

Meeting #20

EU Session Transcript

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

Speaker 1: that that this what we call the crystallization or this that it it um starts to get to gain a certain consistency which we can then rely on that this is something which is just one aspect and what we do with this is is is is is another quite separate aspect

Speaker 2: Does the term watcher appear in in search? No, I don't think so.

Speaker 3: Um I I get it. I'm using witness is the word that Bennett uses. Right. And um uh I would use witness, it sounds like it's less pejorative than what you Uh and I don't think that appears anywhere. I think that's just me just picked up some word of the language, threw it in there, and not knowing what I was talking about.

Speaker 1: Osho calls it the watcher.

Speaker 3: Oh Osho called it. Osho's Osho's on my side. He calls it the Watcher. Well, that's uh what could be better than that to have Osho back you up?

Speaker 4: Yeah, I wouldn't I wouldn't brag about it.

Speaker 2: Does Watcher does Watcher turn up in Gurjeff at all or witness? Is it a concept of his I don't know.

Speaker 4: So what Gurjev did get from Zen Buddhism and from the study of the ancients. was that when you ask someone what who are you? And this goes on in the it went on in Osho's uh ashram and goes on in Buddhist ashrams all the time. Who are you? Who are you? It takes tremendous amount of going past the eyes to get to the watcher. And the final who are you? I mean I advise everybody listen to some Alan Watts because Alan Watts also, he he was, he studied Gurdjieff, but he calls Gurdjieff a rascal, a rascal Buddha. And he said he because Gurjev taught more practical ways to get to this rather than sitting for three weeks in a cave to find out who you are.

Speaker 2: I think you just said that uh Gurdjieff uh learned or or um uh spoke about asking this question, who are you, who are you, until the watcher, tell you reach the watcher or something like that. So did Gurjeff ever Develop this concept of a watcher behind something, behind personality, beyond personality. The use of a term that I've never seen before Makes me think like I need to now go and read whatever Alan Watts said. Uh and I don't know why I care.

Speaker 5: No, Gurchef uses the term uh watchman many times. Oh yeah.

Speaker 2: Watchman.

Speaker 5: Um In my experience, before talking about the Kaisan body, I would talk about the etheric body. And more importantly, about the um humble join If I don't recognize the power of humble join that I am developing I can uh forget about the hustle body. I don't know about you, but uh um I don't know how many years, but I have discovered this power, this strength, this magnetic field. this presence, energetic presence into the physical body and has turned upside All over my whole life, my relation with my physical body. I have problems in walking because the the satiric body has a weight That uh puts me out of balance. I don't know. I I like to see if anybody

can share the same experience

Speaker 4: Well, I I look at the hamlozoin as the blood of the Kushan body. So the blood that flows through me. esoterically and also physically is very important.

Speaker 5: Can you feel it? Can you feel the difference between the physical blood and the Question, Blood. This is the question.

Speaker 4: Well, I think when it increases your frequency, Luigi, when it increases your energy

Speaker 5: Yeah, but can you can you sense the difference between the physical body sensation and the humble joint and the etheric body? We I don't want to talk about the astral body yet And in one of the um meetings in the wartime meetings uh a Gurchev spoke about um Body has to gain weight. So I relate to that when I I have to manage. the weight that I experience with the uh etheric body. I don't know Robin, can you uh jump in into my reasoning? Maybe I don't make sense, but

Speaker 3: There is I mean one of the things that happens in the practice of the Gurjiv, um activities is that you do a a a preparation time of about twenty minutes or more every morning. It's called sitting, it's called whatever you want. But the whole focus of that is that you sense your body And that sensing of the body, in my opinion, is the sensing of Hamblazoin. It's not the sensing of sensations. It begins with the sensing of sensation.

Speaker 5: No, for me it's not. during the preparation. That was fifty years ago. Now it's all the time. It's permanent.

Speaker 3: Yeah, and I mean that's that I mean I think that's what is being attempted with the preparation is that you get a permanent sense.

Speaker 5: That's right.

Speaker 3: Similar related practices. There is something to do with the sensation of what they call the Tiantian in Taoism Yes, that's the right thing. You walk from this position in your gut. And and uh a certain part of your it is, if you like, the guiding factor to it, and then there are two more points that um uh are supposed to create the full um awareness. And and all of that is something that I attempt to experience now regularly. It's the it when you just sit and you just um Let's experience the sensation in your leg or in your arm or something. You can just sit and experience what Ocker used to call the egg, but basically the um etheric body that surrounds you. You can just sit and sense that.

Speaker 5: Yeah, the double. Yeah.

Speaker 3: They're double the double. Yeah. So the those activities are strongly related and then sometimes um Sometimes when you have experiences that are um let's say higher than normal is the best thing to say, when you everything is vivid. You know, sometimes you sense that you're in a different thing. You're not in you're not in a physical body, you're in something else. Um but I don't know it. If you know what I mean, I have experiences that I classify in that way, but I don't know. It appears that you have a deeper experience, which I think is probably very valuable.

Speaker 5: Yes, I definitely do because I don't have to create the sensation. The sensation is always there. The sensation of this presence. This presence which is a an energetic presence and has a weight, has a vibration has a magnetism. It is inside, inner and outside around the body. So I I am experiencing a difficulty in in managing this something. uh s difficulty in quotation mark of course because I'm very glad that it happened but um I was hoping to find people that are having

the same experiences that I am having.

Speaker 3: So Well the d I've run into people where that may be the case, but they're always the same. they have been in the work for many decades. It's always that. And it may be that other traditions have such people. I don't know about that. But but this kind of um sensation at a new level we could call it maybe. There are a few people that will admit that that's a an experience of theirs. And I do think that um The various people I ran into that were the old pi um pupils of Gigi. Not just Rena Hans, but other people, you know, the Gloucesters were um there in um London as um uh Madame de Saltzman and her crew, the old Jane Heath people. So um all of them in one way or another seem to have a more a a greater presence. You know, some people think in terms of the idea of charisma, but it wasn't that, because charisma is something that's a a kind of outside polish that impresses people. But no, they have weight. Weight is possibly the best word to to use in this they have weight.

Speaker 5: That's definitely yeah. A lot of weight. It's a fluidic substance that moves around inside the body that uh even spontaneously moves. And uh I want to add another component that it's um taking place and that's the um spinal the spine The energetic currents that goes through the spine in the form of three currents, one on the left, one on the right, and one in the middle. like it could be um uh equated to the in uh eda pingal and summa of the theosophist tradition. But I feel them very strongly. And it's like um Like a string of a guitar, you know, they vibrate and goes up from the base of the spine up to up to the crown of the head. There are three currents. So um I just wanted to add that to what I said before, so we can share on that if anybody has the same experience. With all of this, of course, is associated very intimately with the breathing, because the breath is the the the the food for the Christian body and the etheric uh double I have to thank you personally, Robin, because uh A few years ago you posted um a preparation, a first part of the preparation, and I have uh worked on that very much. And even the color uh uh preparation body uh that you published recently have been are helping me a lot even though I am not able to visualize. I am uh I have uh aphantasia. Aphantasia is a condition where people uh cannot visual inner they don't have a visual uh um image they cannot make visual image inner visual image yeah It's called Afantasia. There is a only five percent of the uh world people have this condition. They have the ability to have a different type of abstract way of thinking like mathematical, geometric um ability that normal people don't have and I am very good in geometric uh visualization or imagination but not visualization. So uh the colour the color spectrum exercise. I cannot see the colors, for instance. So I have added to that um preparation that you published um a soundtrack. So I help myself with sound because sounds make um the etheric double vibrate. and um I have even mapped my body with different frequencies from the toes to the crown, the um the whole octave and also the inner octaves that we can detect in our body just by listening to a to a sound, a vibration

Speaker 3: That's wonderful. Well, uh d I mean, really, thank you for the contribution because I mean You know, the transcript of this is probably worth people reading through just to um be able to revisit what you said because I think it's quite important. And it's very rare to come across people that have got uh an ability m both to have had the experience but also to articulate it. So thank you very much. You are welcome.

Speaker 5: Thank you. Well I started in Toronto, as I told you last time, in 1974. I met Mrs. Welsh and uh the very first question I wanted to ask her was if I if she had developed a second body. But I didn't have the courage, so I asked uh another uh uh something uh about the anatomy of the uh the brains in the human body. So

Speaker 6: I just had a thought to the question of Ronald if it's called the watcher and Luigi said watch man it's called in the Gurdieff work but I was thinking he's talking so much about self-

observation So the question is who is observing? So there must be someone who is who is observing what is happening. So

Speaker 5: Well, we should uh I should think of uh body, mind and presence So what is presence? Is the body? Is the mind?

Speaker 4: I don't think it's a who.

Speaker 5: That's right.

Speaker 6: I remember one thing when I met Robin first time in gut Saundstorf in Germany. It's now nearly two years back, not fully, but After one of his sessions, we were sitting in a small room and Ekant asked some questions about, I think so the second conscious shock, he wanted to know about that And the room was really Michelle was also there. Is she there? No, she's not there. And there were a lot of mosquitoes. It was really not easy to be there. because the physical body was quite attacked all the time. And um Robin, you started talking about the question body in connection to the birth of Jesus Christ. And Yeah, it still touches me a lot. And that was the very first time I could actually have um a f a connection in my emotional center to to I don't know how to say it to actually have an idea what this question body what is meant by this I never could have made this connection to to to this to to to it was and it was just amazing that was the moment I knew I want to learn from this guy everything I can

Speaker 4: Well, in you know, I'm like you, Vanya. When I think of Christ, I don't think of what he says. I think of his presence. His presence healed people. Not what he said. Not what he did. He just was there. You didn't even have to touch him to be healed. And I think of that ability, and you have the same ability, Banya. And it brings tears to my eyes when I'm in that presence of my own self. And and I it's it's a form of just it's not sadness, it's not joy, it's just presence. So thank you for sharing that.

Speaker 1: As we share about uh some experiences which might be connected to this topic, I uh I don't know, I cannot explain very clearly, but I have over the years found some a certain stability in me that even in situations is which are quite demanding, for example when someone is in front of me which has who has very strong negative emotions And even if this someone is someone who is very close to me and counts a lot to me, then I found something in me which is somehow um beyond the usual reactions. I cannot say that my emotional state does not respond to to what happens. So I feel A kind of resonance in me and sometimes also somehow anger or s uh reaction uh starts to arise in me, but s somehow also I have a certain Yeah, you call it presence a certain something in me which uh has always the capability to to see and also to manage this. So I very rarely I almost uh not at all react anymore to what happens. So and it's not that I restrict myself. There is something which values to be stable or to be truthful to to to what are my values it's it's it has a certain gained a certain stability and a certain coherence that the other movements which are quite strong and quite uh pulling and quite uh uh trying to to uh to force me to to react in a certain way that this is not anymore so strong that reactions come out sometimes. I feel for example that my children are in danger or something like this, then I i it's a a a very short reaction, but then immediately this instance in me it uh is more interested and gives me also the power to to collect myself back into this state where I have a certain overview or a certain control about what happens and how I respond to the situation. Yeah, I I don't know. It's the way I can explain to this. And I I sometimes I st I try to remember uh when it came into my life or when I when it gains this gained this stability. And I cannot really say very clearly. It's it's a few years ago that I So after the in in the last years that I mean I observed this that even the situations which uh where are difficult for me don't pull me out anymore of completely out of out of this even if sometimes i need a certain time a few breaths to to come back, to pull the forces which are trying

to flow out, to call them back and to organize them in a way to harmonize and then to be again more there.

Speaker 4: I would love for you to be able to remember that exact moment. You'd probably be the only person that's remembered that exact moment.

Speaker 7: There is no exact moment. It's something that grows. That's my experience. That grows and grows and grows. And at a certain point you think, oh. Uh before I would be angry, but now I'm not. Or you just realize at some point that there has changed something.

Speaker 4: Yeah. But I think the realization of that is a moment because I've had the same feeling sometimes and I'd like to go back to when did that change? You know, I'm I'm always trying to prove to myself when did that switch so I can teach other people. But I do agree with you, Michelle, but I agree too with what Ekans saying. I think We realize that no longer, I've realized it in my family, I don't have the same responses of negativity. I don't have They can't even hook me into it, you see? And and with clients, and and I'm a psychotherapist, they can't hook me into their negativity, period. But when did that start? You see?

Speaker 1: Yeah, one of the amazing side effects is or consequences which I discover is that In such moments which are quite demanding, there is a certain interest and sometimes even a certain I would not call it joy, but a certain uh uplifting force which says, ah now I I can can can check how strong this force in me or I can can train myself in a way and this leads to a much more relaxed state in ordinary life. where I don't look and search for difficult situations because I know they come anyhow. But it's not so much more that I'm afraid and want to to h keep everything in in in in an order which I can can can maintain. So I'm c very much more relaxed in a general sense that I that I have not so much fear to run into situations which overwhelm me or what or or some something like this so that yeah this I observe as a very positive consequence of this For example, what Corbin f tells before about uh going into groups and to to speak in uh In front of audiences I mean my groups are very little very small basically I have not thousands of people probably uh between six and twelve mo mostly. But I realized I have not the fear anymore which I had many many uh many years and I don't even usually don't prepare myself with with something because I know when I go into the situation I will I I will have the opportunity to manage and this gives me so so much more inner space and and and a f really a sensation and a feeling of freedom. I don't know Luigi what you share is very concrete. I I I cannot say I can uh formulate it in a similar way, but maybe everyone also experiences these effects and these developments. quite differently, yeah, maybe according to type or to I I don't know to what and maybe the formulations can inspire me to to to to look again and to recognize the things which happen inside in a different way.

Speaker 4: I think there's such a thing too, uh Ekant, as what we learn, we repeat, repeat, repeat, and then we we get it. somehow we get whatever we're doing in a way that for instance We're taught to breathe through a lot of negativity and everything, but really doing that, and then we learn to breathe. And then we learn how that works and how that body works. And the breathing then goes down to what the Tatian that he was talking about, and it affects the spine as Luigi is talking about, the Shushuma that goes up the spine And basically, our body starts not reacting because we learn to breathe, we learn to do exactly what we're studying to do. So when I it used to irritate me when I was in training back in the 70s, people would I'd get on a roll and someone say, just breathe, Gwen, just breathe. I wanted to hit them. Even though that's exactly what I had to do. But I had to get it out just like I do here. You know, I have to get my thoughts out there. And then Then I hear what I'm saying and I'm going, okay, what was that? You see, it's not some planned script. And I want to tell you, uh, Eckan, groups of 12 are much easier to handle in a way of truthfulness than a group of 2,000 or 3,000. So that's a performance and I've done both. You you

have to perform at 3,000 people. So, but breathing, even if you're on stage in front of 3,000 people, try to breathe through it. And you see the difference in your deliberation and your delivery. And see, I think, Vanya, that the essence of the Christ, when he was walking through the crowds of people, He was breathing. He was breathing and just emanating who he was and who he was meant to be, his essence. And I think when people feel his essence, they really feel the Christ within them, the esoteric within themselves. That's why uh Gurjev called it estig Christianity in many ways. Because I think you have to develop it inside of yourself. Not keep it as we do, like God is an image, it's a person, Jesus Christ is a person. It's essence And essence can only come through breath and our our energy Anyway, thanks for getting me on a roll. It's all y'all's fault.

Speaker 7: Mm Gwyn that comes in my mind that there was a time I was thinking about How it was for Jesus that moment that he realized who he is. Because we don't know very much about his early life. just uh about these three years that he was walking around as as Christ, as Jesus Christ. But all these years before H how was his inner state? How was the I was pondering a lot about that And uh I think it's worth two.

Speaker 4: Well, what's inter what's interesting, Michelle, is um In the biblical history and in working in seminary, they know about him being raised by the Essenes to the age of 12. Hence, Bealzebub's talking to his grandson at the age of 12. And then we lose him, we lose his history, the actual history of him, up until 30. Yeah. You see. So we only see three years of him in history. I'm just talking historical. That's yeah. So so the age of twelve I think is very important when Robin was explaining about the development. of the question body beginning at at a young age, I think Beelzebub is And you don't want me to bring up the sexual thing, but you know, if you've worked with a 12-year-old, you know you have to get past that energy and you have to work with that energy. The sacral energy, the core energy, the Tatian that gets interfered with at the age of 12.

Speaker 2: Uh Egypt. We know he went he went to Egypt. That's all. But we do know that, and that brings up That it just brings up images of what else has Egypt has stood for through the millennia and what is meant by it.

Speaker 4: And he also was in India. They have showing that he was in India, but no one knows what he was doing or what was going on.

Speaker 8: Going back to the twelve year old um thing that Gurjev talks about, he says that If I read it right, he says that his grandson at at age twelve is the same as a twelve-year-old human. So does that mean that a human at that age has the same possibilities and developmental state as Hussein does?

Speaker 1: I have to say when I read this, I was a little bit relieved the first time. Yeah, because usually when we read we live on this ill-fated planet, then the feeling is no chance at all in a way. Yeah, but when I read some some th some words like this, it feels there is somehow a chance, but I understand this when we compare this with this life in the in the drop of water that it is just another scale. So which is not so easy to really to grasp, but it's more an intellectual reflection that when uh Hasseen is living in in in in this world looking on the earth it's somehow as if we sitting in front of this this glass of water and looking on this w water. And what he says, but what Gaudiev tells about time that inside of the drop of water the beings which we consider living just a few seconds or minutes. uh passing their whole life and in this sense we on the earth also passing our whole life even if from a more objective place in the universe it looks like just a finger snippers And that that everything is relative. And I remember very vividly the discussion we had last time there. Sasha was bringing a lot of interesting thoughts in about uh the the relativity of of passing a certain time that when I pass is in in a more objective world or a higher world time, uh I see things more uh roughly so there is not really uh uh eight thousand times more content. It's it it is

just living through it in a in a uh in a more abstract way we would say in in in in a certain things I I can relate to this personally when I see how ordinary people are busy with any little detail of their ordinary life. which brand of coffee they drink and in which minute of the day they do whatever things. And these are all things which don't matter so much anymore to me. So I have I gained a certain freedom insight to look more on the bigger uh things which uh who happen during the day and It's just a very little step uh towards more an a more broader view. But when I bring this to this idea of the scale from the earth to to Hassin to to the yeah then then I I have a certain feeling uh that it fits together somehow. To to what you c what you were asking,

Speaker 8: The other thing that I'm unsure of is Looking at what he says about how um Hussein's twelve years to us would be four thousand something years So I I was trying to get my head round that and see what what it would mean. And so I sort of thought if you take Maybe Hussein says something in ten seconds. So maybe a a thought is expressed that that would be equivalent to about an hour for us. So I kind of wonder whether that it it sort of needs or maybe for us to absorb at that sort of level A thought from Beelzebub and his tales, maybe it takes us a long time to absorb just something. like that. And in a way it seems it seems an unexpected thing I would have expected. somehow for for things to move faster. Bills above faster for higher cosmos, whereas it seems almost that things move slower although perhaps the the speed of the flow of time speeds up. I don't quite understand it. I'm not sure I can get my head round it.

Speaker 5: Maybe um a reference of time we can have when we dream at night A minute of a dream lasts an hour of our ordinary time. I don't know. This could be uh something to think about.

Speaker 6: And what what we were talking before, something you said also Luigi, when that the sensation of that there is more weight somehow. So if we And and I can't say I have a similar experience like you explained, but when I do my the morning preparation and I s really sense the parts of my body, the body F fe it feels more heavy, more dense, more and and time passes very slow very very slow. So in that way we were talking last time also about it when uh about accidents and no then in this way um Maybe the moment we have more presence, we have more basically there is more content or more more live, more presence whatever in in that moment so it fills up somehow and maybe these these uh numbers he's giving is is just uh uh uh uh yeah a picture for that how how how how rich or how full it could be these 12 years.

Speaker 5: Well also it comes to my mind when Gurjev talks about Bobbin Candlots. where we use up um excessively only one sense only one brain Like athletes, they use up uh all the moving centers, so they um ordinarily we die one third at a time, you know. This is also another aspect that can be brought into into play

Speaker 4: But when we change our bobbin, we can work at a collected state. If we can I love that analogy

Speaker 1: Then the question arises when we follow the also one of the ideas that the centers have to be harmonized and work all together. So then we could then we just take it literally as a mathematical thing, we could say then the life is maybe in in in in a balanced time, but it is used up very quickly. In spite of the situation when we use first the one brain, then we switch over to the next and so on. But I don't think this is what we have to gain out of this.

Speaker 5: I remember when I had a car accident, a frontal um impact, and um I remember I had all the time to uh control the situation to my hand on the wheel uh steering wheel I saw my girlfriend sliding down the seat but I was completely calm I could manage the whole situation. You know, time went very slow. I had all the time. Probably what happened is that all the centers at that

moment were united, I don't know, but uh I remember I had a lot of time. I couldn't uh avoid the the impact with the other car but uh I was completely calm. I got upset only when I got out of the car.

Speaker 1: I also had a f had a accident where someone was in the night just going to the other uh to my part and I could not do anything. So I could not do anything, but I also remember very intensely that I saw it, I recognize I cannot do anything else and it feel it felt like as time was standing still for a moment. And I just saw the situation and of course it was very quick and my I I went down to unconsciousness because it was very strong. uh crash so but nothing happened to me but to the other guy but i also remember this stein was uh standing still for a moment

Speaker 6: There is one more part which I find both um somehow a little relief And also a very I feel some kind of um pressure is the wrong word, but some um seriousness in it as if he's quite telling us very strictly to take also responsibility. This is the part where he says um that the main chaos the the chaos we have is because of certain unforeseenlessness coming from above. but that um nevertheless the chief causes for the developing of further ills are only those abnormal conditions of ordinary being existence which they themselves gradually established and which they continue to establish down to the present time. So I was always when when I was reading that before I got quite scared somehow. But today I felt a relief to to read this somehow and and and a serious a very serious wish in me too Yeah, to to stop this somehow

Speaker 2: You know, at the end of the uh whole chapter on time and the understanding of time and everything he goes through. It sort of culminated for me with the drawing our attention to how little we derive from the time given to us because in other planets they would have four thousand more you know i Hussein had far more experiences than a normal twelve-year-old here And in fact, uh the duration of our life due to our own practices of living is down now to almost nothing. Uh it's a sobering thought and one that's completely invisible to us because like the bugs inside of the drop of water, they see their life, you know, and here's we see our life and don't have a uh concept of the fact that it's it's short and we have work to do

Speaker 1: Yeah, but when when I follow this, Ronald, the question is really then If a microbe in the water can have a fulfilled life, and from the outside the lifespan still is just a few minutes from our perspective Yeah, this is the question. So and maybe when Gurdjieff explains this here, some of these things are also intermixed. So that we have to uh not to be too much focused on just one aspect yes maybe yeah when i when i then bring in this these two principles which is quite also strong uh this strong notion in in the work the fuller snitammian in it oclanos there uh the the actual one of the main differences is is which uh c uh substances we we are digesting and uh on on which phenomena nah we are concentrated we could also say. So it occurrenos or living the shorter, he brings it in a direct connection with vr having a shorter life is just being concerned with things which are just around ourselves. So the planet, maybe the own solar system. And the other um Fulas Nitamin has the the the duty gives the duty to digest uh higher things which are outside of ourselves so to be be concerned with with things which are not just in in in the actual life so I understand it a a little bit.

Speaker 4: I think too, I've worked with people who are dying and at the moment of death this time becomes very relative, like when they say they see their whole life. In that moment, it's true. I mean, I've seen it. I've I've seen this this time collapse into what's the most important thing. It's almost like Um Luigi, you were talking about how time slowed down when you were having that accident. I also had an accident, and which I I did lose my life. And basically, time did stand still. It took seven hours for them to break me out of that Mold, but basically are out of the car. But during that time, it sh it shows, it showed me very clearly that time was just it's an illusion actually. It's very much of an illusion. I I think When I go to sleep at night, I think because I'm in my 80s,

you know, it's not like I'm gonna live forever, probably just because Robin told me to. Anyway. It's a matter of seeing the most important things in just a frame. And that's our life. That's it. And and you said when I say it it sounds very superficial, but my experience is That it's very deep and very I'm no longer afraid of death, I'll guarantee you that. It's the most peaceful peaceful containment of life in death. So um but it does have to do with time. I mean time just stands still It's like we're just a speck. We are part of that water drop, you know

Speaker 5: Well, with the uh development of the um Keshian body, our relation uh with time changes because um A psych would suspect the kitchen body um lives in the fourth dimension, a higher dimension. We with our five senses live in a three-dimensional world where objects are separated. In the Kestian world, I suppose that objects we have Kestian objects also, but they are not separated as in the three dimensional world. So there is um a lot to think about that the relation between the higher world, world twenty-four, and world forty-eight. So there is a lot of uh exploration to do in this field.

Speaker 4: It's like doing the tango. If you ever it's a dance. It literally is a dance. It's beautiful.

Speaker 8: Thinking more about the the difference in time between Hussein and humans. Am I right in thinking it's not because we're sort of cosmoses on different levels Um so we we're not it's not a different world sort of difference. It's it's purely because Nature has adapted us to live more quickly. Um in order to I mean I I guess to produce more more deaths and so more substances to support the moon Does that sound right?

Speaker 3: There is a complication here. And the complication is this, I think. It's that when we're in different states, we are actually in different um uh time um experiences. But we don't spend our life in one state We we spend our sleep light in the first state to some degree, but even then there are differences between dreaming sleep and deep sleep and so on. So there's a kind of spectrum. of when we're asleep, and then there's a spectrum of waking sleep as well. Some of the spectrum of waking sleep, let's say, we have more presence than other um uh uh levels of waking sleep. And then there's a third state when we're actually experiencing reality as it um as it can be experienced by self-remembering. And again, we're working at a different speed. Now our life comes together as an aggregate of all of that. And if we were to measure that in terms of a kind of elapsed time, the clocks of the planets, or the clocks of the Earth. A year goes by means the Earth went around the sun for a year. But if our experience of a year was actually more like four years then our our one year would equate to four years. And that would be demonstrated by the fact that we were actually in relatively higher states. more often. So that that's why this is complicated, I think, you know, because You're just presenting this as though these are definite boundary lines between the individual on earth who gets the age of twelve and the individual on karitas that gets to the age of twelve. But those are ideas expressed in terms of planetary motion But in terms of actual subjective experience of time, they don't really express it So that all I'm I'm just saying that if you want to be confused, I've got some food for you.

Speaker 7: Okay, that's a good closing, uh Robin.

Speaker 6: Even though it's three minutes early.

Speaker 7: Yeah, but we just go in the evening. We go in the evening with that thought. So The others have still some daylight to think about.

Speaker 5: John Bennett somewhere says that uh one minute of self-remembering is equitable to a whole day of a normal life. That could be also something to think about.

Speaker 3: And and I think that's correct, and I think probably everybody here has experiences

that that give you the re the e they give you that feeling of an extraordinary large period of time. Um Being compressed into a small number of minutes. I remember, for instance, a long time ago, walking through a park in Hamel Hemstead in the UK. And I was there, you know, it was the you could it you saw grass that was greener than any grass you'd ever seen. You know, you saw trees that were alive, you saw um uh buildings, the sky, everything. And it was being experienced in the small spirit of the time. And I'm sure we all have this. And the accident situation is very similar, but it's not the same because in the accident situation you get to be present in the moving center. But in this situation, I think you get to be present in the higher emotional center rather than the moving center that has a variety of speeds. But I think it's a distinction, it's not the same thing. But if you've been in any of those situations of an accident and the slowing of time. And then you appreciate that, you know, the accident seemed to go on for 15 minutes, even though it only lasted a second or two. Well, we've run out of time, so unless anybody would like to draw a line under this with a final comment, I'm going to close the meeting.

Speaker 9: Really? Nobody got any courage? Okay. Bye. Bye.

Meeting Chat

2026-03-18 12:21:43 From Robin Bloor to Everyone:

“Many people cristalize out in their negative emotions. I advise you to avoid such people.”
Micoll

Meeting #20

US Session Transcript

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

Speaker 1: Sounds like we're in a bad way down here.

Speaker 2: Really?

Speaker 3: We are the microbes in this drop of water.

Speaker 4: And that's really clear when he talks about uh the age of Has Sein being four thousand and whatever for a twelve year old boy. And that's the normal age What do we think about uh Merciless but just terror pass? That's what's always said about mean people.

Speaker 5: Well, I I think what he's saying is it that the hero pass is extremely mean.

Speaker 4: Yes.

Speaker 6: So I can't remember what the third most great commission was about. Does anyone know when that came in?

Speaker 5: No, I can't remember

Speaker 7: Okay. That that was when they removed the Oregon Kunda buffer, but as to when I'm not sure.

Speaker 6: So it says on the occasion of the first great misfortune to this planet. He came to the planet Mars as one of the sacred members of the third most great commission. I think the I think the first

Speaker 3: uh great uh misfortune was when the moon and panulius were separated from the earth and the so the something was required from from from humans and for this organ kund Kundabuffer was was implemented to ensure that they don't stop uh This to fulfill this duty.

Speaker 6: So when the fragments broke off Um was when Kundebuffer was placed Anyway, I'll ponder this for a little bit.

Speaker 1: Oh excuse me, Bobby. The Fulas Natamnian principles in is very interesting because basically it's on the face of it he's saying we get to stay in a planetary body for as long as it takes for us to form the Kedzjohn body. And that would seem to be a very a variable time depending on different individuals and where they start and when they start, etc. And yet he also seems to imply that it's sort of a fixed time because there's a set ratio between Hassan's age in the 12-year-old boys on the earth. It's 389 times longer. So on one end, he seems to be saying that it takes That there's a certain lawful time that it takes to form a Kesjon body, and that's how long you get to live. And I think I'm taking it way too literally, even in asking this question, but Um that's what my brain is doing with it at the moment. I mean once you form the Kazjon body, you don't need a planetary body anymore, so it really doesn't matter how much longer you're in it.

Speaker 8: I think that uh talk with you as it were. It's like in children's books. You probably have them there because they were copied from the US, where children have the instructions, choose your own adventure. So if you choose to jump off the bridge, jump to page 335 If you choose to

call the police, go to page 111 and so on. And depending on how you make your choices, is the adventure you are going to put together So I think what Minister Gujiv is telling us is if you choose to do your part, I never know how to pronounce it, your part duties, then you will develop a soul. And if you choose not to, if you choose to enjoy life uh in word in uh quotation marks then you will die like a dog not even knowing and you will live like a dog not only not even knowing that and feeling uh I think there's a paradox. Mr. Gujiv tells us this can be fixed I couldn't fix it. It's impossible to fix. You're gonna fix it because you're my grandchildren. And he gives explanations of past moments in the history of mankind, or as one must say nowadays, humankind. In which there had reached a hope And then came war. And the wars destroyed everything that the the genuine Wise men of uh Babylon were able to construct. And so Mr. Guj started constructing something. which he already knew was going to be impossible in his lifetime because he must have known that the Second War was going to happen, just like Jung had dreams of the of the First World War Well this is just my my own the jury shall delete the last three sentences of the record. But clearly he was working on the book in uh Paris already occupied by the Nazis and so on. So he knew that he was not going to achieve it in his lifetime, but but he was sowing the the seeds. And I think that's what we that's what's what's what we're here to figure out. What do we have to change in ourselves in order to inspire others Each one of us has instructions, precise instructions from Mr. Gurjef. And we are responsible to bring a hundred people, remember, each of us. I am still working towards that number. I think I'm about ninety-eight short. But well And I'm I am spooked out by the quote that Robin chose for today about from Mr. Nico about negativity because this last week I've been listening To some lectures by Mr. Bennett, precisely on that, on negative emotions, and how we have a choice to continue poisoning the present. By getting negative emotions over the news and so on, or well, enough for now

Speaker 6: Um I'm thinking about this question body, Stephen, and um having one, yes. Um This is very good and can take us away, take us a far away. But thinking the goal, the object Is developing a soul and a question body can possibly germinate into the properties of a soul. So I think that is the what we really are looking for. But we got to get there some way. And seems that the question body is the likely way to move on this.

Speaker 3: One thing remains open for me in what Pederico was telling about. You said just at the at the at the beginning. If we choose to work or if we don't choose, if we choose to enjoy life, the question is who chooses? Even if I look on myself. I feel a deep urge to work. I never stop and but I cannot pretend to say it's my choice in a way. Now it becomes more and more a choice. But how this journey started and so I cannot see that there was any any choice and I see especially people who cannot work or don't work they have even much lesser any kind of choice. So it's the question what you what you mean with this choice or if it matters or not just came up to me. Yeah, to conclude this, it brings me more more and more to the conclusion that this is a kind of grace, yeah, that this is in maybe not just, but it is a kind of grace which is this is is just lay down in some of us and maybe we are the lucky ones who had quite a good uh good environment which was not too disturbent in a way Okay.

Speaker 8: Well one way I see it is uh the doctor tells you you need to quit smoking or you'll get lung cancer. And something in you is able to take that message and connect what is in the intellectual center with the will. As Mr. Gujiv says, um It's not difficult to work. What is difficult is to wish to work. So um I have to agree with uh sorry, what is your name, please? Ikant. Hello. Ikant. Ikant. Ikant ECart. Yes, I have to agree with ECAT that there is an element of one says, why me? But I think that we do have free will in the sense that we are so that the tri triyamasikamno will manifest in us. So then we have an affirming force towards wishing consciousness, but if there is no resistance then a true third force cannot form and the event cannot happen But for the existence to exist, it has to be the existence of the second force to exist, it has to be real. Which means that some people Many are called but few are chosen. But but what is chosen? What I don't

know I can't escape from uh from Eckhart's uh grace explanation But I want to give it a twist and I can't find it. So just uh I'll come back if I can if I can find a way to express

Speaker 9: Oh I was looking for some clarity around the custom body because it got tied to the term astral body. I don't know if that's a good relation or not. Um with astral bodies normally that's been referred to be the body of our emotions, uh, where George Jeff talks about the physical, the feeling, and the mental levels That's kind of the central one that holds the emotions uh or feeling level. And I understand not being inherently present at first because that's kind of what we develop into personalities. And so I'm the term I the occasion looked and it said it was meaning half soul or self-soul And then I kind of referred like I that was our personal soul and that was maybe why it's Our intention is to move it into a higher level of living, uh, as being three brains, to fulfill our destiny uh and develop our soul into a full soul body instead of just a half soul body, uh, which is inferred. But I I never saw it as being where we could say, once we have a question's body or soul, that we could do without our physical body. That that was still part of our being, that we had to retain the physical while on Earth. And then the astral uh and the astral is only associated with the physical body, not in or part of the physical body. And when we died then that astral or Christian body over time days, whatever dissipated and then we were left with our essence, our spiritual essence body that uh would go on. So um it I never saw it as being other than inherently part of our existence uh with the body. I couldn't see that we left one to go to the question body So I was uh with Stephanie who kinda mentioned it. That gave me that impression. So I was looking for some uh dialogue around that question

Speaker 10: Well um I don't have any um uh I I agree that it that it does just doesn't seem that there is a um That the question of whether once we have the Cassian body, we no longer need the physical body, I think that's almost um That's not quite what he's getting at here. I think sort of to gain a relative understanding of the chapter, um it seems that he's introducing this contact this the this this concept of for us three brain beings um the full as Natamnian um process and the um principle of autoklonos And it seems that with the one, we are already in possession in order to be working towards gaining a Keshen body, kind of what he speaks of on the last page and the last kind of two paragraphs of page 132, so 132 and then all of 133. And that is the gaining of a um a perspective on our purpose on on on earth. And it seems that If we um so therefore that we have this purpose of gaining a soul, that we were created for the purpose of gaining a higher being body. But if we've forgotten that and don't know about that, our impressions are limited. It's very brief. because it doesn't have any any reality to it. It's not connected to the cosmos. It's not aware that of the Of there being a larger time besides our own time on the on on the planet Earth. So that's something that came to me that slightly differently in this in this reading was to see that This understanding of relativity is to see that the lives of people who are working towards attaining a soul are different than the lives of those who are living by the principles of um of of a toklinos and that um you know the there is also the problem the sort of the problem that well The reason why we are living it um under these under the principle of autokenose is because these higher beings implanted Kundebuffer and it screwed us up and um and we and so therefore um we've we we have we have the the consequences of the removed organ still stuck with us but he then he but he craftfully kind of gives them a way out by saying that um the chief cause for the development of the further ills are Only those abnormal conditions of ordinary beings' existence which they themselves gradually established and which they continue to establish down to the present time. So he's he's um he you know he does this these two these two principles One um the problem of the crystallized consequences and also the problem of the maleficent conditions that we've created ourselves. That kind of w is our fault, our responsibility, and it's not quite um all blamable on on these higher beings that implanted Kundebuffer. But my main point was that One of my ways of kind of getting to some understanding of these chapters when I'm bewildered, we're like, what is he talking about? Um And that's to just read the last page more carefully. Because so often is in his ordinary writings he says In other words, or um to put it in a different way, um, and he then he

restates it in a different way, um, basically what he said already. And so that that's what I kind of got out of the last page was that the idea that um was that um we need to see ourselves as beings in the universe striving towards the creation of a higher being body, much like we would have had we been under the Fulas Natamnian principle, but that our time is even shorter. um because we are under these other other other effects. So that's that was what was what was new for me today in the reading.

Speaker 8: I'm picking up on what Richard just said. Every time we meet Aren't we subtracting ourselves or extracting ourselves from the abnormal conditions? Of uh the these three brain beings, aren't aren't we do don't we feed each other with higher vibrations and aren't we better than uh when we watch television or or have uh mechanical conversations or so on. That is, I it's as if uh the more activities we introduce It's well, it's a it's a necessary condition, it's not a sufficient condition. But it seems to be that the system is that That we are given a taste of what it is to be to create a space that is less contaminated by those abnormal conditions. And that's why we see things about ourselves. That we would never never have seen. That's been my experience and I have no doubt it's been yours One sees about oneself traits that in ten years of psychoanalysis one would never have seen. I don't know. Uh I have a compulsory Argentine family event and being the grandfather and so on, I have to attend it, but Thank you for letting me participate this quality time and may you have a blessed meeting. Bye-bye.

Speaker 1: Thank you for joining us, dear grandfather. Yeah. We've enjoyed your tales as always. I want to pick up on what Richard said a little bit. Two things really interest me. One is um Is one of the things he's implying that if we did, that if we do recognize what our true purpose is here and realize that we are supposed to produce a certain kind of radiation that only a three-brained being can produce. Does our inner world start to more resembl resemble the Foolas and Tomnian principle by seeming longer because our inner life becomes incomparably richer. as we're processing impressions a different way or producing higher quality radiations. I don't know. The um but that could be an implication. The second thing is that this chapter from the standpoint of motivational theory is kind of kind of perverse. I mean, here you've got so so let's say I'm I'm I'm a normal three-brained being on a someplace other than Earth, and I know that I'm going to get to live as long as I as I need to to produce my Kes John body. Well, that could have an effect on me of saying, I'll start working tomorrow because I'm not going to age one day. until I start working. I mean I can I can just be a slacker and really lead a great long life. Now obviously that's ridiculous because the whole point is that that that three-brained beings subject to the full asatomian principle don't slack because they know what their purpose is and they know they have to do it. So that's not an option. But it also seems sort of paradoxical that when when it was recognized that these poor earthlings had forgotten what their true purpose was, that the result should be that their lives would be shortened, their duration would be shortened You would think, okay, they're not producing the quality of radiations we need, but they still are producing them So let's keep that sheep alive as long as possible until it ceases to be able to pump out any more radiations whatsoever. And then we'll get rid of it. But as long as it's even marginally useful, we should keep it alive. But it went in the other direction. The worse we got, the less chance we got. to produce anything at all. That's an interesting economics theory, isn't it? I mean, there's there's there's some law that's being It's being ignored there.

Speaker 6: Like strongly populating the earth, giving more So radiations are not of quality but quantity.

Speaker 1: So the shortness of the lifespan is is directly proportional to the number of human beings because you have to reprodu you're reproducing faster. So yes, that's right. Okay, so the shorter lifespan goes hand in hand with population increase.

Speaker 6: See it that way. I did find the third commission. It is, as Derek said, the removal of Kundebuffer, page 89 and 90. So thanks, Derek.

Speaker 10: So what's he doing here in this chapter?

Speaker 1: Well, all I can say is that the effect it had on me was to make me feel even more than usual a certain panic about Not working harder than I do. That's one effect it had on me. Like, whoa, I haven't got much time left. Although I'm not sure that's a very productive way to think about working on oneself, but that's

Speaker 3: I was also thinking long about what this transmutation of cosmic substances means and Now Stephen, when you were speaking, I suddenly had an idea if we take this part not just as a description of cosmic uh uh laws that but if we take it like other things uh also allegorically what could this mean and in this sense I thought uh that this di quite directly describes uh what we might call outer consideration that we are not just busy with what concerns ourselves yeah which could uh mean this description uh transmutation of substances just for the planet or the own for the solar system. uh no for greater uh for the whole process and uh it just came into my into my mind that this could be a description also like this if we take it not just literally as a cosmic principle. That we as human brain uh beings have somehow the capacity and the duty not just to care for ourselves, but to care for something bigger than we are.

Speaker 6: In the fullness of full and it's standing. Can't even say it. Anyway, in the full Nestanian principle, things are transmuted through them. Or trans yeah. And in the Aitoplonas, they are just transmuted.

Speaker 9: I started to pick up with the Talkman Oz was more a state of conditioning, if you will, um referring to a state of mechanical being or automatic human behavior kind of distinct from conscious efforts. And I was of the persuasion and it seemed I was picking up on it that this impacted are the duration of our existence. Uh and that the one or two brain beings have less lifespan than the three brain beings because of this because they were still too mechanical and too still too automated. And that if we wanted to have longer lifespans, uh that we should have more consciousness involved. And then that brought me to the question about, well, what about turtles? They live twice as long as humans. But I doubt if they got much consciousness. So I don't know if I was going down the wrong path, but I was still picking up on this This uh idea of a complex spiritual or psychological states uh that were impacting the duration of our lives as three million beings

Speaker 10: Well that the these two this insertion of this idea of the duration of life being different for three-brained beings gives a kind of relativity to our experience or a further relative relative understanding of the duration of our existence. Because in in in another case it's like well um the the the the the the there's time in different cosmoses and as you get to smaller cosmoses time is different such that in a in a drop of water its time is very different. But here with humans We're in a different position because we we can relate to the cosmos or we can not relate to the cosmos. And so because of doing so, we can change what time we live under. So um I'm always I love the remark of Gurjeeth where where where um you know, I should say Mr. Gurdjief in this case where somebody mentioned something about him and and he said, I don't remember what what the question was or what the comment was, he said, I Gurdjief not die Um and certainly if his teaching continues there is certainly um he remains somewhat immortal. But this idea of Etoklinos and Fulasnatamnian principles seems to be quite fundamental because it links with so many things And um somebody pointed out to me recently and this kind of um gets um gets back to JD's comment about um Astral and Keschen. Um and that's the the um uh the description on page forty-two of In Search the Maracitus not to be going too far afield, but it's where he describes an

ordinary person where uh he lists a automaton working by external influences, which is the body, desires produced by automaton um our feelings and then thoughts um proceeding from desires and then the last point is different and contradictory wills created by desires And then in the box below with the four boxes, he has on the far right hand side, I, ego, consciousness, will. And then the next box, which would be thoughts, thinking function, thinking function, obeying consciousness and will. And the next, emotional powers. and desires obeying thoughts and intelligence. And then the last one, body obeying desires and emotions which are subject to intelligence So, you know, he's again kind of representing in another way these this this this the idea of um etoklinos and full asinotamni in existence. their their the the difference in in our psychology from living in those two different ways. And then of course this diagram relates to the horse carriage driver. And on and on and on, um, which is uh an amazing, amazing um um um diagram to to to to ponder So I just wanted to bring that in as a um and because yeah, he he relates the first body, the carnal body, carriage. or the physical body, the second body, the natural body, the horse, the feelings, desires, the third body, the spiritual body, the driver The mind, the mental body, and the fourth body, the divine body, the master, the eye, the consciousness, the will. So You know, see he he's he's he's always seeming to try to find different ways of restating the same thing over and over again, all over the place, but always with these same fundamental principles.

Speaker 1: Well, what that makes me think of, Richard, is um He says that we've lost our capacity to have any normal bean sensation whatsoever. What's a bean sensation? What is a being sensation? Well, one hypothesis, just on the basis of my own experience, is that a strong experience of I am. And does that strong experience of I am come from the higher emotional center? And if that is the case, and if my contacts with my higher emotional center are few and far between and they're out of my control It it i I I'm just wondering if it relates to what he said earlier in his chapter on time, where cosmic beings don't measure time the way we do. in terms of duration of change, they measure it by the times that the gaze of the endlessness falls upon them, and they have a sensation of that. What if I thought of my life? What if the way I measure the time of I life was not Oh, I'll never forget the first time I saw the Grand Canyon, or I'll never forget my five-year-old grandchild's birthday party, but I remember the last time I had a strong I am experience or and that those extraordinary states that come and go, but are intimations of what we could be if those became the main milestones along my road rather than the events that happen in a phenomenal world. And how would that Change my experience of time if those became my markers.

Speaker 10: It it it duh uh for me it was as a um going to a YMCA camp and going camping in um um with in in good weather and lying um at night under the stars in away from the city and seeing the stars and it was a a transformative experience for me to see the enormous feel the enormous scale of the universe. But um and so that does seem like higher emotional center But there's also the implication that we need a teaching. And it's interesting in this section here where he speaks about in the Insertsumraxis page forty one and on, that right after speaking about this material, he then goes on to talk about the teachings of the the of the four different ways. So he is then sort of speaking about instruction. And about how one does need instruction in some way. And we have his writings for sure. And and how in that the I am exercise as you're referring to is a way of rem you know the f it's the f what do you call what does he call the the first assisting exercise where we are directing our thoughts to make a connection to our feeling center, which is this idea of the reins. whereby there is this we're trying to speak its learn learn learn its language, learn how to talk to it because it doesn't understand us at all. um and all we do is pull left or pull right or make it stop and and not really um care for it very well and so um in in caring for one's emotional center, you know, stopping and realizing I just can't get I just can't get settled down. I keep on thinking about these thoughts. and they possess me, we're actually trying to care for ourselves in a way, care for that horse, and to realize, wow, I'm so identified. And I need to really, you know, focus on bringing myself back into my body. um and and to in a way, like he mentions with the horse, um, that it's starved of affection, it's starved of care, it's starved of being, of actually us turning our

minds to going feeling our our ball, you know, feeling our our the resonance in our solar plexus of the I am. So anyways, blabbing on here, but just picking up on what you're saying, Stephen.

Speaker 9: Yeah, I picked up on what Stephen said about the markers and how the duration between them changes and it made me think of of a section in our readings where it talked about uh us three bay brain beings existing on this ill-fated planet w uh with the diminution of the duration of the existence uh of ourselves. And that we are becoming our existence is becoming shorter because of the fact that we're on this ill fated planet and what's happened to us and therefore we don't have the duration of life that we would have normally had. Um and that that that relationship of the cosmos to us is of the same magnitude or metric, if you will, of of us to the infinitesimal beings in that drop of water and their existence. So we uh are kind of out of phosphorus between what we could be and what the world may be experiencing and I was Uh, and it's all because of the fact that we've been ill fated to have that livelihood now because of what's happened with the crude buffer. etymologies of one of the words that was in the readings. Uh the Trogolato Leaf Gil Prats. If I'm saying that right, right. in third that's uh concept of I eat myself and so maintain myself with a law of eating and being eaten. as the the root meaning of that uh near logism. So I was kind of curious how others perceived it because it almost seemed like uh I had to uh reciprocate and give to others, even while I was consuming myself, to in order to consume, transform, and then be consumed to sustain the possibilities of the universe. Uh it was this these standing, eighty standing energies, I guess, is what I was picking up on and it seemed like a important point, but I was hoping to hear more about it

Speaker 5: I can give you a perspective on this But it's probably not in the direction that you were thinking about it. The Chogo Auto Ego Crat is introduced, if you like, as a reciprocal feeding of the universe as a whole. But we don't see the universe as a whole. We don't even know for sure exactly what the universe as a whole is means, really. We can see the idea of a galaxy as a whole, and we can see the idea of a solar system as a whole And we conceive the idea of a planet like the Earth as a whole. But the only thing where we're going to easily understand trogo auto egocrat is by looking at nature, which is even lower down, let's say, on the scale. And comparing the acts of nature and the processes of the body And this is something that that i it's presented to us in one way or another by the food diagram and other things that Gertie says in the um in search of the miraculous and particularly the diagram of everything living. The point That you have to make about yourself is that you you consume three foods And those are the only things that come from outside. And with the admission of those things from outside, you end up with a system That is taking in substances and circulates them. And if you examine the way that our biology works, you will discover That it works by circulation And in particular, in pretty much every aspect of the body, and I'm talking about everything It requires that the right amount of substance arrives in the right amount of place at the right time. And that's the way the organs work, and that's the way the cells work, and that's the way the breathing works, and that's the way the blood itself works, and that's the way the brain works If the right amount of substance fails to arrive at the right place at the right time, then the body gets ill and quite possibly dies. So in order that the body doesn't do that, you have these circulations, and that circulation can be thought of in respect of your cell. As a trogo auto-egocrat. Everything in one way or another is feeding everything else, and everything is being eaten in one way or another, in order that this self, this individual human being, survives. And of course it's the same for all other um life forms. Now when you look at nature, when you consider the Togo auto-ego crack, you immediately begin to see that ideas like Darwinian evolution are just obviously wrong. And they're not just obviously wrong, is you can logically just deduce that they must be wrong. You see, nature itself is just another living thing. And it's going to cease to exist. if the right amount of substance doesn't arrive in the right amount of place at the right time. And this refers to nature's perception, nature's digestion of impressions. Which it does collectively, and nature's um uh consumption of oxygen, which it does, you know, consumption of the air, which it does, again collectively, and it's consumption of um food, which in actual fact

it turns out that there is an incredible reciprocal feeding going on involving uh microbes, plants, and um uh vertebrates. And you can Well, not just vertebrates, uh one, two, three-brained beings. And you you can look at all of that and you can say, oh, what we've got here is a Trogo or two Ego crat. And if the species that is delivering a particular capability in a particular place disappeared then nature is in peril and what nature does is involve another species to take its place. And it does so in time and it knows how to do that And if you want, you can regard various species that we that exist on a planet as sort of set stem cells Which if some kind of animals required, then they will evolve to create that um animal, you know, another kind of sheep or another kind of goat or another kind of I don't know, hummingbird, whatever you want. But and when you look at that you realise that certain things that just You you realize nature is adapting all the time. So it's an extraordinary thing. I mentioned hummingbirds, but now that I've mentioned them, they're extraordinary. Because this is the only bird. that actually has the job of pollinating. And that's a great thing that it has the job of pollinating, but it only does so in America. You don't find these birds in Europe or Africa or in Asia. They don't exist there, not in Australia either. They don't exist. So at a certain point in time, for the sake of in one way or another, making the pollination of various plants occur, the hummingbird had to evolve. And it evolved probably from some small bird that was quite good at flying, but suddenly became very good at flaying. And so on. And you can do this again and again. If you want to study this, if you want to study the impact in terms of the earth itself in respect of the way that nature adapts itself, then the study is New Zealand. Because New Zealand, before human beings arrived and made a mess of the whole thing, was entirely birds. There were large birds and small birds, but everything that mammals did. The birds were doing because there were no mammals. None at all. None whatsoever in New Zealand. And even though there were fish that swam by and even reptiles, I believe, that swam by and various Darwinian ideas might make you believe that these things are just going to crawl up onto the shore and they're going to evolve and they're going to one moment participate. Well they damn well didn't. They absolutely did not. So the kind of things that you might with some kind of um uh blinkered Darwinian view of things, you might ac uh expect didn't happen. Didn't happen at all So that's the Trogo auto-ego crowd. And the best way to think of it, or at least the best way that I found to think of it, is the right amount of substance in the right place, at the right time, or you die. I hope that helps.

Speaker 10: If you'll be indulgent, um On a completely different level, but in relation to Gertie's teaching, in the Herald of Coming Good, in the Circular Letter, he speaks of the Trogo auto-egocratic process in that he's going to ask his um readers of his writings to then spread spread his books by an unusual means, which is Um by means of um his readers uh filling out registration blanks to request um hi his his books and that he's asking of his re of his writer of his readers to To um help him accomplish this strange way of circulating his writings. And and then he said I had when I with the first is concerned, it's on page 81 of his book. Um I had in mind that commandment, already sanctified by the ages for the peaceful and happy existence of communities. and which is thus expressed in words, one hand washes the other, which is again the trogo auto-egocratic process of I mean and and we and we in fact um engage in that here in our exchange of um of understandings. Uh one thousand dollars. Five dollars are nice to that company. And if people don't, then then his teachings will die. If uh if people don't read his writings and don't understand his teachings, they will die. If they don't circulate.

Speaker 9: I was exposed to the uh concept in this reading this evening with uh about the sacred encod. uh which was uh a step beyond the post colid. Uh and I guess that was associated, as I understand it, with creative power our life giving energy or creative energy. And that was the highest degree that our beings could attain to. Um and then I looked up the etymology coming from Proto Indo European root, which was angle, meaning to bend or to hook. So I had no idea how that related But I ran into this um weird hierarchy, I guess, of these being reasons. Um from and I don't know if that's part of uh the study or if this is if I'm trying to understand what is being

inferred with these uh are growth and intelligence. So because I found the uh in one of the indexes Oh, seven of 'em total. Uh going from Arlan to Octav to Terrol uh Therno Nai to Dijinda to um Ishma to Mark Fultal and to being Mirzolin no. And I I I had no reference of how to deal with uh this the structure of being reason that I was picking up on here with this this word athlot. And I don't know if this has been discussed in prior studies. But uh if so anybody could kind of give me an insight of what I'm supposed to do with this kind of this um creating uh growth uh or energy that I'm supposed to be working on In other words, uh then become more s than I am. Maybe that's a topic for another time, but uh I was I saw that and I said, well, I'm sure there's somebody out there that's struggled the same way I have.

Speaker 6: So I think she'll bring in more, of course. I'm not sure where I want to know about.

Speaker 9: Uh the does it infer anything about bending of will or bending uh or uh Yeah, like hooking on to a a belief or study or um yeah, 'cause it's it's important that you brought it up and I'm not sure at this point if I'm supposed to just Accept the word or is there meaning that I I'm missing.

Speaker 1: JD, do you have the con do you have the uh guide and index to the tails? Uh yeah, digital. Okay.

Speaker 9: Did you look up on one? That's kind of where I got all those other meeting reason levels. Uh-huh. So but it didn't really talk about him.

Speaker 1: So so you didn't so enclade is defined as the reason of the sacred enclod is the highest to which in general any being can attain, being the third in degree from the absolute reason of his endlessness himself. So it's a gradation you got okay, so you know it's a gradation of reason Right. So you are you asking what it would be lower levels. You're asking what it would be like to have it? I don't have anything to tell you about that, right, Kyle.

Speaker 9: What am I supposed to do with it at this point? Uh they're trying to infer that we got seven levels of reasoning uh as part of the Yeah, and so that but you're right, I appreciate that. Um I I just try and figure out how it fit into this.

Speaker 1: I didn't tell you anything you didn't already know. I would defer to Robin for any explanation of the seven levels of reason.

Speaker 5: And I would stay silent.

Speaker 1: Because you have perfected yourself to a very high level.

Speaker 5: He mentions a number of words in terms of describing levels of reason and the one that is the most significant for us to understand it is Mat Fatai, which means the man of light. And everything below the man of light is the kind of reason that we would understand in one way or another, extremely good, let's say. um i intellectual function, an extremely good emotional function, to the level, let's say of the um the higher emotional centre but everything beyond that is beyond our pay grade and it begins with Mark for Tyne it ends with a holy anclad And I believe he mentions about seven steps in that, but it's not as though it's gonna help us in any way. to have any definition of that because we already do not understand the idea of the man of light. So beyond that it's just, you know. That's it. We aren't even out of little league with a man of light, so we're not going into major major league reason with um uh we we're not gonna graduate to that, you know.

Speaker 9: I can live with that. Thank you. Uh have uh I'll just keep that for another day.

Speaker 10: Well it's one of those ideas too that in the reading of the tales, um It it's as it as um um as was mentioned that this is the first time he's brought this up. Um Uh so I mean as as Barbara said, um and so we can kind of Not quite park it, but it it then comes up several times in the tales and our understanding can increase as we go. Oh yeah, he mentioned that somewhere back somewhere else and eventually we can form an understanding of it through putting together all of the different um mentionings of it. Similarly with the Toklinos and Fulasnatamnian. You know, he he's introduced the idea here and he's going to bring it up several times later on, I think mostly in the chapter The Fruits of Former Civilization. And and then our understanding is built uh in these kind of mentionings and and droppings of things. And um in and all I mean all of his writings he does that. Um the the last part of the of um the third series is to do with the the the the you know the the grand question of uh of the extension or the the the the elongation of the of the of the of the life of humans. which is directly related to what we're encountering here, you know, very early in page 129. So he's These themes are always there. So it's the joy of the reading of this of the material is this tapestry that this weaving of the ideals together And there isn't a an answer that is devoid of our kind of experience of how it pops up in various places and our remembering of it and making connections with it. It's also a kind of a prayer in a way because it's all capitalized. This is also significant part of his his uh his um uh uh ways of indicating things. He he you know it's sort of this statement aside in all capital letters, may he be perfected unto the holy anclad So this well-wishing of this on this being who just happens to have implanted Kundabuffer and screwed up everyone's life. But anyways, it is it's um And and similarly, when he comes back later on in the in the The Fruits of Formula Civilization, he speaks about ways in which we shortened our lives. Um he speaks in in uh big sections about um um you know, about how even under the even even under the laws of it of Etoklinos, we still make things worse by engaging in, you know, he lists various things that that we do. um one of them being being being sports, which one can take in whatever way one understands it when when when when we come across it. And these ideas of bobbin candleness, which is kind of like this idea of a thread on un unwirling and that there's only so much thread and you lose the function of your brain, of one of your three brains. So Um he's always kind of changing scale and stuff, but it's miraculous how he writes in my mind.

Speaker 4: Spoiler alert. I'm surprised some nobody's mentioned it already, basically. Seventy-seven is where I always think about uh the sacred encline, if you really want to look at it. All fell prostrate before Beelzebub because by the fifth fork on its horns was indicated that he had attained the reason of the sacred podkulad, i. e. the last gradation before the reason of the sacred Uh Enclod in the reason of the sacred enclub is the highest to which in general any being can attain being the third in degree from the absolute reason of the his endlessness himself. Now that that's pretty amazing right there, I think Third in degree from endlessness itself. So we may not be able to understand the man of light, but really getting up there. Hope that hope you didn't mind that little spoiler.

Speaker 6: Sandy, you started asking about the hero pass, right? You think I lost her into something? Well, the etymology of hero is a demagogue. And passing through a demagogue and finding your way through. is the way I see Hero Pass. Makes really no sense, but it does give you a direction.

Speaker 4: Would you say that again, Bobby? I'm not I'm not quite clear on it. Well the etymology of the hero tapping through a demigod is The etymology of hero is a demigod.

Speaker 6: Okay So demagod passed or passing through a demagog. Oh, okay. Oh okay. I never even thought of that.

Speaker 4: Yep, I never I never separated those words in that long.

Speaker 1: Well, I'm I was struck by something Richard said in passing earlier about how we can live in a different time. through the instrument of inner work. I just caught a word in the text today that I completely passed over last time. On page 130, he says, um Dang it, just a second.

Speaker 4: Well while you're looking at that, don't forget what I also asked earlier. Is it possible to be merciless and just?

Speaker 1: Yes. Okay, here it is. It's one it's page 131. He says with all its pri see. The full as Natomnian principle, that is to say, they were obliged to exist until there was coded in them and completely perfected by reason what is called the body kezjan. That is a complete opposite of saying, I want to stay in the planetary body as long as possible. It's just, it's they were up, they were tied to their physical body until they could free themselves from it. And they had to stay until they did that. It wasn't someplace they wanted to stay. That's a very different uh uh view of what it means to be in a physical body. than you might pick up in today's uh emphasis on longevity studies. And uh uh, you know, billionaires trying to figure out how they can add five years to their life by being injected with monkey testicles or something. It's you don't want to stay in your planetary body. You are tied here until such time as you do the work necessary to go to a higher place. And it kind of it sometimes I wonder, because I I I do feel like I've maybe got 10 years, 15 years left on Earth. If that, it seems like a long time, but it's gonna go by fast. Like, and can I say, and so it makes me, you know, a little bit Sort of uh resign sometimes to the fact that there's a good chance my planetary body is going to die before I develop a Kesjon body And that's probably a good way to feel. It's um it's like uh it it it it it it invites you to work harder. But On the other hand, I'm wondering whether he's intimating in this chapter that there is, that in a sense, we don't have to worry about time. If we have started to work on ourselves, And that inner work has been established as part of ourselves. It doesn't really matter where we get to by the time we have to leave our planetary body because we're just going to keep working uh somewhere. And that that part that that that Sandra just said about the holy enclode In the dictionary, in this uh concordance, one other reference to the holy enclod is a prayer at the end. And it uh that the that people say it's a hymn to our endlessness, and it says, by thy vanquishing of the hero past Have we obtained the possibility of perfecting ourselves to the holy enclod? So the hero pass is both merciless and just But let us not forget that his endlessness vanquished it. And I think he's saying that we maybe can vanquish it in ourselves. uh by changing our relationship to what we think of as our own time and how long it's going to last And so the idea of being obliged to stay in your body till you have the Kids John body really struck me for some reason.

Speaker 11: That's brilliant, Stephen. I just wondered, um, you say if we die, we're going to keep on um the same uh Evolutionary path?

Speaker 1: Well, I'm sure I don't know. I just know that once when I was traveling in the Greek islands, I met a very wise old Greek who'd done, he was a Buddhist. But he done a lot of work on himself and he'd attained something. And I said, George, do you think you're going to do you think you're going to be Do you think you're going to reach nirvana before you die? And he said, I have no idea. I just know that I'm going to die going in a certain direction. And I never forgot that because it's it's the direction you're going in when you have to leave the planetary body that that determines what happens afterwards, I think. I'm guessing Worrying about how much time I have left doesn't do anything except cause unnecessary tension and angst. It accomplishes nothing and it does not help work.

Speaker 11: It's like looking back and seeing how much time I've wasted.

Speaker 5: Stephen's perfected himself to the So Stephen's perfected himself to the holy Angusclad.

Speaker 6: But looking back, I used to be very busy doing I don't know what. I mean I'd wake in the morning and I'd have this list of things and I'd stress to get them done and by the end of the evening I wouldn't have accomplished much and it didn't make any sense. So as things are now, I mean this has encompassed most of My joy time. And the other things have to be done. But they don't have to be a busy type crazy trying to get everything done. I do feel that time is passing where I can conceive it as it goes very often.

Speaker 10: A wise m a wise person once said, nobody dies wishing that they'd done more housework.

Speaker 6: Yeah, that's me.

Speaker 10: That this is the this is the joy time, isn't it?

Speaker 6: Yes, this is joy.

Speaker 12: Yes.

Speaker 9: That that uh concept of a for us uh Tammy that we mentioned uh reading was uh supposedly I guess we're inferring to be persistent in the now, in the present, and not worry about the time. Uh worry about your efforts. at the moment and your self-observation. Um so it was not so much waiting for what comes next, it's kind of in a hurry, don't worry about that just focus on what you're doing at the present and not uh getting bogged down on how much time remains for you to do something that you probably wouldn't do anyway. So Uh I I I felt that it kind of liberating uh from the standpoint of just focus on what's in front of me and don't get wrapped up with trying to do too much planning with things that are worried about the news today and and what's gonna happen on the horizon and just taking it step by step. So that helps

Speaker 3: Yes, I can also say since I came across this the story of Gurdjieff in the book of Peters, where he tells about the oak tree and just maybe of ten thousand of oaks, maybe one or two may arise to an oak and all the others become fertilizers and When I put this together since then I'm quite relieved. I think it's even worthwhile to be a very good fertilizer. So no matter how far I come in in in this in this work it it is it's was a strong motivation for me just just to keep on working, at least to become a good fertilizer for whatever, for the everything which goes on. Make my life much more relaxed.

Speaker 10: Would it be okay to request the last bit of page 133 to be read again? Would you anyone mind?

Speaker 5: So go ahead.

Speaker 10: Okay. Um I in any case, my dear boy, when you learn more about these favorites of yours, not only I repeat, with Will you clearly see how pitifully small the duration of the existence of these unfortunates has gradually become in comparison with the normal duration of existence? which has already long ago been established as a law for every kind of three centred being of the whole of our universe But you will also understand that in these unfortunates, for the same reasons, there has gradually begun to disappear And at the present time are quite absent in them any normal being sensations concerning any cosmic phenomena Although the beings of that ill-fated planet arose, according to conventionally objective time reckoning, many decades ago. Not only had they not as yet any being sensation of cosmic phenomena Such as it is proper to all three-centered beings at the whole of our universe to have But there is not in the reason of these unfortunates even an appropriate, approximate representation of the genuine causes of these phenomena. They have not an approximately correct representation even of those cosmic

phenomena that proceed on their own planet round about them. So it what really struck me was this idea of having a And it's one of those cases where you think, well, how can you it needs so much material to sort of get to it, but any normal being sensation, whatever, concerning any cosmic phenomena. So this idea of sensation comes into it, this idea of a feeling in some way, a real feeling.

Speaker 4: So that right that raises in me. I'm glad you said that, and I'm glad you read that Uh what raises in me is the question of so is the the the the great hero pass a cosmic sensation or the cause of cosmic sensation? And that's why we don't understand time. Stupid question. Stupid question.

Speaker 6: Are we Are we the cosmos? Well

Speaker 4: We are, but we're the little cosmos, right? And and it's like I sure don't understand uh the idea of the hero pass in uh the body in the little cosmos. S so but Yeah, yeah, go ahead, please.

Speaker 10: But you do, you do, because um going back to um Ospensky and Gurchiev's response to him, um time is breath. And so and then going back to what what what what Steven mentioned about um the the the I am exercise. um and the feeling of resonance in one's body. It's intimately connected with feeling, of making a connection between one's breath. and the resonance of the words I am in one's solar plexus. And so it is bringing one into relationship with a real cosmic phenomena, which is breathing and vibration and um our experience of time in that way not just in our head about how many things we need to do or such, but in in in an actual all-round perception of it

Speaker 4: That's good and it uh makes me think how much uh how often we might ignore those things The idea of breath and vibration as an and sensation, so it feels like it's we don't know any cosmic connection there, but it also that's a relationship between uh I talked when I was in Full Nas and Taminian think too in terms of Which one are we living out personally? And I suppose that's a question to ask, isn't it? Which one are we living out personally? Or striving to? Or that a stupid question? I think it's an individual question. Yeah. Personal.

Speaker 10: It also connects with what Robin said about the three foods. Right. Without air, we are dead in a very short period of time.

Speaker 4: Right. I I will mention this just came across something that I was I read uh but Journal of Gurdjieff Studies and uh Number seven of Alfred Richard Orage psychological essays is called How to Live More and it's basically about what we're talking about tonight written from a different perspective. Has anybody written red or rash on that or is he I know uh R didn't always love him so were those uh psychological essays For Bolton?

Speaker 5: Well, I don't think that was ever the case.

Speaker 4: Okay, good. Well that's another pristine one. And it uh it it It doesn't say it at all the way we've been talking about it, but uh yeah, uh it it it it brings some uh connections between what we've read and how to live, how to live more, how to get more time out of your times. Oops, sorry. Oops. All right. Thank you all That's all I have to say tonight.

Speaker 6: Well, John, when I see you sign in, I think maybe you have something to add to what we're seeing

Speaker 12: I actually I have a question. Um do do Let me see how to ask it. I I don't know if I have any idea what he means by a cosmic phenomenon

Speaker 5: There's this whoa, whoa There's that's better. He uses the term common cosmic I think at the beginning of the of this section that we just read. When he says common cosmic, he means common to all cosmoses. When he talks about something being cosmic, he's talking about something happening at the level of a cosmos And I think we have to deduce from that, wherever he uses the word cosmos, as to whether he's talking about a particular cosmos. or whether he's talking about something that is common to all cosmoses.

Speaker 10: Do you think he could be speaking about self-awareness?

Speaker 5: Well, self-awareness is not common to all cosmoses. So you could be talking about it if you're just talking about a specific cosmos that has that possibility.

Speaker 10: But so um breathing is something that cosmoses do.

Speaker 5: Would you say all cosmoses do it?

Speaker 10: Okay. So in that sentence, any normal being sensation So self-awareness, whatever concerning any cosmic phenomena, such as breathing.

Speaker 5: Yeah, that makes that makes sense. It's like d in terms of the theory of the work, it's important to understand That the fact that we have three different foods is an act of the creation It is a consequence directly of the creation. It didn't happen from somewhere else. It didn't, it isn't a nuance that was added by the Sun Absolute or by the galaxy or whatever. It's very specifically a direct consequence of the creation. Because As we kind of will read in the Holy Planet Purgatory He very specifically designed the octave to be what it is in this universe. And by doing so, he created A triple octave within the octave that has three separate intervals, one is for impressions, one is for breathing, and one is for normal food. And that's true of every cosmos. The only exception to that may be it may not be true of the absolute, but it's true everywhere else. And I might as well add to that just to give the final detail in one way or another. Um Paints a complete picture of it is every cosmos has a lifetime except for the cosmos of the absolute and the cosmos of the sun absolute. They don't have a lifetime. That's why they're referred to as endless. But the the trick he pulled off was that everything below that in the creation is subject to the hero pass. And the action of the hero pass is to degrade something over time. And that means you and me and also your favourite auntie.

Speaker 1: Well Robin, why do you say the function of it is to degrade if it's if there's an Ascending as well as descending octave isn't the function of the hero pass also to upgrade?

Speaker 5: I mean, doesn't that happen ascending and descending octaves, but there is a lifetime.

Speaker 1: Mm. Okay.

Speaker 5: So the whole thing is that there is a lifetime and it's certainly it may be the case that the limit to the lifetime of man is five hundred years, but we're so pathetic that we can't even last, you know, ninety or whatever. We don't know exactly what our limit is. But the theory of the work is there is a limit. You know, there is a a point past which you cannot go in terms of the lifetime of a human being Which is a lifetime of a physical body. And the problem that the absolute encountered Was that his particular existence was being threatened by time And so he created a universe where time could exist outside of his domain and existing outside of his domain, it would gradually reduce any living cosmos to Dust at a certain point in time, it would there would be a termination point.

Speaker 4: Well, and just to uh not make it well just to in fact make it uh absolutely flat footed here,

uh Trogo auto idocrat is the means by which Hero Pass was created in and is in fact a pro progress of degradation I always considered um I consume in order to produce, but it's uh it is it it's that uh yeah I mean am I wrong there

Speaker 5: If you're saying I'm not as young as I used to be, that may well be true

Speaker 4: But no, I'm I'm talking about uh I mean I guess I've always when you when you use the uh idea of uh uh Hero Pass degrades and I think of uh Hero Pass as the means by which the Sun Absolute was preserved Introvo auto egocrat is what uh keeps keeps the whole universe running To me that I I I just uh you can't have uh you can't have death without life without death is what it is. So Right? Or am I just getting too mixed? No, I think that's right. Okay Very Hindu Then I'm sure not as young as I used to be, and boy, am I feeling it today.

Speaker 10: But isn't there isn't there an under uh uh an overcoming of of the hero pass? I think that that that um in that sense the trocho auto-egocratic process is a means of um of of making the the universe alive rather than dead Um, I heard someone once say that um ethrokrilno was the consequence of, and I don't know, it's just his idea and I sounded smart. Um um ethrokrylno was the consequence of the Sun absolute being gradually reduced in its volume by the the the the hero pass. And so, you know, it was kind of like, I wouldn't quite say the shit. But the um the the the um the material that was produced from this gnawing away at the Sun Absolute is ethrokrilno. And yet ethrokrilno is then this substance which is utilized by the drogo-auto-egocratic process to make everything alive. And and as Stephen pointed out, um there is this this idea of the light um or this higher um um phenomena um Whereby in this, by the vanquishing of the hero pass, we have obtained the possibility of perfecting ourselves to the sacred sacred Anclad In in um in church they say there is this uh hymn that's um trampling down death by death, which is the the the uh representation of Christ on the cross. Um but this idea of of vanquishing of the harow pass doesn't seem to be one where everything eventually dies and that the universe becomes just dust, but instead everything is utilized to create new life in the same way as we have um you know better to be fertilized, you know, an an oak tree, uh an oak seed that becomes fertilizer for something bigger than than than to be nothing. Um, and that e even that is a role to play. So um I would like to hear more about this idea that everything dies, um, Robin, and that that it all becomes dust Because I like the idea of the vanquishing of the Herapaths.

Speaker 5: Well, the The the idea that everything dies also i is embodied in the ray of creation, so in one way or another something rises or it falls. I mean it it's in a way a simple matter the the moon according to the theory that we um received from Gurdjieff is possibly growing. And if it grows it will become a planet, and the Earth may then take the place of a sun. But alternatively, the growth of the moon could fail, in which case it would be kind of stillborn. Because it certainly hasn't, if you like, um it it it it hasn't got its own orbit. It's stationary within its orbit, so it's like a a child in the womb. It it's not been born Uh and if uh it if it never gets born, then the uh earth itself may fail and deteriorate and just become something like a moon. It it it goes up and down and this is just It's not even an original idea in a sense, because you can find that in the Old Testament, can't you, with Jacob Slider. Um So there's there's that um idea about this, but you you've got The actual reality of things reproduce. And it doesn't make any sense for things to reproduce if they don't die. It makes no sense whatsoever Um so one of the consequences of being Keschak Martnian, or if you like you're being a species that reproduces sexually, is that you shall die No, it's a bit more different when we can't experience it because we are not. um anything other than Keschat Martin. But when you have a being, let's say an amoeba, which its way of reproducing is to divide, we've no idea what that division actually means. And it does appear that the way that planets are created is that suns spew them out. And that they they develop almost like uh a growth on the side of a hydra, if you know the biology of the hydra, and eventually float away And it appears that the moment of that occurrence is a is a nova. It's when the the the sun gives out a certain amount of

light. And the astronomers have found there's often two bodies where once there was one But that's a kind of reproduction that we know nothing about because we don't participate in that kind of reproduction. We're just um we've been saddled with all the horrors of sex.

Speaker 1: But it it does seem relevant though that I mean in in from the author when he's talking about the two streams that divide And he says, crossing from the first stream into the second, it is necessary, first of all, to renounce all what seem to you blessings. but which are in reality automatically and slavishly acquired habits present in this stream of life. In other words, It is necessary to become dead to what has become for you your ordinary life. It is just this death that is spoken of in all religions. It is defined in the saying which has reached us from remote antiquity, without death no resurrection. Which is to say, if you don't if you do not die, you will not be resurrected. So so doesn't it seem like I mean if the the developing a Kesjan body is sort of like the process of turning the moon into the earth or the earth into the sun, y if if if if you come to be able to live more and more in your higher centers, you begin to regard your entire planetary body, including your normal three functions. with impartiality, which is to say, you admit their existence and you may regard them with affection, but they are no longer where you live. They are dead to you. You are dead to them they no longer have a living meaning to you because because you're moving up. So

Speaker 2: Not exactly. I'm sorry. Go on. What? Who said not exactly. No, I think there's a balance. There's has to be some I mean yes, yes all to all of the above, but I'm just saying The data I don't think is the exact You know where you were going there for a second with that that the last little thing you said, that's all. But everything, yeah, I totally See that.

Speaker 5: That when the Kastian body crystallizes, it no longer needs a physical body. A physical body is not necessary. It can feed itself with the crystallized pesian body and therefore it doesn't need in any respect to have a physical body to help it. It lives of the air, it breathes. That's what the Kesdian body does. And normally, because you have a physical body, in order to breathe properly, you need lungs under various apparatus. for absorbing that, but the Kestian body does not and therefore can have an independent existence. That's the theory Well sadly we've run out of time. So I think Unless anybody's got something to say, I think we should all just shed a tear or two and say goodbye.

Speaker 4: I just want to say, Gary, you don't look like a Jessica. But you're looking good, man.

Speaker 6: Goodbye, thank you all.

Speaker 4: Bye

AI Summary Meeting 20

US Session

Quick recap

The group met to discuss their 20th reading session, focusing on Beelzebub's teachings about cosmic phenomena and the nature of existence. They explored concepts including the Fulas Natomnian principle, the Hero Pass, and the development of the Kesian body, with particular attention to how these ideas relate to human lifespan and spiritual evolution. The discussion included detailed examination of how cosmic beings measure time differently from humans, and the significance of breath and vibration as fundamental cosmic phenomena. Members shared personal insights about their understanding of these complex concepts, particularly regarding the relationship between physical and spiritual existence, and the role of inner work in transforming one's perspective on time and purpose.

Summary

Zoom Sharing Technical Troubleshooting

The meeting focused on technical setup issues, with Robin discussing configuration and computer sharing problems. There were discussions about audio sharing and desktop sharing functionality in Zoom. The conversation included troubleshooting of screen sharing and audio muting/unmuting issues.

Three-Brained Beings Existence Reduction

Robin led meeting number 20 and discussed the reading assignment with participants, clarifying that Stephen was supposed to read. The reading covered a discussion about three-brained beings on Earth, explaining how their existence duration had diminished due to various causes, including abnormal conditions they created themselves. The speaker emphasized that while external factors contributed to the initial issues, the main causes of ongoing problems were the abnormal conditions established by these beings, leading to a significant reduction in their existence duration compared to other planets in the universe.

Planetary Development and Soul Choices

The group discussed concepts from what appears to be a book or teachings about planetary bodies and soul development. Stephen questioned the timing implications of forming a "Kedzjan body," while Federico compared the narrative to choose-your-own-adventure books, suggesting different outcomes based on personal choices. Federico also reflected on the author's knowledge that their work might not be completed in their lifetime, comparing it to Jung's predictions about World War I. The discussion concluded with Federico mentioning his personal goal of bringing 100 people to something, while expressing concern about negative emotions and their impact on the present.

Kestan Body and Free Will

The group discussed the concept of a "kestan body" and its relationship to soul development. Robin raised questions about the nature of choice in work and whether it represents a form of grace. Federico compared the decision to work to receiving a medical warning about smoking, suggesting there is both free will and an element of predestination in human motivation. JD sought clarification about the relationship between the kestan body and the astral body,

expressing confusion about whether the kestan body could exist independently of the physical body.

Kessian Body and Purpose Understanding

The group discussed concepts from their reading, focusing on the idea of gaining a Kessian body and understanding one's purpose in the universe. Richard explained how the text distinguishes between lives focused on attaining a soul and those under the principle of autoclonos, highlighting the impact of abnormal conditions created by humans themselves. Federico emphasized the importance of extracting themselves from contaminated conditions through higher vibrations and self-reflection. Stephen raised questions about the implications of recognizing one's true purpose and the paradoxical nature of shortened lifespans due to forgotten purposes, suggesting a unique motivational dynamic for three-brained beings.

Population, Lifespan, and Cosmic Transmutation

The group discussed the relationship between population growth and lifespan, with Stephen noting that shorter lifespans correlate with faster reproduction rates. Barbara found a relevant passage in the third commission regarding Clinda Buffer on pages 89 and 90. The discussion then shifted to interpreting cosmic transmutation principles allegorically, with Robin suggesting these principles could represent human responsibility to care for something larger than themselves. JD proposed a connection between mechanical behavior and lifespan duration, while Richard emphasized the relative nature of time experience and referenced Gertif's teaching about immortality through continued learning.

Emotional Markers and Transformative Experiences

Stephen and Richard discussed the concept of "bean sensations" and how experiences of the higher emotional center might serve as meaningful markers in life rather than focusing solely on physical events. Richard shared a personal experience of a transformative moment under the stars that connected him to this concept. Jd contributed by connecting these ideas to the readings about the human brain's existence on an "ill-fated planet," mentioning the concept of "eating and being eaten" as a way to sustain the universe's possibilities through descending and ascending energies.

Trogo Auto-Ecocratic Process Explained

Robin explained the concept of "trogo auto egocrat," describing it as a circular process where the right amount of substance must arrive in the right place at the right time to ensure survival, whether in biological systems or nature as a whole. Robin used examples like hummingbirds' role in pollination and New Zealand's bird-only ecosystem to illustrate how species adapt and support each other, contradicting Darwinian evolution theories. Richard then connected this concept to Gert's teaching about spreading his writings through a circular process, referencing a passage on page 81 where Gert described the "one hand washes the other" principle as embodying the trogo auto-ecocratic process.

Understanding Sacred Anclad Concepts

The group discussed concepts from their reading material, focusing on the "sacred Anclad" and the "Hero Pass." JD raised questions about understanding and applying these concepts, particularly regarding the seven levels of reasoning mentioned. Stephen and Robin provided explanations, clarifying that the "sacred Anclad" represents the highest level of reason attainable by beings, while much of what lies beyond is beyond human comprehension. The discussion touched on the nature of the Hero Pass, its role in degrading things over time, and how inner work and personal growth might help overcome its effects. The conversation also explored themes of

cosmic phenomena, breathing, and the relationship between physical and spiritual development, with participants sharing personal insights and reflections on the material.