

Meeting #21

EU Session Transcript

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

Speaker 1: Um When, oh down to page 38, when Okie Denok enters a new cosmic unit, I'm confused about whether it's the law of three that enters and the whether the three forces of the law of three break into three or whether excuse me the three sources of Oakidanok break apart, which in the sources could be, I guess, the three laws of the law of three from within World three or is this nitpicking?

Speaker 2: Well I don't think it's nitpicking because you you you're asking for um some means of clarification So one of the things that I always took as being indicated here. We are talking about the conception of a cosmic unit, which means a living thing. And insofar as we know anything about the conception of a human being, We know that at the very instance of conception, it seems to be a homogeneous cellular mass. That is, all the cells in it are the same. They're all in fact super stem cells. But they're all the same. And then pretty soon afterwards it divides into three. And those three parts become or form the head brain, the spine, and the gut. So the first time, and there's there's a point as it's given a name according to some guy who discovered it, but there's a certain cellular mass that when it gets to a certain size it splits into those three that coexist within the same let's say sac So I always kind of think of that. I read about it, so it's probably good for other people to read about it if they want to get the same picture that I have in my head. But you know, the uh the information for the creation of the new cosmic unit is partially completed by the marrying of two DNA strand. And that is the the time at which the omnipresent Akidanok is not split up. And and I think in terms of the meaning that we can apply also in respect of what happens when someone dies. If we just imagine, and I think we have to imagine that our conception We were animated by um a certain quantity of okidana And that when we die, those three parts of Akidanok reassemble. That if we lived, let's say, an evolutionary life. We became more when we died than when we had than we had been when we were born. then the vivifyingness of the Akidana that is created on our death has increased. And if alternatively we live a dissolute life and we involve to become less. then I would suspect that what happens is that the alkedanock that's released on our deck is less vivifying Now all of that is logical deduction. It isn't anything else. But it you you can think of it if you like as um offering uh a w a narrative for explaining this and it might be wrong.

Speaker 1: What was the last word you said?

Speaker 2: I said, does does that help?

Speaker 1: Well y oh yes, and I I blush to admit it it helps because it it it corresponds to what I was already thinking. So so uh uh I like it a lot. Um it it I th this has fascinated me forever in that it appears that one's level of being Is tracked by the uh three laws or the three portions that reunite at the end and it does just exactly what you said. It's vibrating at a faster rate and you join the trugo auto ecocrat flowing upwards, which is the reason the flow The reason that the uh flow was created to fight off hero pass. And if it's slower, you go to the you feed the moon. Um so yes, it it thank you.

Speaker 2: I think that it's more complicated. You see, if you actually go through the tails And you actually look for where Okidinoch is defined. This is the bless place of its definition. Other things are said about it elsewhere, but this is the best place of its definition. Now my assumption is this, and it might be wrong. My assumption is that what is being talked about here is essence. And that

the essence is a particle of the absolute. It's as it was in Jewish mysticism where it suggests that God breathes life into man. that this okidanoch is carried on the air and that if we perfect ourselves If we crystallize the Pesdian body, then it doesn't it it doesn't undergo jar clone at physical death. So it doesn't undergo the reverse of jar clone. It doesn't recombine at physical death because It's it's all been crystallized now in the Kaiser body. But there is another body, which is the body of the soul. Now My understanding, and again, this is where I arrived, it isn't necessarily right, is that there is a particle of the absolute Which is in some way or other instantiated via the essence or the Kesdian part of man. And there's another part which is the effort of the individual to rise up. And this is the body of the soul. And Okidanak is involved in that too. But I'm not really sure how because it's not explained anywhere. At least I can't think of anywhere where it's explained. But I think there are two things that one needs to kind of think of. And the thing that's explained here is essence. Now that's my opinion. It's not necessarily right. I hope that's giving everybody a headache.

Speaker 3: I I take out of this text more a general notion, namely that We as we understand our self as well more or less well functioning units, we would not be able to to work, maybe to exist but not to to to live and to work, then not this this omnipresent okidanoch would enter us. So we depend completely from the we could say the emanations or the blessing from above. So in this sense I compare it, it's more an emotional notion. I compare it with what was called the breath of God when he uh first he created uh the body or the functioning unit and then he gave it his his life or his his wish that it might live or we could also say maybe his will entered in this sense. And it so it's not very technical, it's more an emotional notion that Every one of us depends completely on this force which which winter, yeah, in opposition to what modern man is thinking I'm independent, I'm the master of my life by myself, and and so this is completely nonsense in in this respect. So This enters us and as long as we exist and there I follow was was what Robin was saying when we don't uh be destroyed when we have when when we developed somehow or other higher bodies then we uh continue to exist and only when we fail to do this in life and then are completely destroyed as Gutier mentions, then this uh re blending happens and the omnipresent Okidanock leaves us ready to serve another uh cosmic unit in a way. This is one of the main notions I take out of here that I'm just a result of this will of the of the highest or the wish of the highest to to to exist as as a as a cosmic living unit. And I have other conclusions, but maybe a little later. When I came across this idea or this realization first I I had a kind of reaction inside which was saying ah so the whole world is in a in a way is is a kind of cheating Because the the usual way of uh what the the normal education brings is the uh basic idea that everything is in a way a well-working mechanics. So there might have been the first impulse to set it run, yeah which is explaining in the chapter about perpetuum mobile, yeah that it is put in motion and then it goes on independently in a way. And this indicates no it does not. There has to be this force which was set in us and it's all always working and I would expect if some there would be some mean that someone would take out this part of omnipresent occita knock out of us, then we would cease immediately. So it's an always driving force which comes from straight above.

Speaker 4: Um in this case, as in many other cases, one can um look from uh at other sources. Um For my case, I look into the doctrine of the theosophy. There is a Dr. Douglas from England. He was a a theosophist and um he put it like this that uh all the process in the embryology cannot take place unless there is uh an etheric um uh uh how do you call it um intelligent uh Extracellular etheric um plane, body or substance that would have the intelligence to organize the whole uh process of the embryological uh development. So this could be I never thought about it, but when Robin mentioned the the formation of a new being I it I r it reminded me of this uh etheric um uh substances, etheric plane. The etheric plane is formed according to theosophies is formed by four subplanes. The lowest one will follow the physical body, but the three other subplanes remain attached to the Cassian body and the other higher body if they are developed. But anyway they continued their life after the um death of the physical body. So I don't know if this can uh uh give

light to myself and other

Speaker 2: I don't think anything that you've said is in contra uh contradiction to anything that Gergia's written here. So And I think Gurdjieff takes a particular um he uses words in a particular way. So when he talks about A substance being more vivifying. He means more intelligent. It's exactly what he means, but he doesn't use the word intelligence. He does when he talks about the same thing in In Search of the Miraculous. But here he doesn't use. He just talks about it having more vibration. And I think the reason that he doesn't use the word intelligent is that people will misunderstand if that's used. If people don't really understand the word intelligence anyway, and we have very strange ideas in our um psychological view of the world that there's something called an IQ which which defines a level of capability and really The the IQ is um uh it it's pretty much an awful uh a meaningless concept that's been disproved by a a lot of psychological tests and so you know it it doesn't mean anything at all. However, w most people will think in those terms if you use the word intelligence. So he just uses More vivified, more aligned

Speaker 3: But I s I see one difference. Maybe it's just a different That some or many esoteric teachings tell that we cannot be destroyed so that s either even when we die something is still uh continuing to exist. And Gurdjieff says explicitly very clear that if we don't work There is nothing which uh pr which exists in a in a sense, so we are completely destroyed. But maybe uh he means our possibilities or our individuality which could have some possibilities and when we don't work on it and don't don't uh supported then it will at the point of the uh death of the physiological body go completely these possibilities and probably what the other esoteric what Luigi was saying, that the higher energetic parts they still continue to exist, but not in an individual sense anymore. They just what Gordiev says the they feed the m the moon so they go just up to a pool of of of uh more cosmic sense and uh everything which was personal or individual, this is destroyed. So in this sense I I see a little difference because when we refer to other esoteric teachings, there could also always be a kind of fantasy that it doesn't matter what I do, if I'm good or bad or whatever, then something will remain after death

Speaker 4: Yeah. Ethereum matrix, that's the word that I couldn't remember. Ethereum matrix that overshadows the growth of cellular um um yeah substances. So that's that's what uh what he talks about. It's a etherex matrix, which makes um maybe it makes sense. So we're going to do anything else, I don't know.

Speaker 5: Maybe maybe I should mention the analogy that my spiritual teacher gave us about that point of death. that if we are um not working with with this what is given and we have um some gravity then the substances is he made the analogy to buckets where the that these buckets will or the substances will go into these buckets to create something new and you are gone. And if you are working on you, you have some gravity, then you can keep the substances with you and you are as a as an entity, we go on, we live on. And I love this this um because when when you are recycling you do also this here plastic here aluminium here uh some glasses you just put all these things away and it will be created something new and with us it will be the same

Speaker 6: I have come to the to the understanding that Um somehow there has to be well and probably it's what was my My my work was uh previously lacking was this need to to have a vessel that can contain energies of a of a higher level. Um in the past I used to experience moments of uh impressions that were somehow coming from from above But they would um vaporize and to uh to my surprise they they would leave no trace whatsoever. So and um later in the work I started sort of st starting back from scratch and working on the body more to to uh to create this vessel that can that can contain

Speaker 3: And referred to this very clearly. This was the first thing which my movements teacher

I entered entered the path of the work with movements. She from the very beginning she always said, Ekant, contain your energy. Contain your energy. And I heard it and I did not know at all what it would mean. But Somehow I got inspired by some sayings and especially there is one of Madame de Salesman who says there are three aspects. One is to uh always keep connected to one part of the body then the other is to uh become aware of one's own breathing and the third is not to waste any energy and this touched me quite deeply and I started to work on this of course first in more the outside appear appearances but I think this was kind of a preparation or leading me to something which I cannot easily describe, but I now I recognize that I have much more capability on different levels to contain energy in a way. Even if it's quite hard to describe how it works or what it's what it does. But Yeah this I can relate very directly what you're saying Mickey and it would be interesting to hear what your actual experiences are or how you could probably if it's possible describe how you realize that there is what what you call a vessel for for energy.

Speaker 6: Well well I think that Energy needs to to be contained and um um A vessel can receive it and can somehow allow it to have an action on the body. Uh whereas um if it's just randomly just shows up something, it um it It isn't allowed to have a to have a something to catalyze it. So That's basically and but my experience is that I've been in in the work for thirty odd years and I I I remember that When I when I started right from the beginning, I I got this these moments of stillness that were really strong. And then as I progressed they did these sort of got they started to uh to stop to basically And um then in the last few years I haven't been too well. I've um suffered from panic attacks and haven't been been through a difficult patch, but I just uh felt that Something was closed in inside within and uh so I started working on the body and Bringing back all the exercises I started with. I started with uh Monsieur Thomasson, Henri Domasson in Rome. And he he and his wife, Michel Thomason, they they gave us some some exercises on the body. We started off And um and it's um my my and I see the importance of this Ca something that can catalyze. And can allow a transformation.

Speaker 2: I would be interested to for you to describe the exercises in more detail if that would be possible.

Speaker 6: Oh uh on on the um well I mean maybe it's some other time. I mean it would be a bit sort of yeah

Speaker 2: There's um w one of the things that we have as a problem In our effort to understand the teaching that Gurjev brought, is that our scientific view of how the universe actually uh actually is um has been uh uh uh incorrect for many, many decades. It was incorrect. Einstein's stuff is wrong and everything since then is incorrect in one way or another There are things that there are observations of um uh physic physical facts that are need to be brought in, but there are also uh an awful lot of ignoring of physical facts. And the most important of this is that There is a genuine assumption by most people that once you get beyond the state of gaciousness Everything is random. And the opposite is true. Everything that would be described in physical terms as of a higher level of vibration than the air, the gas of our atmosphere is subject to form. It's ionic and within it form is created. And so we have the obvious examples is that there is a magnetosphere around the planet, and the magnetosphere has a skin. And the skin is formed by double layers of plasma of opposite charges. This is known to be a fact. It's known to be a fact, but it's a a fact that has only let's say been given any prom um prominence in the past ten, fifteen years. So When Gurdjeev talks in Searching Oraculus about above hydrogen 96, we're dealing with substances that science doesn't recognize. At the time that you said that, I was correct, but science does recognize some of the things in the categories above hydrogen 96 that it didn't used to. And it fails to recognise things that are obviously in such a category. So what Luigi was saying about a kind of etheric form that belongs to a higher level of hydrogen than hydrogen 96. And um This creates it it creates a very difficult problem for us if we're going to try to envisage some of the things that are

actually talked about, like you know um uh beings at a higher level than us. So we have words like angel and archangel and uns as a whole um if you like, uh a a whole hierarchy of supposedly higher beings. And if we have a scientific view that there isn't any possibility of being of substance being organized at that level, then the idea of those beings disappears entirely and we can't really think that they would exist at all because there is no form So the important thing, everything that is of greater um vivifyingness than hydrogen 96, which is the energy of the immune system. So it's the highest energy of the physical body in terms of its normal survival and intelligence. Everything above that It is referred to by science as plasma, and there are many, many levels to it, and there is form at every level. There is form in plasma and there's form at every level of plasma. And that puts us in a completely different world. And when we actually try to think in terms of the various substances that give you names in In Search of the Miraculos. We realize that they can't have any kind of physical reality that we would want to assign to them, and that science always did try to assign to them. So, you know, as soon as DNA was discovered, the atheistic scientists, biologists, in the scientific community started to assign personality traits to DNA. Well DNA has no personality traits. And it hasn't got any personality traits simply because it's not a high enough hydrogen to have that. personality belongs at hydrogen 48. And when we talk about the death and things going to the moon, it's the personality that goes to the moon. It's hydrogen 48 that goes to the moon. And it's plasma of a certain kind. And this um idea expressed by Gujiv that some people are destroyed forever. Well the The higher substances that came together to form them, they may not be destroyed, but if their whole life consisted in um creating and in one way or another making more and more concrete a personality, then when they die the whole of their life is destroyed because that has no meaning at a higher level So it goes to the moon because the moon can feed on that. It can use it for its own growth. You see, you can look at things in those terms. We don't actually have to in one way or another Take any specific um viewpoint or anything that I've specifically I identified as being true. But if we have the idea of there being form at higher levels of substance and higher levels of vibration, then we're living in a different world than the one we were educated into.

Speaker 1: Um does did your description of uh the uh the limitations of DNA uh correspond to conception happening as a result of uh the d combination of DNA from two families getting together and directly thereafter oakly dinok enters or or simultaneously, doesn't matter. It enters with all the higher possibilities, which I think you said earlier.

Speaker 2: Yeah, it it this is an area of study Right, and the reason it's an area of study is that genuine behavioral information is passed in DNA. So if you take something like a bird Birds know how to build nests. They don't go to a nest building school to learn how to build nests. They don't log onto the internet and go to nests. com to find the most um stylish kind of nest that would suit a swallow and its family and so on. It doesn't happen that way. That knowledge in some way or other is passed in DNA. And it's been noted because I don't know who did the experiment, but if you pass a kind of triangular shadow. over newly born chicks from I think that was actually Swifts or Swallows, but They all go into fear, into instinctive fear, because they have got imprinted in them the shadow of a falcon. that will eat them. They have it imprinted. So exactly what's this past in DNA is difficult to say. But pretty much the whole of our intellectual and emotional center activity is learned. So the maybe moving center stuff, it's like if you were to Take a baby and never show it any pictures of a human being walking upright, but just left it in some kind of environment. The question is, will it walk? And the the answer to that is not actually known. There are a couple of examples of of children who were raised by wolves. And they couldn't walk because they'd never seen anything walk. They always were on four legs, if you like. And they were, you know, found by one person or another and they got to an age where learning how to walk was just too much of a task for them. But I think you can read about it and find the full details. But you can see that the moving center is in in actual fact imitates most of the things it knows how to do. But there may be things that it knows innately. It's like does it it's suspected that a baby crawling across

glass that looks like it's come to the edge of something. Knows it's come to the edge of something. And is fooled, if you like, by the class. There are experiments like that that indicate that maybe it already knows something in the body. So like I said, the line isn't drawn entirely perfectly between the two.

Speaker 3: I want to refer back to where we had the idea of uh collecting energy.

Speaker 7: Yeah.

Speaker 3: I sometimes uh struggle to distinguish between participating in the cosmic Trogo auto-ecocratic process which which means to taking in something, processing it, and putting out something new. So this means to be active in a way. Or to not to spend energy but just let them stay inside and Uh g uh what we say collecting, I mean even inside, I guess some processing is always uh going on. But there is a notion which helps me in a way when we look on the holy triyamasikamno and there the The notion that it comes directly from came from Robin that either something involutes or evolutes. So nothing remains in the same in this in the same level. And somehow this helps me because I when I then have myself to ask, do I spend the energy or not for something? Yeah, then I can ask myself, would it be an involutory expenditure of this energy or an evolutionary in a way? Yeah. And so in this sense I sometimes it uh often it just proceeds by itself, but sometimes if I have a choice inside I can uh ask myself do i want to spend this energy and to produce a certain re result or not and so i i got the the choice sometimes yeah as I say to uh to either I expend uh ex uh uh express or I I um use up this energy or or not. So and for example, when I have some emotional inner pressure yeah then usually what what we could call negative emotions I'm not sure if they are always negative what happens inside because inside it's more just the pressure which I experience. So uh just just a kind of charge of energy. And there I learn slowly to to to uh be to uh get in the situation to have a choice. Yeah. And I can in a way out of experience recognize if I would express this emotion. It would probably be received and even turn to to manifest in something we clearly would call negative negative expressing of negative emotions. And though in those situations I decide not to express it But sometimes I have a certain uh it feels almost the same as certain inner uh pressure and inner uh charge of emotional energy and I find the right means to express it in a way which is not hurting someone else or abusing someone else or whatever. So it is not uh uh what we usually call n expressing of negative emotion and though then I can also decide to express it to release this energy and maybe to see what is going on then there or I realized no in any way when I would express it when I would uh laud to going out it would turn to some negativity And then I just uh wait, breathe, I use my breathing and I wait and uh remain with this charge inside and there I go back to what Mickey was telling there I realized over the years of work I built a certain capability to remain in a very in a quite charged state which was not possible before. So this and I don't know how I would call it if it's just uh a habit which I build up or I have built some vessel which can can contain this energy. This I'm not yet so clear. But maybe it's just this

Speaker 8: refers to the uh the introduction which Roman gave today with a um saying of Uspensky that mostly we think that it should be expressed. That's why we can't keep it inside And the other thing I was now I was um thinking about it before, but now as you spoke um about this phenomena which he's describing as the law of IAO when this um remorse I read it today the first time that um that there is a process of friction happening which is basically creating energy. and making it possible to give uh the vibrations a higher vibration if I understood it right. Before I was reading it always as a psychological phenomena. I couldn't make the difference in inside before. So I was reading it as a phenomena of guilt. So I and this time I was reading it more as a as a result as a as a as a process of creating a friction so that different qualities of vibrations can be created

Speaker 3: Me too, exactly.

Speaker 8: We're so far away.

Speaker 3: Exactly the same, yes. It was amazing.

Speaker 8: And where I'm still um a little bit in shock i didn't read the sentence proper before and this sacred process iao or remorse always proceeds with the omnipresent active element Oki Danok also. In the German version Um it's more it's it's more clear, it's written that it's happening within this active element also. So Which would mean that this process of remorse is happening within Okidanock itself also, which would mean maybe that it's happening in um God actually. So the suffering of I don't know if it's too far-fetched, but that is what I what I was thinking about.

Speaker 1: I may have also always misread this or misunderstood it. On the very last part of the reading, page 141. The second to the last paragraph of the reading. Um The remorse is the process when every part that has arisen from the results of any one holy source of the sacred triamaza comno. I took that to mean one center within oneself revolts and criticizes the former unbecoming perceptions in the manifestations uh at the moment of another part, of another center of its whole. Um I almost don't understand perceptions and manifestations at the moment, but I'm assuming it means In the past, one center watches what another center perceives and manifests um period perceives and manifests that that's the remorse

Speaker 3: The revolt against this is the remorse. Or the criticizing this is the remorse.

Speaker 1: Yes, but it am I anywhere near the correct in that this is one center criticizing and revolting against really the manifestations of an of another center? Or is that a necessary distinction to make?

Speaker 2: I don't think it's necessary because you could you could use the word essence and personality here. And essence uh and personality, neither of them are specifically one center.

Speaker 1: Right.

Speaker 2: So it it it's a part, it's not said which part, it's just a part criticizing another part.

Speaker 1: Yeah, gotcha.

Speaker 3: Yeah, just to to connect with this personal experiences, I think sometimes I say a word which just comes out and I recognize what I have said could uh somehow disturb the state of the other and then the feel that it was not right to do it. So I have a certain my feeling revolts in a in a certain way. Or I manifest something, I I I I don't know, I uh let's say it's it's a bad example, but let's say I I beat someone. I I push someone and then I realize from the perception uh the uh force I used then I uh recognize oh I might it might have been too strong or I touch somebody and I I can feel that I came too close to him. I sometimes in my seminars I just to to uh exercise something I say uh if you come close and touch somebody and I always try to recognize very clearly if it's appropriate to touch this person which is just sitting next to me and then I consider oh it might have been not so good so my mind then criticizes the action of my body which feels very comfortable which touching the other so in I don't know if this brings a little practicality in in this what is written there. I don't know.

Speaker 8: What I w wanted this um is in connection with that this um revolting is starts when There is a direct touch with the emanations either of the Sun absolute or any other sun. I can't Because Robin, you said something about essence and personality. Would be would be is that essence, son absolute, or any other son? Or do I misunderstand completely now?

Speaker 2: No, I mean just read.

Speaker 8: Yeah. Because what I un what I what am reading in this is that the revolts and criticizes are starting. When this contact is there, when this touch is there with the emanations or the sun absolute or any other sun

Speaker 2: Well when he talks about arising he's talking about a cosmos.

Speaker 8: Okay.

Speaker 3: Maybe this indicates that it is not a uh a self induced process that So this this process uh will be uh initiated from some higher force in a way. This I understand with this direct touch. So that we cannot even uh claim to say, ah I did something wrong and now I go through this process. No, I I did something which was contradictory in a in a way and then the the highest force somehow reminds me that I have a certain duty as a three-point being, and then this process starts on me. That I then I I need in a in a way the help of higher we could say morality or higher forces or higher uh impulses to enter this process.

Speaker 2: This gets very complicated and uh I mean first of all I'm not particularly certain that I have this well defined. However The Sun absolute interacts with a theracrilno in order to manifest sun. which he refers to as second order sons. In details, much later on, he refers to second order sons as the sons that are created by direct action from the Sun Absolute. Now these sums aggregate together to form galaxies A galaxy could be said to be a being at a higher level than a single sun. In actual fact, a galaxies consist of um billions of suns. So the the numbers is that a sun is like a cell in the life of a galaxy. So you know the distinction between them is great. However, the galaxies are not formed directly by the Sun absolute. They are formed by aggregation of the Suns. But the Suns are directly formed by the Sun absolute. So that gives us that picture. And that picture is the basis of the creation. And that the creation that is in one way or another discussed in loads of other different contexts Has that as its basis according to the tales. There is no other basis, that's its basis. So it's saying any other arising that you, for example, might in some way or other be in direct touch with the emanations of the sun of the solar system or of the sun absolute, then remorse is likely to arise. And the the reason that I saw this somewhere, and I don't really know whether it's a good source, but I saw this suggested somewhere that The feeling of remorse arises from the fact that we do not shine that brightly. So one part of us is criticizing another part of us and saying in one way or another, you are very dingy and don't shine much.

Speaker 8: For realizing that we are nothing.

Speaker 2: That would be good.

Speaker 4: As um a side note uh to the um uh second order son. I wanted to ask because um I was thinking I've never seen any reference in Bilzebock Tales about the um lateral octave as it is described in Search of the Miraculous Am I wrong in this assumption that the good chief didn't uh uh describe the lateral octave in builds of obtails? Or did I miss something?

Speaker 2: You missed something. Okay. I'm good. Every time he refers to as gr uh refers to within the tales, and he does so many, many times. The words great nature is talking about the lateral octet.

Speaker 4: Well it is not uh a direct uh reference to a new octave because um from uh m uh to me the uh nature organic life could have been uh a reason from other uh means, not necessarily a a lateral out of, although every note of the ray of creation can generate a new octave. But I didn't see as a direct reference to the lateral octave. But uh thank you for your uh

Speaker 2: Well the there is there is more. The um when he uses the term trogo auto egocrat. Right, in virtually every context that he uses the term trogo auto-egocrat, he's talking about the lateral octane. Every note within the lateral octave has to in one way or another participate in a local trogo autoego crat for the lateral octave from the sun. You're gonna have to study it because all I'm doing is pointing a finger in a given direction.

Speaker 3: I would like to speak about the first part we read where he describes the uh phenomena daylight, darkness, and so on. When I first read it I was quite confused, yeah, because of the common uh view of these these things. But now when I we read it already sec several times, I think I have a clear uh reference to when I transfer this to me as a person. Yeah usually it it I I I see a connection to what I call and psychology calls projection, yeah, that usually when we experience a certain impact on us, we think, especially in connection with other people, there is this belief, this uh immediate belief without even thinking that uh the other is in a way the course and he causes a certain e effect on me. So he said or does something and he is the reason why I now feel bad in a way. Yeah, so um and then we uh b we blame the other for this. But actually what I experience after long time of work that the other just does something so we could say he manifests something or he emanates something and this what he emanates It comes through me, it enters my atmosphere, and then inside of my atmosphere something is happening, of course, uh my own troco outer ecocratic processing. It uses this emanation and processes this somehow. And then something appears in me, either daylight. So I feel Uplifted by what the other is saying or darkness, yeah. We could say I feel a certain friction arising in me or a certain pressure. But uh my understanding now became very clear. Of course the other is in a way uh a source and he he he uh Without him I might not have experienced this. But what happens actually in me is something which uh uh s manifests inside of my own atmosphere, you could say, when we take this these words. So if If I become enlightened or darkened by what someone else emanates, yeah, it's something which is happening inside of my own sphere in a in a way. This is something where I can have a very clear uh relating to what is described here. And I think this yeah which is a very personal and uh uh very long experience I then can say ah maybe uh this is the same or it probably could you say is it's the same what happens inside of our planet. So the sun is a being emanates of course something, but it does not emanate heat or cold or whatever and neither light. It emanates something which is a very on a very very high level hydrogen Robin might know, may give it give it a number, but then it enters the atmosphere and inside of the atmosphere of the earth Something pros is proceeds here and we even we could say even we when we recognize lightness or darkness it is not even something which happens in the atmosphere, it's just the impact it has on us and uh with what happens inside of our personal atmosphere. I don't know if it's too complicated but I find it very obvious now when I read

Speaker 1: I I I think uh there's a book Robin has recommended, The Electric Universe or something like that, which helps in this and it says exactly what you said. It's not something that from someone else who says something that hits you and hurts you, it's a system. It's a large system in which you you interact.

Speaker 3: And it might give very important insights about cosmic phenomenon phenomena, but It gives me a very clear direction where to work when I have difficulties or even non-difficulties with other persons to understand what happens there.

Speaker 8: Does that also uh could that also mean when Belzebug uh describes that um uh that it's very strange that the people on the earth even think it that way and that they don't have a doubt about it, that this would mean that there's a lack of outer considering or

Speaker 3: Yes. I I would say yes. Very very clearly. Yeah, I mean when we just take this picture, yeah, we project on the sun that it uh throws all her energy continuously so much heat and light

and whatever. Yeah it's a projection. Yeah and we don't see, we don't consider that our son is a very poor being which has the highest responsibility inside of our uh solar system and uh provides us with anything but not what we expect from him.

Speaker 7: And isn't it isn't he saying, this is maybe reading on a little bit, that that it's the process of remorse on the orchid analog in the planet's atmosphere that causes daylight So that or I it seems to me he's implying that anyway. And and so There's some kind of analogy perhaps with what what you were saying that um that that you in instead of having the projection in yourself with other people that the process of remorse is kind of a counter to that, that sort of brings the process, it brings daylight to us personally rather than darkness.

Speaker 9: Let me try to put it more technical uh uh maybe for somebody it would be from help. So When we have uh etalocrilno at the beginning, uh it's Something in between, not something concrete yet, but it's it's like kind of interaction of two forces. And then when we we have three forces, we have uh okidanoch on omnipresent so it's a kind of uh simplest uh uh substance or simplest atom Which is probably a substance of the Sun. Then we have interactions of simplest atoms and From their interactions we got more complicated. So we have three, then four, five, six probably it's seven steps uh of unsaw biz bizarre I think it's what Luigi was calling octal lateral octal he calls in the chapter about electricity he talks about systematic answer bizarre or in our solar system Every planet is mainly built from a different note or different stopinder of substance. So let's say One planet is mainly atom of quality of four, then five, six, and Earth will be quality of eight or nine if we start from three. So let's say what uh Luigi was talking about uh uh it will be one step about uh material. So material is something which is um the lowest level and our thoughts or our feelings are different quality of substance or vibration or energy, whatever you want to like, to quality it will be. level five or four or three. Not three, three is the sun. So he obviously talks here about friction and where is friction what is uh friction is happening when uh something is more complicated where is uh uh atoms is more heavier uh less and less free. When you have something which is more complicated, it's under more conditioning. less free. So when you have heavier atoms or you go to the lower world, 4896, you have more friction. Because there is more interaction between atoms in this world. So friction is uh Much less in a higher world, it's much less at the level of the sun, and friction is the same as a heat. One quality of friction is heat and second quality of friction is daylight or light. I don't understand it fully, but obviously there is similarity, but also some difference between light and heat. But very often they come together. So Actually he's talking that heat is produced on the earth because of friction which can be uh Activated from the sun, but it's not coming from the sun. Friction is happening here at the earth. So I think it's really connected with what Eckhart was talking about also in our microcosmos, a light is happening when conscience is working. Well we have remorse because it's a light, then we see really what's happening and then different kind of Consciousness is possible with delight. So for me it's very obvious that uh One quality of friction is light or conscience or remorse of conscience, and another one is heat, which is also very often mentioned. like important part of our work. Without friction there is no possibility for transformation. or uh moving from uh more complicated to more simple or higher atoms

Speaker 2: I think that's pretty good.

Speaker 3: I had a thought, I don't know if it's correct, that we could say heat is something which Is part of the radiation, so it remains in a in a way in our closer uh uh in in inside of our atmosphere and light is something which is part of emanation which goes more far just came in my mind when you asked this question about distinguishing them

Speaker 7: Again, reading ahead slightly, he talks on the next page about the difference between radiation and emanation. I just kind of wondered on what you were saying. Maybe one could say

that heat is a form of emanation, that it flows, whereas light is a more a form of radiation, perhaps.

Speaker 3: I thought exactly the opposite. But I am I am also not so clear about this. I thought emanation is something which Because when you say emanations of the sun, so it has to travel. Yeah, so light we we know light from the stars it travels uh incredible a distance and heat we know it uh it needs in a certain certain way it needs a medium where it can can pass. Yeah if I have a have a what we t say a vacuum where the heat does not does not uh does not flow so we have to have a certain material or a certain concrete thing where the heat can go and in this sense I thought And I thought always, I don't know, Robin may may correct that. I thought that radiation is it is kind of build my atmosphere, so it is in my closer um surroundings and emanation is something which goes out to someone else. Robin now new

Speaker 2: Well, first of all, heat and light are examples of electromagnetic radiation, so there is no distinction between them as regards there being radiation There is that fact that certain kinds of heat can pass through conduction and convection in materials that are more dense than the than space, if you like. So that that's just a a different kinds of radiation. The the thing that I think has been but I'm not sure, but the thing that I think is being distinguished between in respect of emanation and radiation. I think that emanation is magnetic and radiation is electromagnetic radiation. And those two actually are right angles to each other in in physical terms. So I think that that distinction between emanation and radiation is is is of the ilk So you get the situation where two people, for instance, me and Ekent are sitting within three feet of each other and our atmospheres are actually overlapping. And these are emanations that are meeting. But if I were to get up and move a few feet away, then those atmospheres will not be overlapping. The atmosphere of course isn't just as simple as an egg-shaped thing because The reality appears to be, according to Gurji, that if you think about a certain thing, then your atmosphere moves in its direction. And look, this is um he talks about this in meetings with Markable Men and this is a law. and it's used by stage magicians to be able to apparently read people's minds when all that they're actually doing in one way or another is determining in which direction their atmosphere is pointing.

Speaker 9: I think it's pretty clear clear. I I don't know exactly where it is uh present uh but uh atmosphere is from emanation and radiation is something which leave leave us or leave the planets So in purgatory he says that first emanation of Holy Son Absolut, we are all in this Teomet Malo Ogos. So we are all in atmosphere and also Earth is actually in atmosphere of the sun. So, in emanation of the sun, not radiation. Radiation is something which is living atmosphere In I don't say it's the same in this common science, but in Babel book tales it's definitely like that. It's not emanation is creating atmosphere and it's it's something which is uh also needed from us to to not radiate outside but keep things in our atmosphere, keep our thoughts and motion in our atmosphere or in in our emanations.

Speaker 1: Is there is there uh any validity to this sense that emanations are part of a Exchange system like the ray of creation that you emanate and then return up to uh the Holy Sun Absolute and radiation or rays that go out straight, they don't have a circular um nature.

Speaker 2: Yeah, it's not that simple, unfortunately.

Speaker 1: Shoot.

Speaker 2: Because the the the statement that that Gidjiv makes in about the law of falling is everything falls to the bottom. So the idea that the the a a radiation from a given distant sun is actually going in a straight line towards us. That isn't how he describes it. He describes it as falling to the bottom of this particular space into which the radiation enters. And so it and that's just like um if you didn't already have a headache, it's time to develop one right now.

Speaker 9: radiations from other planets coming in our atmosphere and then in the emanation of our planet we can breathe them in We don't breed atmospheres of other planets, but we breed radiations from other planets in our atmosphere, in atmosphere of the Earth, in the air. So it's a way how we can receive radiations through atmosphere of our planet.

Speaker 2: Yeah, that agrees with what Gujarat states in the lectures that he gave. He says that the planets in one way or another are passing us light, but also magnetic influence. And the what they influence is the atmosphere. They don't influence us directly. It's the atmosphere that's influencing us directly. And and this is um if you like, in line with the way he's used the words in this reading as well, when he's talking about heat and light and how they in one way or another uh impact the atmosphere of the uh of the planet that we live on. He's using the same way of uh describing this. But you see I don't have a clear picture of all this. I just have lots of good questions.

Speaker 4: In the double slit experiment, um light, a photon collapses into a particle. If it is observed, I don't think the same thing could be said of radiation. I don't know, it's just a thought

Speaker 2: You're going to simplify things by introducing the double split experiment, are you? Double split experiment is a A novel way of simplifying everything. There's they're still doing that experiment. I read um Uh something recently, but I can't I can't remember it's um It it's really a very difficult um uh situation that Contin Mechanics has never really properly made any sense of But it's also a real phenomenon. So it's something that in one way we have to try to understand. But I haven't got anything to add to what you just said other than It's uh, you know, it's a it's just a big question, the whole of quantum mechanics. You the the thing is The the quantum effects that are observed at the level of the photon, they can be observed at much higher levels. They're observing quantum effects at the level of the molecule now. And therefore they've always been there. But you know, um it's a study unto itself In the we really do not know about the forces at that level. And the if you want to go into any depth here, there's a book called The Nature of the Atom, which needs to be read because The evidence that it suggest the evidence that it presents is that there isn't any such thing as a neutron. Is that the the the center of an atom can be best explained as being a kind of amalgamation of electrons and protons and there are no neutrons. Neutron's just a an idea that was invented by scientists to try and explain something. And um it it also maintains that there is no strong nuclear force and there is no weak nuclear force. And those are already very strange forces for the physicists to have invented because they're forces that have hold huge sway inside the atom but don't exist outside it, which is kind of That's um that smells of bullshit, doesn't it? Um so it di it There's a whole set of study there that needs to be brought into the the modern era and it involves of course entanglement Right, now the problem with entanglement is this. Probably not what you were thinking about in terms of entanglement, but hey, let's talk about it anyway. The way that our nervous system works is that we never see anything that's happening or feel anything or sense anything that's happening. We always centred it on a lag. But the lag can't be too great because we can't use it. Um the information is no good. If you, for instance, are standing in front of a cobra. and the cobra decides to bite you, it's too late. Because you can't react in the time it takes a cobra to strike But that's just about the limits of human reaction. So the if you look at the way the game baseball is played or the game of cricket is played, you discover that the distance from when the ball leaves the hand of the guy that's throwing it to the to the bat of the guy that's trying to hit it is exactly that one-tenth of a second difference. So that you have to decide how you're going to hit, if it's being thrown fast, how you're going to hit the bullet as it leaves the hand. And that's what makes it an interesting game. So you've got this limit. Now if Something happened, let's say something happened to your foot and you need to do something with your body to deal with the fact that something happened to your foot. You have to be able to react in time. And if we examine all living things in biological terms, we discover that they're able to react in time. Right? And that's a qu uh let's say that's a facet of of being a living creature. Things that can't react in time don't survive. They, you know, they they get eaten by

something that moves faster than them and will always get them, you know. So You've got this need for a body to be able to react in time to what it senses And that's okay and easy to understand in terms of biology. But when we look at a galaxy We see that a galaxy is a hundred thousand light years wide. That's our galaxy is a hundred thousand light years wide. If something happens at the edge of the galaxy, how fast does it need to get to the center of the galaxy for the galaxy to respond. You see the problem? Because the speed of light is not fast enough. for that to be a reasonable ability of the galaxy, a living thing, to be able to respond to its environment from an activity within its body So the assumption that I always had is that there is something that goes faster than the speed of light, and that is expressed by quantum entanglement at the lowest level because the entanglement of two particles at the quantum level occurs faster than the speed of light. And that was proved fairly recently, I think in the past 20 years. Yes, you can have two particles a mile apart that will react instantly, one mirroring the behavior of the other and life cannot pass that fast. So you see how this is like in some way or another it's all connected? Or maybe you should just not listen to me when I start talking about stuff like this.

Speaker 7: I wanted to ask whether anyone had any views on um the name that he gives for remorse, i. e. However you pronounce it. Uh on the one hand it sort of sounds like a whale And also perhaps, I don't know, like hallelujah.

Speaker 2: Well, I think you're um It could also be Jehovah, couldn't it? And it's um i if you look at the way the the Jewish, the Hebrew Kabbalistic approach to the making of sound using words. Um all of the Hebrew alphabet is actually uh consonants. There are no vowels in the Hub uh in the Hebrew alphabet. Even though you might think that Aleph is a vowel, it's not. And I'm just quoting from the Jewish sources that taught me all of this stuff. The idea was that the um the the consonants of the foundation and and the um bowels of the movement I think some people have argued that it's all the seven Greek vowels. I've no idea whether it is, put together. But it's something that consists entirely of vowels. And for that reason, if you go to Jewish mysticism, that's a very high thing. Doesn't help with the meaning or even the pronunciation. Okay, I'm I'm going to close the meeting because we've we've we've gone over um two o'clock and everybody has run out of things to say as far as I can tell including me but I ran out many many minutes ago Thank you everybody.

Speaker 1: Bye-bye, thank you

AI Summary Meeting 21

EU Session

Quick recap

The group met for their 21st reading session, focusing on Chapter 17 "The Arch Absurd" from Gurdjieff's writings, specifically discussing cosmic phenomena like daylight, darkness, heat, and cold. The discussion centered on the concept of Okidanoke, an omnipresent active element that enters cosmic units during creation and participates in the formation of all cosmic formations. Participants explored practical applications of these cosmic laws, including how emotions and energy can be contained within a "vessel" developed through spiritual practice, and the relationship between remorse and the creation of light and heat through friction at different vibrational levels. The conversation also touched on scientific concepts like plasma physics, emanation versus radiation, and quantum mechanics as they relate to Gurdjieff's teachings about higher levels of substance and vibration.

Summary

Technical Issues and Screen Sharing

Robin and Michelle discussed technical difficulties with screen and audio sharing during a meeting. They worked through issues with Keynote presentations and Zoom functionality, including screen sharing options and sound management. The meeting appeared to be transitioning to begin a reading, with Ronald scheduled to be the reader for the 21st session.

Cosmic Phenomena and Okidanoke

Robin and Ronald discussed concepts from a text about cosmic phenomena and the nature of Okidanoke, an omnipresent active element in the universe. They explored how Okidanoke behaves when entering new cosmic units, with Ronald asking for clarification about whether it's the law of three forces or the three sources of Okidanoke that break apart. Robin provided an analogy comparing cosmic unit formation to human conception, explaining how a homogeneous cellular mass divides into three parts that form the head, spine, and gut. The discussion touched on how Okidanoke might be involved in the process of death and rebirth, with Robin suggesting that the "vivifyingness" of the Okidanoke created at death could vary based on an individual's life and evolution.

Okidanok Concept and Human Existence

Ronald and Robin discussed the concept of Okidanok, focusing on its role as a particle of the absolute and its connection to essence. Robin proposed that this force is essential for human existence and functioning, challenging the notion of individual independence. Ronald shared his understanding that this force is always present and necessary for continued existence, suggesting that without it, humans would cease to function. Both speakers explored the implications of this concept, highlighting its significance in cosmic and spiritual contexts.

Etheric Matrix and Spiritual Concepts

Luigi discussed the concept of an etheric matrix from theosophy, which Dr. Douglas described as an intelligent extracellular substance necessary for embryological development. Robin clarified that while Guru's teachings use different terminology, the concepts align, though Guru emphasizes "vivifying" rather than "intelligent" substances to avoid misunderstanding. Michelle shared an analogy from her spiritual teacher about death and substance preservation, comparing

it to recycling where substances can either create something new or be preserved through ongoing work.

Energy Containment and Vibration Discussion

Micky discussed his experience working on creating a vessel to contain higher energy levels, sharing how early impressions would "vaporize" without trace and his recent struggles with panic attacks. Robin shared similar experiences with energy containment and expressed interest in learning more about Micky's specific exercises. The conversation then shifted to a discussion about scientific understanding of substances beyond hydrogen-96, with Robin explaining how plasma at higher levels can form structure and challenging conventional scientific views about the existence of higher vibrational beings.

DNA and Behavioral Information Limitations

Ronald and Robin discussed the limitations of DNA in conveying behavioral information and its role in instinctive behaviors. Robin explained that while some knowledge may be innate, much of what we learn comes from external experiences, citing examples of children raised in unusual environments. The conversation then shifted to the concept of energy collection and whether to involute or evolute, with Ronald sharing his personal experiences of managing emotional energy and learning to make conscious choices about expression.

Remorse and Law of IA

Vanya and Robin discussed their understanding of a concept from a reading, particularly focusing on remorse and its relationship to the "law of IA" described as a friction-based process that creates energy and higher vibrations. Vanya interpreted this as potentially happening within "Okidanok" or God, while Robin explained that remorse involves one part of the self criticizing another part's perceptions and manifestations. Ronald joined the discussion by sharing his interpretation of the text, focusing on how one center revolts against and criticizes the manifestations of another center, with Robin clarifying that this doesn't necessarily refer to distinct centers but rather different parts of the self.

Sun Absolute and Lateral Octave

Robin explained that according to the teachings, the process of arising begins when there is a direct contact with the emanations of the Sun Absolute, indicating it is not a self-induced process but initiated by higher forces. Robin described how second-order sons, created by direct action from the Sun Absolute, aggregate to form galaxies, with each sun acting like a cell in the galaxy's life. Luigi asked about references to the lateral octave in Gurdjieff's works, and Robin clarified that the term "great nature" in the tales refers to the lateral octave, with every note within it participating in a local trogato ego-cratic process. Vanya shared their understanding of the psychological connection between experiencing impacts from others and the internal manifestation of lightness or darkness within one's own atmosphere.

Cosmic Phenomena and Energy Systems

The group discussed concepts from a book about cosmic phenomena and energy systems, focusing on the distinction between emanation and radiation. Saša explained that emanation creates atmosphere and keeps thoughts/emotions contained, while radiation leaves the atmosphere and extends outward. Robin and others discussed how quantum mechanics and entanglement might relate to these concepts, with Luigi mentioning the double slit experiment. The conversation also touched on how friction and heat are related to different energy levels and atmospheric interactions. The conversation ended with a brief discussion about the pronunciation

and meaning of a term related to remorse.

Meeting #21

US Session Transcript

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

Speaker 1: Well one thing I hadn't um made the connection with before was that after he has explained that the sun neither lights nor um heats think um that he speaks about uh Hussein's education and It seems to me that if we connect this chapter with the previous chapter, we are introduced to the idea of scale. So the sun does not act independently. Its light does not come directly. We don't receive our heat and our light um, so to speak, directly from the sun because it itself is part of a large uh i i it it it itself exists on a different scale and everything exists on um on different levels and so also with this idea and so So Hussein has a correct education, which doesn't question that um that we because he's experienced it, that that we live in a um within the world of the um um within the absolute that we are within this uh you could say god created world it's not open to to debate And we never think of something coming um he he would never think of something being simply arising from something local. It's always part of a larger whole. And then later on, of course, with this discussion about Low Kit Nok and the and the and the three fourths and three Masukamno, that um again we're introduced to this idea of everything is connected to these fundamental laws that exist from the highest scale down to the lowest scale Um so but the connection I hadn't really made before was between this absurd sun neither lights nor heats and a correct understanding which would see that everything is contained within a larger um body, so to speak And even to add to that, the absurdity is that we would think it could be any other way.

Speaker 2: One connection that I make is um He speaks about the f feature of the our propensity for fantasy Then he, I don't remember if it happens in this order, but he also exposes as a fantasy Something that for us has been almost a total sacred scientific truth That the sun is a source of heat that reaches us. Now I find it hard to follow all the the details of how their crumb happens in each cosmic concentration that of which we would be one. And I think that's been laziness over the years. I am I am uh increasingly understanding that that there is something to be explored here that that It's not one more thing that it would be interesting to know. It's the core of his teaching. And um another fantasy that I've always had, and most of the people I know even even in the work have had is that there's such a thing as a spirit. That's like a intangible smoke floating inside us and uh that is not material it's spiritual and And uh I can see the conditioning fighting against the blasphemy. How what does it mean though? So we don't have a soul and I can see from a more impartial position, this trying to prove Mr. Gujief wrong, maybe he meant it as a metaphor. Well one of the things of this group is that when he says angel, he means uh ex-ex-angel, as Robin said. So I'm uh I'm delighted with this. I don't know how to say it. It's I'm not understanding it well enough to be able to explain it to someone. And yet something is uh It's shipping in.

Speaker 3: Well I'm pick picking up on what uh on what Richard said, and it seems like one of the uh Main points to absorb from this chapter for me is that everything is coming from above much more directly than I'd normally thought about. I mean when he talks about Hussein's Osiano He says, for him and for all three brain beings, it's founded on a morality based solely on the commandments and indications of the unabeing himself. And the most holy individuals near to him. So everything is coming from on high. And that seems to kind of buttress this point which is which was puzzling to me, that the Okidanak which is the first crystallization. I think it must come from World 3. It enters into everything. And that kind of runs counter to my to the understanding I had of this ladder of cosmoses, I mean the cosmic octave I I didn't think that here on Earth we were able to get emanations directly from the Sun Absolute, that we could only sort of immediately be affected by the cosmos above us and a cosmos below us. But he seems to be saying that no matter what cosmos you're in, the Okidanak, which is the highest substance uh is

there, even though it splits into three as soon as it enters in. So that was interesting to me that seems like we're leaping cosmosis somehow.

Speaker 2: Now here I have a question. Is there a connection between that splitting into three that Stephen says and uh the three centers, intellectual and emotional and body moving, instinctive moving center. Would that be the the split and the work of connecting the centers would connect with that or or is it I'm asking for help here because I've I don't I'm not sure if I'm fantasizing.

Speaker 3: Makes sense to me. I think you're right on. I don't know what else it could be.

Speaker 4: Let me introduce, because you have to go in this direction, I think, in order to get a reasonable perspective of what happens. When um an egg is fertilized, a human egg, so let's not worry about the other forms of life, let's just go with the human form. For a certain very short period of time the fertilized egg simply divides and it creates a mass of um cells, all of which are identical, and all of which you can think of as super stem cells because they can, each one of them can fulfill any role in the um in the body of a human being. But the first the the point at which that cell mass starts to differentiate, it differentiates into three. And the three things it differentiates into is something that is going to become the head brain and the infrastructure supporting it like the skull. And something that's going to become the spine and the infrastructure supporting it, and something that's going to become the enteric nervous system and the infrastructure supporting it. So it's divided into three in a way that biologically refers to the thinking part, the feeling part, and the moving part. And that's just a fact. And the fact is true also of two-brained beings. and uh to a certain extent a one-brained being. So it's not um us entirely, it's the way that biology works So that's known. It's not like there isn't any there isn't anybody out there except people that don't know anything that are going to dispute that because it's just well established So when he talks about Job Clon, we can't know exactly what he's talking about in respect of that. But we can say that some very close after fertilization, an embryo has formed and it has three parts. Does that help, Federico?

Speaker 2: Oh yes I thought I thought I was gonna be laughed out of off the stage. I'm still not sure uh why I made that connection. It was an association. But this that what you tell me about the egg Well if I understand you correctly, what happens inside the the the egg it's it's the jar clum

Speaker 4: It's difficult for us to be able to make an exact link. We can only make a a link along the lines of similarity, but it's good enough for us to feel okay about. Uh in terms of the various centers or brains that the um human being has. We should think of the various brains as functions that there is a thinking function associated with the head brain and there's a feeling function associated with the enteric nervous system. and there is a sensation and moving function associated with the spine. And those functions um can be regarded as organs of the body. It's just that they aren't physical organs that we would recognize, but in a sense The thinking centre is really not much different than the liver or the heart or the uh the lungs or whatever It's a function of the body. It has a structure and it's fundamentally the same in and every human being. So We tend to think of we we tend to make the mistake of regarding these um uh natural human functions as though there was something special. Most people are in some way or other identified with one of those three functions in respect of their I know their sense of themselves. But in actual fact they're just organs and it's like like being identified with your liver or, you know, well, I I tell you I've got the best pair of kidneys you've ever seen. You know, it's um makes no sense really

Speaker 2: I got I just got three associations. One, many years ago, a sitting exercise. And you had to repeat the head affirming force, the spine, denying force And the heart reconciling force. I had no, I repeated it because that one did as one was told and no questions to be asked But it seems to

connect. And uh I'm I can't resist saying this. I another association I got with Joni Mitchell when she sings We Are Stardust. Sometimes in the in the most unlikely pop culture icons over over over uh the United States. It's uh things come up that We could say we are Okidano.

Speaker 4: It doesn't scan as well for a Joni Mitchell song, does it really? Yeah.

Speaker 2: I get this uh this Bertrand Russell quote. I do not wish to be taken seriously only when I am not laughing. Sometimes I just can't stop making humorous. But I'm not I don't f I'm not trying to to ruin the atmosphere or be frivolous. But it's like S more ideas flow if if I can smile a bit.

Speaker 5: So I was stumped on a couple paragraphs, one 138 and the other on 139, in regards to Theomart Malagas. And it says omnipresent Okidanok obtains its primarizing, although it also is crystallized from etherocrilno. from the three holy forces of the sacred Theomurth Malagus, that is, from the emanation of the most holy Son Absolute. And then to the other page it says, Our sacred Fiormart Malagus also, that is, the prime emanation of our Most Holy Son Absolute, acquires just this same lawfulness at its primarising and during its further actualization gives the results in accordance with it. So these same Lawfulness is it wholly affirming, wholly denying, and wholly reconciling? That is this where the law of three or triomazakamno and the Theomerd Malagus kind of join forces or crossover.

Speaker 6: Maybe sort of along those lines is that Okidunok is called both a substance and an element And so I was curious about the distinction between those and also between a crystallization, a concentration, and a formation

Speaker 2: Oh yes. Please.

Speaker 6: What's the difference? Uh I I don't know. I I was sort of asking, but but to but to your earlier point about um uh humans as as embodying like uh cosmic principles. I I just had the page on Purgatory where Beelzebub talks about how Each uh human is an image of God. And I was a I was gonna uh share that with you, but I think I lost it. Well maybe I'll find out later.

Speaker 4: Um concerning the question of substance and element. An element is a pure something or other. A substance can be a mixture of stuff, in the way that Gurdjieff uses the words.

Speaker 2: And something I got lost is this. Okay, heat does not come from the sun. But does the text say where it comes from then? Because I arrived a few minutes late and then Does it?

Speaker 7: Well, if you read on, there's some it may be difficult to understand, but it's I think a little bit later after we ended, there's some subject matter on that. Okay. I'm not mistaken. But yeah, that is interesting. But also remember, light, darkness, heat, and cold, four things. I yeah, it's fascinating. But I I wanted to mention something. I don't know if you guys were aware of this, and I became aware of this if I don't know a number of years ago, but I got this from one of the guys that um One of these uh technology conventions, but anyway, I'll just spit it out and see if you guys have heard about this, but I wanted to chime in on that, and and that is that Apparently, and you'll find this interesting, I hope, when the astronauts first went into space, or maybe it was the cosmonauts, I'm not sure about these facts, so you'll have to check into this. Apparently, when they got well, they had a window in their capsule And there was no light. Or there was there was no ordinary light as we know it, as we experience it down here in our atmosphere. So they saw apparently solved this problem. I don't know if it was NASA, but some somebody finally solved this problem by creating I'm thinking it's an atmosphere type window that created uh you know, this this process somehow, you know, or imitated it such that they now had sunlight in the in the capsule and I found that remarkable. And I know these people did not read Gurdjiv, okay? So it

was like um I just found that fascinating. I don't know. Uh but anyway, you know, it seems like somehow I don't don't ask me how to describe it, but it's like fascinating. I'll read this time and time again, and it's so interesting. This process I e A E O E U O A, you know, whatever. I might be pronouncing that wrong. But um, you know, this whole process of of turning the rays of the sun or the theomer molos uh but in our case I guess let's just say the sun into uh you know what we see as sunlight, you know, happens in the atmosphere, not outside the atmosphere, but in the atmosphere. So it's it's And then I was going to comment on on on the uh the almost fundamental result once these three separations of holy Okidanok, you know, form in in beings Is is to experience remorse of conscience. And of course, we have our sophisticated ways of avoiding that. I just wanted to throw that out there. But um I don't know. That's about it. I was just throwing throwing that stuff out. I thought that was interesting about that not seeing the light. And I just thought that was a fascinating uh uh thing. But anyway, Robin, when you were talking about that, the first uh the the um trium triumazicomno In the uh the division of the cell at my time, it was exactly 333. I I found that interesting. I know it was 533 over there, but here it was 333. Isn't that cool? 9, the perfect number. 9. 333. Wow.

Speaker 4: So I find what you say about the astronauts interesting. Could you throw as a reference somewhere that I can go and read about it?

Speaker 7: I wish I could. I'm sorry. I wish I could. I got this from Peter Lindemann. Now he's got he did uh these this I can tell you about the group of guys I got it, but I have not and this is me and it's I'm bad. I have not followed up on that. To find out more, but it is not publicly well known. A lot of these facts are not publicly well known. Now I can throw it into the same category with like, for example, to me with the this idea that Gurdjieff throws out about apes coming from a human, and that's very provable with DNA You know, I'm not trying to get off onto that, but I cannot honestly cannot give you a source other than that I got it from Peter Lindemann, and they were discussing Oh, oh, oh, yeah. That's they were I can tell you what they were discussing, but I I never did research where they got it, but it wasn't a well known it was one of these Bunch of um weird facts about what happened to the cosmonauts and the astronauts when they were circling the earth that was not ordinary at all because they did not have the filter of the atmosphere. They according to a whistleblower cosmonaut Russian high up in the the Navy Russian Navy in the Nexus magazine okay you could look that up I don't know the guy's name But apparently all of the cosmonauts experienced crazy hallucinations, similar hallucinations. And I'm thinking it's because they were getting hit with, you know, straight rays, not waves. We're getting hit. Our atmosphere, and I'm I'm assuming that this is true, but you tell me if I'm wrong. We have these rays. Now we're getting hit with rays from Theomerolos and our sun, other suns, planets, people. Beings give off rays and waves, okay, if I'm not mistaken, from Gurjev, but My point is is that they weren't getting they were getting straight rays, not what we're getting and what we kind of focus on is we're we're we're not sensing maybe the or I'm not maybe I'm wrong about that. Okay, I don't know. But we're getting the the waves. And that takes the form of light, darkness, heat, and cold. These are now what these guys were talking about, what they believe is that That it doesn't take these rays of coming from other stars hundreds of light years to the rays are instantaneous They come to our atmosphere and now they're turned into. So this is quite upsetting science, okay? This is not does not agree with the typical materialist thinking, okay where we're brought up to believe that it's taken hundreds of light years or whatever, you know, depending upon the distance these uh stars uh travel, but but rather and I think Gurdjieff is basically I mean he didn't say anything about that to my knowledge, but Anyway, I'm just throwing that out there. I didn't mean to go off on all that, but I'm just telling you what these guys believed. And I'm kind of like, wow, that agrees with Gurjip kind of like sort of like raise the idea of raise. And then the atmosphere turns it into waves. Now they call them longitudinal waves, these rays And and tr when they turn into waves, they're calling them transverse waves. Okay, I'm just throwing throwing that out there for some terminology, but I think it's fascinating and it relates to this kind of in a sort of a way, in a scientific

sort of way. Whatever. Throw that out there. See what you guys think.

Speaker 8: Well I s I suppose it um it uh will be kind of um relevant in a way in the in the next chapter where um we're dealing with um The Gurnahur Harhar's invention and uh this idea of a vacuum. So um we might be coming back to it. Um but I was out of contact and I don't know if anyone mentioned it, so I could just be repeating what someone said, but it seems that that um as you Spoke of Robin, the formation of the embryo and the splitting into three different parts. And then they become, of course, the the living being which we are and were once uh simply an embryo but that jartla must mean then death our death And it seems that from there, in that splitting in that, in that in the effective jar clum, that we will experience this coming apart of these. three um brains, um particularly if we haven't experienced life by bringing them together in the process of of um of self-awareness, of self-remembering, whatever terminology you wish to use to describe the I the idea of of um having the making it a a triamaza camera or a the triam out the triamaza camera within ourselves that will um result in a something which might be a something or it might not be a a much of, at least In the same way as Gertie's father when he asked him carefully about whether he thought there was life after death. Would only go so far as to say that some people in their lives create something which which can't which seems to have an existence beyond beyond their uh beyond their their life. Um and then um He asks Gertie to repeat the experiment that he made on a woman with uh by making a uh a model of clay and somehow influencing her, as if to say that I'm guessing that that we do create something, that we have something in us, perhaps like what you're saying, Federico, of the puff of smoke. um but maybe in some material way that we have now um and that might uh um if we develop being, become something which can be uh what he calls soul There's my sort of I thinking about the idea of jar clum and how it applies to ourselves But it seems that we're always living in this state of jart clum in the sense that infra material comes in And we don't do anything with it. It's it's it's dispersed. It's um not it's not it doesn't go to feed our three brains, it doesn't go to feed um ourselves because of our our division within ourselves, our lack of being, our kind of subhuman existence as basically one, sometimes two brain beings, but very rarely three.

Speaker 9: One uh small riff on that from Richard's comment um talking about soul is there's a quote from Gertie that says, Blessed is he who has a soul Blessed is he who has none, but woe and grief to him who has it in embryo. I thought that was interesting.

Speaker 8: Yeah, it's a it's a great quote. And I think that something of what he's kind of talking about or one could kind of extrapolate is that in the state we are in, um um we are Um, I mean one could say, oh, it's terrible, we're between two stools, and so therefore we suffer. But isn't isn't our work about conscious labor and intentional suffering so that we are in that um um in that woe position and that we need to be in that woe position um of of um of creating soul Just uh what do you think? I think we one one thing uh that that has been perplexing me over the past few days was was I think we take it too easily, uh, his statement, man has no soul. Um and I I think I I've been wondering about whether he means contemporary man has no soul. um and whether if we were more as we were meant to be, um as he speaks about with the idea of living by the Foolas Natamnian principle. In that he says that all all beings except Earth people now would have lived under that principle. And in that principle Um their our lives are longer, um perhaps not actually longer, but more intense. Um and also he just says says that those that live under the full full ass Nitamian principle um are those who can who um in their lifetime can create higher uh or that they live long enough to create higher being bodies It seems like it's a natural course of event that they create hierarching bodies.

Speaker 2: But however, well no, I'm not really contradicting you, Richard, but in in the scale of Beelzebub, the Egyptians are contemporary men. And Alexander the Great is contemporary man Because I think I think uh there are there are Aryan chants that that that can be traced back to fifty

thousand years. So um we are what I'm trying to say here is that uh He specifically blames Alexander the Great for the destruction of the labors of our Shiata Shamash, doesn't he?

Speaker 8: Yes. So it may be that um that the beings the the Atlantean beings were people who lived under a different um uh that that that that naturally they would have um uh uh over time living longer developed higher being bodies which it seems that higher being bodies of any sort um is soul. Keston body seems um soul. And it seems that If we can connect what is soul and the way it's used in a kind of a common way, it's kind of our um Our being, our the way a person is, our almost personality, but not quite. And but uh as we are, we're so internally divided that we don't really have much of a soul. I think about the stories about mar you know, Christian martyrs and how they would for the sake of their faith would undergo terrible tortures and and and death. So it seems that they had soul, but mo more because they had true faith, true f true hope, true love. Um and that that was perhaps a bigger part of humanity a long, long, long, long, long time ago. But I wouldn't argue with the idea that Egyptians are contemporaries and that um For all we know, all people have not never had a soul. But I'm just wondering though whether we take it too literally that when he says that we have no soul.

Speaker 5: It was explained to me that one must really want a soul I mean be ready to beg for a soul if that is what is necessary. So um But I did want to bring out another point here. The source of heat. Federico, you kinda ask about this. On page 135 towards the bottom, in reality the surface of their source of heat, like that of all the ordinary suns of our great universe, is perhaps more covered with ice than the surface of what they call their North Pole. So that kind of gives me a picture of a cold heart.

Speaker 8: Yeah, on uh on our level it seems like we're that way.

Speaker 5: Yes, has man come to the formation of um his heart can no longer heat only his body?

Speaker 7: It is shocking in that way when he says that

Speaker 6: I think it's a another stick with two ends as far as the the North Pole. because a poll is is a stake. And then I think if he's talking, if Gertchief or Beelzebub's talking to an individual reader rather than to like the human species that he's referring to when he uh to Hussein Hussein, then I think a North Pole is maybe one's purpose and that to have a frozen purpose isn't necessarily a bad thing. But maybe uh Gerchief intends on uh uh uh sort of heating it up a bit as well Oh and uh uh Federico, the in the chapter Purgatory, starting on sevens page 777 is like exactly what you and Robin were talking about as far as uh humans as images of the the three forces.

Speaker 2: Um could you read out a a couple of lines? Sure.

Speaker 6: I don't know how long how long it will be, but let's see.

Speaker 2: But while you look for the pages, I want to go on record that all of you in this room. When you want to say that something goes wrong, what do you say? You say things went south. Well, I'm South of the equator, and when things go wrong, you know what I'm gonna say? Things go north. Oh, it all went north. See if you like it You won't be hearing me, but you know I'll be doing it. Maybe some philologist can tell us the origin of saying things oneself. Okay.

Speaker 6: Or I'll I'll I'll ask Jem and I well I I I think Kelly knows about astrology and the the the s the south the south note of the moon is is uh supposedly one's past life and the North Node is supposedly one's purpose.

Speaker 2: Uh-huh. Yeah, but there you have it again. The goody goody part is where the US and Europe are and the baddie baddie part is where we guys are. Mmm, I don't know if I if I want to buy okay, stop me. Just say shut up. You we're gonna read a few lines.

Speaker 6: Sure. At any rate, my little Hussein, each of your favorites separately is, in his whole presence, exactly similar in every respect to our megalocosmos I once told you that there is localized in the head of each one of them, as well as in us, a concentration of corresponding cosmic substances, all the functioning of which exactly corresponds to all those functions and purposes which our most most holy protocosmos has and fulfills for the whole of the megalocosmos. This localization, which is concentrated in their head, they call the head brain. And then he goes on to discuss the up the other two.

Speaker 2: Okay, so it I'll remember that uh page number two to read. Thank you

Speaker 7: I just had a fascinating thought about what you guys were talking about a minute ago. And I know this sounds kind of crazy, but remember how I know if you've ever read the other books uh like uh Meetings from the nineteen thirties or whatever.

Speaker 2: Yeah.

Speaker 7: Okay. And there he talks about, and then there's other books too, how He's teaching he's giving exercises for keepings one now check this out. keeping one's emanations to oneself and you you know you start with something simple like your leg And the idea that uh you know, there's this difference that these sorry scientists can't tell the difference between emanations and radiations. Now think about this From what you guys were just talking about. What if the sun was keeping its emanations to itself? Which emanations now Would be causing things like heat. Okay. Now it's giving off radiations Which the atmosphere is, thank God, turning it into heat, or we wouldn't we wouldn't be here Anyway, I just I just realized what if the sun is practic, you know, well clearly it is experiencing remorse of conscience. You know, every being that's created is like I guess is what he's saying, I'm assuming, is uh its natural function immediately, its most essential function is to once it divides into three parts. is to uh begin to experience remorse of conscience if if that I take it that's the way I took it anyway. I don't know if you guys took it that way. So maybe that's why he's saying that the that the sun is gives off neither heat nor light is because it's practicing keeping its emanations to itself, which of course if you're sucking in emanations You're you're becoming powerful, you know, right? You're you're you're sucking in people's prayers even You're you're see what I mean? Did you guys read any of that? I did.

Speaker 2: I remember that if you have negative emotions and uh you remain Before them, and you don't express them, that is a source of energy that you can use for your inner work to remember yourself. I don't know if it if it connects with what you're saying, Russell, but it feels like like it's in the same ballpark, I think.

Speaker 7: Yeah, I think so. I mean I would imagine. I would imagine, yes.

Speaker 2: And then there's this other idea that the sun one will one day be like the earth and the earth will one day be like the sun and the Is it the or was it the moon? I'm I'm a bit mixed up.

Speaker 4: You've gone south

Speaker 2: I've gone south. Hey, what can you expect? I went out and I didn't put my sombrero on until the sun fried my brain.

Speaker 10: I understand this this idea with that the sun does that the sun does not gives directly

heat or uh light to us in this sense and referring to what was Bobby was saying I think this picture of that the surface of the sun is more icy than than we think. I think he w wants to crush down our very deeply in imprint uh ideas that the The heat comes directly from the sun. I understand it like this. Of course the sun emanates something. Yeah, I think this is the direct representation, uh representative of the of the sun absolute in our sphere of living, so in our uh solar s system. And but This emanation is nothing which we can experience in a way directly. Yeah, this the picture what Russell was g giving. But when these emanations are entering the atmosphere of the earth, then something happens inside and this creates this which we experience as light or heat or whatever. And I come to this conclusion when I try to understand what this would mean for myself. And I had the uh the picture or the idea that usually when we approach another person, we Often think when we feel good or bad or whatever, this is something which comes from the other directly. So the other makes me feel bad or makes me feel good or whatever. And Actually I think this uh experience must everybody have who works on himself that It depends much more on my personal state if I receive something from a person per person to uh and I have reactions which I name good or bad or whatever, but it's not really that it comes from the other. Something comes from the other. Some impression I could say. But how I take this impression when it enters my atmosphere, my being, and how I react on it, and if I react with a positive or a negative attitude or with rejection or with openness This is actually the the the place where the actual happening which I then experience starts to be. So in this sense uh I would call this picture which you which I read here with the sun it uh It somehow demusk must mask demasquerate demasks uh what we usually in psychology call projection that I think because of the other something happens and so in this sense of course the sun emanates and is in a way uh the holy this the sacred source of life on earth in a in a way but What I experience inside myself, yeah, this brings a certain sense of self-responsibility in a way. Yeah, I I so I I don't know if it's clear. So I understand this as uh on one part as a picture, but it as Richard said at the beginning with the scales Of course, this principle will be even also similarly true with the sun and the earth. The sun is just a a being and the earth is a being. the earth receiving something so it's I think it's valid on every scale in a way.

Speaker 8: Yeah exactly. It is it is our wish to um experience higher reason and to um evoke a higher reason and it is higher reason to see that someone else's as you say their action to me which I take in a certain way doesn't doesn't question their intention, doesn't question um what's happened to them in their day, um their education, um, all those factors which can help us to um bring in another force rather than simply reacting um mechanically, but instead we can become more conscious of of the influences that come into us, particularly ones which which trouble us or or um cause us to to to lose our um sense of ourselves

Speaker 2: Um uh in resonance with Richard, I've heard uh different sources complaining of particularly here in Argentina, of the intolerance that we're living in an age of intolerance and extremes. And I guess in different countries it's it's the same. And uh and they uh regret that. But I find that uh I get more fruitful exchanges with people I disagree with than with people that I agree with. ideologically or or politically or philosophically because um Since this is the way of the sly man, I gradually uh steer them to to uh topics where we can have common ground And realize that ideology means nothing. For example, it's like a national sport here in Argentina When you take a car, a Uber Uber, many, but many, many of the drivers are Venezuelans. And so there's like a fascination of bringing up the topic of Venezuela and are you pro-Maduro or anti-Maduro and what's it like? That and soccer, those are the two topics. And so then the last trip I made, I had put myself a task to see if uh because they also want to speak and and uh And uh at the end of the 40-minute ride, I said, see, we spent 40 minutes talking. Not a word on politics and not a word on soccer. What do you think? And he smiled. You're right, he said. And what is it, Mr. Gujiv, who said that in times of war and strife, there's all that energy liberated. That for people who work on themselves can

Speaker 6: Since humans are also cosmic concentrations, I think Beelzebub's essentially saying that uh namaste. It reminds me of on the Gershief International Review, there's an article I think called Gershief Observed. where somebody talks about encountering Gertchief and being uh I guess sort of taken back by uh how how beautiful he was and he said God that God helps him. I think that's a similar dynamic with the sun, neither lighting nor heating. Wow.

Speaker 10: In this sense we could understand the idea of okidanook, that something from the highest enters in us and gives us in a way the source of of aliveness in it. So for me, Okita Nock is is simil is similar like what is called the breath of of God, which enters and runs in a way every process all the processes and when it would be not there even my my my machinery would be perfectly built it would not run simply And I had this same like Stephen was telling at the beginning, I had the same restriction when I read this first. So to but after a while I feel now very very confident and grateful that it's like this, that the force of the highest is working in me and thriving in a in a way. That I'm not just a mechanism. uh which is set in motion and then just going on f or on itself in a way. So we could could even name this that just because God or the absolute wants us we we live. It's an expression of his of his will or is his wish that everything existing is and and is like it is. Yeah, and there I agree very very much with Frederick Frederico that our modern society have lost completely this notion, all this idea I'm self-reliable and I'm I'm myself and I live my life according to my own ideas or whatever. This is just an illusion. Okida knock would not enter, maybe it's a picture, but maybe it's just as it is literally, then nothing would just happen.

Speaker 2: In my experience uh when I wake up Like like when I'm with with you. Or when I'm I'm doing the morning exercise. And then I set myself a task for two hours after the nightbook. And then I wake up and I look back And I feel that when I wake up, I feel I'm alive. It must be that I connect with the Okidano. And I look back and I said, but it's not that I was asleep. I was dead. And as if resurrection happens during instants And then we become the the crucifiers Oh at this we we know not what we do. When we when we know not what we do It does something to you, this book, eh? It does something to you

Speaker 7: And if we did know what we do or manifest, we should experience remorse of conscience. I wonder why I don't enough. Self calming, right? Drink a drink a beer, have you know, laugh, cry, do anything but to experience remor real remorse of conscience, you know, like all the layers are peeled off. But you know, if you look at these stories of these saints, you know, that seems like that's exactly what they did actu accidentally or on purpose, you know, his experience like that one guy that that rich guy that he was talking about that excelled in the knowledge of the law of seven. You know, he didn't want to He didn't want to kill himself. He wanted to kill himself, but he didn't because he saw the pick and those impression of his mom is his realization that that the fight between these two parts of himself And just kept going, and that's a guaranteed of beginning of a transformation. Theoretically, I'm talking here. if we can figure that out how to do we could make other people experience pain and uh you know, maybe even some remorse or whatever, I don't know. But to do you know, to have Oneself volunteer or even consciously experience remorse of conscience But remember, Gurja said that one of the fastest ways to transform oneself was to tolerate the negative manifestations of others.

Speaker 2: And I've discovered though that there is a a a trap in that That like having a lot of beer and so on is uh self-calming. But I can tell you because I've been there, done that, and I revert to that frequently, that asceticism is a form of self-coming. I remember feeling so good about myself because so many members of the group smoked. And I didn't, because uh that was not something that a man of the work would do. I didn't make a connection that Mr. Guj smoked and and uh liked his armagnac and so on. So then you can self-calm by drinking beer or you can self-calm by not drinking beer And he says, you can do anything you want. So long as you remember yourself. I even smoked for about 10 years. And that was so liberating. I stopped judging people who

smoked. And even today I quit about 15 years ago. But even today I say, ah, it would be how lovely it would be to relax with a little. Cigarette now. And uh it's like I get more remorse of conscience about my judging of others Well, this is not a free pass to indulge in all sorts of sins, I guess. I don't mean it that way, I know who I'm talking to you, so you you know I'm not I don't mean it that way, but it's It's complex and it's it's so hard. It's so hard to be able to express these things even to oneself, isn't it? That's why Mr. Gujar is so right that it's the group. It's you need a man needs a group.

Speaker 3: I'm still feeling like um what he's really trying to say in this reading Still eludes me a little bit. It's just very intriguing. I mean, when he says, this is very strange, he says, these cosmic phenomena, all without exception, Are certain that these phenomena arrive ready-made directly, directly from their own son, which he spills out. What is most peculiar in this case is that except for certain beings who existed before the second Transopalian perturbation there Absolutely no doubt concerning this certainty of theirs has as yet crept into a single one of them. Well My reason says that what would be peculiar is for anybody to not have any doubt. To have any doubt. that this is happening because this seems to be a direct experience. And yet he's saying these people are so out of touch with their objective reason and able to draw on it that They just believe this without thinking about it. Okay, there's something very um paradoxical about that because um it says not only has a single one of them ever doubted the causes, but they haven't even fantasized about it. What's he trying to say? I mean, what would cause a person to doubt that The sun is the cause of darkness and daylight and heat and cold. What what Element of my reason is so out of whack that I would accept such seemingly uh obvious phenomena As something other than AR. There's something I'm not getting. Well

Speaker 8: Just to throw it out there to Stephen, we kind of know that the moon doesn't actually light it it it doesn't light, that it reflects light. So if somebody had the idea, it's like, well, could that apply to the sun? Okay. It's it's actually kind of like a mirror. That the it doesn't it doesn't actually radiate it, it's actually reflecting it from someplace else. Now, of course, I don't believe that so to speak. But it seems that there is some suggestion in like the um uh electric universe theory that things aren't quite as we imagine them, that that things do come from other other other levels and that they aren't sort of physical in the way we think they are, that they're somehow based on another type of material like plasma. I don't know anything about the theory, but um Um and so therefore everything is a reflection of something else. And that that's why he spends so much time on this idea of the tree Master Camelot. is because this the because it's this fundamental underlying substrata of everything um that exists is this It's all a reflection, you could say, of these three, of of the tree of Masacamno, kind of in embedded within the the the um um uh heptoparsadok as as the way things unfold and that that's more real than than what we physically perceive as being reality. I mean I'm just throwing that out there.

Speaker 3: No, I think I mean that makes a lot of sense. Um

Speaker 5: And maybe this is a small thing, like the sun just does the sun, but is the earth rotating that causes us to have light and darkness? Uh son doesn't have to do anything.

Speaker 3: Uh yeah, yeah. Well that's true. I guess what I'm reacting to, I I I I like I think that your interpretation is correct, Richard, and it's And this notion in everything is a reflection of the fundamental underlying forces from which everything arises. I guess it's interesting to m I I guess he's really when he says to Hussein you would actually have to suppress your laughter. If if if you if you f saw one of these people actually suddenly realizing that this doesn't happen, you would have to laugh at how surprised they are by it, because it's so obvious to us. So he's kind of regardless of the metaphysical truth, of whether we see the sun as a reflection of higher forces or a direct emanation. It seems like what he's really making a statement are is how diluted, how

deeply diluted we are, and how different we are from every other three-brain being in the universe. Such that we've completely lost touch with an instinctive experience of the basic nature of universal forces.

Speaker 9: That's what I take from the last three chapters, just said in many different ways, that we just have no clue as to the the interconnectedness of things. the complexity of things and we take no effort to try and figure it out on our own. We just take whatever's provided to us to to self-calm or to avoid responsibility for figuring out ourselves or What have you. It's this continued thing.

Speaker 3: That makes a lot of sense. I and he one of the other things he could be saying with this Is that we don't even suspect that we have a higher nature within ourselves. We have no clue.

Speaker 10: Sounds a little bit despaired. Because I would say we have. Yeah. I think when we read uh mankind he is mentioning someone who did not care come across his ideas. But as we in this group discussed these ideas, I have to say, it really turned uh my view of the world quite uh uh fundamentally and even if I feel still a certain instinctive uh belonging to what was implanted or taught to me. So I it's not that I doubt the idea of Gutiérrez, but when I think okay the sun, yeah, when we now ha have uh um rockets which are flying to the sun and they have a temperature m uh uh um uh measurement and they uh realize ah it becomes more and more hot and then they explode because it's too hot. So I don't know. But I I cannot really bring it together. There is a very clear, I would call it spiritual belief that what Gurdjieff tells, this has to be the truth, and I'm just not yet ready or cle c clear enough or cleaned enough uh to really to uh to understand that. So I just take what I can understand so far, try to apply it in my life, to bring it in connection with my actual experiences and in this sense when I do this I have a very good conscience, I have to say. So I feel very good and I feel not any more despaired, even if I would look from the cosmic perspective he gives us, it is just despair in a way. I see this, I see it rather than then uh as a call, yeah, that this is my duty to receive this idea, to receive what the sun is giving, and then to do my best to come a little step ahead from where I started.

Speaker 3: Yeah. There's a uh a poem that was found supposedly on a crucifix in Normandy that came from about 19 from the 1600s called I Am the Great Sun. Has anybody uh come across that?

Speaker 2: No.

Speaker 4: Yeah, sure. It's it's not um from Th the 1600s. It's a modern poet who wrote it, and that's part of the poem. But I if I if you want to read it out, I think it's a wonderful poem. I think you should read it out

Speaker 3: Okay, sure. It might be relevant. Well, it is relevant. I am the great son, but you do not see me. I am your husband, but you turn away. I am the captive, but you do not free me. I am the captain, but you will not obey. I am the truth, but you will not believe me. I am the city where you will not stay. I am your wife, your child, but you will leave me. I am that God to whom you will not pray. I am your counsel, but you will not hear me. I am your lover, whom you will betray. I am the victor, but you do not cheer me. I am the holy dove, whom you will slay. I am your life, but if you will not name me Seal up your soul with tears and never blame me. Pretty powerful

Speaker 11: Read the last couple of lines again for me there, Stephen. I just want to hear them again.

Speaker 3: The last couple? Yeah. Uh I am your counsel. Okay, the last two are I am your life. But if you will not name me, Seal up your soul with tears and never blame me. Thanks.

Speaker 10: Mm-hmm. Dives directly into remorse of conscience.

Speaker 8: And he and he seems to be speaking, the poem seems to be speaking about never coming into relationship with someone or something else. of all those remaining separate from from things, thereby not um engaging in this experience of the um Troco auto-egrocratic process or the um the trium as a chemno. Yeah.

Speaker 2: And speaking of arch absurd I mean, if you speak to someone who is uh totally imbued with materialism and you tell them, love thine enemy, they laugh. That they don't stop to try to understand what is meant by that And and and they think of some sloppy sentimentality and then and this uh Of course they think in pairs of opposites and so on. But it's easy. It's it it's what I'm what I mean is Everyone looks for a certainty. And we, thanks to Mr. Gujief, are open to tolerate the uncertainty That is the field where doubt can flourish and uh Inquiry. So on the one hand, I think it's cool that we should not think we are illuminated Okay, good. That part we've got covered. But it's not cool for us to say, don't follow me, I'm also lost. No. We are much less lost than we would have been if we hadn't uh met the work Because there is an inner considering of arrogance and vanity. Well, I'm in a virtue group and I understand what it's But there's also an inner considering you say, well, no, I don't understand anything, I don't know anything. I'm no good. I think. It's like the lamp. We need to bring out the lamp and let it shine. I don't know. I'm I'm trying to sort this out by for myself because I see myself in both extremes. But but he's really got us seriously talking to each other and listening to each other. With ideas that someone out there in some university would say the ravings of lunatics talking Ridiculous fantasies to each other. It's what they would say, and it's exactly what he wanted. That anyone who was in a formatory academic option should not have not really understand what we're talking about. Like as if we were, well, the bone, the famous bone.

Speaker 7: And if they did understand, they should experience remorse of conscience. I got one for you. Check out the check out this. This is all I have memorized. But talk about triyamazi kamno. You just you just can tell. All right, or this is all I remember, okay, from high school. But you'll see, Juan de Prela, Aprela with his shora sutta, the drought of March, hath persa to the ruta. And bothered every vein in swish lacur, Of which in Gendred is the fleur I'll just stop it right there. But think about that. The drought of March hath perse to the root. You Choose to suffer, of which engendre is the fluor, the flower Which engenders the flower. See that the obvious uh in other words after you go through that voluntary you know, the vivifyingness increases or it goes up, I guess. I d I'm misquoting it, but it changes. Of any being, I guess, is what I'm taking it as.

Speaker 11: Russell, that is in fact one of the things that fascinates me in this particular reading is that whole notion of vivifyingness of vibrations And we encounter it on uh oh somewhere around page one thirty-eight But then where I really find it interesting is on page uh I think it's the bottom of page 139. I can't tell on my pages here whether I'm getting them right, but the uh And only after the said cosmic unit has been completely destroyed, do these holy sources of the sacred trimazacamno localized in the omnipresent active element Okie Denok reblend and they are again transformed into okidanoke, but now having another quality of vivifyingness of vibrations. And I rather picture that almost as like uh reuse of the substances, reincarnation, moving the Yoki Danoka along into uh another life vivif vivifyingness of vibrations, another life only changed because it was in the previous blend. And that sounds a little bit like what you were saying with that very interesting Scottish accent.

Speaker 7: That I liked. Oh thanks. Yeah, no, Chaucer Chaucer was one of those guys, I think.

Speaker 11: That was Chaucer, huh?

Speaker 7: Oh yeah. Chaucer was one of those. One of those guys like like Shakespeare and you know Gerd mentions Shakespeare or even Bilzebub mentions the same guy. But nah yeah But uh

yeah, the the drought of March has pierced to the root and bothers every vein and swish liqueur of which enjounders of which enjounded is the fluor. I mean if we theoretically exp are willing to take on, you know, remorse of conscience somehow Then then it's but I don't think we're automatically increasing our vivifyingness upon Darth Clum if we don't. Do that. It's not automatic.

Speaker 11: I don't think I don't think it's us doing it. I think that's uh the process.

Speaker 2: Yeah, yeah, no kidding. Perhaps we are an experiment and We are provided with a chance of achieving consciousness or not or failing. Because if there's no chance of failing, then it's not an experiment. And then the agents, the agents participating need to be free So then the idea of an uh loving, cuddly God with a white beard who looks after us if we behave well and pray to him is another thing that Mr. Gajeef destroys. He gives a totally different meaning to love. He's loving us by starting the ray of creation or whatever. But it it may be that the species is doomed, or it may be that it will be saved But if it will be saved, it will be by people like us and the Tibetan monks praying and the The Catholic monk monks praying and who knows

Speaker 7: I'm wondering if you're not going to be able to do that. His endlessness experiences remorse of conscience having had to create Uh I'm think I'm spacing the name now. Well the idea of well when he disharmonized One stoppender and shortened another one and lengthened another one, or disharmonized the last one, I mean. And you know, created this reciprocal destruction of everything. Including you know those who were thought worthy to go to the Sun absolute can no longer do that I'm wondering if he in fact experiences remorse of conscience over I know that's heretical. Sorry.

Speaker 2: No, no, no.

Speaker 5: In the past used an etymology of remorse, and it is to bite again. To read kind of digest something.

Speaker 2: How subtle

Speaker 8: Yeah, and you could also sorry.

Speaker 2: But but what one one tiny thing is this quote, not even God can transform a two into a nace. Does anyone remember that quote?

Speaker 4: So then to the miraculous right.

Speaker 2: So then he He can feel pain, compassion, pity, but I don't think he would feel remorse. That reality is as it is, that once he started the ray of creation, not even he could change. That's not how it works

Speaker 11: Well, I think uh for me the idea of remorse contains at least an element of sadness, and we certainly know from the five strivings. that uh uh the absolute feels sadness. Oh, you're right. You're right there Well, I'm not sure that's I don't I don't think they're exactly synonymous sadness and remorse, but uh there is that

Speaker 3: Well, I really appreciate the discussion today as we come to a close because um It's helped uh this it's helped this this chapter become a lot more meaningful to me. Uh I think uh I think I've made it too difficult in the past by trying to be too logical about it. But it it's listening to you all, I realize You know, some days if you get up in the morning, especially if you get up before dawn and you see the sun come up and suddenly heat and light begin to appear, you have this

instinctive realization that those two qualities are responsible for all life And that they're and that and that I mean they are essential to me even having an experience of existing And yet when you think about them, their origin is very like you can say they come from the sun, but there's this intuition. that they are part of a divine plan. I mean if you're an atheist, I suppose you say, oh well The sun's this interesting product of fusion and it's putting out all this heat and light and we happen to get it and so we get life. But When they say the ancients, I mean maybe the people that's certain of those people that existed before the trans-second Transaponian perturbation, when they say that ancient peoples worship the sun, I think it's a very uh I think we're really selling them short because they weren't worshipping the sun. They were worshipping the sun as a symbol Of this higher mysterious power that is beyond our understanding, that makes life possible. And the sun just happens to be the most immediate expression. of those mysterious forces. So in and and so now suddenly this chapter I I can see where a being who intuitive this, which we all can do if we just let ourselves feel it, the fact that we didn't feel that would seem absolutely absurd to people for whom it was an ever-present experience. Like almost like how could you not believe in God having experienced the mystery of heat and light?

Speaker 9: Or to the point made earlier, the experience of your own breath. You know, where where does that come from? Yeah. And then to Sandy's point a little bit on sadness, I I I don't on remorse and sadness. I I feel it more to be um a humbling. Just a humbling reminder of that I cannot do and um you know thy will be done Our Lord have mercy.

Speaker 3: I think he's implying that remorse is an active force, and that seems really important and gives sort of a new spin to the understanding of remorse. It's something that allows that makes something happen. It activates the law of three within us.

Speaker 2: Unlike guilt, which is a negative emotion that that leads us to density. So when one is in doubt, I'm just thinking this now. If what one is f is feeling is guilt or remorse, by their fruits you shall know them. If you feel vivified, then it means it was remorse, but if you keep wallowing and do nothing.

Speaker 9: I think that's exactly right, Stephen, because on page 141 in the last piece that's written there And I'll need uh Robert to pronoun to pronounce that word. It just makes me laugh if you just think about it, but you didn't know.

Speaker 12: It's I A O Oi, Uoa. I A Oi Oa.

Speaker 9: That's awesome. Oi, Uo.

Speaker 12: That's it

Speaker 9: Yeah, it just yeah, when you said that I just immediately felt like that's just someone stepping on their own foot. I don't know, something just made me laugh about that, but but it says here more seriously, or remorse always proceeds. With the omnipresent active element, okay, don't proceeds

Speaker 11: I just want to mention for people that may not have heard this before, Richard introduced us to the song. Uh by that title. And you can listen to it on uh YouTube. So if you look that up, you can hear he'd have to give you the details, I think. Not sure he's still here, but uh look it up online and listen to it sung. Anybody wants to say anything more about that, uh that's good. But I also want to say This chapter for me is so complicated that uh I really miss hearing Robin explain objective science. It makes it so much clearer And that may be me with my self-calming ways, but uh this was uh a really um Interesting discussion tonight going in a completely different direction, but I I'm missing the objective science part.

Speaker 2: But I think we have ourselves to blame for because Since he sees that we uh activate each other, so he enjoys the fruits of uh uh of uh his training. of us. And uh sometimes he just I I'm I don't know, I'm just But I think sometimes he sort of uh tiptoes in to give it a touch, but he She doesn't want to be a guru is what what's what is doing the end and if we were to to be with an embarrassing silence at least one part of one meeting, maybe we could get him to be become more more active. But I it's I think it's too late for that. We can't fool him. We could good to a conspiracy and say, well let's all no one say anything uh so then find anything say okay

Speaker 3: I think we can be pretty sure that a long silence is never going to happen in this group.

Speaker 4: So did anybody look up the etymology of absurd?

Speaker 2: Oh no.

Speaker 4: Well, everybody gets a slapped wrist. Shh It means out of tune. Wow But it's too late to talk about that now.

Speaker 7: We're not an advanced group like some of your other groups are.

Speaker 2: Maybe it's just as he doesn't love us as much or like us as much as much But we're not welcoming thing that uh w we're unpleasant to him, maybe.

Speaker 11: We're we're not out of the chapter yet.

Speaker 7: Amen. Amen, brother. Thank you, sister.

Chat US Meeting

AI Summary Meeting 21

US Session

Quick recap

The group met to discuss Chapter 17, "The Arch Absurd," from Gurdjieff's writings, focusing on Beelzebub's explanation of cosmic phenomena and the nature of the sun. Robert read the chapter, which explores how Earth beings incorrectly perceive the sun as a direct source of heat and light, when in reality these phenomena arise through cosmic processes involving the omnipresent active element Okidanok. The discussion centered on understanding the concept that everything in the universe operates according to fundamental cosmic laws, particularly the sacred law of Triamaza Kamno (the three forces of affirming, denying, and reconciling), and how modern humanity has lost touch with instinctive understanding of these universal principles. Participants shared various interpretations about the connection between the three-brained beings' division into intellectual, emotional, and physical centers, and the cosmic principle of Jartklon (division into three parts). The group also discussed the meaning of remorse of conscience and its relationship to spiritual development, with members reflecting on how modern society has lost connection with both cosmic forces and inner spiritual awareness.

Summary

Reading Activity Technical Setup Meeting

The meeting focused on technical setup and role assignments for an upcoming reading activity. Robin and Richard discussed connection issues and confirmed that the meeting link was working properly. The group clarified that Robert would be the primary reader for the session, with Bobby serving as backup in case of an emergency.

Cosmic Phenomena and Universal Laws

Robert discussed cosmic phenomena and the lack of understanding among Earth's three-brained beings about their causes. He explained the concept of the omnipresent active element, Okidanokh, and its role in cosmic formations and phenomena. Robert also described the fundamental cosmic laws, including the sacred Triamaza Kamno and the process of remorse (Ioa), highlighting how these laws influence cosmic phenomena.

Interconnected Systems in Reading Material

The group discussed connections between concepts in their reading material, focusing on the idea that everything operates within a larger scale or system rather than independently. Richard highlighted the connection between the "sun neither lights nor heats" concept and proper understanding of the world as interconnected, while Federico discussed how the material challenges assumptions about the sun as a heat source and the concept of spirit as intangible. Stephen noted that the chapter revealed how everything, including the Okitanok substance, comes directly from above despite the typical understanding of cosmic layers, suggesting direct influence from higher cosmoses on Earth.

Biological Development and Esoteric Concepts

The group discussed connections between biological development and esoteric concepts. Robin explained how a fertilized human egg naturally divides into three parts corresponding to the head brain, spine, and enteric nervous system, which aligns with concepts of thinking, feeling, and moving centers. Federico shared personal associations including a sitting exercise and a Joni

Mitchell song that connected to these ideas. The discussion then shifted to questions about theoretical concepts, with Barbara seeking clarification on the relationship between omnipresent Okidanok and the three holy forces, and Derek asking about distinctions between substance and element.

Gurdjieff's Cosmic Teachings Discussion

The group discussed concepts from Gurdjieff's teachings, particularly focusing on the nature of the sun and its relationship to heat, light, and life. Russell shared information about astronauts' experiences in space and how the atmosphere transforms solar rays into the light and heat we experience. The discussion explored how modern humans have lost touch with the interconnectedness of cosmic forces, with participants reflecting on how this understanding was more intuitive for ancient beings. The group also discussed the concept of remorse of conscience and its relationship to spiritual transformation, with participants sharing personal insights about experiencing higher vibrations through inner work.