

Meeting #19

EU Session Transcript

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

Speaker 1: It's a hard thing to understand this really. But as we have read it now a few times, when I start to try to um To comprehend in a way what he explains with the glass, uh vi with the cup of water and uh little beings living inside and their whole lifespan is just recognized by an observer of our scale as just a few seconds or so. Then when I transfer this to uh to Belzebug's timescale, then it would be uh the first idea that When Bezabab lives 398 times longer, then he experiences observing us also uh what is going on with us f from his feeling of flow of time yeah not that he experiences in um in his one year uh much more content in a way uh yeah but but he experiences s somehow uh the same uh inner and m inner content in a way. But when we follow the explanations, when he then descends to the earth There he lives in a way in this time scale of human beings for a few for for a certain time and experiences then in their speed. Yeah, this is something which I try to have as an experiment in my in my thought. Because when we read it the first time I thought, my god, when he lives for his few hundred years or maybe one hundred years or Hassin with his twelve years uh and he experiences three hundred eighty nine times more content. Yeah it must be uh uh uh on one side be almost uh unbearable, but also on the uh on the other side give him so much more inner content than that the inner life is much more rich. But when we follow the explanation with the with the glu with the um bucket of water, then uh on uh from uh from another scale It is like there is a is a is a completely different perception of time. This was my thought for today.

Speaker 2: Yeah, I want to know how that connects. I can also do um I appreciate your your point there. The falling and catching up processes So trying to connect what he first talks about the processes, the cosmic concentration and the processes. It sounds like there's something about what you just said that is connected to uh Depending on where someone's the the uh perception is it from the sun or from the personality? So is it from Samos? Savos, you know, how does that connect to falling and catching up Everything everything you just said in a drop of water, by the way.

Speaker 1: What is what is uh in a way making me think is how he introduces this this exp this This explanation. He says, I want to give you something to understand the strangeness of depths of humans psyche. uh so this explanation should help us to have a better understanding of the strangeness and I don't know if it's just that we take time as something objective or it's something something which is all everywhere the same, and the strangeness is that we don't recognize that in s in in other cosmic holes the sym time has its It's relative flow, if this is the strange thing, or something else is somehow behind, which uh which is not so obviously when we read the text, which is not not so obviously to be perceived.

Speaker 2: So to me, time is only relative when we are relating to others So if you fall, if you go into the inner sanctum, the inner world, and you're in silence, there is no time. Have you ever done a meditation, for instance, when you you're meditating and you haven't set an alarm or anything? You come out of meditation and the time, your feel for time is totally different.

Speaker 1: Yes, I have many different uh experiences. Also when we have a sweat lodge, for example, yeah, it's also a very stretch uh strange space where there seems that time does not exist, even the structure is quite clear and I have so many experience but the feeling is like you described there is as if nothing else exists and just this and this is a uh quite uh ex extent of the inner uh connection to to what's what we usually say or what time is or the flow of time. I so I can say yes

Speaker 2: Yeah, so so when I remember back in the 60s, because I did sweat lodges, I could hardly wait to get out of them until I went through a certain period in the sweat lodge. of being able to go into that space of timelessness. You see, I mean it's like, oh my God, I'm counting the moments. You see? And I never went into a sweat launch and I did a lot of sweat launches back in the sixties. We're sixties people. And So I never went in one that I didn't want to get out as soon as possible, but I knew the benefits if I could go through that period. of time where it where time releases. And I've seen that go ahead. I've seen that in isolation tanks as well. Um you doing the uh water tanks, yeah.

Speaker 3: An alternative view is that what you're talking about is the closeness or distance from his example of a hypochondriac. You have a feeling that time is going very slowly or very fast. That's different than a lack of time. Supposedly elsewhere it's written that If you don't have any impressions, you you're dead, you die. So therefore, even in a med deep meditation or in a uh isolation tank or in uh sweat lodge, you are sensing and time is passing So anyway, it's just uh there you go.

Speaker 1: Yeah, it's it's again strange wh why he brings or for what reason he brings hypochondriacs in. So yeah Uh today I thought maybe he needed just a term to describe someone who experiences that the time is flowing very slowly because I cannot really make a connection between what I think is hypochondriac yeah and and what he describes there.

Speaker 3: So they all they always think they're sick. They're just miserable. Yeah. I in fact I I looked up the etymology and definition of hypochondria. I couldn't figure out why that was particularly was being used and it didn't help. It's what we seem to be what we think of as hypochondria.

Speaker 4: I was just checking the etymology in German of course of course for me. And uh uh as I read it it it is uh an ancient um word and it came it came from the hypochondrios that's under the sternum. under the heart because they had the image uh in the i antique medicine that the the psychic um ill sickness come from from the the belly. Nowadays we think it comes from the brain, but in in the antique medicine they thought it comes from the belly. And there comes the word uh hypochondria. I I am I'm just uh uh I was very much think pondering about all this and what what I had to do to understand better what he is telling us but it's not uh finished to think about. Uh but I made the picture of it that um Samos is is is um has this crentinal um revolution around Celos and Karatas, the blue one here, the planet. to to um has his uh quarantinal revolution around samos So this is what we have also here with with uh moon and earth and sun Here here in Karatas or in this sun system there are two two suns or two stars. And and um in that way I understood that time in a cosmos, as I I wrote here, is relative to to the these movement cycles. But I do not understand why he is pointing out that we call it month and year and day and night and so on. I couldn't couldn't find out why he is thinking about that because what I was thinking what I read is that One um trentinal revolution of Samos around celos is a year on Karatas. But what kind of of uh name do they give with with the crentonized um revolution around Samos? So I understood somehow that he tried to to give us an understanding about the movements. of the falling and catching up processes that karatas falls down uh constantly to samos But because of this tangential movement is this this revolu uh uh exists this revolution And so we see some hierarchical structural in the orbital processes. So this means that an octave in a in a octave in in an octave in in an octave that this would be the musical um um comparison to to this So and I think I have also somewhere don't didn't put a link to it as I see The the law of catching up. Okay Mmm, I have to stop and and open it again. Here we are. Yes, here here that was what I found. I spait a minute. Okay, here we are. So this um this fall This process or this law of fall and falling and ca catching up would would uh is is is is valuable for all things that exist, means cultures and civilizations, they They arise, they reach a culmination point, and then they go away. We have an idea uh it comes to

a culmination point and then it goes away or it decays or as well for for religious ideas or philosophical ideas they they start very clear and very strong and when they have um reached their their culmination point then they decay and they will will lose their strength and we can watch this everywhere. And for Gurdiev This means this is uh the universal universal function of processes and that we as trying to get to be uh conscious that we have to to have to put into this uh conscious shocks so that It will with um wait a minute I will make it bigger if I can So you can I try to put it into an eogram and when it's going then we have to put some some intervention that means shocks that uh Whatever it is, an idea will will have Michelle.

Speaker 2: Yeah. So um in that diagram Are the conscious is the conscious shocks and the uh shocks are they in that gray area or the blue area? What What is that? It's number three. You have okay, so it's the three forces, correct? Yeah, the three forces, yes. Okay. So do those interact For instance, if your your shock is at eight, uh if it happens at eight.

Speaker 4: Yeah, this is the MI FA on the C DO problem. Okay. Or or yeah. And there if if we do not put consciously a a shock in it or or give it a direction it will decay. It will get a strong direction and uh a wrong direction. Um yeah. Oh yeah. That is what I presume. Just I I I'm happy to hear about your

Speaker 2: So there's no neutralizing, there's no reconciling in the decay.

Speaker 4: Yeah. If you don't put it in Okay. Consciously. Okay.

Speaker 1: I have also a question, Michelle. I did not c understand the relation to the text and the time. Maybe you have said it. I but I I missed it in a way. So I I lost the connection to what you speak actually about. You started started showing this picture with the two sons because it just appears in the text and and then I lost how somehow where it is is is about what you what you are telling.

Speaker 4: is about the f the law of falling and catching up.

Speaker 1: Okay, okay.

Speaker 4: And and uh of course I was thinking days now about this

Speaker 1: and and this is a result of days and I understand now now I understand what you think.

Speaker 4: Yeah yeah and and because thinking about the law of catch cat uh fall falling and catching up I I I or I um I I was checking up also the the text and the other parts because I'm always trying to see where some some explanations are later on. So in in the text so that that I came to that um conclusion that I have just noted here maybe in two days later it's changed. So um Yeah.

Speaker 2: So I have a a a question too about that uh about going from dough to dough. For instance, if the decay To me, you use an example of a religion or how religiosity or whatever. So if there is no intention to go to completion dough to dough within that framework Then it's going to decay. But let's say that it is so ancient, the information, because basically now There's nothing new under the sun. I mean, what we're dealing with now occurred also in some form 10,000 years ago. Okay.

Speaker 4: No, or last last tenth century.

Speaker 2: Yes.

Speaker 3: Well, no, but so far away.

Speaker 2: Well, even the last century. Like Gurchev, if you want to take Gurchev, he is basing many things on ancient Mysteries and ancient medicine and ancient things that he researched himself at a very young age. So what I'm saying is This decay thing has really gotten my attention, Michelle. Thank you for bringing this up because Or a wrong direction.

Speaker 4: You know, it's not only decay with me, it's But how do you know it's wrong?

Speaker 2: How do you know it's wrong?

Speaker 3: It's not the it's not the original aim. It's a deflection from the original aim.

Speaker 2: Yes, thank you. But what what is the original aim though, Ronald?

Speaker 3: Well it depends on what your endeavor, what what you're trying to do. If you try to do something at two points, it has a high risk of deflecting to somewhere else unless you bring in uh what what I think Michelle's been describing very accurately, or bring in something from yourself or

Speaker 4: Okay, so you're bringing in deflection is the correct word for it because I didn't I I did not translate that yet. in English so I had to read it from the German uh version but I will translate it and I will put it on my website that you can see it when when you open the the the chapter 16.

Speaker 3: Is this all for on your website So we're looking at right now?

Speaker 4: Not yet, because I didn't translate it yet. Because I have to I translate it in six languages and this takes some time. And first it has to be really accurately uh formulated in German before I will translate it. So uh it takes time to do that

Speaker 3: Yes.

Speaker 4: But now what you can do now on my website is if if you have uh uh a a terminus, uh a word. then you can go to the search line and you will find every every place where this word is is occurs and it's very helpful to do that. So so um I recommend even if I'm not uh ready, but as I already told I would Really appreciate your feedbacks on it, what I wrote, because it's always my opinion, my view on it, and if you have something to add, I would be very glad

Speaker 3: Uh you've maybe have said this a thousand times before, but the name of your website?

Speaker 4: I g I took I put it in the chat. Is it okay when I stop now the build the the the picture? If if you want to see some it again then let me know. Okay, I put it in the website in the chat

Speaker 5: I will make just a small uh comment. Uh uh when you look uh uh year I think it's easy to understand that we watch moon and the earth. And Earth for one year is circling around the sun. So for the moon, year has the same length. And uh i in one moment if our if art if our earth becomes sun Then we have two sun and the moon have one year. So Kartas is actually before was moon. And he now rotate around one sun and with this sun around second sun. So your drawing, if you put it differently. You you got correct then every time when the the two sons come at the same position it's a year I hope you can understand this. Just comparation with the moon and Karatas. If you put Karatas in position of the moon, you will see that one year is when again Earth is in the same position or this second sun in the same position.

Speaker 4: Oh, thank you, Sasha. Good input.

Speaker 5: Please ask if I am not uh But um clear enough, but but but it's uh it's very very simple actually.

Speaker 4: Yes, but this was a question that came into my mind that that asked me how how will uh this be for for the the living s living uh beings on on karatas or

Speaker 5: Yes, I'll try to explain. Sorry if it's too technical, but please ask if if I'm not clear for something. So uh what's happened at the beginning of creation There was some necessary conditions. Without space, it's impossible to create. So uh space is some kind of uh uh needed or or some prod product product of creation. And when we read carefully this uh He says that all cause has its result or effect and then this result is cause for something else. And it's pretty obvious But what is time? Time is distance or dimension between cause and result. So even in physics, reason why uh speed of light, uh, 300,000 kilometers per second, why is it uh limit for the speed because time is massless, it has no mass And then explanation is that if cause of the light and space which it's It's passing its maximum speed between cause of the light and effect when it's come to the place for something which is without mass So if something has mass, it must be travel with less speed. So it's inherent that Time is connected with the space and its condition of creation, or if you want to call it cause and effect, or cause and result. And when you look the small microcosmos where you have much smaller space than distance between cause and effect is much shorter, so time is much shorter in smaller words. And what's the main difference? With our presence or with our consciousness, if we are aware of much more causes and effects in a line of causes and effects So if we are present and really have this distance between cause and effect with our awareness, then time is passing much slower. Compared to somebody who has just uh rough uh awareness of cause and effect. And it's a reason why s somebody like uh uh Hussein who has a different nature can observe much more in something which we see as cause and effect. He see, let's say, whole octave between what we understand as the two nodes. So if you approach with it and read this text, you will see a lot of clues for what he's talking about. I repeat, it's only objective because everything either is subjective or in line of cause and effect. But he also says it's blending with everything, so it means it's actually connected, but not dependent of some cause, but independent But it's part uh it's uh part of blended with death. I hope I I was Understandable, but please ask because I'm I'm maybe too much in physics, so I don't know how it's followed.

Speaker 2: Well the explanation to Sasa about the mass slowing down the process. You see on the so so if if the mass Depending on the amount of mass in deflection, let's say deflection adds more mass Because it adds more um whatever. Anyway, I was wondering if that could be relative

Speaker 1: I could understand very clearly what you describe. It is actually a very detailed description what I think I meant when I said at the beginning that the time passing in this uh couple in this uh uh bucket of water. It there are many things happening, yeah, you say cause and effects, but as we when we observe this this this uh this water we don't actually recognize them and so for us is just one second passing by. Yeah but inside uh many little things are passing by and when we would be uh aware may maybe uh just taking in the microscope and then observing much more uh minutely then we would uh see that much much more content is happening and it would give us the feeling that uh much more time has passed when we observe all the little things which are happening in in the g in the water. I don't know. Sasha?

Speaker 5: Yes, exactly, but We just need to understand there is no time, there is just distance between cause and effect. So it's not different time, it's uh more content, like you said. So it's it's very close, just uh I try to be more precise because he says that there is no way to be aware of time because time is not something independent it's it's dimension

Speaker 1: It's it's more like a convention that we say I experience this much of content and then I call this uh maybe an a minute or whatever. Yeah, in this in this in this respect this uh uh this taking this measure of taking one cretonianian uh also ein auf der Sun, uh auf the of the planet around the die die Sun. Ja. Das ist also one action in a way, ja. And when we look from far away we see just This little movement in the solar system and when we go closer then we realize ah on the planet a lot of many other things happening.

Speaker 6: Yeah, it's basically what you said, Sasha, he's saying in this paragraph that um It is necessary to notice. No, no, where is it? It is possible to judge time only if one compares real cosmic phenomena which proceed in the same place. and under the same conditions where time is being constated and considered.

Speaker 3: The thing that uh struck me the very first time I read this and still strikes me is the concept that a little insect, let's say, that that only lives for an hour has an entire life growing up, etc. , etc. And I thought it's it's one whole phenomena, this life, and then it's broken up into a whole myriad of uh events And it gave me the sense that I also have a life that isn't simply a series of octaves, but it is one whole phenomenon. Within which there are uh a myriad of processes that go on. So anyway, it's just it I made my jaw drop the very first time. Each Cosmos, each being has one whole life. It only does they don't have one minute

Speaker 5: I just commend what you just said. If we look that note in when look closely is whole octave. So what you said just this life, this what for us looks like note for uh butterfly is whole octave. So it's connected with what Michel was drawing, this uh anagram actually in every uh note is another anagram so if you uh with your consciousness go uh closer to the note and you are more sensitive or more uh precise you will see inside of this day whole life.

Speaker 1: I just was reminded by about one of the aphorisms of of of Gurjev. I put it in the chat.

Speaker 3: Uh the fact that Caritas uses uh the revolution of us one sun around another rather than it around its closest sun, I took to mean they're operating at a much higher cosmic level than we are because they call a year this cosmic relationship that we don't even recognize our son having a a twin star or whatever. The way you described it, Sasha, seemed to me, by your comparison to the moon, that they're operating at a lower level. But because they're the moon, whereas I thought they're one step above the earth and our time It will happen when the Earth develops of the level of the Sun.

Speaker 5: So this will be higher octave.

Speaker 1: But I I also was wondering if this uh this uh diagram about the suns is right, but I just looked. There are three kinds of Two star systems and one seems to have this uh structure which Michel was giving. There are two others. One is where the both suns are quite close together and the planet is just uh traveling around. And there is a third one where the suns have a certain distance and the planet is just traveling around one sun. But they are in a way equal, not like The first sun is like the sun for the second sun, which is like a planet traveling around and then uh a certain so not sub So I thought I I looked also and there are three of these systems. And I don't know if we from the text somehow get the idea which kind of

Speaker 2: uh system is is meant but maybe it's not so important do they circulate directly do they circulate in uh tandem sasha or eck and do they circulate with one And the other, are they in tandem? Are they in parallel?

Speaker 5: It's it's in the text. In the text he says One year is when the two sons again come at the closest position. So one sun uh come back to the closest position so it's a year so it's this kind of

revolution one sun sun around and second sun or second sun around first sun Because he says that one year is when it comes back to this position after one revolution around.

Speaker 1: I'm not sure about this conclusion because also in the other systems the suns are moving and changing their distance. So um And I don't know if it is is if it matters or if it gives some some uh some uh problems. I just put in the chat a picture I found about the other two types of of two star systems. And there you see also there is a kind of more distance of the suns and a more closeness of the suns. So But I d I I don't think it is really of of of much uh importance here because the main understanding what you described Sasha and what we uh what uh Michelle was giving Yeah, I think this is the thing which actually matters.

Speaker 2: What does Rodney Collins say about this, Robin? And the celestial influence. Does he uh point to this?

Speaker 7: No, it he doesn't deal with it that There there's a lot that um you could start to try and relate But Rodney Collins' view is pretty much the same as Uspensky's view, and Uspensky looked at all of this from the point of view of different cosmoses. So when Gerdiv starts to say things like, you know, they have days and they have nights, and it seems like he's um saying something utterly simplistic. doesn't mean a thing. He's actually, you know, the the day and night, according to a spend scale the breadth of the planet. So there's a relationship between the breadth of that cosmos and what we experience as the same night. And then Gij is making the statement that everything has a lifetime. And this is the nature of everything in the universe, except the absolute. and the abode of the absolute has a lifetime. So the reason that time is uniquely subjective is it's experienced subjectively as a lifetime. So you know the Mayflower, uh the Mayflower that lasts for a day, he doesn't last for a day lasts for a lifetime. And so do you and so do I and so does um you know so does a rabbit and so does an elephant and so on. So the I mean we will talk about this later when we come to purgatory, but the Um the creation that the um uh the our endlessness Enaxid meant that the only thing that didn't have a lifetime was him and the Sum absolute and everything else had a lifetime. And that's why time was inject ejected because there is no time for the Absolute, because the Absolute doesn't have a lifetime.

Speaker 8: So really it's according to scale.

Speaker 7: Well different scales are different lifetimes. So you would say that uh A galaxy had an immeasurably large lifetime compared to a sun, which itself has a very large lifetime compared compared to a planet, which also has a large lifetime compared to a moon, which also has a large lifetime compared to nature. And then the aspects of nature like us. And it's all uniquely subjective. There's something he else he says which is really quite interesting to me. He he emphasizes that time has to be measured in the same place. And you would think, well, why is he saying that? Well, the the flow of time in the way that we measure it with clocks, atomic clocks. is actually different at different layers of the Earth's atmosphere. It's different at the top of a mountain It's different. A higher part of the atmosphere is different from a geostationary audit. It's different. It's not the same in terms of the behavior of an atomic clock. Which is a regular um uh uh a regular physical phenomenon of cesium, I believe that creates the atomic clock. So, you know, so time is subjective to you right now. And the things that are happening around you are subjective to the collection of things around you now. And at the top even of a tall building, the time will not be the same in its subjective measurement with an atomic clock And that doesn't help. It just makes everything more complicated

Speaker 1: No, I have I have wrong.

Speaker 2: But that's that is complicated. I mean it is what it is. So um both expressions really make

sense

Speaker 1: Yeah, I have I have one conclusion. This would mean if a being living in one sphere are in one scale would be able to descend to a lower scale, its times its li lifetime would be shortened in a way. So and if a being could uh eve evolve towards a higher scale or higher then the life time of this being must w would have to be increased a a lot. And maybe this is meant when Gurdiev uh explains that uh life of of man is uh reduced reduced uh more and more with with the time uh with not not time in the sense we in in the in the history and that man in a way descends more and more and disconnects as uh comes becomes part of a lower sphere in a in a way of a lower scale and when we do the work and some higher bodies or whatever uh is uh realized then we as ascend in a way to a higher sphere and then these uh 300 or many hundred or we even read uh twelve hundred years or whatever uh what was possible. This is not that a man living on the earth can be in uh live for thousand two hundred year years on the earth, but it means that like Bilzebab experiences uh many centuries, yeah, because he is on a higher scale or in in a higher world. Yeah, this is is meant in a way. So this was an idea I had now.

Speaker 5: It's pretty much directly said that uh if we develop our soul soul or our solar body We can live inside its practical immortality in the solar system. So it's just the same what you said. In a higher level, higher with higher body, we can live in a higher level, casual live in planetary level, and so will be in solar level.

Speaker 7: Yes. Quite correct. So this is the soul body. The soul body is immortal in the life of the solar system. system and has an existence in the life of the galaxy. It can exist in a galaxy and is mortal in the solar system. It doesn't say what the life of the question body is, but we know it depends upon planet. So it's likely that if a question body Crystallizes. It's immortal in the life of the earth. But he never says that. But he does say in the life of the um uh i in the life of the galaxy he does say that does anyone say that he says it in in search of the miraculo

Speaker 2: That it's in in relationship to the galaxy instead of the Earth.

Speaker 7: Look, it it's I'll tell you the page. I have to find the page first, which is always a problem with a book this thick So talk amongst yourselves while I look Maybe.

Speaker 2: I think this group gets too deep for me to understand sometimes. So I have to I have to dream about it. at night to to remember what everybody says in relationship. It's like we're we're one huge brain And each each synapse, it's like everybody joins in the the brain, you know.

Speaker 3: Uh just to go back to one of the recent comments, it seems as if uh one move to a higher uh level, a higher cosmos, one would not one would sense time the same way one did before but someone from outside of you would see you living a lot longer Now I don't I don't I don't know how applicable if it's probably only applicable in some metaphorical way because you still would have one lifetime that would be divided up into time, just as the mosquito uh sees itself as having one lifetime, we see it as living for a very short period of time.

Speaker 5: If you say lifetime with my explanation about cause and effect, you have birth and you have death. uh effect of the birth. So lifetime lifetime or time is distance between source and And result. So anything can be approached with this

Speaker 1: Mm-hmm. And in this sense, when we take this aphorism, men is given a limited quantity of experiences, so this means the recognition of of what what you say Sasha is is uh causes and effects to to to experience them to recognize then uh being economic wisdom lengthens his life. So this means that life is not something absolutely fixed or lifetime. It is you have just the capacity to to process a certain uh quantity in a way of of of things. Yeah, and if you are carefully

is what I how I understand this, then it is lengthened and when we take the explanation of Sasha, when you go into a higher sphere, you see things not as much as uh detailed as before. You have just a broader look because in a higher scale things have as an a different relative uh uh relative uh pr uh uh um sequence of of happenings. So yeah. One picture I have in mind is when you are When you it's when you take the hierarchy in a in a in a company yeah, then the man who is working on the machine, so in the lowest He is knowing every detail about what he is doing and for him this is the whole world. And when you go quite up to the in the scale to the highest uh boss in the So for him he does not see the processes of working out some some some products, he sees uh units which are working. So the the his employees for example, he just sees them. So he has in a way the same quantity of impressions or or causes and effects which he can observe and recognize, but they are uh much more rough in a way. uh then the details of one uh man on the lowest hierarchy.

Speaker 5: I read it quite differently, but if you look at it, it's basically the same. We have some quantitative experiences But we if we uh economical if we use every experience, so if we live every experience then we are not living longer in a number of years, but we live longer in a different time because every experience for us is important and it's becoming more full and we have more experience in the same uh 80 years or something or how much we we live. So it's not that we live uh eight hundred years, but we live the same amount of time, but if we are economical or use every experience then we have a different uh time in which we are living

Speaker 1: It feels like hundred years, even if it's just eighty.

Speaker 5: Yes, yes. Yeah, much more, because he talked uh how people before was living much longer And uh it's actually actually it's not when we measure it with the clock, but when we measure it with economizing experience, so every experience is important. And people before was uh uh economical or have uh valued every experience differently than we do it now.

Speaker 8: So our economy, our economy, Sasa, would also be our atmosphere, the higher our atmosphere and our hydrogens. So if we watch what our atmosphere is throughout and are and don't get distracted from that that focus. It seems like we can manage in time relationship more years, but like a hy hypochondriac what he uses is hypochondria. They worry because it it's they're too locked into time You see. The higher hybrid. Yeah, go ahead.

Speaker 5: Like you uh Nekard was talking at the beginning, in some moments of what's called meditation or So you experience much more in a shortened span of this time. So actually you have time timelessness, let's say, but it's mean much more time in shorter period of time. So it's all the same what what you was talking about or what what you're talking now about different quality of hydrogens, whatever. whatever we approach it's always about amount of something which is uh between cause and effect and how much we can economize with that or whatever you use for to explain.

Speaker 6: And we also connect all this to the worlds. somehow that in world ninety-six forty-eight that's a different way of saying it probably, that there are the experiences also different, a higher degree of freedom, the higher the world

Speaker 1: I would say maybe it's not just the quantity of experience, it's also the intensity of of of experience and in this sense related to what we mean with hydrogens which which which have a higher frequency or more energy when they are higher in a way

Speaker 2: So take the food for the moon in '96, World 96, and you're gardening and you're building healthy foods and you're you're you're looking at combining the intent of going into

higher hydrogens with the world ninety-six where you're feeding, you're actually learning how to blend the two. So the intent from higher sources or higher hydrogens Like my intent for World 48 is to feed myself properly, feed my moon properly. So that I can maintain and sustain higher energy So if for instance if I just sat around and lived in World 96, my energy does not, it just stays voila. You know, it just stays as it is. It's not it's not feeding anything. So how does the Sex Center figure into all of this, Robin? You're looking too calm.

Speaker 7: It's like a bingo game. What part of the meeting is is Gwyn gonna come out with sex? It's like, you know, I had you down for at least thirty minutes ago, you'd have mentioned sex and you haven't, you know. And and and y it it's twenty-five minutes past one here, you know. Um

Speaker 6: She couldn't she couldn't get in between Sasha and Ekant.

Speaker 2: What if you build higher hydrogens through your sex center?

Speaker 7: Look, it's really the question is how long can you make your orgasms last? That's the question.

Speaker 2: What if they're always there? What if your orgasm is always available?

Speaker 7: Well, it's not available, it's being experienced.

Speaker 2: It's the economy as a of the sex.

Speaker 7: We we had this um we must have some of us at least, if not all of us, have had the situation where something happened And we went into the speed of the moving center. I remember one particular time falling downstairs. And I fell downstairs so incredibly slowly it was really difficult to understand what was happening. And I, as it happened, I could make sure that my body was in the right situation. situation in order not to damage myself because I was present in the moving center, which which is in incredibly Um normal uh our normal experience is incredibly slow compared to that speed. And I remember having an accident in a car once, where the car just spann and span and spann, you know. And it was just going so incredibly slowly, it felt like it was um cheating. You know, I should have been going dizzy at the speed it was spinning, but it was just going slowly. So we know that that that Is a speed uh uh at the level of hydrogen twenty-four. So depending upon the energy of your sexual experience, but it is C12 that's being used. You could experience it at the at the energy of hydrogen 24. Or maybe it would combine with something higher, in which case you really um you stop coming to meetings like this and you start your own um Your own study meeting which is basically devoted entirely to Tantra and Tantric sects

Speaker 2: Well I do. I do have a meeting just like that. I call it something else, but that's exactly what it is. So, so let's say that Gerja's having these car accidents and he's moving like you falling down the stairs. He is moving in these car accidents in a way because he was a crazy driver. So he must he must have been somehow conscious of how he reset himself in that moment of falling or of accident. You see, like I had that same experience, Robin. If I fall, which is very rarely, but when I do fall, I fall very slowly and consciously And I make sure that I don't break anything by falling in a place that I can save myself. So I have that same experience, but I think it's a reset. Every time we do something like that, it resets our body. It resets world 96 to world 48. Or reset, you see what I'm saying? Does that make sense? Without the sex

Speaker 7: Nothing makes sense without the sex, Gwynn and you know.

Speaker 8: Well, you know Gerja focused on that.

Speaker 7: So you know he did it. It's like But we haven't got to that part of the book yet, you know?

Speaker 8: I know, but he permeates it. Oh, you know. Sex is very spiritually active. Like a uh you know, it's like when you have, let's get good orgasmic. sex. You love everything and everybody. There is no hatred or uh specif specificity or oh I'm thinking this. You have this tremendous wholeness It's like having an orgasm in the these smoke areas, the the hot the hot tents, where what do you call them a kind? The The what do you call 'em where we sit in the heat? I'm getting old so I forget my statements. So you get to that point. You don't have to have sex to sit in a sweat lodge, but you can have orgasms in a sweat lodge.

Speaker 7: And and I'm so pleased to know that.

Speaker 1: We will we will see Next next Saturday we have again a very intense sweat lodge so I will observe this time. Even if people are very, what heißt den stönen? Ah, uh, but it's about the about the heat.

Speaker 7: But I mean if we're talking about time, then the same thing as experienced in normal physical orgasm is being experienced in self-remembering. Right, and and that's just uh it's we it's the same kind of energy, except it's an energy that is um passing through the high-emotional center normal. And even higher than that with the um the transformation of negativity, you're looking at um the use of a much more intense hydrogen twelve. These hydrogen are different options

Speaker 5: Just try to connect what uh Robin was talking and uh Gwen. Uh This experience when we are in faster instinctive or moving center So uh time become uh slower and we can do much more. So it's uh I think Gourgie was driving for other people like Med because he was in this state that he can uh uh like like Robin was experienced time is uh m much slower it's also when you uh read some interviews about uh best uh sportsmen players of the what they say a game becoming slower to me. So it's you cannot explain how when they play tennis how fast they react for something it's medicine cannot explain. And so I think Gourje was driving like that because he was using this uh different center different speed and when we ask why he has this um accident it was stray bullet the it was uh something broken is in his car he didn't necessarily make mistake but it was something outside of him which happened uh even they say that uh he uh before this trip he was uh to the mechanic to check his car

Speaker 7: That's correct.

Speaker 2: Well now I don't trust mechanics.

Speaker 7: Well, have you ever trusted mechanics?

Speaker 2: Oh my god. So if I have an instinct that I won't fly because the plane will crash. I don't trust the people taking care of the plane, but what my point is, Sasa, if his instincts said that, why did he pay he not pay attention to just the instinct?

Speaker 6: You see I was also when Robin was talking about the accidents, I had that experience too. I tend to um hurt myself quite often and now last year I had something um while cutting wood I was cutting my thinker and I had the whole time I was working with a wood I had already the sense that something might happen that I will hurt myself or Or when with a car also it happened that my tire was breaking on the highway and I had the sense for it before it happened. But it was not as if I could do anything. I mean, I'm not good if uh obviously, but I think so certain things just Once they start, once they proceed, they proceed. It's like no matter what you do It happens. I don't know if that's true or not, but I have the um feeling that it could be like this. Once

the octave is Going, it's going. I mean when it's descending. Uh yes, descending.

Speaker 4: When it's on the way, it's on the way. And you can't do anything.

Speaker 1: Or maybe you have to have a quite uh quite good knowledge about process and you have to have the capability to step in a way out of the process where you are part of and see it in an objective sense from the outside to know which kind of interference would be needed to change something and I think this is the difficulty that we are when we are in, we are in, yeah, what is called identification in a way. I have another another text passage which make me think about uh when it's written about uh The same drop of water which we have taken as an example can serve for a clearer understanding of this thought of mine. And then he says This is what I meant. Although in the sense of general ununiversal objectivity, the whole period of the process of the flow of time and that same drop of water It's is for the whole of it subjective, yet for the beings assisting in the drop of water itself uh This the state given flow is perceived by them as objective. So in this sense, subjective and objective is also in a way relative. Yeah. I wonder sometimes when uh I just work by a understanding something which uh Willem Nyland was giving and he has a kind of term he says uh to work on uh building an eye is to work out an objective faculty which observe ourselves. So and I have sometimes difficulties which with understanding subjective objective in different scales. Yeah, and this gives me a kind of impression which I cannot even uh explain very clearly that objectivity is also not some fixed state. It depends uh on on the scale where I am. So there is a uh uh there is a first objectivity in relation to my former state and but this is still objective looking from the next higher state which then is more objective to the state before so in in this sense

Speaker 2: Well so in my tantric Gurjev class, that that state of of being I I've been working with this class for two years, and to be objective in observation is still a strong subject. And there are 15 people in the class Who still do not understand and see you just brought up something, and I haven't thought about this. It's the scale of objectivity. There's objective, but there's a scale of objectivity. And some of that is dough to dough I mean to me it depends on the scale and how do you explain to someone who's observing themselves How do I explain to Gwen observing herself at a different scale? You see what I'm saying? I hope you see what I'm saying. Because I think that if we're still working on the same principle of objective observation,

Speaker 8: After two years of doing this monthly and you know biweekly

Speaker 2: Why are we still working on it and having 15 different perceptions of objectivity? And we read the material. I mean we read the material so we know what it's supposed to be.

Speaker 7: Yeah, but do we Look the the issue that we have, which is an issue as soon as you begin the work and it becomes an issue for the rest of the the time that you're alive, I believe, in the work is that until we encountered the work, we had no idea of levels. The ray of creation meant nothing to us at all. And we took everything the same and therefore ideas that seemed to be in one way or another. um uh correct because they appealed I guess to the a formatory view of the world. Um We couldn't distinguish between noers and ideas that were higher than that and so on, you know, and it was because we never understood levels And we still don't understand levels, but we do know that there is a level of the moon and that there's a level of the earth. And we at least understand that there's my lousy personality. And then there's my kind of sane, well-adjusted personality. And we might know that there's a level above that which is essential, which belongs to the planets, and where fate comes from. down. We might know those three levels. And when we when we um take an idea like the word truth Then the truth in World 96 is not the truth in World 48, which is not the truth in World 24, which is not the truth in World 12, which is not the truth in Wor Old sex announcement that we could either acknowledge as truth comes from World

Three. That could be for us absolute truth. three and we don't understand the truth at world six or world twelve. So you know Every word that we use that is psychological, refers to the psyche in somewhere or other, needs to be looked at in terms of the levels, and at least From our perspective, we need to understand World 96, World 48, and World 24. And then you could say the truth of world 24 is objective compared to truth of world 48. Because it's more objective. So, I mean, am I agreeing with somebody? I think I'm agreeing with Akanton. Am I agreeing with you, Akantan? I don't like it when I agree with you.

Speaker 1: I'm very sorry. So I I say it in a different way for you to disagree. I I I had this idea idea when I take the four uh d different states of consciousness which O Spence describes the sleep and the sleeping wakings uh yeah the no normal awakeness then the uh self awareness and then the ob the the f cosmic awareness. And w each higher is objective to the to the other. Yeah when we when we dream and sleep it is just object uh subjective. But when we awake we then have an objective look on it. But we know that our normal ordinary state is very subjective in a in y looking from one step higher. And then we sometimes have glimpses of what could be the state of Self-remembrance and uh being aware of myself. Yeah, then we feel very very high in a way. But looking again from a higher standpoint, it's still uh subjective. So this is also something which I

Speaker 2: So I so this group doesn't solve anything, it just makes things clearer.

Speaker 7: So what part of you wants things to be sold, Gwen?

Speaker 2: Well I don't think I really want that. That's why I stay in the group because the group doesn't solve anything and doesn't want to fix anything.

Speaker 7: That's a formatory desire to have answers and to have things that to have concepts that static. Somebody said it and they said it in such a great way that now I don't have to think about it anymore because Eckant has perfectly expressed the truth of the matter.

Speaker 2: The problem is I can't take ECOT around with me to explain my process throughout the day.

Speaker 7: So I have coming to visit, so you will be able to do that when he comes to visit

Speaker 1: So you can take at least you can take me take me with you for a few days. We can try if it gives you more clarity or or even more confusion.

Speaker 8: No, you could be my you could be my internal AI.

Speaker 1: Oh

Speaker 8: Yes, I love that. But you would have to see the drop of water the way I see the drop of water, you know So when is this visit gonna happen?

Speaker 7: It's going to happen next Monday it begins

Speaker 8: Next Monday? You're here next Monday

Speaker 7: Do you want to do you want to have lunch or dinner with us sometime during Ekamp's business?

Speaker 8: My God, how how come this was not announced?

Speaker 7: earlier. Well it was on Fox News, but you don't watch Fox News.

Speaker 8: See Michelle, I knew she was coming way ahead of time. Oh my goodness, I can't.

Speaker 4: I wanted to be sure that you are there. So I had to be there when I'm traveling and bridge clubbing and so on. So I had to announce it very early.

Speaker 8: So are you coming to present Ek and are you coming to do movements or what are you doing?

Speaker 1: No, I just want to visit Hobbin to work with him personally. Then I go to to the barn to meet the people of of uh the Nyland group. And after being again with Robin for a few days, I join in New Braunfels. There is a movements intensive this I join, but not as a teacher, just as a participant.

Speaker 2: In New Bromfels?

Speaker 1: Mm-hmm.

Speaker 2: In Texas?

Speaker 1: In Texas.

Speaker 2: Who's doing that, Robin?

Speaker 7: Miss John Heffel. You know about John Heffel, don't you? Oh. Oh dear. Um in which we had this conversation five years ago, but never mind.

Speaker 2: Well you're right in the middle of my home country. Um the Germans uh pretty much took over New Bromfels. They founded New Brunswick. So anyway.

Speaker 8: You'll be right in your territory. So Ikant you have to visit Gwyn too.

Speaker 1: Yes, I realize. I was not aware, Gwyn, that you are so close, so I Uh that that's why I missed to tell you before.

Speaker 2: I'm so close yet so far. Anyway, I'm glad you're doing that. I wish I could still do movements. I have to use a walker and a cane and everything else. So sorry. And my daughter has to bring me everywhere I go. She had to take me to see Michelle She doesn't trust that I would be able to drive. So, but I do drive around when she's not watching. Anyway, glad you're coming. I hope you have a great time with some of them.

Speaker 7: We we could have lunch or something if you wanted, Gwynn.

Speaker 2: Oh oh so Monday through how long are you staying?

Speaker 7: Monday through Thursday for the first week.

Speaker 2: Okay.

Speaker 1: The second two.

Speaker 7: And the second is Monday through Thursday, but he's flying back at some point on the Monday, so Monday's not a good day to organize. Tuesday and Wednesday would probably work. What about the best?

Speaker 2: So are you gonna do the group next week? Uh you're gonna meet with the group on the We'll do the group from here.

Speaker 7: So when's this kind of out? Because it it takes these two meetings. So Tuesday would work or Thursday would work.

Speaker 2: Tuesday is St. Patrick's Day.

Speaker 7: All the drunks are out. Let's get drunk on Irish whiskey.

Speaker 1: And sp and talk about sex.

Speaker 8: Okay, I don't have to get drunk to talk about sex then, so anyway

Speaker 7: That was a digression, but it was still about time, I suppose. It wasn't entirely a digression Quentalnian means a wobbling motion. Just thought I'd say. I think Krenton is something from Russian, something like that, but it means wobbling motion. So he's not really talking about a normal elliptical movement of the planet. He's talking about the fact that the planets are spinning and therefore it's a top-link movement.

Speaker 9: I miss the first half because I didn't read your email. But uh have you talked about the Uh the the numeric stuff that he t he says, I think that uh Time on Karatas goes 49 times slower than the Sun absolute, and then on Earth 389 times slower than that.

Speaker 7: Well, the 389 is the ratio of the radius of the moon's ellipse to the sun's ellipse. So he's talking about, in my opinion, World 96 and World 48 by referring to 389. Um uh I presume that the Caratasian is um world 12 I guess. Maybe world twenty-four, but it's that's the experience of time at the energy of a higher hydrogen. 24 I should think. And then above that you've got hydrogen 12 and hydrogen six, which are probably make up the 49 The the necessity of forty nine, forty-nine is two octaves. Uh and the necessity would be that it would be forty-nine because um After two octaves, you have something that can combine with the highest level, which is the level of the Sun absolute. So that 49 corresponds to the level of the galaxy. because something that exists at the level of the galaxy, let's say a perfected saint, can interact at the level of the Sun Absolute According to Gurdjieff elsewhere in the Thames.

Speaker 4: Bleeping

Speaker 1: Was this your question, Rod? I I find this these numbers also somehow appealing. I I once gave it to AI to to to m put out what one year means in in in in earth years and one year in characters and so to I don't know if it's really interesting to have uh a real time scale. So what got uh what what what what Robin says is more the the inner meaning in a way. So I don't know if the numbers play really such an important role, but somehow they are appealing also to me

Speaker 2: Did AI know what you were talking about?

Speaker 1: Yeah. After I explained it.

Speaker 2: Well, I mean it was the qu so it's the way you question. So I've asked some Gurjiv questions. um some Gorgeous based terminology and they're very accurate. So I really appreciate that. Um and they do take it from sources that uh Robin, they've taken it from your sources and others. So I'll ask them what source they're getting it from. So that's very interesting.

Speaker 9: It did seem to w I mean just doing forty nine times three eight nine ends up about

19,000. So so one one year on Sun absolute would be about 19,000 years on Earth Which kind of gives a feel for the scale, perhaps.

Speaker 7: It's a place to start It's I mean, you know, you you you could do, you could pick up Rodney Collins time in different Cosmoses from um the theory of celestial influence. So the the last pages in um in Search of Miraculous where Ruspensky goes on about equivalences, what he thinks are equivalences. between various uh cosmos is he's got a table table age on page 32 where he gives the time of an impression of breath day and night and the whole of a life for an electron, a molecule, small cells, large cells, microcosmos, that's man. Although Gurdjiff refers to that as Tatatocosmos, tritocosmos, mesocosmos, deuterocosmos, macrocosmos. macrocosmos, Ayocosmos and the proto-cosmos, which I believe is a sun absolute. And you can study that table and I don't know where it takes you to be honest. But for the record, according to this table, an impression is one ten thousandth of the second. man. Breath is about three seconds. Day and night is 24 hours and a lifetime is 80 years. The tritocosmos which is a planet Impression is three seconds, breath is twenty-four hours, day and night is eighty years, and a life is three million years. But yeah, that's Ruspensky playing with mathematics.

Speaker 1: Yeah, but it gives a good good uh inspirations to understand more concrete what we were spoken speaking about at the beginning. Yeah, with these different scales and that timers relative in a way.

Speaker 7: Yeah, I mean I think it's worth studying, but I don't think your Spensky's uh the model is necessarily correct. It's probably good for the time it was done where he was using the best scientific estimates. of things that were made in the 1920s and now, you know, a hundred years later, we know more in terms of the life of a cell, for example. that cells last longer than Spensky thought they did. So you know, so it it it it gets changed with time, but I think it's a really good basis for looking at it.

Speaker 6: I find interesting that he compares Heropas with divine love. And that divine love flows away the same like Hiropas. I just saw that.

Speaker 7: Well, yes, it's poetic, but it may also be precise. Well see, time is something that he ejected from his universe and love may also be something that he ejects from his universe But that's just one way of looking at it, might be wrong. I am afraid that we have run out of time. And and Gwyn has left as well. Look at it. She's just it's just a photo now. A faint shadows of her presence. Thank you, everybody.

Speaker 4: Thank you. Thank you. Thank you.

Meeting Chat

2026-03-11 12:52:27 From Michelle F. to Everyone:

allundalles.com

2026-03-11 13:03:17 From Ekant to Everyone:

"Man is given a limited quantity of experiences; being economical with them lengthens his life."

2026-03-11 13:06:34 From Ekant to Everyone:

[df6e342a6f536ca9f1b7feb0f7a7c518.jpg](#)

2026-03-11 13:20:09 From Robin Bloor to Everyone:

In Search of the Miraculous by P D Ouspensky page 94 figure 6.

AI Summary Meeting 19

EU Session

Quick recap

The group discussed Gurdjieff's concept of time as presented in Chapter 16, focusing on how time is relative and subjective across different cosmic scales. They explored how time perception changes with consciousness and physical scale, using examples like meditation experiences and the relative lifespans of different beings. The discussion included technical explanations about planetary movements and the mathematical relationships between different cosmic scales, with particular attention to how time flows differently in various worlds and dimensions. The conversation concluded with a brief discussion about upcoming visits and movement intensives, though these were secondary to the main focus on understanding Gurdjieff's teachings about time and consciousness.

Next steps

- Michelle: Translate the text about the law of falling and catching up (including the deflection concept) into English and other languages, and post it on her website for group review.
- All: Provide feedback to Michelle on the material she has written and posted on her website.
- Robin/Ekant/Gwynne: Organize and confirm a lunch or dinner meeting during Ekant's visit (proposed for Tuesday or Thursday of Ekant's first week).

Summary

Time Perception and Cosmic Experience

Robin led a discussion on the concept of time, drawing from a reading that explained how three-brained beings on Earth perceive and calculate time. The discussion highlighted the Earthlings' use of years, months, and days as units of time, and the subjective nature of time perception. Robin also explained that time, as a cosmic phenomenon, lacks a source and is unique in its subjective experience, blending with all phenomena proportionately. The group discussed the idea that time perception can vary significantly between individuals and cosmic entities, using the example of a drop of water containing infinitesimal beings with their own subjective experiences of time.

Time Perception and Cosmic Movements

The group discussed the concept of time and its perception, particularly in meditative and isolated states. Gwynne shared her experiences with sweat lodges and isolation tanks, noting a sense of timelessness during these practices. Ekant and Ronald explored the etymology and definition of hypochondria, with Michelle providing insights from a German perspective. The conversation then shifted to understanding the cosmic movements described by Samos, including the concept of relative time in the cosmos and the hierarchical structure of orbital processes.

Law of Falling and Catching Up

The group discussed Michelle's concept of the "law of falling and catching up," which describes how ideas, cultures, and civilizations arise, reach a culmination, and then decay unless intentionally guided. Michelle explained that conscious interventions, or "shocks," are needed to prevent ideas from taking a wrong direction or decaying. The discussion touched on how ancient ideas can be repurposed in modern contexts, with Gwynne raising questions about how to

determine if a concept's direction is wrong. Michelle mentioned that she is translating her work into six languages and invited feedback on her website, which currently contains a search feature for terms. Saša provided an example of how the concept of years could be understood in terms of the Earth and Moon's relationship with the Sun.

Time Perception and Consciousness Discussion

The group discussed Saša's explanation of time as a dimension rather than an independent entity, with Saša elaborating on how time is determined by the distance between cause and effect. They explored how different beings perceive time differently based on their level of awareness and consciousness, with Saša explaining that time appears to pass more slowly for those who are more aware of cause and effect relationships. The discussion concluded with Ronald sharing his insight about how each being experiences its entire life as a single phenomenon, rather than a series of discrete events, which resonated with Saša's concept of the octave in the enneagram.

Celestial Mechanics and Time Perception

The group discussed celestial mechanics and time perception, focusing on Gurdjieff's concept of different cosmic scales and lifetimes. Robin explained that according to Uspensky's view, time is subjective and varies based on scale, with different lifespans for planets, stars, and galaxies. The discussion also touched on how atomic clocks measure time differently at different altitudes, highlighting the complexity of time measurement.

Cosmic Existence and Immortality Discussion

The group discussed the concept of immortality and existence across different cosmic levels, with Saša explaining that living in a higher body allows for existence at higher levels, such as planetary and solar systems. Robin referenced "Search of the Miraculous" to suggest that the soul's life depends on the galaxy rather than Earth. The discussion touched on how different experiences and the quality of those experiences can lead to a sense of living longer, even if the actual lifespan remains the same. Gwynne and others explored the connection between higher hydrogen levels and the ability to manage time more effectively, suggesting that focusing on experiences and intent can lead to a deeper, more meaningful existence.

Sexual Experiences and Energy States

The group discussed the relationship between sexual experiences and the moving center, with Robin sharing an anecdote about falling slowly and consciously to avoid injury. Gwynne suggested that certain experiences, like falling or car accidents, might reset the body to a lower energy state without the need for sex. Saša connected this concept to accounts of athletes experiencing time slowing down during peak performance, suggesting that Gergesa's driving abilities may have been enhanced by accessing a similar state of heightened awareness.

Intuition and Objectivity Discussion

The group discussed personal experiences with intuition and objectivity, with Saša sharing a story about a car mechanic issue and Vanya recounting instances of premonitions about physical injuries. Ekant contributed philosophical reflections on the relationship between subjective and objective perspectives, while Gwynne raised questions about the scalability of objectivity in her Tantric practice, noting that even after two years, 15 participants still struggle with understanding objective observation.

Worlds and Levels Discussion Planning

Robin and Ekant discussed the concept of levels in different worlds, emphasizing the need to understand varying truths across these levels. Gwynne noted that the group does not aim to solve problems but rather seeks clarity, and suggested Ekant could serve as her internal AI. Ekant confirmed plans to visit Robin next Monday, starting with personal work, followed by meetings with the Nyland group and participation in a movement intensive in New Braunfels.

Cosmic Time Scales Discussion

The group discussed Ekant's upcoming visit to New Braunfels, Texas, and arranged to meet on Tuesday or Thursday of the following week. They explored mathematical concepts related to time in different cosmic realms, including a ratio of 49:389 that represents the relative speed of time between the Sun Absolute and Earth. Robin and Ekant discussed the work of Uzpensky, who created a table comparing time scales across different cosmic levels, though they noted that some of his estimates might be outdated. The conversation concluded with a brief discussion about divine love and its relationship to time.

Meeting #19

US Session Transcript

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

Speaker 1: Okay, how does AI explain this chapter?

Speaker 2: Uh I don't think it does actually

Speaker 3: So in that paragraph on page 128, um I hadn't noticed before, which is Standard practice. Um that he seems to be stating that And probab and maybe I'm misunderstanding this, but that the flow of time should be the same for the beings breeding on the planet Earth. as it is for the beings on Caritas. Am I misunderstanding that?

Speaker 4: Um That's what I read.

Speaker 2: This is the idea that a bacterium in a piece of water, a portion of water Lives a full life equal to the life you lead, everything that that each breathes and perceives lives a whole life of that length. They experience a whole lifetime. There is no difference between their um subjective experience of a lifetime. at all. All of them have the same subjective experience of a lifetime. That's what the text is saying. Amongst many of us thing.

Speaker 1: It's a real theory of relativity, isn't it? Doesn't matter what size you are, it all flows at the same time.

Speaker 2: The same subjective term. This is the unique subjective. The only thing in the whole universe that is subjective, this is it

Speaker 4: Then pardon me, but uh to Richard's question, I I didn't fully understand the answer for in the text it says And thus it should flow also for the beings breeding on the planet Earth. Um am I missing something there?

Speaker 3: Well that's what I was looking at was that consequently the process of the flow of time for the three-brain beings of our caratas flows 40 times, 49 times more quickly on the Sun absolute. So there's a relative difference between The flow of time on the sun absolute and on caratas. And then he says, and thus it should flow also for the beings breeding on the planet Earth. It implies that they should be, that the beings of the planet Earth should experience time 49 times more quickly than of the sun absolute. But it also kind of gives the wiggle room for Robins that it's just a m it's just restating in another way the idea that time is always perceived subjectively. and that our flow of time, because we're farther away from the sun absolute, would therefore be um um like the difference between the flow of time of of that we perceive and the flow of time that is perceived by microbes.

Speaker 4: Okay.

Speaker 3: But I don't know.

Speaker 5: Yes, I I have a question here. Uh what I think what I seem to understand is Um a solution to my doubt as how to explain that Beelzebub um had seen so many thousands of years of life on Earth and I was always expecting them to reveal because I didn't have this passage here in in mind. uh what uh special quality of uh semi-immortality he had But if I understand correctly, and here's my question, what it's it says is the bug in the in the water, us and uh And uh

characters um we all uh ha are the same. It's just That if when our environment uh uh if we go or place ourselves in another environment. of a different scale, that there appears to be a different. But it's not that they are immortal and we are mortal or something like that. Am I getting this?

Speaker 3: Yeah, I I see what you mean, Federico.

Speaker 5: Yeah, as in so many things he makes me uncomfortable. Like he he sweeps That's not the the the word. He kicks the stool on which I'm standing and I can therefore be hanged. It's weird. It's like like a weird, a nice weird thing. And I always wonder what is he, what is he trying to teach here?

Speaker 2: One of the things that Gurdjieff's doing here is that he is being uh I think deliberately confusing. I i i it if you open in Search of the Oraculus You will find on some page or other, which I shall eventually stumble upon It's kind of around page two hundred and thirty one. Yeah, it is page 232. You will find a table that has got along the top Heading of columns, election, molecules, small cells, large cells, microcosmos meaning meaning man, tritocosmos, meaning the planet Earth, mesocosmos, meaning I think the Sun, Deuterocosmos, meaning a galaxy, or something like that. Doesn't really matter And then he says, uh down the left-hand side, impressions, breath, day and night, life. So he's saying that the micro, the man, an impression, is actually one ten thousandth of a second, a breath three seconds. Day and night is 24 hours and the lifetime is 80 years. And then he goes up all the other cosmoses which have much longer The tritocosmos, three seconds, breath, 24 hours. So that's like nature. Day and night, 80 years well who knows uh and like three million years that's the idea for a lifetime of nature and the mesocosmos which i think is a planet Impression it takes 24 hours, breath 18 years, and so on, you know, and it just goes different scales all in one nice little table that you can put into Microsoft Excel and enjoy if you like to play with software. Otherwise you can just print it out and gaze at it meaningfully, as if you had fallen in love. Now he's saying things that are of the same ilk, but he's not putting them in a table and he's not telling you which cosmos he's talking about directly. He's not making it easy.

Speaker 5: Well, I I'm I'm just noticing that something that it is doing for me is I have to admit to myself and to all my companions here. I've always believed that time exists, has objective existence. And even after I've just heard I question it in myself, but my my gut tells me, well, hey, time exists. And I think that is one important thing that he he's trying to destroy and me.

Speaker 2: Yeah, he's taking it out on you specifically, Federico. I mean let's just he isn't ambiguous about this. He's saying time doesn't exist Now, if we were to um uh assert that time does exist because there are things called atomic clocks, which always go tick at exactly the same rate. I think they use a an isotope of caesium or something in order to be able Able to make such regular ticks. Right? Your idea that there is such a thing of t time, uh as time comes entirely from clocks. It doesn't come from anywhere else, it comes from clocks. But we actually know that if you take an atomic plot At sea level, and you take um uh one of its friends that keeps time in exactly the same way up a mountain They'll record different times. So the assumption that I guess we all make when we, you know, when we're educated educated that time is just it it's always the same. And it's all determined by clocks. The clocks don't agree with each other.

Speaker 5: But that but that is what they teach us. Is it no no do I never studied science but but I had the impression that somehow that's what I was taught or what everybody believes.

Speaker 2: The that idea was was effectively abandoned when Einstein's theory of relativity was accepted. And because of the theory of relativity, which it asserts that time is actually gravitationally dependent. Under different forces of gravity, there will be experienced different time. And thus the GPS satellites that you know you um your lovely little application on your

iPhone or whatever. whatever you've got keeps track of your location on a map That depends upon the time on your iPhone and the time at the satellite being reconciled because they're not the same time. And the weird thing is that they calculated it so it would be accurate, and when they calculated it the um the prediction of the difference using Einstein's theory of general relativity Was incorrect. But they didn't worry about that because they'd made it work. Right, so it's made it work. So In order for them to do that, because the t the clocks work differently in different relationships. Now there is a paragraph in this where Gurdjieff implies that maybe he knew that. Let me try and find the paragraph. Only time alone has no sense of objectivity because it is not the result of the fractioning of any definite Cosmic phenomena. And it does not issue from anything, but blends always with everything and becomes self-sufficiently independent. Therefore, in the whole universe, it alone can be called and extolled as the ideally unique subjective phenomenon. Thus, my boy, uniquely time alone, or as it is sometimes called, the hero pass has no source from which its arising should be depend. But like divine love flows always, as I have already told you, independently by itself and blends proportionately with all the phenomena present in the given place, in the given arisings of our great universe, in the given place So something that's in orbit around the Earth and something that's, I don't know, sitting on a deck chair at sea level is not in the same place.

Speaker 5: I have an embarrassing question here. In science fiction The protagonist travels to some galaxy gazillion years and when he comes back He has aged a year, but everyone else has aged and died 400 years. Is this part of of this explanation?

Speaker 2: Or is it a fantasy of it's actually it's actually a fantasy, but it's also referred to as one of the paradoxes of relativity. You see, if you travel, let's say at half the speed of light or something like that, away from Earth because you're going to visit your relatives on Alpha Centauri or somewhere like that. And I know you've got relatives there, Federico, even though you don't admit to it.

Speaker 5: Please repeat. I know

Speaker 2: I didn't catch what what you said and I know there on Alpha Centauri. And you go at half the speed of light to Alpha Centauri, so time works differently for you. However, why should it? Because We could also say that you aren't going anywhere and that Earth is moving away from you at half the speed of light. So there's no difference between the two of you So in one of these ideas it's you that's aging very slowly, in the other idea it's something else that's aging very slowly. And this is known as one of the um in Einsteinian paradox, which Einstein himself could not explain.

Speaker 5: Ah no, I can't resist this Robin. You're talking talking to me about relativity and speaking of my relatives. Come on. That was a pun. That was the the the hidden Englishman inside you.

Speaker 2: Yes, you're right. It's completely correct.

Speaker 5: I have been It was perfect.

Speaker 2: I have been spotted.

Speaker 5: I'm trying to understand I'm trying to follow you. I but I maybe someone can help me because it's above my head. It's like like when I was in high school and I pretend to listen to the physics teacher

Speaker 2: And behave but what what Gurdjieff is suggesting in relation to time bears no

relationship to anything that physics will ever say about time. None will. So you might think it might just be that on one side you're listening to some war report from the Ukraine and on the other side you're listening to a fairy story from Hans Christian Andersen and there's no agreement between the two because they live in different worlds. I'm not trying to in any way negate the beauty of Hans Christian Andersen and Andersen's fairy stories because they are quite wonderful. But they don't agree. They just don't agree. They don't live in the same universe. And you are forced in one way or another with the work, you are forced in one way or another to either abandon what it says in respect of the way that the universe works. And just say I give up, I'll just try self-remembering and that'll do it for me. Or else you're gonna have to accept that the various fairy stories that modern scientists tell to you are just completely inherent. There really isn't a middle point between those two things. But most people think there is and they want there to be and you know, you know. Every now and then there'll be a story that emerges somewhere from the world of science that seems to in some way other confirm something that you read somewhere in Gurji. And everybody gets very excited, you know, when they found that there was another moon. Everyone was going, oh it's an Ulius, it's an Ulius. Well it wasn't because that isn't what was meant by an Ulius else in the first place. But you know, everyone's doing that because most people have been conditioned to believe what the modern religion tells you. And the modern religion is contemporary science. It's taken to be the arbiter of truth. And in the work, it is not taken to be the arbiter of anything reliable.

Speaker 5: Okay, that helps

Speaker 6: Well, there are a bunch of interesting questions in this chapter for me, but like one of them is when he says there is no time from the standpoint of objectivity. That makes sense because if you consider that eternity is objective. I mean, eternity is the absence of time, right? It lasts forever. If something lasts forever Time becomes an irrelevant concept. There are only changes within the foreverness. So there's eternity and there is no time. But The endlessness was experiencing time, I suppose, in a sense. How was how was there how was time not objective if his endlessness or its endlessness had to create the Trogo auto-egocrat, because the merciless hero pass was making his son absolute shrink. So so so his endlessness seems to have been subject to the phenomenon of time. Which is only a subjective experience. So maybe that means that this whole world we live in is just a dream created by his endlessness. We are living in its subjectivity. Um well anyway, I don't I don't want to go down there. I'm being frivolous. Oh come on. No, it's I mean it's a real it's it's a real question of what what was the relationship between time and eternity before his endlessness created the universe. So that's one thing that's always stumped me. And then the second thing is, why do I have to care about time? Why do you write this chapter? Well There must be one of the things that it makes me ponder is if time is the unique subjective How does the transformation of my consciousness that that perhaps would take me to uh a higher level of vibrations, change my experience of time. One way might be that I would look at my life, which sometimes seems so long to me and so full of changes and I can't even remember. how I was at times, from a certain point of view, I would look at it and it would seem like the whole thing was going to take place in an instant, in a sense. Or in a much I would be able to see my whole life As the way I would see the whole life of a bacterium in a drop of water It would experience its whole life as something very long. All these transformations it goes through. I see it as something that comes and goes in a few minutes. And it seems so transient. Would I start to look at my own life that way if I were seeing it more and more from a higher place within myself? Once again, I'm not sp I'm just it's just a question that's occurred to me. And then the third one that's really interesting to me is in that table from Gurj from In Search of the Miraculous. If I'm processing more impressions per from the time that the minute had on the clock Goes from two to three. I'm not going to talk about my experience of time, but if I'm processing more impressions in that same unit of quote time. Is that hour, isn't that hour going to seem much, much longer to me because so much more has happened within? It seems to me that that would be the case, which is why

children Which is why I can remember as a child at the end of the day looking back on the morning and thinking, wow, the morning was a long time ago. So much happened today. I went through so many changes so many vicissitudes that I was aware of that it seemed like a day was really a long time And as I've grown older and am not processing so many new impressions because I'm more asleep, a day can seem to drag by sometimes. And why so I'm sorry to be free associating here. It's just that it seems like the chapter raises so many interesting questions about what is the relationship between our subjective experience of time and our our work to evolve our consciousness. There is some kind of interesting relationship there.

Speaker 5: Yeah. I just remembered a quote, can't remember exactly which of the books, that said that a man who works on himself uh lives a thousand lives or does anyone remember something similar to that?

Speaker 6: That's good. That's exactly what I'm what I'm getting at.

Speaker 5: I know but but I'm I'm not sure if I'm bluffing it or if I'm really remembering it. Uh sometimes you don't discern what you're making up or not. I was just hoping somebody remembered. I think it was from Insearch. I'll I'll do my homework for next week, I promise. Something I just remembered in a frivolous source, it said that the perception of time is in proportion. To the years you have lived. So for a seven-year-old, uh one hour is a larger percentage of the same as for a 70-year-old, seven hours. So we say that kids can't wait. Why can't you wait? They can't wait because it's as if it were someone were making you wait seven hours before having an ice cream or whatever. I don't know. I don't know if it connects directly, but it it seemed to relate.

Speaker 2: Who is reading? Or we took No, you don't.

Speaker 1: I was just gonna say the more we talk about it, the more I go back to uh the question I think s Richard asked it and Federico asked it, Stephen asked, but why is he telling us about the relativity of time, relative understanding of time, and why is uh We he doesn't talk about the hero past, the creation of uh and the relate and the creation of the Sun absolute in this chapter, I don't believe. That was earlier. And uh why is he telling us about this? But the other thing that really makes me wonder is why is it connected to uh Divine love. Hero past has no source from which its arising should depend, but like divine love. That's one 123 Flows always, as I have told you, independently, we've already read this several times, but uh independently by itself and blends proportionately with all the phenomena present. I mean that that is just so confusing and flows always. It's like divine love. It's not divine love. But they're similar in terms of how they act and basically blending Is a big deal, and flowing is a big deal, yeah Well, I and I do have to ask, uh Robin, did the group this morning solve this whole issue for us already if we look at the at their notes have we got the answers to this reading?

Speaker 5: You can buy it you can buy it on in Amazon I think for a price.

Speaker 2: You can buy it on Amazon it's Very expensive to buy an Amazon, but you know, it's worth it. It's um and the money would flow to me Just like divine love.

Speaker 1: The money would if you had the answer to uh the relative understanding of time.

Speaker 5: Well another thing this a Russian Armenian whatever gentleman does to me is it Presents me with my personal subjective religion based on an anthropomorphic God. And it is something that is very humiliating for me to have to face up to the fact that I I think I don't believe in an anthropomorphic God who who speaks to us and we answer and he speaks with the whatever. Deep voice and good de sits it's endlessness, it's all powerful, and yet It is it has to create

a mechanism in order not to not to die

Speaker 3: Well, it isn't his endlessness that'll die. It is the Sun absolute that will die.

Speaker 5: Oh, at last someone will explain to me the difference between the two.

Speaker 3: Well, um if I can, Wiseacre, um it seems that in the way that he that the simple kind of model he's proposed is you have the sun the you have his endlessness, which seems to be kind of like eternity or infinity since it's endless. and kind of gets to something of what um um Stephen was saying. Um but that his materiality was um that his abode where he lived um was progressively being gnawed away in some way by the passage of of um of of by the harrow pass. And so it seems in my theology that um in order to preserve there being something rather than nothing, he had to create the Trogo auto-egocratic process. And that is the origin of divine love, since it is to have relationship rather than to have no relationship It is to have something rather than nothing. It is to be so it seems to me That the um triamazakamno, the law of three, is uh is uh is intimately um inexorable whatever um related to this idea of divine love which is this idea of of the self and other or, you know, thesis, antithesis, synthesis. Not that he describes the law of three in that way, but that there is something emerges as soon as you've got two, there is three. You can't just have two. You always have to have this relation. There is no the one, the two, and then therefore there's a relationship that's separate from just the one and the two. So you you will automatically have threeness. So that's just my my kind of um theology of it.

Speaker 1: That's really interesting. And I I'm going to run because I want you to say more. And particularly about that idea of uh Divine love as relationship, thesis anth antithesis, and what was the third part?

Speaker 3: Synthesis. Synthesis. um the trium as a camno in several ways in in in in the tales as we know that kind of they're simultaneous that they are successive um but in any case um if one takes the entire universe as a consequence of the manifestation of this primordial law of the threeness, then you kind of have the emanation of his endlessness The creation of the Trogo-Auto-Egocratic process, which is this relationship between those three forces, and that In this chapter, he's in a veiled way introducing, maybe not so veiled, but he's intimately referring to the Heptaparaparsanok. which is time, which is the flow of time, but on different scales. Um because uh and then you you have the reason why he's talking about this chapter, which is because, you know, in many ways He's just talked about ancient history. He's talking talked about this fantasy world where you have Atlantis and uh King Apollos and these higher beings coming down and messing around. And um And and so then you've kind of you have this necessity to talk about time is relative, that that our time is relative, that you know, even in face of the history of the beginning of humanity, there's a relativity of time. and let alone the relationship between the the time of a drop of water and and the time of his endlessness. They're completely different scales. So you have the emergence of the necessity of the emergence of the other law, not the triumazakamno, but the heptaparaparchanok. and and that and and the the successive um um different scales on which the heptaparaparsanop um manifests itself And then in the next chapter, of course, we get into with the Arch Absurd, a direct, really close analysis of this idea of the of the of the triamethicamno, the law of three. Um so it seems that you know he's he's he's he's um he's been forced to um to to sort of bring us into the relative understanding of time by the very manner of his own writings is like It's like a major pause. Okay. We've just had this story about King Apollos, and now we're gonna talk in a completely different way. Um but um The other thing that that struck me was this idea of um which kind of relates to what what um You were saying, Robin, about the the table of time the the the the table of time in in um in In Search of the Miraculous And and but it but differently in that we have within ourselves microcosmoses. We have these, we have different parts of ourselves, centers operating at different speeds. So we have already within

us these different ways of perceiving and experiencing time. And and perhaps even how um how something trivially trivially said or experienced on on one in one center, one part of us, can be have a huge effect on another part of us, perhaps. I mean, I'm just speculating, but it seems that if we can we contain the universe within us um then we also contain within us um all of these different times, uh the time of um I mean, this is outlined hugely by Rodney Collins Smith. It's major the subject of his books, really, of in the cellular world, in the molecular world, in the in the um and in the the um electronic world. So um he's It it is that we are a universe, we are a microcosmos of the cosmo of the cosmos. So I'll stop talking, but

Speaker 5: Something that comes to my my mind now is these magazines that I'm sure exist everywhere in the world. Um uh their magazines that come with riddles, not only crosswords, but they come with uh sudoku's and uh uh riddles to solve and so on. And I would say that every chapter, but this one in particular is always written as a riddle for one to solve to make sure that the formatory mind cannot uh figure it out easily. And look, he's got a stocking As we are talking now, and I'm beginning to baste to put things together here. I can't put it in words exactly, but it's like it was total nothing the first time. And the other three times I read it on my own and so on past years.

Speaker 1: I feel the same way. I just when I was reading it, it's like I want to stop reading this. I can't make sense of it. And it's like, and I've read it before, I still couldn't make sense of it. And I did make some sense of it then. This talk is helping a lot. And uh, you know, I don't know if I'm going in the right direction, but it's it's at least I'm going in a direction right now. And uh what Richard said about uh if we have the cosmos within us We also contain time within us. I think that's a pretty something I'm gonna have to play around with there. He does mention hepara parch note, by the way. In regard to cosmic law, in regard to those same paragraphs we were reading around page 122, 123 But the other thing I want to ask about is uh that idea of hero pass always puzzled me. that the the sun absolute needed to be created and the way it is described in this chapter as being separate from anything else and I really like the word hero pass better than time Uh it it always seems to me like maybe that's a twin to the absolute. And it's not like a double god or anything, but it's like uh God is a substance or the absolute is a substance and uh The other one is not I'm calling it the wrong thing Time is not a substance. Hero pass is not a substance. The absolute is a substance. Hero pass is not a substance. And yet they seem to be equivalents back in the creation of the cosmos because of the needs to create the absolute. Am I just going off in a Total loop here?

Speaker 3: No, because you could you could see, you could imagine um that that if if his endlessness includes all um that you would could have sort of have this situation of um the hero the of the hero pass as being um something which is included with in in the all but in a very different um a completely different form. And that's why you've almost got the hero pass acting being um having a similar quality to Divine Love uh except um the hero past is kind of the d disillusion of everything and the the the divine love being the the the union of everything And it it's like it's you know kind of go it kind of goes back to the old questions of why is there something rather than nothing? And and you can say, well, because of love. That's a flippant answer, but um It seems to be something that I think the chapter is important just on the basic level because it bookends with the very end of the book with saying the essentialness of remembering the shortness of one's life. looked on on any scale. I mean billions of people have lived and died and we're going to be one of them. And so that's a relative understanding of time for sure.

Speaker 5: Oh yes. And and it it is one of the object goal oh sorry. Go ahead.

Speaker 7: Oh, okay, thank you. Um, for me kind of that's the untrained eye. Um Th my interpretation was that and particularly struck by the comment here on um 126, just saying that

since the flow of time is perceived by them according to the completeness of their own presence. my interpretation of this chapter because I really like that question. Why did he write this chapter? Why did he write this chapter? And the the I don't know. Just here's my making it up. It just feels like maybe our um time messes up our ability to understand the processes of falling and the processes of catching up and the ray of creation that just continuously flows up and down, up and down, transfer of of exchange of substances and the divine love flow. And that we get caught up in our hypo hypochondriac stuff, or it drags on phenomenon t tediously, or our projections on things. And It just gets in the way of the whole understanding of the universe of this, which later I'm I would imagine we'll I will learn a lot about the the laws of world creation and world maintenance. It felt like the point here is about the ray of creation and that we're constantly floating up and down the ray and the law of seven in terms of and the law of three. It just felt like the point of it all is to separate yourself from time to get the point of this continuous flow.

Speaker 6: That seems right on to me. And it picks it up on the word fraction, which seems so important this chapter as well. That time is a result of just a fractionation of the whole. And if you could see the whole, your understanding of time would be much different. It's in it's kind of true. It's like We fraction comes from the word to break. And somehow in reading this chapter, for a second I had this image that we're part of this infinite I don't know, something, a infinite pi, you know, we're talking about to make the pi larger. Let's just say the whole universe is one gigantic pi. And we break off one little piece. that we have to live in and we think it's the whole pie because it seems like because that's all we know that's as far as we can think about it. uh it's the scope of our of our reason in a sense. It's that the fraction always seems like the whole and we forget that it's always the fraction. And that seems to be related to what he says at the end about If you could plant an organ that would make people constantly remember that they're going to die, I don't know about you all, but my experience of really trying to remember that I'm going to die immediately makes me think of my life as a whole and gives me a completely different relationship to it than when I'm caught up in the emotions and the gestalt of the moment. Uh everything seems so significant. Oh my God, I didn't get that new car after all. You think about the fact that you're going to die, suddenly all these little moments seem to get absorbed into this larger hole, which is thinking of what is the meaning of having a lifespan. So anyway, I didn't I'm I didn't say that very well, but I think I think Jenny the the that that's one of the reasons he wrote this chapter is that if we that part of working on oneself is trying To internalize the constant experience of ourselves as parts of a larger whole and not thinking that the little part that we live in is the whole

Speaker 3: And and I'll add one tiny thing and and and that's the being able to to enter into self-awareness, particularly through sensation, is to come in contact with a different time.

Speaker 4: Ah

Speaker 7: And is that the difference between the three-brain beings and Beazalbab and Hussein? Because they're not three-brain beings, right? They're I don't know what they are, but are they constantly just aware of this to living in this flow?

Speaker 3: They they are three-brained beings, but we're degenerate three-brained beings because of the minimal maleficent conditions we created ourselves And also because of the crystallized consequences of the Kunda buffer, so that we are ourselves are our three brains are divided. We're in our head, we don't experience our feelings in any sense part of ourselves, and we're really divorced from our bodies.

Speaker 7: So they're integrated. They're man seven?

Speaker 5: Well, uh don't forget the kinsmen. I mean they mess up too Remember the uh

Beelzebub's kinsman who made a disaster for King Apollis So then what I'm what I mean is, yeah, well they're they're way ahead of us, but he sh he presents them as also liable to make mistakes and builds above himself. He was banished because of his ego. Lana what a what a message of hope because it means that no matter how messed up we are Even they were messed up and uh and then uh I think I see a connection with uh in the ray of creation, which was just brought up, of why we work And why not everybody works? Because we uh Every time someone works consciously, there is the creation or is he can con he and she can contribute to the lateral, how is it? Octave the octave that goes back to the absolute. And that's exactly why endlessness sends all this all the way down to the moon. And either causes or encourages us to exist so that we can generate certain individuals Who will hook on to the lateral octave that goes back up to the absolute and it's what saves it from the consumption of aeropath.

Speaker 6: Yes Robin, you had a page had a page from Rodney Collinov. Were you going to say something about that, Robin?

Speaker 2: Oh, no, it was just for everybody. look at. Oh. It was the logarithm.

Speaker 5: Could you send it, Robin? Could you send it? Because I don't I need to study it.

Speaker 2: Well you need the book. Have you got the book?

Speaker 5: No.

Speaker 2: In which case I shall send you the book as a PDF.

Speaker 5: And then you can see Yeah, that's my that's my Robin. Save the Children Federation. No, Save Federico Federation. The poor the poor man south of the equator wearing his sombrero here with no money. Yes, yes, yes, please.

Speaker 2: Which book is it of his? It's the theory of eternal life. And I'll send you a copy if you haven't got it.

Speaker 8: I'll take it

Speaker 2: Where did it go? I guess I hate this computer.

Speaker 6: Beautiful image. Yes, it is.

Speaker 2: There it is. There's the beautiful image. You see, the the idea that Rodney Collin is presenting here is that life proceeds in a logarithmic manner. And what that means from his um, let's say, description of it here is a third of your life is before you're born. The second third of your life is up until the age of about seven years. That's your childhood. And the rest of your life, the third third of your life is the rest of your life. And uh the it's going very slow and it just speeds up and speeds up and speeds up. That's the algorithmic idea. And then it goes much, the whole book goes much deeper. So we have now Janet and Federico will now get the book. And if anybody else wants it, they should email me. And I'll include them in it as well. It's look, there's a number of books that you should read even if you don't believe what they say.

Speaker 1: I don't see JD, but I bet he would like a copy of it too.

Speaker 2: Who wants a copy?

Speaker 9: JD. Thank you, Robin. I'll email you. No problem there.

Speaker 2: And that's fine. Um the the books that you actually have to read. Because they contain information that isn't available anywhere else. Or at least organized in ways. Some of the information, of course, has been pulled together from elsewhere, but they're organized in ways that just absolutely nobody else did this. And uh Rodney Collins, Theory of Eternal Life and Theory of Celestial Influence are those books. It's those two of the books. In Search of the Miraculous, Book 3, everything Gurdjieff wrote, books four, five, and six. That's the work. Now there are other things that are worth reading, but those are absolutely the foundation.

Speaker 3: I would put a plug in for Living Time.

Speaker 2: Yeah, actually Living Time's good Living time actually it that gives you a subjective appreciation of time. Um I'm not sure I have that. Who's not read? Have you read Living Time, Federica? Janus.

Speaker 4: And is that by Rodney Collins too?

Speaker 2: No, no, it's by um Maurice Nicole. Oh, okay. And Richard is very is absolutely correct about it, but It's a perspective you don't get anywhere else, which is what is the subjective experiences of all the possible times? Right. And Rodney Collins doesn't deal with that in the theory of eternal life. So it's almost like the flip side of that coin. So I think Richard's well to have pointed that out, okay?

Speaker 5: Any body say something something that will sound frivolous but it is not One of the things that is happening to me with this group is that I have to cut down on my addiction to Netflix and so on. Because it consumes several hours of my life. And there's no way I'm going to be able to read those books unless I sacrifice that fun. I'm saying this to sort of to create witnesses and force myself because the addiction is so strong.

Speaker 6: You have my full support. Thank you, Steve.

Speaker 5: I never said quit. I never said quit. I said cut down, which is not the same thing. But I mean you'll feel don't take it completely away from me, please. Don't don't.

Speaker 2: Maybe you should just wait until these books are released as videos on Mets, please.

Speaker 5: Yes, that's right. Oh, and dumbed it down, of course.

Speaker 10: Hi, John. I wanted to make a remark about um that question Why did he write this chapter? Chapter seems to be about time. And why did he why did he write these chapters about time? all over the place, starting with uh before creation. What's that all about? And why does he in the third series Talk about a permanent reminding factor. So that's about time, it seems to me. as well. And he also talks about life extension and says something like, well, this is the only way you're going to get any life extension. And that's about time. Then there's this relative stuff here. And he talks about relative stuff elsewhere. I'm trying to remember exactly. where it is, but you know what I mean, some of you. So what as I ponder all of that, I try to think What's his aim? And it seems to get back for me to this business about perspectives, an increase in perspectives. And he's tied that to why endlessness created the universe. And this gets back to me for something that Keith said, which has to do with um Time not being what we almost always think, but all possibilities that the The purpose of creating the universe was to manifest all possibilities and then you get the role of human beings in the in the business about um uh participating in the uh the all possibilities So one useful way for me to think about it is the increase in perspective. on every level. That's another reason for having all these levels and worlds. What is the perspective on each of these worlds? Because We don't make sense of this chapter on this level, it doesn't seem to me.

We might need a higher level to pull it together. I'll turn it off in case I'm hurting the airwaves.

Speaker 11: That brings to mind the question I have is uh he gives this uh the example of uh drop water. And the the beings inside the the drop of water is is subjective. The beings inside are objective. So what is our drop of water?

Speaker 10: That's exactly what I mean.

Speaker 2: Nature is our drop of water

Speaker 9: One of the things that I picked up on on this chapter and the reason for at least the my was my takeaway was Um I think one of George F's laws, the law of association. And uh Stefan, when you're talking about 3D association, I kind of brought it to mind. Uh the That being the sensing of the flow of time, uh or arrow of time, because time can't go backwards, uh directly proportional to the quality and quantity of the flows of our talks. In other words The universe was created and the reason for time is so that our thoughts can flow, that we can go from one point to the next, and that then creates our consciousness Uh so I was kind of of the persuasion that uh that we have this endlessness creator creating our universe For the manifestation of thought, and that thought then has no source and no presence, but exists, but for us in order to have thought and presence we needed a movement uh to go uh to go from point to point which was what time was created and how we perceive it Uh, I'm kind of interested in the fact that we've uh time has always been able to slow down, uh dilate, if you will, uh with high speeds, uh speed of light, you don't have time. And strong gravity. Uh gravity in the South, as we've talked about, has changed how we measure time. But time was still needed for us to perceive that change in how our thoughts and our senses work, otherwise without it, they wouldn't be able to understand time and have consciousness. So at least that's my sharing.

Speaker 1: Well, on a slightly different note, there's two words in here That are really uh I mean they're uh uh uh neologisms. Uh and one of them I don't really care about uh and and yet they're related, Crentonallian revolutions And sort of like how do we measure time? And and we haven't really talked about what he says about how we all how how they how we measure time. So Crinelian revolutions, I don't really particularly care about that. I sort of thought, okay, it's leave off the Crintonians and you got revolutions. My bad. But the one I really care about and hoping somebody can explain for me is the sacred ego-cool Natsnarian sensation. Uh somewhere around the bottom of page, I can't tell in this book if it's 124 or 123. Either, I think it's the bottom of page 123 But ego cool nets narnian because it reminds me of Ego Plasticory and uh what's it all got to do with ego? So um That's also an interesting definition of time that he gives us for that. It's that uh moment of sacred ego, coolness, Narnian sensation. So uh there's a moment that defines a measure of time, and then you've got the uh revolutions That define the measure of time. So anybody want to talk about those?

Speaker 10: Just one quick thing. Ego in Latin is I. Yeah, yeah.

Speaker 1: That's where I stopped with it though. Always gets my attention when he uses the word ego.

Speaker 4: So Sandy, what I have a note is uh the Crenton only and has to do with the wobble of the earth. Yep. And for a translation of ego cool nasnarnian, um Narsnarni ending there, uh Bulgarian translation is egocentric.

Speaker 11: That works. I I had I looked up this uh Quentinolian uh Gergye f Oh oh a lot of polarities. Everything seems to be a polar and positive and negative. The planet, the planet in the sunlight, side of the planet that's in the sunlight. is the opposite of the one uh uh uh uh in the dark.

It's the it it's the planet's in its own shadow. Interesting. All these dualities go kind of through the book.

Speaker 4: Always gives me a certain sensation what you said, Gary.

Speaker 1: It's a really good observation. I would never have come up with that, and that's gonna give me a lot to think about here

Speaker 11: I had another interesting to me uh observation. There's uh there is one of Gurji's sayings um What falls from the wagon is lost. And I've always, I never thought about as like a time-related observation. It's like the event the event, something falls from the wagon the and that event is over, never to never to be found again. Just like This minute is never to be found again.

Speaker 4: Mm-hmm I do like that relationship with time. Very good.

Speaker 12: Um I was wondering if uh the because of the way the Keratassians measure time with two suns uh uh approaching each other and it and then moving apart depending on how we conceptualize their orbits or maybe regardless I think that's like an image of Time is breath because of the expansion and contraction. And I'm not I'm not sure I could uh reverse engineer the sort of research I did before, but I think that the names of those sons are roughly equate to um haughtiness and jealousy With and uh caretasis exists in between like uh in between those.

Speaker 4: I sort of have this as Samlos being of self as Samlio's and Salius on a place. So we have a Sun absolute and we have a place of his existence.

Speaker 2: I think the cellos is self- It's allegorical, so you you know it's got something to do with the inner psychology somehow.

Speaker 4: Yeah, in Russian, Selo, S E L O is a village.

Speaker 2: Oh right, that's good.

Speaker 4: And S A M Sam is self

Speaker 3: Well and one thing that came to mind when when when you read that section, Sandy is that one of the purposes of the chapter is to give us a sense of how we could be related uh to um his endlessness, to um the the the all um through through the perspective that um that Through an understanding of of the subjectivity of time. The subjectivity of our experience of time. And the uh the latter part of that that paragraph that you read um Yes. So and for the definition of time, this standard unit has from long ago been the moment of what is called the sacred Ego kul Natznarnian sensation, which always appears in the most holy cosmic individuals dwelling on the most holy Sun Absolute whenever the vision of our uni-being endlessness is directed into space and directly touches their presences. So there's something that he wants it to know about that that um our uni being endlessness um has a relationship to um um In this case, most most holy Codmic individuals through uh the vision of our endlessness being directed into space and directly touching their presences. I mean it's quite a beautiful little paragraph. He's also telling us in the paragraph before, remember this also. Another thing to try to remember. But he's he's signifying as important by saying, remember this also.

Speaker 5: And he speaks as a grandfather speaking to grandchild. Because he realizes that compared to his level of understanding, we are children, I think. So he brings these tales to us who are his grandchildren. Literally And are in the same relation to him as our grandchildren are to us And they also understand fractions of the things we talk about I don't know, it's it I it came to me

as a very loving image

Speaker 1: Uh Richard, you're pointing out some things that I'm finding very meaningful and I'm being tentative about them and just want to basically restate what I'm receiving here. In particular, uh remember this also that since time has no source of its arising, that's what made me think that the hero pass might be a twin to the absolute, but I like much better your explanation that it's uh almost like uh it was within the absolute and is dispersed like divine love as the positive and its twin is time. So divine love and time are the twins, not time in the absolute. And and again, I'm just trying to maybe literalize something that shouldn't be, but just trying to understand it. And uh I could be way off on that. But I like that connection with the relationship as a synonym for divine love Well, since everybody will remain quiet, I will also throw in that I I liked a lot Janet and uh whoever else it was talking about the uh The ray of creation. I also I the image to me of the side, yeah, I think uh Frederico was talking about the ray of creation, but also just the side The side rays that can be infinite uh seem to me like a an image of relationship too. And tell me if I'm wrong on that one, maybe Robin.

Speaker 2: Say again.

Speaker 1: The uh side rays on the ray of creation as an image of relationship.

Speaker 2: But it's The side octave from the sun is the octave in which life exists as we know it. So the ray of creation has got nothing to do with life because it doesn't appear in the ray of creation except as a means of filling the interval between me and Far. And the side octave from the sun is where life appears. That's our existence. Is that what you thought?

Speaker 1: I was thinking of all those little uh uh uh uh all the infinite number of uh rays that can be produced from whatever ray we're talking about.

Speaker 2: There is the the the the ray of creation that we exist within, there is one of them. Right. The number of rays of creation that exist within the universe is in the trillions, but we only exist in one of them and we have no access to any other one. And even in the one we exist in, we don't really exist in it. We exist in a side octave that comes from the sun.

Speaker 1: Okay, I'll let go of that idea.

Speaker 7: To your point though, uh what I thought I heard, which made intuitive sense to me, is the The contribution to the lateral octave that goes back up to the absolute through what I'm presuming to be through conscious labors and intentional sufferings. And that it it feels like his whole point is that and he never mentions it. I don't know what his whole point is, forgive me, I can't say that, but um He doesn't use the word, but on 125 on the bottom, right? And he says, and they fall and they also fall sick and suffer, and ultimately like everything existing in which objective reason Has not become fixed. So it feels like the point is to have objective reason become fixed.

Speaker 6: Yes. What pair what page is that on?

Speaker 7: I've been looking for that 125, right at 125 in my book at the bottom.

Speaker 6: Yeah. Yeah, this is just so interesting. Like So so so Beelzebub in the Course of the Tales gets closer and closer to achieving objective reason. He keeps reaching a higher gradation. But nobody, nobody can become God. So no matter how holy or how high we rise, There is still going to be this distance. That that so that paragraph that Richard pointed out at the end of 124 The standard unit, this ego-cool Nat's Narnian sensation, which always appears in the most holy

cosmic individuals, they're already on the Sun absolute. But they only get this sensation during those moments when the when the gaze of God is directed into space and directly touches them. It can't touch them all the time. Just like it can't touch any of us all the time. But it does make you realize that the those rare instances where you feel uh uh a more uh uh a more direct experience of something holy definitely changes your time sense and seems to alter the significance of all of our other time gradations. So it's like in in what John said earlier, John Emerald really struck me that we can't understand this chapter with what we've got to work with. It's like I am trapped in my subjectivity. There's no way I can get out of it. I'm in my prison. I may know I'm in my prison, but that doesn't mean I have escaped. It means I'm in it. And there are certain things I simply cannot comprehend with what What I call my reason at my current gradation, at my current level. And if I thought I had the answer, it'd be a sure sign that I don't. Because it would be thinking that at my gradation I am able to comprehend something that requires a higher state of being than I have.

Speaker 5: But but Stephen, Stephen, I have to protest some of the things you just said. It's like the bumper sticker that says, don't follow me, I am lost too. And at one level, it is true for all of us. Yes. But the very fact that you have this insight that you are trapped within subjectivity It's proof that at that instant you are not.

Speaker 6: Um well you might be right. This could get pretty metaphysical.

Speaker 5: I think I I said it was just a protest. I didn't say it was a And that's uh but what I want to say is that um well it takes one to know one and I don't know what your background is, but my background is to punish myself and so on. So God will love me more because I punish myself. Then I changed it. Guj will love me more if I punish myself and so on. But uh hearing from the equation from the equation I think that it's we have a responsibility towards younger people, newer people in the work. Two, like they all minorities have their uh uh parade, their pride parade. Well, we have to have also a little pride parade, esoteric pride parade. I mean, we have understood some things. Oh, yeah. And we are able to, and we are able to be an example and convey it to other people too. Even you, Stephen.

Speaker 6: Well, I I I agree that we have all I'm perfectly willing to believe that everybody on my screen now that I've looked at has reached a level called aspiration in the three-body diagram. Uh I I I I sort of believe that. But what I was trying to say, Federico, Jesus lived in a different reality than I do. He literally lived In a different reality. He may have been in a body, but his experience of time, space, and vibration, I am quite sure Bore no resemblance to my subjective experience of time, space, etc. , etc. Um well where do I go with that? I guess I guess I'm just saying that It's difficult. It's important to try to imagine higher worlds from the world that I'm in. But it's equally important to start to really understand the extent to which I am not in them yet. I don't know whether I ever will be. But I need to be clear about that it seems to me.

Speaker 10: So so anyway that's anyway, that's this Stephen, you asked the question about why did he write this chapter? And um then we're talking about endlessness uh sending his gaze. In various places. Why do you think he's writing about that? I suggest it might be because he wants us to think about using that sort of attention on our creation. In the same sense that he talks about in the third series, he is God, I am God, etc. Yes, yes. I would say that that is one way of looking at this gaze of endlessness that occurs to me that did not occur before. But this involves attention. An intentional use of int int attention. I'll see if I can say this quickly. An experience I had yesterday. um of being in a room with someone who might be the smartest person I've ever been in front of And uh at the same time I f I felt I could see what he was doing. And so I was doing something like that myself because I wanted to pay particular attention to everything that he said. This kind of a unique experience still doesn't come very often. So it reminds me of this still. of the amount

of attention that might be brought to bear on our creation, as it were.

Speaker 5: I believe this uh what I'm gonna say now connects with what John just said, which is I know for a fact In myself, as I speak and listen, I am not the same man I was fifteen minutes before the meeting And I am not the same man I will be 15 minutes after the meeting. I know that there will be a process of a dilution. But this I cannot deny. And it's not arrogance. And it's not imagination. This is a better Federico? I don't know. It's closer to what I'm aiming for. And the way I want to die.

Speaker 6: Are you saying that collectively we create an energy that pulls you higher while you're in these meetings?

Speaker 5: Yeah, but not you, of course, Stephen. No, we know that you are prepared. But everyone except you, yes, we are elevated.

Speaker 6: Well, I'm glad you're getting an upward pull. I'll continue my downward pull so you remember where you came from. Not at all.

Speaker 7: And that's that wonderful quote by Nicole, right? That it says something like, at every point in time, in at every moment, we have the opportunity to go up. At every moment we have the opportunity to connect. And possibly it's it's to this point of connection to this divine love flow. Talk about taking attention, that's for sure.

Speaker 5: Sandy will remember this. In Sunday school pictures, we used to get little candles or fires or flames To represent the the Holy Spirit. And that's I know I'm becoming a bit identified and sentimentalizing, but there's a part of it that is legitimate. That is what I see hovering above each of our heads. This Holy Spirit exists. Sorry if I can't prove it scientifically.

Speaker 4: So we speak of opportunities and possibilities. They are twins.

Speaker 10: Right.

Speaker 4: Got a few minutes left. Who else?

Speaker 12: Um I wanted to ask Sandy if I could have your email address because I wanted to ask you something about your drawing abilities

Speaker 1: They're sure uh except I think you can get it through uh what Robin sends us, isn't that correct, Robin?

Speaker 2: What am I sending both you and Derek something after this meeting?

Speaker 1: Oh well I thought when you sent the invitations to the meetings we get access to everybody's Oh I never

Speaker 12: I never looked at that.

Speaker 1: Oh yeah, I just uh I don't know if you still do it.

Speaker 2: It's like that's all automated. Nothing to do with Okay.

Speaker 1: Okay Yeah, sure. You can have it. Uh yeah, I'm not sure how to get it to you from here. Without wording it out.

Speaker 2: I will email both of you and then that will be done.

Speaker 12: Thank you, Robert. Thank you, Sandy.

Speaker 1: Thank you. I have a question for John. This is totally off the off the hinges here and stupid, but uh there's an MRL bakery in Norwood, Massachusetts, and I was wondering if you're related to those wonderful bakers. Absolutely. You are my great bread

Speaker 10: Amaral is like Smith In Portugal.

Speaker 1: Well, we feasted on good bread tonight, folks.

Speaker 2: Well, unless anybody is going to say something dramatic, I shall close the meeting. Nobody got anything dramatic to say

Speaker 8: Why palling

Chat US Meeting

2026-03-11 18:06:20 From Federico Balsa to Everyone:

I don't know if I'm going in the right direction...but at least I'm going in a direction...

2026-03-11 18:06:44 From Federico Balsa to Everyone:

My favourite quote so far this evening

AI Summary Meeting 19

US Session

Quick recap

The group discussed Chapter 16 of Gurdjieff's *Beelzebub's Tales*, focusing on the concept of time and its subjective nature. They explored how time is perceived differently at various scales, from microcosmic to cosmic levels, and how this relates to their own subjective experiences. The discussion touched on Gurdjieff's ideas about the relationship between time, divine love, and the creation of the universe. Participants shared their interpretations of the chapter and its implications for understanding their own lives and consciousness. The group also discussed the importance of reading key texts by Gurdjieff and Rodney Collin to further their understanding of these concepts.

Next steps

- Robin: Send PDF copy of Rodney Collin's "The Theory of Eternal Life" to Federico, Janet, JD, and anyone else who emails to request it
- JD: Email Robin to request a copy of "The Theory of Eternal Life"
- Robin: Email both Sandy and Derek their email addresses

Summary

Time Perception and Cosmic Scales

Robin led a discussion on the concept of time, with Bobby reading from a text about the relative understanding of time among three-brained beings on Earth. The text explained Earth's time calculation system, including years, months, days, hours, minutes, and seconds, and discussed how time perception varies across different cosmic scales. The discussion highlighted that while time is subjective at an individual level, it maintains a consistent sequence across different cosmic entities, and that Earth's year is 389 times longer than the year on their planet Caritas.

Time Perception Across Existential Scales

The group discussed a passage about time perception across different scales, with Robin explaining that the text suggests all beings experience a complete subjective lifetime regardless of size. Richard raised a question about how this relates to the flow of time on Earth compared to other planets, while Barbara sought clarification on the implications for beings on Earth. Federico expressed confusion about the concept of semi-immortality, and Robin explained that Gurdjieff's writing is intentionally confusing, directing readers to consult a table on page 332 that shows how different scales of existence measure time differently.

Time's Objective and Relativistic Nature

Federico and Robin discussed the concept of time and its objective existence, with Robin explaining how Einstein's theory of relativity challenges the traditional understanding of time. Robin clarified that atomic clocks, not just human perception, show variations in time due to gravity and location, and he addressed Federico's question about time dilation in science fiction by explaining it as a paradox in relativity theory. Robin emphasized that the philosophical ideas about time presented by Gerges differ fundamentally from scientific understanding of time and should not be conflated with physics.

Time and Eternity Perception

Stephen discussed philosophical questions about the relationship between time and eternity, particularly how time appears subjective while eternity is timeless. He explored how a higher level of consciousness might alter one's perception of time, comparing human life experiences to those of bacteria. Stephen also noted how processing more impressions within a given time period can make time seem longer, using childhood experiences as an example. Federico mentioned a quote about a man who works on himself living a thousand lives, though he was uncertain of the exact source.

Time and Divine Love Connection

The group discussed concepts from their reading, focusing on the relationship between time perception and divine love. Sandy questioned why the text emphasized relative understanding of time and its connection to divine love, particularly noting the similarities between divine love and the hero path. Richard explained the distinction between the Son Absolute and its endlessness, clarifying that while the Son Absolute is eternal, its material form is gradually diminished, leading to the creation of the Trogo auto echocratic process and the origin of divine love.

Understanding Time and Microcosmoses

The group discussed concepts from a book, focusing on the Law of Three (Triomazakamno) and the Heptapar Parshanak, which relates to different scales of time. Richard explained how these concepts connect to the idea that humans contain microcosmoses within themselves, operating at different speeds and containing different ways of perceiving time. Federico noted that the book's chapters are written as riddles to challenge the reader's understanding. Sandy shared similar struggles with understanding the material and found Richard's explanation about containing the cosmos within us helpful for making sense of the concepts.

Time Perception and Human Evolution

The group discussed a chapter about time and its relationship to the universe, focusing on how human perception of time as fractions prevents understanding of the whole. They explored concepts from Gurdjieff's teachings about three-brained beings and the importance of self-awareness through sensation to experience a different relationship with time. Robin shared insights from Rodney Cullen's "Theory of Eternal Life" about life proceeding in logarithmic stages, with one-third before birth, one-third until age 7, and the final third accelerating throughout the rest of life. The conversation ended with Robin offering to share the book with interested participants.

Gurdjieff's Time and Perspective Concepts

The group discussed key concepts from their reading, focusing on time and perspective. Robin identified essential books for understanding the material, including Rodney Collins' works and "In Search of the Miraculous." The discussion explored Gurdjieff's ideas about time, including the concept of "sacred ego coolness Narnian sensation" and how time relates to subjective experience. John suggested that Gurdjieff's writing about endlessness directing its gaze might relate to using intentional attention on creation. Federico shared his experience of feeling elevated during meetings, while Stephen expressed caution about overinterpreting concepts beyond one's current understanding level.