand what y'all are doing. So anyway

Speaker 5: Yeah, we we have to close now, I'm afraid, but thanks everybody. Good meeting, I thought.

Speaker 1: Michelle, you got my time, didn't you? You got the time difference.

# AI Summary Meeting 15

## EU Session

### Quick recap

The meeting focused on discussing concepts from Beelzebub's Tales to His Grandson, particularly exploring the nature of Great Nature and its relationship to human existence. Participants examined how external conditions and impressions shape human psychology, with Robin explaining that humans are uniquely suggestible due to their reliance on a single center for perception rather than engaging in "being part dog duty." The group discussed how modern society's abnormal conditions contribute to self-caring and other negative traits, with Gwynne sharing personal experiences about how avoiding toxic information and maintaining emotional balance relates to the higher emotional centers. The conversation concluded with participants reflecting on how to create more normal conditions in their lives through practices like meditation and physical challenges, while acknowledging that some aspects of society's abnormal conditions are beyond individual control.

### Summary

#### Three-Brained Beings' Perception Challenges

Robin read from a book about three-brained beings on Earth, discussing how their psyche allows them to perceive reality based on others' opinions rather than their own reasoning. He explained that these beings are convinced of things based on hearsay, leading to a lack of genuine understanding and awareness of reality. Robin advised his grandson to be careful when referring to these beings, as they might take offense and respond unpredictably. He also mentioned that the beings' psyche has certain negative traits, including suggestibility, and that their exterior forms are similar but differ in skin color and hair conformation.

#### Nature's Transformative Processes Explored

Robin explained his concept of "great nature" through a step diagram, describing it as encompassing everything from soil to humans and focusing on the creation of energy required by the moon and Anulio. He discussed how great nature actively transforms and compromises to regulate vibrations, noting that while most people follow nature's organized patterns, a small minority can be spared from these processes. Gwynne and Robin explored the idea of nature's overabundance in creating life, using examples like oak trees and guppies to illustrate how nature ensures survival despite high mortality rates. They also discussed the need to adapt and update the teachings of Gergev for modern times, emphasizing practical applications and connections to contemporary practices.

#### Electric Interactions in Biological Processes

Robin and Gwynne discussed the challenges of learning in their field, emphasizing that it differs significantly from traditional education. They explored the concept of electric interactions in nature, such as the electric attraction between pollen and bees, and its implications for understanding biological processes. Robin shared insights from experiments on lizards' regenerative abilities, highlighting the role of electric currents in tissue regeneration. They also touched on the importance of autophagy and the role of mitochondria in cellular energy and aging.

#### Water, Aging, and Natural Intelligence

Robin discussed the importance of water for cellular function and autophagy, noting that insufficient water intake can impair oxygen uptake and mitochondrial clearance. Gwynne shared her perspective on aging and the potential for restoring brain function through neurotechnology, while also reflecting on personal experiences with water consumption and its impact on health. Vanya proposed a comparison between the natural processes of the Earth and the instinctive capabilities of the human body, suggesting that nature exhibits a form of intelligence through its regulatory processes.

### **Asokin and Spiritual Healing Connections**

The group discussed the concept of Asokin and its connection to spiritual healing, with Saša explaining that it relates to receiving impressions with all centers and its role in nature's processes. Gwynne shared a personal story about her sister-in-law's cancer cure using stem cells, which led to a discussion about the interconnectedness of stem cells, Asokin, and spiritual healing. Robin emphasized that healing can occur at different levels, whether physical, psychological, or spiritual, and provided examples of various healing cases, including Goju's experiences.

### **Toxic Information and Psychological Impact**

The group discussed the concept of toxic information and its psychological impact, with Robin explaining how certain knowledge can be harmful and emphasizing the importance of avoiding certain types of information. Vanya shared her perspective on how children's books can inadvertently introduce toxic concepts, while Gwynne explored the balance between sheltering children and preparing them for the realities of the world. The discussion highlighted the need for careful selection of information and exposure to prevent psychological harm.

### **Alternative Education for Sensitive Children**

The group discussed educational environments and children's sensitivity, with Ingrid sharing her experience of her daughter being overwhelmed in a large kindergarten class and considering alternative schools like Steinoschule or Waldorf schools that would allow for withdrawal spaces. Gwynne shared her experience with her son's ability to withdraw into creativity, noting that modern educational systems are more attuned to sensitive children. Robin discussed how harmful ideas, rather than violent actions, are the real concern with children's exposure to peers, while Vanya observed that children are often attracted to harmful ideas despite their parents' best intentions.

### **Servant Character and Tech Insights**

The group discussed the translation and interpretation of a text, focusing on the role of a servant character and the concept of "etherogram." They explored the possibility that the servant might represent an inner or outer influence, and Vanya suggested that the character's gesture could add a human element to the story. The conversation then shifted to a discussion about technology, with Gwynne sharing an anecdote about observing a robot delivering food at a cafe, and the group briefly discussed the emergence of driverless cars and their acceptance by the public.

### **Embracing Life's Unexpected Challenges**

The group discussed the concept of tolerance for chaos and how different people handle challenging situations, with Gwynne sharing her experience working in mental institutions. Saša introduced a quote about understanding others' suffering and the importance of putting oneself in others' positions. The conversation then shifted to the unexpected nature of life, with Robin mentioning a catastrophic event in Florida and the group discussing how interruptions and unexpected events are a normal part of life.

## **Askokin and Plant Oxygen Production**

Robin and Gwynne discussed the concept of Askokin, a substance composed of higher hydrogens that does not belong to the higher being body after death. Robin explained that Askokin is part of the physical body and is related to the immune system, separating into different substances like plasma when a person dies. They also touched on the role of plants in creating carbohydrates and oxygen, which are essential for the existence of one-brained, two-brained, and three-brained beings. Vanya mentioned the involvement of plants in producing oxygen, which serves as food for humans.

## **Emotional Digestion and Cosmic Influences**

The group discussed the concept of digesting impressions and emotions, with Gwynne emphasizing that feelings, rather than thoughts, need to be digested. They explored the connection between emotions and planetary influences, particularly in the context of the Fire Horse year. Robin and Gwynne discussed the higher emotional centers and their relationship to energy in the body, with Robin suggesting that the emotional function contains the highest energy. Gwynne shared insights about the effects of solar and lunar events on emotional well-being, noting how these cosmic events can impact people's ability to cope with intense emotions.

## **Natural Phenomena and Human Impact**

The group discussed connections between solar flares, earthquakes, and underground lightning, with Gwynne sharing insights about animals' sensitivity to these natural phenomena. They explored concepts from a text by Gurdjieff, focusing on "abnormal conditions of external ordinary being existence" and how humans contribute to these conditions through systems like education and media. Vanya suggested exploring ways to modify these conditions personally, while Gwynne and Robin discussed the challenges of changing established systems and the importance of critical thinking. The conversation concluded with admiration for personal efforts to reduce abnormal conditions through practices like meditation and cold exposure.

## Meeting #016

### US Session Transcript

Present: Robin, Sandy, Stephen, Derek, et al.

Speaker 1: Well, the sinking of Atlantis could be taken almost literally in this case because it could mean the disappearance of the last time on earth in which human affairs and external life uh really reflected uh what is supposed to be our our proper nature and that it disappeared and that our radiations became worse But I also wonder whether Atlantis has a metaphorical meaning for our inner life or some aspect of our psyches Just wondered whether anybody had ideas about that or whether that they wondered the same thing

Speaker 2: Stephen, could you repeat the question, please?

Speaker 1: No.

Speaker 2: Okay.

Speaker 1: Okay, I'm kidding. Um I know. Yes, I'm I'm I'm asking whether the sinking of Atlantis can be taken almost literally as an external event and that marks the last time that our Our species behaved the way that other three-brained beings in the cosmos behaved. And that our radiations began to deteriorate after that, if if if it sort of means that, and we really need to think of it only as uh civilization or does it have an internal is it allegorical in a sense that it represents an internal psychological event as well? Maybe not instead, but as well. And so my question was whether that question occurred to anybody else and what they might have thought about it. Did you hear me, Federico?

Speaker 2: Yes to both.

Speaker 1: Okay, good.

Speaker 2: I was confused because I at first I thought you were giving two different options. But then now I understood because you said as well. You probably said it the first time. But that was me being me. So thank you.

Speaker 3: My response to this is that um, first of all, Atlantis in this book went into the planet. And I've known Atlantis to be the young years when we have innocence and can have essence to sense what's around us and when that's gone into the planet we hide it somehow. That's my idea

Speaker 4: The the thing that's clear is that this is not the historical Atlantis. It doesn't bear any relation to the historical Atlantis. The historical Atlantis, as described by Plato, which is the best source we have. Was small, it wasn't a continent. And he's he's um positioning this as pretty much the only continent that actually existed. So what Bobby says is almost certainly the case. This refers to the nature of our existence in childhood when we actually had essence and there was a kind of unity. The the many eyes begin with the establishment of personality. Essence doesn't have many eyes.

Speaker 5: Question, was the King uh uh polis the head of Atlantis? I s I was thinking I have that correct, but I'm not sure

Speaker 4: Well, yes, on Gielzburg's visit that he was the king of Atlantis.

Speaker 5: All right. Well, that being the case then King of Polis not only was presiding over probably uh great knowledge but also uh it was I guess uh symbol for misuse of power and the decay of the civilization as I was reading. So I don't know if I saw it as a epitome of human accomplishment. I saw more the the degradation of humanity and his reign and on and then the location of Atlantis

Speaker 4: We can't discuss that here. We discuss it when we read the text of the visit to our mentors.

Speaker 5: All right.

Speaker 4: We don't really have the information here.

Speaker 2: Um, I have a question. Often I find a connection or An association with a connection appears in me, in my mind, with Ospinsky's new model of universe, where he says that nature And I think this was before he met Gujiv. And he says that nature has conducted different experiments to give a species the chance to become conscious. And one of them was the termites who chose efficiency over consciousness. And so then when nature sees that a species chooses. To drop out of consciousness, it just lets them be, and that I was wondering if what Mr. Gujif is is warning us of is we just barely have a chance of not becoming termites. Um but I never know when I am right in doing the allegorical and when I'm not right in doing the allegorical and being a a good schoolboy, I'm always waiting for the headmaster, Professor Blur to either smile at me or to tell me to put up my socks. So well again, as I told Steve, that's just me being me. But if we take that out of the equation and and you The jury shall not take this statement into account. Um somehow I feel that that we have a a hope, a chance that maybe this that we're doing is uh we're starting a revolution in secret. We're we're conspirators I don't know. I feel I'm part of I feel it's not coincidence that I'm here with you guys.

Speaker 4: No, we needed an Argentine participant in our revolution.

Speaker 2: Huh, just like you needed a Maradona with the hand of God.

Speaker 4: I I think you've said that the uh great nature has tried to people the planet five times, were the fifth attempt. Um, and the the uh Termites and spees are examples of um failures that they eventually became what they became because they failed to become. that beings that focused on perfecting themselves. I don't know if that's true, that's just a story you told.

Speaker 2: But but I see a connection with his best friend being of a planet where the species that evolved to consciousness was a bird species. So it means that the option to become conscious is offered to different species and different planets.

Speaker 4: Well that may be the case, but the the the the general um requirement as regards consciousness is that there are three brains. It's really that simple. Without three brains consciousness is not a possibility at all.

Speaker 1: I wanted to get back to JD's mention of King Apollo for a second because his nickname was the Arch Cunning. He was able, so if Atlantis represents a time when we were our species was still much in very much in touch with its essence and living from its essence, And we and we might even associate that with a a childhood period. King Apollous had to be cunning. In order to make these very essential people fulfill their their obligations to great nature. He had to trick them into doing it. And it was only The wise acre Martian who comes along, one of Beelzebub's kin and says, I think you don't need to trick them this way. I think if you just leave them alone, they'll do just fine. Well they didn't do just fine. So So that that um the the implication, I mean i it it's easy to to

to think of essence as synonymous with innocence or that somehow becoming as a little child, uh is a return to some uh more genuine part of our nature, and that's probably true. But it ain't all good. I mean children are not innocent. and they need to be socialized rather quickly, probably in order to not become uh uh you know Mongol hordes or something. So um so it sort of sheds a new light on essence. Like we need to get in touch with it. But What I think about it is probably there there's probably a lot of things that have to be removed from it in order for it to grow. It's not the same as innocence. I'm probably saying something obvious.

Speaker 4: I didn't say it very well, but um I'll repeat again, if we want to talk about the Atlantis chapter, let's wait until we read it. Because it you've particular there's a particular meaning to the Atlantis chapter that's really got nothing to do well in one point taking

Speaker 6: I was gonna say the same thing. We don't really see anything about essence or renaissance in these two chapters. And uh it's like I'm almost critical of these. They're so darn short. You basically have three and a half pages to talk about. And um I'm thinking it's almost like, well, really gonna have to talk about the titles of the chapters to really get anything out of it. And that's nothing very cheerful.

Speaker 5: It it said one of the big uh themes for this chapter was, I believe, susceptibility. Uh that we fall under uh a a m influence of a mass hypnosis, if you will, uh that we believe the Smith and the Browns, whatever they say, we think that is gospel and we run with it, even though we don't really have form our own uh evaluation of what they're saying. Um and we consider it as truth or reality when in fact it's they have no more insight or idea of what the reality is than maybe the the common mass does. So I was uh I was hearing from this this passage or this chapter the fact that we Needed and I think that was what that being parked in dog duty, if I'm saying that right, was trying to say that uh we need to uh develop our own being, our own soul, our own consciousness, uh and have uh uh our own reality And even though that's gonna make us have to suffer or fight against the masses because we're gonna be at odds with what their perceptions are Uh that but that's part of our the growth mechanism that he's trying to check so that we wanna have a uh our insight needed to be more uh Focused on making up our own reality, our own minds, instead of relying on what everybody else was saying. I I think that was a very good way of uh presenting it in the chapter because it really I think sets the stage probably with what's going to follow in the rest of the book.

Speaker 7: I just thanks, JD. I just wanted to add to that. On page 103, he says, and just this particularity arose in them only because their predominant part which was formed in them gradually allowed other parts. What is the predominant part?

Speaker 1: It's a good question. I mean my first reaction was it had to be something that allowed them to function as three-brained beings because When it loses its grip on them, they start to behave not as three-brained beings, but as sort of one-brain beams, where one bean center receives an impression by itself without the cooperation the participation and that they are relinquishing their duty at that point because they are not receiving impressions with being parked all duty. It's almost as if he's saying that you have a duty to be present to your impressions, and that the predominant part at one point knew that, and then somehow let itself lose its grip. That's how that's the only way I can take it. Is that how you see it, Robert?

Speaker 7: I think that's very well said because uh the word that you use duty is that we have a duty somewhere to to uh to be conscious or somehow um be aware of this. Um he uses the word ephemeral. Um Hossein Asin They take the ephemeral for the real. All of a sudden we have this word which means lasting for a day. Ephemeral is something that lasts for one day. And it follows on the on the anathema. Anathemas don't last for one day. They last the whole lifetime, which is

really weird. Um So there's a there's kind of like um and and when Gurjeff talks about it in these two chapters, he's he's allowing whoever this guy is, Tolstoy, he he's giving him reality forever now in his book. So it's not like he's disappearing. It's really a paradox. By telling someone that they're anathematized, like Spinoza, he's lasting forever because he's in the annals, he's written it up And that's it. So it's kind of weird to me, the uh this whole comp conflict here in my mind.

Speaker 3: When he spoke of the writer, I did think of Tolstoy. We've talked about that. But I also thought, Gurdjieff, you know, he is such a writer.

Speaker 7: You know, Bobby, he does smile at the end of that chapter. He smiles. Why does he smile? Maybe because he wasn't anathematized. He managed to hide his tracks, but that's just my unwise thing.

Speaker 1: Well, since you mentioned the smile, what did the rest of you think about the strange gesture with his head Why did why did Gurdjiev put that in there? Why was that what was that all about? It has to be significant. Because the sentence could have just said he smiled and we would have taken it. For uh granted that he was just amused by his grandson. But he makes a strange gesture with his head. What do you think that gesture is? And why is it his head and not his hand? For example.

Speaker 8: No, I we don't know we don't know how his his head moves. He could be saying no and smiling and saying, Oh, you fool. Or he could be going from side to side and saying yes. Or he could do like the Indians do. They go like this. They say yes and no at the same time. So we gotta know the motion to capture the emotion, maybe.

Speaker 2: What came to my mind was that moment when I forget uh which maybe some some of you will remember, um, Jesus is with uh a group of uh persons he was preaching to, and they ask him a question, and he makes some signs with his finger on the sand or on the dirt before he answers. Do you remember that moment?

Speaker 4: I didn't.

Speaker 2: Well, I'll look it up. I I di I I tr I try to keep up with you, but I can't. I'll look it up and I'll get back to you next week.

Speaker 6: Uh Federico, is it uh when they are condemning the woman who is kissed of adultery and want to stone her?

Speaker 2: Yes, exactly.

Speaker 6: Let ye heal without sin throw the first stone. Is that what you're thinking of?

Speaker 2: But I I wasn't thinking of the content of the message, but the fact of of the doing some signals while he was reflecting and uh and I never knew what it was and I never found anyone to explain what it was. Maybe it was okay not to not to have it explained But I found something like like a like a message, right? Like a message. Oh you remembered it, Sandy. But you wouldn't be a Methodist also, would you?

Speaker 6: Baptist.

Speaker 2: Well, in your own way, you are also Christians. I mean not as exactly as we are, but but pretty close. You do, yeah, you're pretty close. That's what my grandfather used to say.

Speaker 9: I wanted to return a second to the um the comment uh Steven's comment about the predominant part. Um it seemed to me like maybe that was the first reference to essence. Um and then further on 107 it struck me that um you know he's listing all of these things egoism, self-love, vanity, etc. , and saying, you know, that that and all these other many other properties quite abnormal and quite unbecoming to essence. And essence to me has felt like a deeper concept than um Stephen, what was the word you used, um youthful or or innocent or I forget, I'm sorry.

Speaker 1: Yeah, I say it's it it's facile to equate it with innocence, but I think that's wrong

Speaker 9: Yeah, I I it feels like it's a a deeper concept and just one little aside to support that it's it's It appears to me in my writing, in my readings, that a number, I don't know how many, but a number of the concepts that Gurdjieff is integrating into the work are similar and parallel with many of the concepts in Sufism. And when there's a a notion here, I'm reading a book called The Creating Imagination of Sufism of Ibn Arabi. And which is really cool and a little tough to get through, but one of the things that it talks about is this notion of common essence. um which is distributed among several beings. And it goes on to then describe a little bit of a community of essence. And there's some real parallels in terms of what I've understood so far, essence to mean in the Gurdjieffian work. So I'm just intrigued. I love this part when it said other projects which are quite abnormal and quite unbecoming to essence. That's that says a lot to me.

Speaker 8: Well first uh essence is is for us to uh probably get a general consensus on what we feel it is and then what Gershef is trying to direct us towards how he does this. You know, he has his own meaning. But for me, essence is what there was, what there is, what there will be before we got born, while we're alive, and when we maybe depart and have some kind of spiritual, I won't go into that because that's a whole nother uh with another trip. But essence to me is what I am, what I was before I became who I thought, who I think I am. before all of these wonderful attributes began to be. And somebody was alluding to the fact that it's innocence, uh not to be uh at the risk of of uh semantical fencing, but it's unjaded The essence of a child is is pure. They have no conditioning yet. They they they they have nothing to bounce off of. So I don't know if you could call that innocence or whatever, but I am sure trying to work my way back to something more like that than how I wound up from all of the conditionings and and miseducations, misinformation Or just chasing the ego, chasing the carrot, the big eye, me, me, me. You know, it it seems like at that time we grew into these wonderful aspects and that we call them attributes that they're mentioning, our flaws. It's mentioning our flaws. And when talking about the essence of the heart, the only thing that pops up is emotion. And then the the the alternative to that, if I'm not letting that really live. If I'm not letting that have body and say so and and and reverberating within me with the other centers, I'm becoming a cerebralist. Everything is above the neck. And uh I'm I'm going into analysis paralysis at that point. But the heart will tranquilize these things. the emotion to me. That's my take.

Speaker 2: There's one part that I agree with you. wholeheartedly but there's just one angle that I want to share. Anyone who's read The Lord of the Flies or anyone who's worked with children knows That the vast majority of children have their mechanicity already infected into them practically from the cradle. And generally, the children who are more essential, yes, are children with more essential parents. I I tell you this because in my job you meet with the parents twice a year and they tell you things that they don't tell other people, but you see them. And if you're in a good jib group, you see them more. And what I can what I have seen is that The child, if the child finds a strong message of moral consciousness And that the adults will not tolerate a departure from that, then You lift uh a burden from his shoulders and uh they become more essential. Every time there was the slightest incidence of bullying I intervened and I confronted the bully not with uh uh words with a with an action of doing to the bully what the bully was doing to the other. And and I would tell him, look This is not you. This is a monster in you. And I'm going to be a monster

to you to liberate you. And the other all the other bandits would say, yes sir, yes sir, keeping him the break, keep him, talk to him about Jesus and Buddha like you like to do. Make him miss the break. And Uh what I just well, I could do that because it was a British school and and they have this tolerance for eccentricity and and the parents don't Don't uh are not worried about uh essence of the kids or whatever. All they want is the kid to come up with an upmarket degree that will give them a good job. But working in that context, I found that when they felt that I The most recent example was with my grandson. He's three. And we were in the little swimming pool. A tiny one. And he threw at one point he was bored. And because he was bored like Caligula, when he was bored, he'd say, let's throw some Christians to the to the lions to get some excitement in in our lives. He threw a there's this uh I don't know how you call it in English it's like a floater that has the chlorine uh solid uh thingamajig inside he threw it and it hurt and so uh he wanted to act as if nothing had happened and I said For the next few minutes, I am not going to play with you. I'm going to play with your sister, not with you, because you threw that at me and it hurts And he she he was a bit upset and he tried two or three times. I said, no, no, I'm playing with Anya now, I'm not playing with you. You're gonna wait your turn until I can recover from the pain. When it stops hurting, then I will play with you. And well, obviously I did that. We played uh the three of us in the water and I played, I was the octopus, whatever. And uh and when I got out of the the the pool, he said as if speaking to the plant to the universe And I did not throw anything else at grandpa. No one asked him to make a confession. He he confessed to the community of of believers and his world. But if I had not put a millimet as my son Axel He runs a Montessori school and he says that the parents are terrified of their children, of tampering with the children, because if you say no, to the child you are interfere with his essence and so on. So then at one level I agree with you that yes, there's something essential in in children. But I have to add It generally is with children who have parents who are essential. But if the if the parents are messed up, you can bet on it. The child will he will be He will have this tendency to evil that that Caligula had that that Eric Fromm says the sadists have. Sadists want to cause pain because they feel they exist when they're causing pain. I don't know the horror of uh of the situation. You say the terror. In Spanish we say el horror, although the word terror exists. The terror of the situation. Stop me when I talk too much, please.

Speaker 6: Well, I want to go back to our favorite child here actually, Hussein. I go back right to the beginning here to that question. I really was kind of serious. This is such a short reading. that we almost have to look and see what do these titles mean. And it's right spelled out in that first sentence. Why in man's reason fantasy may be perceived as reality Uh so take it from there that uh we tend to perceive fantasy as reality, and that's what the question is is that's being answered. And I went back to that predominant part that Stephen rose up earlier and uh it's not in the 1930 version. It's a chief part So that uh I mean just I I I really want to read this section over a little bit. Uh why my dear grandfather explained Explained if only in a general way why those beings there are such that they take the ephemeral for the real. That's our question. Why do we take the unreal for the real? And a lot of times we just say it's Kundebuffer. But what he's going to tell us here, I think, is that it's park being parked on duty. And that's uh going back towards Stephen's question there. To the question, Beelzebub replied thus, it was only during later periods, that's our time, not Atlantis. that they began to have this particularity in their psyche. This particularity is, and I have to think this stuff out, this particularity is mistaking the ephemeral for the real. Uh and just that particularity arose in them only because their predominant part, and in 1931 he made it a little easier on he says, only because their chief part, which was formed in them as in all three brain beings everywhere in the universe, gradually allowed other parts of their total presence to perceive new impressions without what is being called park dog duty So uh we don't see things really in reality because We can't take in new impressions without uh parked dog duty. We we ignore it. Now I'm gonna just jump down to the basically the bottom there and it says it it it it you know He makes it simple for us, then uh he says uh they believe everything anybody says and not solely that which they themselves have been able to rec to recognize Back in 30 days he said cognize by

their own same deliberation. So you don't believe anything that you see for yourself. You believe what Tolstoy tells you and what everybody else tells you. And right down there at the very bottom, it says, it was only because they failed to realize being parked off duty. Which realization alone enables a being to become aware of genuine reality that they saw in the said writer some perfection or other. But the that idea of uh th the significance of being parked off duty seems to me like the whole Gist of this whole little three pages.

Speaker 3: Yeah.

Speaker 10: And it and it seems that For us as people who are trying to understand what Gurdjieff is teaching, for whatever reason we come to that, that it is the the in the very process of trying to understand what he is referring to, like we're discussing now the question of essence, it is less um what I think or um what most of us think, but it is to Engage in the suffering that's necessary to try to understand um what he is saying, um, because he refers to essence in many places um through his three series of writings which make the idea more subtle and and um and Um the the the process of trying to understand his idea and um can give me some can give me understanding rather than um then th where he well how we how he states it here that um we take things based on other people's opinions um and kind of what we um accept as um shorthand for well well it it's it it's what it's what's born in a person. Um but it's he he he makes the idea he he he becomes um he elaborates on the idea so significantly that it's very it it takes quite a bit of work to understand really what does he mean by essence. He speaks about that the the different totalities in the last lecture, or what what he calls the first lecture, which is uh January first, nineteen, I think, what, nineteen twenty-seven, in the chapter from the author. He speaks about totalities again in the um uh outer and inner world of man. And um yeah, yes, he's referring to essence, but he doesn't use those those words specifically and He's asking us to somebody recently said that when he says a little bit here and a little bit there, he's not necessarily being critical. He is actually say he's actually referring to how his ideas are spread out through all of his writings and the need for us to pull them together. For instance, the first few chapters, even the beginning of many of the chapters from Meetings with Americal Men, refer to the early experiences which shaped him. And then it he it makes the idea of of uh our sort of simplistic um thumbnail view of the w of of the fourth way as being, well, essence is good and personality is bad much more complicated. So that the the depth of the search is to is to really become certain about um what he what he's referring to.

Speaker 8: To take this literally, right, accepting other people's ideas and then ascribing truth to them. Ralph Waldo Armandson in Self-Reliance is a very powerful line. I think it was in the beginning of the book. He says, take heed. to what you feel and what you think. I'm I'm rephrasing it to a degree, but the gest is listen and and and Place credence upon what you believe in, lest you have to listen to them from somebody else as secondhand information.

Speaker 10: Yeah.

Speaker 8: It reludes to that, but go go right. Go ahead.

Speaker 10: Just to push back is is the the the purpose of the first series is to destroy mercilessly. without any compromise whatsoever in the mentation and feelings of the reader, the beliefs and views by centuries rooted in him about everything existing in the world. and that that the engagement with Gurchie's writings, particularly this first series, put all of them together um is is a process of destruction of of what I um what I think and it's renewed my my um It's a process of renewal because from that purging of the old views, new perspectives can come in. And at the same time, Stefan, I would I I would wholeheartedly say that one of the challenges too is to is to um you know, not not is to hold is to hold like, oh, Ibn Arabi is saying something very similar to what I see in Gurchiev and How do I hold this? Or Stefan is saying something that's challenging

me and how do I hold space for his perspective? So there is this constant um need to um be active in in working to um for understanding rather than saying rather than dismissing anybody but um um, you know, even Indre Shaw, um, you know, I might have read something that's critical about him and think, ah, this guy was a fraudster and et cetera, but Is that a really the right appr um attitude to have to have towards someone who who who seemed to help people? So And I and we have the same in the work where some people say, oh, you know, I don't Bennett, I'm not interested in Bennett. Well it's like, you know, we we need to sort of have hold all those things, but um in in a in a in a way with um um without um throwing throwing every throwing things out. But I do think that this um the purpose of the first series is very important to keep in mind. um of of um destroying um my preconceived ideas and I think the reason he he emphasized in the Herald of Coming Good the importance of reading his writings in a particular order was that if we read them in a different order we can come to to conclusions prematurely. Um, you know, um like Um reading meetings of the Mark will grandman first and believing it's just simply an autobiography can rob us of the ability to see that he's not speaking. um metaphorically or allegorically, as we would see better had we really processed deeply the first series of writings, or the third series where we think it's really just a matter of a number of exercises, without seeing the importance of the elimination of Kundebuffer. So Anyways, I'm babbling now.

Speaker 2: When Richard spoke of uh feeling that the that the essence is good, I sort of gulped. uh guilty because as i said he's describing me that is all my for decades i believed yeah well i gotta connect with my essence because my essence is good and uh and the personality's bad but the essence is good. And and I and uh I remember one uh group leader who said, yes, a person can be born with the essence of a sailor. and also of a murderer. And that is what his inner work has to and then I blotted it out of my mind because i it uh it uh It destroyed my Disneyland uh vision of of the work. And I I see that my tendency is always to go back That yes, I'm a good boy. I'm I'm among those who are gonna go to heaven and uh uh We used to have a hymn that was something like, uh, When they call the roll in heaven, when they call the roll in heaven When they call the roll in heaven, when they call the roll in heaven, I'll be there. And when they call roll is

Speaker 1: called up yonder okay anyway can I could I interrupt could I interrupt for a second you sure can this this is fun but Let me say something that may evoke negative emotions in the rest of you. So I curse you ahead of time. You know, maybe you're a bit. But what I wanted to say is I I just want to underscore I think a really important point that Richard made and and I was gonna say it I would have said it in a more abrasive way, but we can all use our time at these meetings to discuss our own history of usages. with words that are very important to this text. That is pretty much, that may be a necessary process But ultimately it is not the point. We have to understand how Gurdjieff was using the word in order to make this work objective for us. And and to that to that end, I think it's important for everybody to have a guiding index like this or something called the Concordance, which is I think a newer book but provides the same purpose But when he uses a word that's so loaded with meaning like essence, yeah, you almost have to start to acquaint yourself with all the different ways he has used this word. I mean, on the one hand, we can say it's what we came in with, but if you look at the seven qualities or the seven factors that he talks that are in the tales that formed us, Only three of them happened before we emerged from the room. Heredity in general, conditions and environment at the moment of conception, the combination of the radiations of all the planets. That's what we came in with And then stuff started to happen after that, which may be affecting essence. I'm not clear about that. I have to do more research. So that's one thing. It's what we came in with. Heredity in general. Is that all sweetness and light? Hell no There's a whole bunch of karmic there's a whole bunch of karmic baggage we come in with, say. Okay, so and that's in the essence. But then if you look at essence in the guide and Index. I'll just read a couple things and then I'll stop preaching because I'll probably becoming offensive. He says only Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them that has swallowed up the whole of their essence. Okay, there's an idea that

sort of insinuates the idea of Atlanta sinking. But here's another one. Their essence is gradually brought to such a phenomenal being ableness. to destroy for no rhyme or reason the existence of other beings similar to themselves. So our ability to kill each other seems to come from essence. Here's another one. With one part of their essence, they always intend to wish one thing. At the same time, with another part, they definitely wish something else And thanks to a third part, they already do something quite the contrary. Okay, that's something that's happening to essence that's split into three things that do not work together anymore And maybe when they did all work together, that's the predominant part that that Janet was asking about. I don't know. But the only point I'm trying to make, and I'm sorry to be so stentorian about all of this, is that we have to really discipline ourselves to make sure that we've done justice to the deep, deep ways Gurdjieff is using these words. Because they run through all of his work.

Speaker 6: Well you are totally right. And I was gonna go on to say after I was saying that I really liked what uh Richard was saying. And that one thing I saw, Richard, was uh in that same paragraph sounded just like what you were saying, destroy all three centers, uh dependent uh There it is. Merely in general, such impressions are perceived by the separate independent localizations existing under the name of being centers present in the three-brain beings. That's what Robin said earlier, and that's what Durchhev is trying to say, is what you said in terms of destroying what we think we know and rebuilding on it. And uh you're never too stentorian for me, Stephen. Also, I do want to change the topic a little bit here and ask everybody on page one oh I I can never tell. Is that 104 or 105? Evil God self-calming. Tell me about your evil, your inner evil gods and your self-calming Maybe somebody hasn't been talking.

Speaker 5: I'd like to say that the essence discussion uh really points to what he was trying to bring up in this chapter about sus suggestibility. That that is our essence. We are very suggestible. And that's part of our problem, and that probably leads us to uh the issue that we deal with others that have become influencers in our lives. The influencers uh they affect us and then other influencers affect them and on and on and on, and then we never know uh where that influence or that suggestion came from But the suggestion does have often a dual uh edged sword to it Uh not only can it be positive, but we can help us get the self-protection or we can get to imagination Or or the other part which is self-palming or self-deception. And that's where that self-palming part comes in. That we we can either perfect or we can just Vegetate, if you will, that's a self-calming. And the self-accepted fall down.

Speaker 6: I'm not on the episode So I'm looking for something more. And I'm looking for something that comes into being parked off duty and how that inter

Speaker 8: uh evil god so common is connected to uh being parked off duty so uh anybody want to go back to transgress against you sandy but i'm almost on the I'm also on the essence trip right now because it's essence to me is very powerful and like you're saying it is not suggestible. or impressionable. The essence is powerful. It's light. Right? It's it's it's ever it's it's everything. What happens is as beings As children, we begin to be conditioned. We become impressionable. But essence, you know, we're separating. You see, and he's saying it clearly there, not that what he's saying is gospel because let's remember what the grandmother told him. Well Sandy, please, if you could please let me

Speaker 6: All right, but that's okay, darling. I'm tired of hearing you sometime and I listen

Speaker 3: And all of a sudden I'm tired of it.

Speaker 8: I know, I know. Okay, well could you please could you please contain yourself?

Speaker 6: I'd like to know I really can't.

Speaker 8: All right, go go right. Go right ahead. I'm sorry. The work is proven to be very effective with you. You're a representation of the work which your bookworming self and or come on. You know, all right, go go ahead, Sandy.

Speaker 6: Go ahead. Let's follow the leader. I appreciate that very much. That's all I'm asking. Let's change the topic for essence for a while. Because we talk about essence and personality all the time And let's talk about uh things like parked dog duty. And I told you it was going to be nothing very cheerful tonight

Speaker 4: We shouldn't be arguing like that this was a a discussion in a bar.

Speaker 6: Right. I'm shutting off too.

Speaker 10: Well if I can throw something in um that occurred to me that um might bring some questions. And it's is Hussein is is m is Beozibub recommending to Hussein that because we we come across one of the first ideas of um of um being Parks Hall Duty, I think.

Speaker 7: Yeah.

Speaker 10: Um in the chapter becoming aware of genuine being duty. And he makes this very strange statement um after saying Do not forget one thing. I should read it. It's beautiful. Do not forget one thing. Namely, at your age, it is indispensably necessary that every day at sunrise. While watching the ref the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. which we might think we might label essence. Try to make this state last and to convince the unconscious parts. And this speaks to what you were saying, Stefan, about about about um um about you know es essence not being suggestible, but in fact I would say here that he's saying that it is suggestible. Is as um try to make the state last and to convince the unconscious parts as if they were conscious that if they hinder your general functioning, they in the period of your responsible age not only cannot fulfill the good that befalls them, But your general presence of which they are part will not be able to be a good servant of our common endless Creator, and by that will not be not even be worthy to pave your rising and existence. And I wanted to connect that with the problem of Hussein calling men slugs. Because if we take Hussein to be us, as people learning the ideas, or is is he if we connect it with this statement here, if we call ourselves slugs, Aren't I horrible? Are we making it harder for ourselves to work? So is there is there a point in suggesting to ourselves Help me to work better. I will reward you later if if you cannot get in my way for for a while. So sort of we to treat the the the the S the you know what we might be calling essence, what we might be calling the un the unconscious parts of ourselves, what we might be calling other eyes, I don't know. um but that we that we be um careful um with with um how we speak um to ourselves and um um and And we may be able to influence our our our um our our work through um through a different attitude towards ourselves Just throw that out there uh muddle things up.

Speaker 9: Oh, sorry. I was gonna say that I was gonna say thank you. I was gonna say that um this conversation reminds me of last week. Reminds me of Metanoia and changing our minds. Um and I appreciate Richard's contributions on that and Stevens as well in terms of um Um I wish the concordance weren't 30 bucks apiece. Um there are two of them. Um at least two so far that I found, but anyway, maybe there's a PDF online. But I think your point's well taken that there's rich history in these words. And so we need to understand how they're used over time Um and I respect that and I understand that. Um But I also kind of In another world, um, in terms of changing one's mind, one of the groups that I'm in, that one of the leaders said, you know, being

in a group like this is where you fall in love with people that you don't like.

Speaker 10: So beautiful.

Speaker 9: Yeah. Thank you. I'm learning a lot.

Speaker 5: Richard, I have to admit that uh your use of the slugs does I tend to identify with that in my own life. Uh I tend yeah i a lot of faiths say, you know, be humble, be poor, be downrodden. You know, they're the lowest of the low are the ones that are going to achieve the highest reward And so you have to take that don't inflate yourself because you've just so much to learn and apply and improve that by if you don't start putting yourself at the bottom rung then you're you're gonna miss a lot of the uh reason for doing the work.

Speaker 6: I just want to apologize to everyone, including Stefan. I don't mean to offend people. I I often say my name is Sandy because I cause a lot of friction. And uh I do uh I do apologize. Didn't mean to cause an argument tonight. I guess it means we all have some investment in here And I really do love to hear everybody's voices. Janet, you're a new voice, I particularly love to hear. And Federico, glad to see you again. And Gary, I'm not hearing enough from you lately. And you know you, Derek. And uh I can't remember the lady, the other lady in Killy. I would I'd still love to hear from all of you, so I don't mean to call you out. And I think in way of apology, I will not say another word tonight. Promise

Speaker 1: No apologies necessary, Sammy. Don't change one thing about yourself as if you could.

Speaker 5: I just want the end of this, so you've gotta keep going. I'm gonna walk on this.

Speaker 2: About suggestibility, this connects with what s uh Stephen said My wife and I joined the work through the influence of a Japanese homeopathic doctor. that we went to see because of uh certain symptoms, but basically at one point he said, uh, well, you both have the same problem that Uh nothing satisfies you. Maybe no university is gonna satisfy you. Why don't you read this book? Well, and the rest was history Sometimes I would ask him, yes, but this medicine you're giving me, um what what is it going to do? And he said, you ask question. If I tell you you imagine symptom and then you imagine cure and then you imagine sickness, no question. And then I've I've found that the same applies to the work. And so that we we I see myself doing, but I I see that uh some of you resonate with this, that we try to bring Guruj down to our level of thinking. Which oh this is what he means And it and what Stephen is saying, no, don't don't do that. Remain with with the pain, with the suffering of saying I think I may be getting something, but but what is it? It's the it's a totally different way of uh Of attitude, I think. And I just remembered something about Mr. Bennett, who said he had begun to write an explanation of the tales, and he gave up. Or did not continue it because he realized that that that was that was not what Mr. Gujief wanted. He didn't want anyone to explain it to make it easier for other people And well.

Speaker 9: I th I I think that's wonderful because I think that brings us back to being parked dog duty Um and what's involved from what I understand so far in terms of what's involved in terms of um that uh self-responsibility, that inner responsibility um to you know consciously suffer through um making up one's own mind through our own experience. Because I think we in our DNA avoid all any and all kinds of accountability. And that responsibility brings that accountability to us right in our face. And um and from what I gather, that's sort of what Park code dog duty or is leading toward, if I got that right. Or close.

Speaker 4: I want to avoid the use of the words DNA. George never even knew that term. And there's nothing in any of the work that indicates the nature of DNA and its purpose and also the perspective of science. Science has got DNA somewhat wrong anyway. So there's all sorts of

fiction that are proliferated around DNA, which um Uh i if you investigate they kind of disappear. It's just not there, you know. So like people um were uh uh in in one manner assigning themselves certain kind of traits because well it's in my DNA. Ah Yeah, and and that was um one of the two guys, I can't remember the names of the guys, but it doesn't matter. One of the two guys that he discovered DNA and um uh got I don't know the Nobel Prize or whatever you get for doing something like that. Was a Died in the Wall Atheist. And he he he said that one of his ambitions was to kill um all kinds of um uh uh religious ideas which he thought had no place in the world whatsoever. So really nice guy.

Speaker 2: How scientific of him

Speaker 9: I don't think that's fair.

Speaker 4: I just wanted to avoid the word essence in my little And I'm not interested in getting to a discussion about DNA. We we have um glossed over the word self-calming. Nobody has made any comment about the word self-calming.

Speaker 10: Sandy did. Sandy spoke of it, yeah.

Speaker 4: Uh well and and what does it mean, Sunday

Speaker 1: Okay, I'll I'll I'll speak for Sandy. Um I I think that that what what Federico uh described briefly in his last utterance about this feeling of discomfort that there's something to understand. but you don't quite understand it and it gives you a feeling of disquiet, but you can't let go of it because you know there's a truth But you can't apprehend it yet and you don't know how to apprehend it. That's the opposite of self-commoning. That would be one example of that is not self-commoning. And he seems to be saying that we almost have a duty to live in that frame of mind. I I notice every day, I I think You know, I've been in this work for a long time and I've been around the corner once or twice, even if I wasn't in this work. I'm nobody's fool and you can't fool me. And yet during my, you know, my little painful efforts of self-observation during the day, I notice every day an example of something I believe that I cannot tell you why I believe it. And I believe it because at somewhere along the line it was told to me, and I accepted it. And it makes me feel comfortable to believe it because I think I know something then. Yeah. That that's that that applies to so many. of the ways I see the world. And it does feel comfortable because you have uh you've got something solid to hang on to. And uh I think I that so that's part of self-comming. That ain't the whole thing. That's what Sandy was gonna say. She weren't so retiring.

Speaker 2: How is it? Uh I have a quote. I think it's Ramdas, but I'm not sure. But it's it comes. It says, I think he's quoting uh Susluki. Shunriasuki, that in the mind of uh the beginner, there are many possibilities. In the mind of the expert, there are none. He knows. It might have been a Heilmark card or it doesn't matter where. Could have been anything, but I think it it re resonates with what is being said here Yeah.

Speaker 10: Well one thing about self coding is that it doesn't require any effort.

Speaker 5: Well, I I think it does require some effort. I'm persuasion that w we do that to ourselves and we do it because we find it comfortable. And it's sort of like a similar Self-deception. We deceive ourselves because we believe that we can live with that fruit easier than what reality is teaching us. So it kind of stops us. from growth stops us stops us from progressing and it's becomes kind of like a roadblock uh on our uh improving and becoming better being, which is George F's found uh objective all along. So I think probably our society is tries to self-calm itself out of a lot of betterments simply because they find it easier and less work. So it's it to me self-bombing can be uh a a wrong thing to do, uh, if you want to be self-uh perfecting.

Speaker 2: Well my uh typical self-calling is so childish that I'm embarrassed to share it, but uh I'm gonna force myself to do it. I set myself the task that every two hours I am going to sit for ten minutes, recap the morning sitting and try to see where my attention was in the previous two hours. I started it because I I couldn't do the the the nighttime recap. I just couldn't remember. And you know what I did today is it well but I've got the uh Robin's group tonight, so uh I'm I'm covered already. What's the connection? I had s I had uh about ten hours in the day before I but it's uh it's like uh I don't know. I like one can observe that one is sleepwalking. Yes, okay, yeah. But anyway, I'm just sharing this as an example of self-calming because Robin asked. I mean it's I know this is not an exchange group. This is a study group. And yet you guys are vibrating at at the exchange group all the time. Where does one draw the line, no?

Speaker 4: It it it the only thing that's happening that's different with a study group and a group where you're exchanging experiences. Is that the study group is themed by a reading? There really isn't any kind of comment that should be not made because we're in a study group. Ah, okay.

Speaker 1: Richard and J D began to sp oh sorry Robin.

Speaker 4: Maybe you started first. Go ahead.

Speaker 1: Oh no, R Richard and JD started to speak at the same time last time, so I didn't hear what Richard was going to say. I don't know whether you still want to say it, Richard, but I just didn't want to get lost in the shuffle.

Speaker 10: No, just just that um that that um Self-coming is is uh mechanical, doesn't require any being parked whole duty. It's a thinking that that doesn't require any any of the other centers. It's uh disconnected and mechanical. That's all.

Speaker 4: That's why it's so cool. Well the the question is why does he call it an inner evil god Well this is a very definite statement here. This isn't self-coming's bad for you This is like, this is absolutely the worst. And if you're doing it now, then I have to say I'm very disappointed in you.

Speaker 1: Well, to me, it recalls what you said about the name for Satan, who whose job is to make sure we don't try to remember ourselves, that we don't try to evolve so that we can just without question serve great nature. I mean evil God is that serious a position it seems like. I can't remember the name you gave to to that earthly Satan Like so do you remember Sathaniel?

Speaker 4: Oh, Sathaniel is is the Jewish name for Satan. We by anglicizing it or whatever we did. Or whether we turned it into the word Satan. But the the original name with a Jewish name was Sathaniel.

Speaker 2: I just remembered that in more than one Victorian novel, I can't remember the author, you will find a character saying, like Lord Higgenbottom, you forget yourself. So then self-remembering and self-forgetting was a common concept in the 19th century I don't think we'd read that in any in any twentieth or twenty-first century. Uh that that would would uh be an example of our decline. But that that Mr. Gurjeef, when he spoke of self-remembering, he was uh speaking of something that people had some relation to and now we're we're so degraded that one hears it if one is in the work

Speaker 4: I I think that self-remembering as a term was actually invented by Goji. It didn't come elsewhere. I know that you forget yourself. It's as a British, um uh saying, but I don't think people talked about remembering themselves. I remember uh in um Uspensky saying this idea is so important because it was invisible until he was told about it.

Speaker 2: Uh-huh. Okay

Speaker 10: Um on on on page six oh nine he speaks about self-calming in a way that's um revealing Um he says he's speaking about the trustees and um the trusteeship and the difficulty of him being able to um um become a part of this organization to help end end alcoholism. Um that's the context. They happen to be among There ha they happen to be among the leaders of this trusteeship in consequence of the fact that in the presences of the hereditary power power-possessing beings of that period there had already become finely fixed, and had become the inviolable part of their essence, always the same inner overlord of theirs, maleficent for the terrestrial three bang beings, named by them self calming, which by itself became for these unfortunates the sense and aim of their existence. So perhaps that is something of um why it's an inner evil God, is that it becomes Self-calming becomes the sense and aim of our existence.

Speaker 2: Uh-huh.

Speaker 10: It's perhaps connected to all of the things of Kundebuffer. Self-love, vanity. Etc.

Speaker 4: Well, I think that's a good a a good reference. I think that that's an important thing to say. The um the nature of the way that humanity has conducted itself in the past 500 years is to find, and particularly in America which has led it for the past 200 or so. is to find things that required effort and make them go away. Uh and we began with um the mechanization of things and it it it let's say took a great leap forward with the um uh the building of uh factories like the the famous Ford factory where everything was reduced to very simple act. in order to build a car, and you could build a car, I don't know, six times as fast if you did it that way. But the the whole of um manufacturing has been eaten up. There is almost no um artisan activity at all, which obviously involves struggle. And then when you move to the area of the emotional center, you suddenly realize that nobody sings anymore. except for a few lucky people that can manage to make a career out of it. But you know, where are the choirs? They've disappeared. Where are the the um uh the factor used to be when I was a kid in most people's houses There used to be a musical instrument that the kids would be learning to play, you know, whether it was simple like a flute, as you never had any money, or whether it was expensive like a piano Everybody had, well, nobody does that anymore, you know. And now we've got to a situation where the computer systems are actually be able to perform intellectually the functions of the intellect better than any human being can And we've got to an absolutely ludicrous situation now with what's called general AI where these systems are actually writing themselves. They're not being written by human beings anymore. They're writing themselves. So that's re that's removed the human being from any of that activity. Or we're on the point of doing that. And All of this is in the game, is in the essence uh in the um direction of soul calming. It's like, oh, I'd like you to write me um a thousand words about negative emotion and it's um okay I'll go ahead and then you go to your AI ask it to write about negative emotion and send me yes well that was hard wasn't it And this is all the natural consequence of self-harming. And it's ending already, it's ending very, very badly.

***Transcript had to be split in two. The Speaker numbers between the previous and next session do not necessarily correspond.***

Speaker 1: Yes, and he he he links the idea of the inner evil god self-calming with the need for freedom Which of course is what AI gives us, which is more free time and the we don't have to work and don't need to do it anymore.

Speaker 2: Don't have to make any effort. And we can do study groups all day. We should say a bit more about suggestibility. It's one of the things that I noticed. So I'm just going to say this because Um, I went to university, Nottingham University. It wasn't the best university in the UK, but it was

certainly a very good university. And I met some people and I spent a lot of time with them, and they were intellectual heavyweight. and I regarded it as a privilege to actually spend time with them. And we used to drink coffee till all hours of the morning discussing anything and everything And there were people, you know, I was a math student, was a guy who was from the literature side, you know, there was a guy that was studying Chinese and so on. There's a lot of different inputs. One guy was an artist. And we would just discuss things. And I regarded these people as the greatest minds I had ever encountered. And when they left university, they stopped thinking. And I saw it. And it was really disturbing to me because these people that just a year or two ago had been, let's say, the lights of my life. just shut down and started to be normal people. They just they stopped investigating anything. They stopped thinking for themselves. They became obsessed with whatever their life now put in front of them. They got jobs and things like that, you know, they ceased to have long hair and all of that stuff, but you know They stopped thinking. And I was utterly surprised. Because I didn't

Speaker 3: Robin, how does that connect with suggestibility?

Speaker 2: Well they'll basically basically I'll say that again. They believe anything. It's like, you know, the No, the there is a question, and it's a question that everybody should be asking themselves, which is what do you know for sure? And this is interesting because you can go to both ends of the spectrum. So let's say I know for sure that London is the capital of the United Kingdom I know I used to live there and that's the seat of government and that's the way that the capital of the UK is defined as the place where you know the seat of government is. And I know it to be true. But if I've never been anywhere near the UK and somebody told me that London is the capital of the UK, is that knowledge?

Speaker 4: It's information. Not the same as a lot of people.

Speaker 2: Not the same as knowledge. There was some statement by someone, I can't remember it is, but someone in the word, that the amount of information on the planet hasn't increased And the assertion was um hasn't increased in tens of thousands of years. Because the information is what people or what living things absorb through their senses. That's information And the amount of stuff being absorbed through the senses has not changed and doesn't change What does change is people converting the information or beings converting the information into understanding by investigating That's what does change There's all sorts of just wrong ideas that are accepted by most people. If you talk to people about, for example, science, They attribute the advances in our civilization's technology to science. And it's got nothing to do with science It's got to do with engineering. And we are an engineering civilization, but that's the thing, it's engineering that did that. Is that the Wright brothers were the supposedly the first, some people dispute it, but doesn't really matter, individuals to get an airplane off the ground and within something like 30 or 40 years of doing that, we had incredibly sophisticated airplanes and we'd invented the jet engine. And then the science of aerodynamics was invented after all of that. It wasn't invented before it. The first suspension bridge was in the 1800s or something. It was about 1940 that the mathematics of the suspension bridge was actually determined. Before that, it was all engineering. And it didn't make any difference once it had been determined. Particularly it made it slightly more efficient to build. And the only reason, of course, that they could do the scientific investigation of all of that is they had so many examples that they could look at. And at various points in time you will turn the television on and watch some documentary or other where somebody claims to know something. about some area of geology or archaeology or keep on going, you know, pretty much any kind of ology you want. Right? And you can watch it and people will speak as if they really knew what they were talking about. And most of the times they haven't a clue. They haven't a clue because they're not the scientists that even investigate it. Now the scientists that investigate it are themselves fairly bankrupt in various ways, depending on

which area you look at. And that's because the way that science works is if you don't agree with the mainstream, you don't get a grant. So you don't have actually a career in science. So the whole of the movement of science is just a kind of self-fulfilling talking circle, you know. So we're talking about suggestibility and it's like at one end of this, we have a very simple fact like what is the capital of France, Germany, whatever it's simple fact. What is it? And then the question, do you actually know that to be true? And if you don't know it to be true, should you believe the sources? So this is where we get into. really epistemology, which is you know the study of knowledge, is to can I accept that because something is written in Wikipedia that it's likely to be correct, I can't accept that it is correct But should I accept that it's likely to be correct? And then the answer to that is Well, it depends on the circumstance because you suddenly discover that the actual uh mainstream ideas on Wikipedia are also subject to a kind of democratic. You see Science, knowledge isn't democratic. It's got nothing to do with whether the majority believes something That's like the old um graffiti that I saw once was eat shit a million flies can't be wrong. Yeah.

Speaker 4: Burton Russell famously wrote, if fifty million people believe a foolish thing, it is still a foolish thing, your fellow countrymen. Yes, I know. Once I had a a student, he was a 14, 15 year old, who was really, he was a bandit. And he had to write an essay on Napoleon and uh how Napoleon ended and he s invented some fantasy. He hadn't studied much. And at the end of the essay, he wrote, but what I would like to know is why they didn't kill him. They put him in an island, then he escaped. And they put him on another island and any Netflix series, they would have killed him. Now why? I want to understand why. I gave him not an A, but A B plus just for that question. Oh yes. The guy was actually thinking

Speaker 2: It's the it's said, and I'm not sure about this, it's said that one of the things you should do before you go to sleep at night. Almost the point of going to sleep is ask yourself the question that matters to you and see what the world will bring you by the morning. Ah. And I think people should try this. I try it. It's supposedly a technique. But you see, it has to be a question that matters to you. Right. And whether Argentina are going to win the next World Cup, that isn't the question

Speaker 4: Unless you you're a devoted f uh football fan, I guess

Speaker 2: No, I I don't think actually, I think if they do win it, then it's because they got good footballers, not because you dreamed about it.

Speaker 5: So now the Oh, excuse me.

Speaker 4: No, you

Speaker 5: Well, I was going to ask Robin, the ability to build a suspension bridge before there was the math to validate it or to undergird the design. It would seem like that would have to be have to be a more three-centered undertaking because you would you would almost have to have a physical relationship to the bridge to test its ability to bear weight along the way, uh somehow. It seems like you'd almost have to be experiencing it as a physical object relative to yourself or something. And that feeling might enter in because there's this there's this uh this sense of uh of wanting to accomplish a certain result that has to continue to pull you through all the trials and tribulations of making it work because there were bound to be failures. So constructing, like making something like that, seems like it automatically pulls in all the three centers in a way that purely abstract. Uh. Yeah.

Speaker 2: Whether it pulls in the emotional center would have to be a per uh, you know, uh a contextual question, but The guy that invented the suspension bridge was Isambard Kingdom Brunel. And it was the Clifton suspension bridge that he'd built. in the 1800s at at some point in

time. And it was two and a half times stronger than it needed to be. Such that it was only supposed to take horses and carts. It didn't have um uh motor cars at that time at all, of course. Uh but it can take a reasonable truck. And he wasn't built for a reasonable truck. You know, trucks weigh tons. Horse and cart never weighs tons. Well, it might weigh a whole ton, but it wouldn't make. um anything like uh the stress that a um uh a a truck would actually put on on things and that's This is these are examples I found in order to in one way or another be able to demonstrate. But I can give you another example I can give you two other examples that come from the world of computing. Because I worked in a world of computing and one time I ran into a man who was a Canadian. Who maintained that the architectures of com uh the architecture of computers was wrong because The architecture, the Turing architecture was designed by Turing and implemented when the first computer was ever built, but in a very, very one-dimensional way. is how to build computers. But the man that actually determined how computers were built was John von Neumann. And he invented, or you could say developed, what was called the von Neumann architecture. And that's how computers were built and are still built now, according to the von Neumann architecture. Well, it's not the best. It's not even right. Huh? But there it is. And then another thing that happened, this is just my weird life. I ran into a guy that had determined an algebra of data, the true mathematics of data. Well, there was a guy called um uh Ted Cod in the United States thought he'd involved in an algebra, but he wasn't a mathematician, so he actually wasn't an algebra. And the whole of database was based on the back of that after I don't know 10, 15 years after he created it. And it's wrong. It's actually wrong. But it doesn't matter because it works. The engineers made it work There's a better way of doing it, but the engineers made it work. And you can probably say that about many, many things. I mean it's I believe it's said that the Stradivarius violin has been unequaled since it was built. He never told anybody exactly what his process was. And I'm not musical enough to come to the conclusion that it's the best violin technology, but you see. We can't get back to doing that as well as it's done. Science has not taken us then. So I mean this is I just want to give you ideas for why you should try and find out for yourself about stuff. And I know, I mean, I know that Robert does this, and I know that Derek does this, because in one way or another I had interaction with him. It doesn't accept just because somebody like me, for instance, says something, it doesn't accept that. That would be stupid He has to demonstrate it to himself And if he doesn't agree with me, then there's really a strong possibility that he's right and I'm wrong.

Speaker 6: Well, I lied, and I've been in the sand bin long enough So I still want to hear from a couple other people before we run out and ask like, I mean, there's people's voices that I really miss hearing. So We haven't said much about that last chapter. About uh do you really think he has explained human psyche to us? And do you buy into how uh Bad we are. Do you I mean is he introducing some of the uh other terms and and things he'll talk about like our nature as uh being warmongers I'm paraphrasing. But how about telling me something about that? All you folks I haven't heard from?

Speaker 7: Well um sorry Sandy, I don't have anything about that, but um About investigating, Beelzebub says that he um was investigating something else during his last ascent when he met the writer, and he mentions that twice. And I don't know what that would be. He came to Earth for the sixth time to try to understand why humans are so so cold-blooded as to shoot each other indiscriminately. And he also investigated something having to do with the Aquedon Society during his sixth descent. I'm I'm trying to figure out what that might have to do with the writer because I could be wrong, but my guess is that if we could figure that out, it might tell us something interesting. Because I don't know why else he would mention that he was investigating something else twice. And also, thanks for the compliment, Robin. And the searchable tales that Robin put out is, I think, a lot more useful than the Concordance.

Speaker 2: Does anybody not have a copy of the searchable tales? Um anybody that wants it, send

me an email and I will send you the searchable tales.

Speaker 1: The one the one value of of of a concordance is you is you see words that are similar um close to the word you're looking for. So if you saw suggestibility, you'd realize that suggestion was at one side of it. And uh yeah, so uh sugary is close by, suicide. So there is, and so sometimes with his neologisms, it helps to uh be able to find out other words that have similar um at least beginnings.

Speaker 7: Yeah, that's a good point. Is that the guidance index you're talking about, or is there another one? Oh, yeah, I haven't seen that, I don't think. I have the guidance index though.

Speaker 2: So what is that? Oh well that's concordance. Is is that something I can buy on Amazon?

Speaker 1: It was something that a man named Alan Poole in Toronto put out. And unfortunately, it's been republished possibly by his son because he's died some years ago. Um and unfortunately there are errors in it and there are um entries missing, but it was all done by hand um in his day, so it was quite an effort, but it's it is useful. It's a quick way of flipping through something rather than simply doing a word search in a computer.

Speaker 2: I I I have in my possession for those people that like spreadsheets. I have a complete spreadsheet of all the words and the tales that you can, if you like, sort into any order you want.

Speaker 1: Janet, that's there you go. There you you you've got it.

Speaker 5: Robin, is the searchable tales not on your web not on to fathom the gist website

Speaker 2: Um it's you can buy it on um uh Amazon as a uh uh as a Kindle book if you want, but you see Kindle doesn't do a PDF. PDF is a very searchable uh uh thing, you know, and uh Kindle is a book for reading. It's not a good reference um medium, if you like. So you need what I got. Now, I will also say that I'm redoing it gradually. And I'm redoing it because I discovered a lot of things that also needed to be referred to. that wasn't in the original that I created. So there will be another version of this at some point in time. Bobby worked with me on this for about, I don't know, about five years ago or something, and we got I don't know quarter of the way through and every now and then when I'm completely bored with what's happening in the world I turn my back on it And go to this concordance that I'm gradually producing and try and add more words to the reference list

Speaker 8: I wanted to come back to one final topic that might be a future topic, this notion of science versus engineering and um and you know to Steven's point also saying in building something, like do you when you when you build something um and you know it's validated after whatever. But so this is a little meta, but you know, we're kind of building something in this group, right? Like, and all three centers were engaged. this time, no doubt about that, right? So much so that someone hung up and left. And so it's interesting to know uh or to s to I don't know ponder That building something, especially with other people, engages all the three centers that then opens up all the challenges and questions of opinion or what hap the whole enchiladas there. Um and um Yeah, there's just something proving out the not I don't know. I don't know if there's something there.

Speaker 5: Well, it might be worth noting, Janet, that in the guiding index under being parked old duty, there's one entry that says, endurance towards others' manifestations, displeasing to oneself could alone crystallize in their common presences that park dole duty which in general is necessary for all three centered beings. That alone

Speaker 1: Great quote.

Speaker 8: Well, that's awesome.

Speaker 4: Maybe to paraphrase paraphrase Robin, uh the Holy Spirit is not a metaphor. Maybe it is something material that is generated when there is a conscious search jointly with different people. I remember when I was a little boy in Sunday school and they they drew them with little lights on top of their When Janet was speaking just now, I got that feeling, the feeling of something higher. That's good. And it's also generated by the person who hangs up because you can't have it without a friction and affirming and a denying

Speaker 2: It's it's always a good idea to hang around when I mean it's just it it should almost be a principle You know, the you you don't need to hang up and leave because the best thing to do is actually just go silent. Silent is complete protection. And we don't care, you know, there there isn't. Oh, by the way, Janet, the what I said about engineering and science is research that I did. So I don't know where you would ever read that from anyone else because I, in one way or another, just decided to investigate how good science was. Because somebody had said to me about we wouldn't have the world we had if we have right now if it wasn't for science. Actually, it's just not true. It's engineering. Engineers built the atom bomb, not scientists. Scientists were involved. But the engineers built it. But it it it's um The friction is a really good idea. It's a really good idea that people don't necessarily agree with each other. You don't need to try and go head to head. You you need to just say, well, here's a different perspective on that. And then you get it because We're in the situation that I'd said this I don't know when to whichever group, but it's like The the story about the elephant that um three blind men are trying to describe. You know, and one thinks it's perhaps like a very large bat because he touches the ear. One thinks it's a snake because he touches the tail. and one thinks it's a tree because he touches the lake. Well they're all right Their observations are all correct. And that's the nature of study. It's like, well, let's hear a different opinion. And you know, the value of people who choose to speak up rather than not speak up is you're throwing an opinion into the game, you know, and that gives everybody something to work with. So you know the um The people who hold back may be depriving us of the wonders of their perspectives. I'm gonna have to frozen eating now because it's five hours I'm gonna say before I go, just in order to make you all feel good about yourselves. Lent just started and I'm on a three-day fast, so I'm going to be struggling with myself. Well

Speaker 6: Wish yourself a birthday present. Wish you well. Birthday too, Barbara. Robins.

Speaker 2: Coming up. It's that I am an I'm having a fast for my birthday. Oh I'm going to sit sit there in the morning and pack it very, very slowly.

Speaker 9: Blow out a candle on top of a glass of water. Floating candle. Thank you. Enjoy. Thank you. Bless your box. Thanks.

## Chat US Meeting

- 18:37:36 From Stephen Frantz : Here is a free PDF of Willem Nyland's index to the Tales:
- 18:37:48 From Stephen Frantz : <https://www.gurdjieff.org/nyland-index-excerpt.pdf>
- 18:38:13 From Janet M Mitchell : thank you!
- 18:38:42 From Federico Balsa : could you send it to my Gmail. federicobalsa@gmail.com
- 18:40:41 From Barbara Pennock : Reacted to "Here is a free PDF o..." with 👍
- 18:57:06 From Federico Balsa : Richard, could you give me the page number of the advice Beelzebub gives to his grandson on "convincing" the less conscious parts:

# AI Summary Meeting 16

## US Session

### Quick recap

The group met to discuss Chapter 13 of Beelzebub's Tales, focusing on the concepts of suggestibility, self-calming, and the loss of "park dog duty" among human beings. The discussion explored how humans tend to accept external opinions as truth without independent verification, leading to a decline in genuine consciousness and awareness. Participants shared personal experiences and insights about how modern society has increasingly moved toward self-calming through technology and automation, away from the manual labor and intellectual engagement that previously required active participation of all three brain centers. The conversation concluded with reflections on the relationship between engineering and science, and how collective study and discussion engages all three centers in a meaningful way.

### Next steps

Federico: Look up the story from the Bible where Jesus writes in the sand and report back to the group next week.

Robin: Send a copy of the searchable tales to anyone who emails him and requests it.

Robin: Continue working on the updated version of the concordance/spreadsheet of words in the Tales and release a new version when complete. (This is an ongoing/longer-term commitment mentioned in the transcript.)

### Summary

#### Three-Brained Beings' Reality Perception

The meeting focused on a reading from Chapter 13 of a text discussing the psyche of three-brained beings, particularly their tendency to accept information as reality without personal verification. Beelzebub explained how these beings form convictions based on others' opinions rather than their own logical deliberations, leading to a lack of genuine understanding and a reliance on external validation. The discussion highlighted the importance of recognizing one's own subjective biases and the need for self-awareness in distinguishing between perceived and actual reality.

#### Atlantis as Symbolic Species Loss

The group discussed the allegorical meaning of Atlantis in Beelzebub's Tales, with Robin clarifying that it represents the loss of our species' original essence and connection to nature, rather than the historical Atlantis described by Plato. Stephen explained that King Appalis, the cunning ruler of Atlantis, illustrates how even essential beings need guidance to fulfill their obligations to Great Nature, while Federico drew parallels to Gurdjieff's concept of different species' attempts at consciousness, including termites and bees as failed examples. The discussion concluded with an agreement to postpone detailed discussion of the Atlantis chapter until it is read in its entirety.

#### Atlantis Susceptibility and Consciousness Themes

The group discussed themes in the Atlantis chapter, focusing on the concept of susceptibility and the need to develop one's own consciousness rather than relying on mass opinions. They explored the idea of a predominant part within three-brained beings and its role in perception and duty.

The discussion also touched on the significance of Gurchief's smile and head gesture, with various interpretations proposed.

## **Understanding Essence in Gargifian Work**

The group discussed the concept of "essence" in Gargifian work, with Janet noting parallels between Essence and Sufism's concept of common essence. Stefon∞ defined essence as what exists before and after life, emphasizing the importance of emotions and the heart in maintaining balance. Federico shared his experience working with children, observing that a child's essence can be influenced by their parents' moral consciousness and the environment in which they are raised.

## **Gurdjieff's Teachings on Essence**

The group discussed Gurdjieff's teachings and the importance of understanding his concept of essence. Richard explained that Gurdjieff's writings, particularly the first series, aim to destroy preconceived beliefs and encourage readers to engage in a process of renewal and understanding. Stefon suggested that accepting others' ideas without critical examination can lead to misunderstanding truth. The discussion highlighted the need to actively seek understanding rather than dismissing conflicting perspectives, and the importance of reading Gurdjieff's works in the correct order to avoid drawing premature conclusions.

## **Gurdjieff's Essence Concept Discussion**

The group discussed Gurdjieff's concept of essence, with Richard and Stephen emphasizing the importance of understanding how Gurdjieff used the term rather than projecting personal meanings onto it. Federico shared his struggle with the concept of essence versus personality, while JD connected essence to suggestibility and its dual aspects of influence and self-calming. The discussion concluded with Sandy requesting a shift in focus to other topics like "parked on duty," expressing frustration with the frequent discussions about essence and personality.

## **Personal Growth and Suggestibility Insights**

The group discussed the concept of suggestibility and its relationship to personal growth, with Richard sharing insights from a chapter about connecting consciousness with unconscious parts of the self. Janet mentioned the importance of changing one's mind and learning from others, while Federico shared his experience with a Japanese homeopathic doctor who influenced his journey with the work. Sandy apologized for causing friction and encouraged more participation from group members, emphasizing the value of diverse voices. The discussion touched on themes of humility, learning, and the importance of maintaining an open attitude towards new ideas.

## **Self-Calm vs Self-Remembering Discussion**

The group discussed the concept of self-calming, with Federico sharing his personal practice of reflecting on his attention every two hours. They explored the distinction between self-calming and self-remembering, with Richard noting that self-calming is mechanical and disconnected, while self-remembering requires effort and engagement with reality. Robin emphasized that the study group format allows for open discussion of experiences, unlike an exchange group. The conversation concluded with a discussion about the term "inner evil god," which Robin described as a serious warning against the habit of self-calming.

## **Self-Remembering and Modern Decline**

The group discussed the concept of self-remembering and its historical context, noting that it was

a term not commonly used in modern times. Richard read a passage from page 609 that linked self-calming to an inner evil god, suggesting it becomes the sense and aim of existence. Robin emphasized the decline of artisan activities and emotional engagement, particularly in America, and highlighted how computer systems are now performing intellectual tasks better than humans, leading to a situation of self-harmony that is ending badly.

### **Exploring Suggestibility and Collaboration**

Robin discussed the concept of suggestibility and the importance of personal investigation, sharing examples from his academic experiences and professional life in computing. He emphasized the distinction between engineering and science, arguing that engineering, rather than science, drives technological advancements. Janet and Stephen explored the idea of building something collectively, highlighting the engagement of all three centers and the challenges it presents. The group discussed the value of different perspectives and the importance of friction in collaborative efforts. Robin encouraged participants to investigate topics for themselves and to embrace diverse viewpoints.