

Meeting #22

EU Session Transcript

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

Speaker 4: Well, my interest in this and I started looking it up is the connection to the nervous system. Um which is quite interesting on if you start looking it up. They're using, they even have a um a drug they're processing for nerve nerve pain and it has like okidano type um It starts that way. It doesn't spell out the whole way of Oaky Dunok. It's real interesting since I'm I'm really interested in the nervous system from the spine, and I really believe that in order to use and process through the um Through the three forces, you have to not have blocks in those nervous system connections because it pulls you away from your atmosphere and it's hard to digest your atmosphere because of that. And and so you become very um we become very oh systematize to our mechanics because of that. Anyway, just saying Robin, when you're working with groups, how do you um introduce Okadunok?

Speaker 1: Um mostly I don't introduce Otiganuk because it's too hard for most people. Um it to actually contemplate It's already a very difficult thing because you cannot really talk about Akidano without referring to the creation. Because the Okidanoch is the emanation that comes from the Sun Absolute as a result of the creation and by which. other cosmic concentrations or if you like living things are formed.

Speaker 4: So how do you receive how do you receive that energy in the b in the body, in the physical body. How do you receive that energy that you're talking about in the physical body? Of course, you know my interest is just in the nervous system of how it's received, but how is it supposed to be received?

Speaker 1: The fundamental idea of the work, fundamental concept of the work is that we we are a functioning, if you like, um cosmos, a functioning universe which receives influences from outside, and those influences are the three foods. And that's it. So the way that we would in any way become able to process Um any aspect of Okidanok is value of the three foods. But you see, as soon as you get into that discussion, you're into this discussion of three bodies. And this already becomes difficult in the sense that the majority of people do not have anything active in the second or third body. People in the work normally do. In fact, I would not really understand why they were in the work if that were not the case. But the majority of human beings out there are quite happy to be a physical body. They do all their thinking through the formatory apparatus. And they really do not have anything that could properly be described as a reason. They will often have, let's say, exceedingly good um habits in the thinking brain. Those would be my number three would have exceedingly good habits in the thinking brain

Speaker 4: But wouldn't I Well let me let me ask you real quick on that. I don't want you to skip ahead. So is is there a shock that would come to the system that would allow the entrance of more of that energy. You see, like would Like in order to get into the three bodies working together in tandem, it seems there has to be a shock. to one of the systems to bring in the others, you know, to be inclusive.

Speaker 1: Well it it's it's um first of all, right, there are, according to the theory, so let's just speak in theoretical terms Two higher centers, those higher centers will not be able to continue to exist unless a certain amount. of impressions. I'll I'll digest it. And actually a certain amount of um uh second being food is also required for that. So the the human being has been built in such a way

as to accidentally receive these shocks without then having any understanding whatsoever as to what's going on. So that there is a connection of food for feeding the higher emotional and the higher intellectual centre. And that's structural. That's everything. That's every human being. And then there are those people that in one way or another make what we would describe perhaps as being efforts. And those people, because they make being efforts, increase the amount of those substances and possibly crystallize some of those substances. in the two um higher bodies in the body Kashyam and in the um body of the cell. So that's, you know, that's let's say the groundwork for the um uh model, the model of the human being that we work on. That's the groundwork. So for any of the centers, and this is all of the centers that the um the The moving center can be quite talented or even very talented and and it can um And it can survive in a body that doesn't really think or feel much at all. And and you get the phenomenon of extraordinary, well we would um uh see it as extraordinary sports uh individuals. who had acquired an extraordinary level of skill in the moving center and were therefore able to do things that normal human beings couldn't particularly do well. It belongs to the body. It was created in the body and it's a perfection of the body. It works with hydrogen 24. Right, and and that's the the highest that a normal human being can aspire to. is to be a great, I don't know, baseball player or basketball player or something in terms of the processing of these hydrogens. Because the other two centers are just not required to become Michael Jordan or whoever you want to name.

Speaker 4: Well, so my my um Pondering right now is how the cenders have to work together in order to even allow hydrogen 24 to come in. You see?

Speaker 1: Well it'll come, you know, it it'll come anyway. I mean let's not be you know, the first food goes all the way up to hydrogen twelve without stopping So hydrogen twenty-four is coming anyway, the first food. And sportsmen know this. They have to feed themselves properly. Uh and they go on special diets depending on what it is that they're trying to achieve with their body. You know And that will create ample amounts of hydrogen twenty-four. They will normally be exceedingly healthy individuals, at least for some period of time, because they will be um uh enriching themselves with hydrogen ninety-six of the immune system. So the immune system is normally in um um a a positive state. But there is the odd phenomenon that I heard about incidentally. A friend of mine was an Olympic well, he n he was nearly an Olympic swimmer, but It was a long time ago. And he was amongst four people who were um practicing to be swimmers. Um uh for a particular Olympics back in the nineteen eighties, I think it was And one of them who was actually the best, or was believed to be the best, um, was in perfect physical shape. But he got ill and he died almost instantly. And it was a very strange phenomenon, but it said it's a known phenomenon that in when you're in peak condition, the um A small illness can become absolutely fatal because it creates a cascade. But I'd never heard of that until he told me about it. So, you know, those individuals, they don't need, I mean, they have their rewards on this earth.

Speaker 4: Well right now I'm working with Rodney, I'm trying to bridge, that's just my personal work, trying to bridge Rodney Collins, the Enneagram, Astrology. into an understanding of how this works. So pardon me if I get too specific, but um I'm on a I'm on a real, you know, get up in the middle of the night tear about looking into all this stuff. Um And Rodney talks about it in the planetary octaves um chapter on harmony of the planets. So when you have these energetics coming from these planets. into the and like you say you have your body has to be prepared In every way to assimilate 24. I I agree that it's available, but the body has to be able to assimilate In order to even not I'm not even talking about being conscious. I'm just saying that there has to be a collected state that is constantly ongoing and feeding that dietary uh like I have to take care of my body at my age in a different way in order to stay alert, to stay um present on top of my manic intellectual center, you know, which I think is on the spectrum. But, you know But you see where I'm coming from. And then when I look at the um Enneagram and some of Susan Xanos's work, Not to mention the others that have worked on it. I get very caught up in the energetics of what it

takes to move even around the Enneagram. And including the food diagram in the Enneagram.

Speaker 1: Do you think I mean what what you've actually done is you've in in introduced You've introduced an area of discussion that has got many different vectors. Yeah. And it can go in many different directions. So in order to try and um move us along, we actually have to start thinking of the second being food. The third first being food in terms of its realization of its potential and comes in the reproduction of the species and the excellence of the physical body in terms of its skills. The the second body is the body of the atmosphere. is fundamentally influenced by the planets. Again, this is theory, but it's not anything that gives you was um uh indefinite about he was quite precise. There are two influences that come from every planet. and they influence um the individuals directly. And they influence the atmosphere Uh and this has to do with essence and it has to do in one way or another with the evolution of essence. Now under normal circumstances with human beings, the essence is completely locked in and unable to undergo any kind of evolution. So the the majority of human beings the conversation doesn't apply to them because they have zero possibility. Because the essence is um locked. But the people who pursue, in my opinion, the people who have a magnetic center, their essence becomes involved in their existence. And then there is the question of fate. And you know more about this than I do by a long way, Gwynn. I do not know what the influences on me of a planetary nature are. You've done my horoscope. So you have some idea as to the configuration that I present to the atmosphere. I do not know. For instance, let me take the um uh the reality that I have let's so let's say I get involved in what could be called creative activity. And that is promoted by Things entering my head. Now I don't know where those thoughts come from. I don't actually know. And because I have lived what I would call an unusual life, many events have happened to me that are just completely unexpected, and they continue to happen to me in ways that are completely unexpected. I presume that I am just like a pinball in a pinball machine. And it is. Either the planets that are pushing the ball about or accidental encounters with people that are pushing the ball about. But I don't think it's me that's pushing the ball about

Speaker 4: I just don't you know Well I do think it's a a thread of of the essence that has a synchronicity i issue around it. So for instance I I live the same kind of life you do and God God bless us, I'm telling you. It it so so when I have a thought Like, okay, I'm gonna give you an example. I don't sleep well at night because I'm interested in whatever Gwen is thinking Okay, it's like she's gonna come up with something, so I can't sleep well because I never know what she's gonna come up with. Now where she gets that information, I have no idea But all of a sudden, I get I get a ton of information about you've got a bridge, the Enneagram, astrology, Rodney Collins, Xanos and start looking at all of the different because I studied the Enneagram with Claudio Naranjo in back in the 70s. um and in exercises. And he was an old, he was from South America and he was an old Gurjufian. So it's like All of that stuff, those people appear to me. You see, I spent a week with him, but and he's long gone. But Those things appear to me, so I get up and I start trying to connect the dots So where does that energy come from? I don't care anymore. You see? What part of that is creative? I don't care anymore. I don't care to even analyze what I'm doing It's just coming. It's coming. It needs expression. I'm sorry for this group has to listen to me go through this, but you know, it's like I'm just, it's like a dance. Like I'm just dancing through it. Not trying to say, okay, well, should I do this? Should I do that? I don't have any shoulds It is what it is. And I think in a way, Robin, you and I are uh your earth point is my sun point, and my sun point's your earth point. So it's a perfect dynamic that we have together of going back and forth, not in the same way, but in a balancing kind of a developing a third force between the two of us. That's astrologic. You see?

Speaker 1: Yeah I think that that's true. I think that's true with you. It it's um It's very difficult to make judgments in um because the the way that humanity makes its um opinions and judgments about things is very suspect and therefore it it's not I I I would just say that I have a resonance

with you. That's possibly the best thing for me to say is like I can attend meetings with you and it all seems to work for me. Um it's all positive to me. Whereas Um w we both might be scaring hordes of people away from uh meetings like this because of what we are. Who knows?

Speaker 4: Well, we're doing the foxtrot. We're not doing the tango.

Speaker 5: I would like to go back to the notion of Okidanoch and I am um inclined to equate Okidanok with um prana, Saint Buddha according to Gujarat says that prana, saint prana, prana comes from the Son Absolute. In prana we Whenever when we breathe, prana is attached to the oxygen molecules. So I don't know what do you think about uh uh this uh Robin

Speaker 1: Well, I I'm not an it in general I would agree with you because it qualifies. So it it it's a pattern that matches. I don't know enough about the um uh the various disciplines surrounding uh prana uh in the the Vedas and everything associated with that to say anything else. It just sounds to me like it's the same substance. And the in the Chinese tradition, qi is the same substance as well. And they have a certain set of knowledge. And again, this is not knowledge that is explicitly discussed by Gijf. Um but I would think yes that's true and I would also like until recently I would say maybe about Eight or nine years ago, I would never have got involved in breathing exercises because I was told that you don't do that But then I did because of the Wim Hof method came up and it became obvious in one way or another. that you could actually force the body into certain particular circumstances, make it do stuff. That it wouldn't otherwise do.

Speaker 5: Gurchef himself, he gave uh breathing exercise during the wartime meetings.

Speaker 1: Yeah, so y you know, so I became interested in it and I realized that we're we're given a lot of information And I think that the um the parable of the talents from the gospels applies that many people are giving us information that do nothing with it. And because of that, um their entire heritage is completely wasted. So I tell you a story that that goes back a long way It goes back to the 1980s and it goes back to the first time that I read Biel Zebub's Tales. happened to be living in an uh an area of the um UK called South End And I had a job in London, so I had uh uh a train journey of about 30 minutes every m every morning into and every morning out every evening out of London and I Radby Elzebub's Tales on the Train. And I came across the idea that um steam baths were a good thing. And because it was something that was really very simple, that was talked about in the tales, I did it. Uh on Sunday mornings I used to go to a sauna And I used to sit there and sweat for I don't know 15, 20 minutes or however long it's supposed to be. And then have a shower and come home. And I noticed something. I noticed that in On Sunday afternoons, I would do this on Sunday morning Sunday afternoons, I would get angry with the children and shout at them. And I noticed that that is what the sauna was doing to me Now I didn't understand it immediately, but I read in Search of the Rackers and thought about it and it's quite clear what is happening. And again, this is nobody told me this, I just deduced this. But the immune system has the task of keeping the body healthy. And one of the things that it needs to do is it needs to deal with the bacteria that live on the surface of the skin that are provoked in one way or another by the dirt that collects on the skin And what a steam bath or a sauna will actually do, it will clear out those pores. And by clearing out those pores It will release, make hydrogen 96 that would otherwise have been used goes up, ascends. And it becomes hydrogen 48 because it naturally does so from the movement in the octane. And that hydrogen 48 becomes hydrogen 24. and hydrogen 24 is the energy of negative emotion if you misuse it. So I realized that My behavior towards my children, which of course was nothing to be cheered at, was caused by the saunas. And if I didn't go to the sauna, I didn't feel that way. So I I realized that the food diagram was a real thing Not an interesting um speculation in the search of miraculous. It's actually a real thing and you can use it. And I can say an awful lot more about the food diagram in terms of how you can actually use it because once I realize that some of this is real. I I I started to use it as part of the way that I would

think about things. Um I I think the it it's also the case, so that the the point in this is that The Wim Hof breathing method also in one way or another forces a physiological change on the body, just like having a sauna does. It forces a physiological change. And that physiological change is to make more oxygen available and the feeding of the the body of cells at cellular level, it makes it um a a positive impact on that every time you do it. And you can see that.

Speaker 4: And it definitely it definitely frees up the nervous the vagus nerve.

Speaker 1: Oh well it it absolutely has an effect on the vagus nerve. This is true. The vagus nerve is still a mystery in uh in a certain sense, but The the vagus nerve as far as we know from let's say the scientific uh approach to it is the means by which the immune system communicates with the brain. That's the means by which it does it. Um and it's the only it it's the only known pathway between those two parts. The immune system, of course is partly um uh partly lives in the microbiome of the gut. So the immune system isn't, if you like, just a little part of your body. It's a large collection of living things that in some way or other you can use and Sometimes it's giving you orders and sometimes you're giving it order.

Speaker 4: I wanted to ask Ecken a question about the sweat lunges. Do y'all in do y'all encourage um body work after this like do you work on the body or um like especially the the neck and the shoulders back of the head or anything like that or do you just And do you work with electrolytes put back in the body because of the sweat lodge

Speaker 6: The last I I didn't get.

Speaker 4: Electrolytes.

Speaker 6: uh uh quite high spiritual meaning so it's not just a body exercise in a way but It has definitely a quite strong effect on the body. There I agree. Uh with what Robin was was uh I can I can just uh confirm that this is also my experience. I do it now since I think we started to do this here on our ground twelve or thirteen years before and I went regularly also a few years before, so I have almost twenty years of practice now. And what I realize It has a cleaning process, yeah, a strong cleaning process. So I think uh the health of my body is very much supported by these rituals. And What I do directly after the ritual, I learned it that way and I realized this is a good thing, is to sit together with the people and eat something so that in a way these uh stimulation of of the body has a certain grounding after the ritual. So this is something. And what I personally have as an effect is that I feel almost a weak a certain uh higher intensity in my in the work of my body. I can directly perceive it in a way Yeah and after the effect goes more subtle that I cannot directly say. But I don't work with specific what as you as you ask with other specific things.

Speaker 4: Well, it opens up. I've done sweat lodges quite a bit in my youth, not not now, definitely. I don't know if I'd make it through. Um, but The back of the head and the occipital nerves feed the vagus nerve And so those things are opened up in the sweat lodge because of the breathing and everything. You're it's in it's you're sweating out toxins, but at the same time you're bringing in extra energy You see. So um it I ba basically had to deal with um having plenty of fluids and waters before after I got out because I would get so weak that I could not function. And like y'all, we would go and eat together and commune together. So Thank you for that, Ecken.

Speaker 6: Yeah, what we definitely do is to provide for people in the middle of the sweat lodge when we have a little pause, we provide something to drink of. if people need Arguin is absent at the moment. Yeah, so this this we do uh uh realizing that to stay the whole time, which I guess is about two and a half to three hours without drinking and the sweating out a lot uh this is quite uh a strong thing and m I could maybe experience this with uh experienced people for a while. Yeah,

but what but I realize is that after the sweat lodge my body n uh has a certain time a few hours where I don't have to go to the bathroom. So it it the all the liquids are just uh reserved for for the inner work and I have to drink quite a lot before it regulates itself again. So this is this I can share as an Person experience.

Speaker 4: So I think the process of going through it opens the channels up. Like Robin was mentioned about the qi, uh I mean the uh stomach, the the vagus nerve is transmitting from the spleen spleen, from the organs, from the gut, but all of that is happening up in that upper back and the craniocpral people that work on craniocral know this And it was also discovered by the the guy that started osteopath. I can't think of his name. But anyway. I I love the Wim Hof method. I love this the um um the sweat launches, but I also think that it's necessary to be prepared for what it opens up. You see, and it takes a lot of silence, a lot of steady contemplation, pondering, and not reacting to it. And Luigi, I was um I used to go fervently for kundalini at the ashram every almost every day. And so the kundalini that Um Gurjev is not talking about, but basically there were a lot of Gurjev people in that Kundalini class that I did.

Speaker 5: So Gurjeff talks about Kundalini in some of the 88 collection exercises And uh as for the Sweat Lodge, uh Michel de Sassmann used to have uh a sauna session every time uh we went to Chandolin in Switzerland

Speaker 2: So also Oh, pardon me, go go I just had a question about the 88 uh collection. I've not heard of that. Who is the author or where does one get it?

Speaker 5: Well it's a secret. Somebody possesses it, uh Joseph Aziz does, but they are not willing to give them out in public so easily. I am doing the 88 exercises, but uh I don't have all of them.

Speaker 4: So well and he got it from some of Addy's work too. Joseph Assis is very he's developed this into much more of a process.

Speaker 5: Yeah, Rene René Dumal collected them with the authorization of Gurjeff. So they are officially it's like uh we could say they are the completion of the third book s series. Real yeah Life is real only then, it's interrupted. And these 88 exercises seems like they are the completion of that uh book.

Speaker 2: Thank you.

Speaker 7: I find it now um quite interesting what Robin you said now about your observations going to the sauna, I have a similar observation, but I couldn't bring it into this clear picture like you just did. When we have these rituals, it's very obvious for me that it's quite hard after the rituals not to end up in a some kind of drama with Ikant or someone else. So That was many years quite a riddle for me and only I will say the last two years I kind of have the ability to contain whatever energy is is coming up, so that I don't have to throw it out immediately. And the same thing happened with me when I was um younger and living in the Oshu Ashram in Pune. I did every morning the dynamic meditation which was quite sweaty and loud and a lot of breathing. And after that I was so full of energy that even it was actually you were kind of uh throwing out negative emotion in this meditation afterwards it even was stronger for me so it's uh it's it's quite an interesting um part which you were giving now through this um yeah through your observation which you share. Thank you for that.

Speaker 1: There's um one of the things that I was told, the first thing that I was told in joining Rena's group is there's nothing you can change about yourself except attitude. But if you can change attitude, then everything can change. And this is a technique. Anytime there's any behavior pattern that in one way or another is descendant, it leads you downwards. Somehow, it

doesn't matter what the nature of it is, but any time that that occurs. There is an attitude that makes it possible for you not to descend. And and therefore these um observations that one can have that one can link with certain and just events, behavior um that follows specific kinds of events Our opportunities to change your life in a big way. Not in a small way, but in actually a big way. The the the problem with negative um uh It's a cascade. So that the the problem with the negative um uh energy that you release is that it doesn't stop there There is a whole cascade. So the only place to deal with it is at its inception and the only mechanism you have to deal with it is um change of attitude. And it's normal if you if you can't think of anything else That might have provoked you in a given direction, then examine your feeling of self-importance, because that seems to be the major point. Or let's say in my circumstance, it was my feeling of self-importance that was the trigger. And learning to regard oneself as utterly unimportant in every way you can. Is um it turns out to be, for me anyway, turned out to be remarkably healthy.

Speaker 6: When we follow this, Robin, could we f mm probably say uh look on it in an even more extended way. Uh you emphasized quite clearly the notion, using the insight about Triya Mazikamno, that things either can evolve or degrade in a way. Yeah this this clear I don't know this this clear idea g gave me some inspiration that I now realize Whenever there is some energy, we could say, when we say we gain energy, we probably mean something, we we receive something which gives us a s in in a in a certain way uh uh an as ascending uh pr process or ascending feelings or whatever. That In every case, this has definitely an end, either because the we we we don't know what to do with the higher forces we receive or produced or whatever. or we cannot contain them. So the capability to to have a container for them is is quite limited. So in this sense uh when this process of Very easily said of ascending has a stop, then it can just go go down in a way. And in this sense I took it somehow as an inspiration to to observe and to accept and sometimes even to cooperate with this process of of going down and releasing and degrading and I think I made some some uh positive developments by not trying to to hold it or to keep it or to enforce it again, but to accept in a way this descending, and then to be able somehow to choose in which sense I give out the energy, so in which sense I uh descend. Yeah, an eb an concrete example could be when I come back from um very uh fulfilling seminar, let's say about Gurdjieff or the movements, yeah, where some um hig higher energy is accumulated and then I realize either I have to work physic physically hard in the garden or in the house. So this gives the the the the the energy a good um good area to to be ex uh exp expended uh to uh um to to use it up or sometimes then I sit in front of the computer and do some quite uh simple mechanical ordinary things knowing that my uh that a part of this energy is descending but uh being somehow uh assured that I don't do anything harmful or n um uh destructive with these energies. So this is something which I try to observe and even to yeah to utilize in a way.

Speaker 1: These are skills, really It's a nice idea that in one way or another you You practice um certain activities from discipline But the the reality of the law of three is if you create a substance out of a given uh uh uh of a given nature, then it will combine with something higher or it will combine with something lower. Now there is a third thing to continue to to think about here and it it has a lot of broad area of application I would say. But you see, a good way of getting rid of energy you can't use is to throw it away. If it can't in one way or another ascend, then rather than let it descend, just excrete it Now one of the things I'm going to point this out in a general session, it applies to America, it applies to most of Europe as well. So um The level of sexual crime, particularly from men in our modern society comes from the fact that they create a certain energy within them that they cannot help but create. It's a natural consequence of them eating food. They will create this energy. And in order for them not to um behave criminally in a sexual fashion, they need to have sex. Right? They need it out of them. And if there was some mechanism by which you could ensure that these people who are, if you like, who become sexual criminals were enabled at least to get rid of this, then a whole layer of crime that occurs would not happen. And There are other things that go with this because some of this is excited by um uh watching pornography and

things like that, and that just makes the situation worse. But this is just it's one example But it's a very interesting example because it's known. It's known that if you take those individuals that are in one way and other um uh inclined towards um criminal sexual behavior and you just give them regular sexual activity, it goes away I hate to bring something like this up at a group meeting because I know how uncomfortable it makes everybody feel special.

Speaker 4: Well at least you brought it up first and I didn't. No, but you know what? I think that also has to do with conditioning uh the sex center uh the wrong use of the sex center has been conditioned um through a very early age So I have to say that basically just relieving the sexual tension doesn't do the trick. What happens is Um, and and you had a lot of people in Kundalini classes who were trying to release that energy through Kundalini, and they did. And so it was very positive. But the thing is there is and I'm doing a study of the um Like people who are attracted to the porno on on already have the wrong use of the sex center going into their body. But they haven't made the link to other centers. So um it it's very sad. I I work a lot with people like that. So it's it's very sad to watch, but it also has to be worked out through the body, like you said, Robin. But it can be worked out also through such things as the Wemhoff method, you know, and things of that nature. But they have to really want to do that because the moving center and the the prana or the the breathing has to take place. It has to unite

Speaker 8: My own work Could could I be heard or yeah. Oh sorry.

Speaker 6: Yeah. But I didn't understand what you what you said actually. I heard some s uh word, but not not m not mm Could you please repeat it, Martin?

Speaker 8: Doesn't my own inner work help regulate the way my energy is, the way the energy can be used?

Speaker 6: Yeah, this is what I actually wanted to say that I try to not be just react mechanically when energy is there or missing. but to, yeah, as Robin gave the example, to observe and to realize, uh, on one point to grow in order to contain more of the energy, not to exp uh uh not to have to throw it out. Uh and on the other side to have a certain control the way I uh will give give the give give this energy out so uh how to use it this was what I wanted to say and this of course is a result of of the work I did for many years

Speaker 1: There's a general principle here that possibly is a good idea for people to ponder. And and that is just it's a very simple thing to say this. Um you were given a machine you were given a remarkable machine, a machine that seems to last for almost a hundred years without needing much in order to keep it, if you like, running. But nobody told you how to use it. Nobody educated you in its use. So in one way or another we get people who um have a poor diet. They eat the things that they like to eat, which is fine But the consequence of their diet is perhaps that they put on useless weight. And because they put on useless weight, they start to become prey to certain um instabilities in the body and they they develop in one way or another circulation and heart problems because basically they acquired too much weight and it wasn't necessary for them to do that, but nobody ever told them that they could control it. And even if somebody had told them, nobody told them how to do it So w we have this machine and we don't know how to use it. Now, Gujiv doesn't give us a complete set of instructions.

Speaker 9: But but for a good reason because we are all individuals and what is good for me isn't uh uh surely good for you. So Well that's true, but there are some principles, but but I think uh you cannot use the same diet as I do.

Speaker 1: For uh for the health but but uh it's when we're talking about principles, we're not

talking about a specific list of things to eat. We're talking about uh uh pr principal behaviors. Um it's like One of the things that I learned from the work that was when my children got upset It was always in the emotional center, nearly always in the emotional center of set, in order that they wouldn't be feeling negative anymore, I would change center and put them in the moving center. And it's just it's a simple switch And it works. And I'm just uh uh I I never even thought about it. I just kind of learned to do it. If a child had hurt themselves, I I would first of all I I would pretend to touch the part that they'd hurt and and I would get into a kind of play acting, pretend that I could feel their pain, you know, and go ooch, and then I would start having them do movement kind of movements. And as soon as they do that, they're in the moving centre. They're out of the emotional centre. They stop crying. And I I um I adopted this not because I was trying to in any way or other prove anything to do with the work, but just because I hate children crying. I don't like the sound of it. So I was I was doing something I did it once in in uh in a barn and somebody who'd been in the work for 20 years or something, I'd only just started really, looked at me like I was You know, the second coming of Christ. How do you know to do that? Well, I read the books. Most people you see they read this stuff but they don't act on it.

Speaker 4: Right. And and this is important Yeah, I I've gotta tell you, Robin, when I was in teaching in uh inner city schools, it was known that some of the gang members would start cussing out the teacher. So they would give them to me. Because what I did, I they would just yell the obscenities and I did not know what I was doing. But I would go and say, would you hold it there? Instead of reacting like get out of this room or whatever, would you hold it there? And then I would walk over to them and I say, would you get up and follow me around the room just once? Just follow me around the room. This was 30 kids in the class and they thought I was crazy. But the kids totally changed, would sit back down, and the cussing me out was never addressed. So that's why I ended up getting all these inner city gang members. But it was very easy. They would give it up and they realized that once They cuss me out, it doesn't get my reaction, other than me coming up and saying, let's move around the room. You know So redirecting and Gurchiev did this all the time at the Prairie with people in their heads that kept talking to him all the time. He just Basically tell them to go dig a ditch, but basically that was redirecting with the moving center.

Speaker 9: Um before you said something, Robin, Marty wanted to to say something, but now she is gone. I would like to hear what she said. Mm-hmm. She wanted to say But uh now she is gone.

Speaker 6: No, she has just disabled video.

Speaker 9: So so she is Yes, but this means uh you're a little bit absent or I would be.

Speaker 6: I have a paragraph which I have really difficulties to to get n c more clearly what it means. This is the paragraph on one of the first pages. No first debt in general every such cosmic formation called brain receives its formation from those crystallizations, the affirming source uh is one or another of the corresponding holy forces of the fundamental sacred triyamasikamno localized in okidanok so So what I understand is that that it gives an indication how what we call brains are formed. But I d miss the point where he says from those crystallizations from of the affirming source. So so he seems to distinguish between Affirming, denying, and reconciling sources of the omnipresent Okidanock. But later he says in the in the he distinguishes the three brains, head brain, feeling brain and body brain, to receive or to transform one of the tr the three parts of Okidanock after Jadklum. So I I don't get it together somehow. If someone has an idea which m makes this paragraph more a little bit more clear.

Speaker 9: Robin, do you want to say something?

Speaker 1: I don't need to say anything. You can say something. It's your turn.

Speaker 9: Okay, so what I found out is that Okidonak is not a single substance in the conventional sense. It's somehow a fundamental cosmic reality and this cosmic reality manifests itself in various forms and states. And this is depending on the context. And and um so It that I think that's the reason that Robin is not telling about uh Okidanock because it's very complex. And and that um in in that fr fr uh paragraph that you mentioned it's it's it's actually uh also mentioned that uh the three f uh forces have have an effect and this manifests they manifest themselves in okidanoq Because that's the reason he sometimes says the the active part of Akidanak, the active element. throughout the text he is coming. And this is continuously transformed through the droga auto-egocratic process. So I don't I don't know if if uh it clears up or confuses more than before.

Speaker 6: Neither nothing not nothing of both. Which I I think I don't un just don't understand. The affirming principle um the bird the affirming principle Is one of the forces in Okidanock. So That Okida knock uh splits into three uh basic uh parts which then serve as the uh sources for the three principle in us. Yeah, this I think uh I I I I understood uh more or less And what we read later that he says the I maybe I have to reread again, that the active principle is uh transformed in the head brain, the passive in the body brain, and s and so on. Yeah, and when he here says that the active principle is responsible for the formation of every brain. Maybe this is something else than what the brains after their formation do. Maybe this is I I I'm not sure.

Speaker 5: Well he says one or the other, one or the other of the three forces of the triamasi kamnon localized in the omnipresent Okida uh Okidanok. So it's one or the other, the formation of the three brains. And in everyday life, any one of these centers can be active. For instance, in my ordinary life, the instinctive center is active because of the five sensory organs. I am attracted, I am conditioned by the outer life, but it could also be the second brain which conditioned me from my inner nature. So, or could be the third brain that can affirm and in a certain way equalize the other two brains. So, this is the way I understand it

Speaker 2: Uh, there I can't ah I'm not sure there in what you said, whether it's three parts of Okie Dunok or three parts of the Tri Mazakamno. Which would imply certainly Al Kidinok arrives, and then it seems as though it breaks into three parts of the law of three. Is the law of three being carried by Okie Dinoak? That's one question. And the second one from what Luigi said And this might there might be a very simple answer to this. The three brains that are being talked about, I'm assuming, are the Physical existence, the Kesjun body, and the higher body, the soul body. It has nothing to do with the physical, emotional, and intellectual centers. What we usually refer to as centers, which are functions I was just trying to clarify these things. It is complex.

Speaker 9: It is complex, yes.

Speaker 6: What I understood is out of the text quite clearly that all the three centers, the ordinary centers, are part of the body. It's somewhere pointing out very clear, and at the end of the paragraph I just read he says, and the further actualizings of the same holy forces of Okidanock proceed by means of the presences of the beings just through these localizations. So the r di I could s say simply the direct processing of the forces provided by Okidanock is done through the brains and then maybe uh in a descending way the brains then serve uh as the uh sources for other processes in the body. So this is what I what I think I under I can get out of this. But the first part of it is not very clear to me still.

Speaker 3: So the the bit you're asking about is where he says the uh the affirming sources of who's arising.

Speaker 6: Mm-hmm.

Speaker 3: Yeah. So th I mean that seems to me that he's saying something like These these crystallizations arise, and in their arising, there is an affirming force that that causes them to arise, that that causes the crystallization, and that that affirming force could be either of the three

Speaker 5: forces of the uh one one or the other Who's arising one or the other of the three forces of the law of Triamanzikam?

Speaker 6: Okay, that every of these three forces can uh be active in the this I get, but he says not active, but he says affirming. And so I I understand it here that affirming is uh one of the three sources, the other is denying and the third is reconciling. Yeah. But this Is some is another notion then uh that uh each of these three can be uh actively uh uh in uh uh uh provide uh a certain a certain processing.

Speaker 5: In world six, we have the combination of the three forces. We have six laws. Because one, two, three, two, three, one, three, one, two, and then so on.

Speaker 6: Yeah, so far I I'm I'm behind you, but I d I cannot yet uh uh get a clue what how the first sentence is really What is really meant by it?

Speaker 5: I have memorized this that phrase for many years and I re keep repeating it to myself. to clarify, but it was for whose arising one or the other of the law of Triamazikamno take place. One or the other, not one It could be the second denying, would be the affirming, would be the reconciling. And it's very interesting because the first time it shocked me I said, wow, my brain is a cosmic concentration.

Speaker 2: Wow.

Speaker 5: Can you imagine that? We have three centers, which are cosmic concentration. cosmic, not planetary. So for me this is something that gave me a shock.

Speaker 2: I may have misunderstood. Did you say, Luigi, that the affirming could be the reconciling?

Speaker 5: No, from who for whose arising one or the other of the three forces of the triakamat the law of triyamatzikam localized in the Okidanoc See, this is the the key uh sequence for whose arising of one or the other of the three forces of the triamasi kam no. Just think about this concept. It took me many I'm still thinking about it Well I'm not sure myself a hundred percent.

Speaker 6: by Google translator uh because it's it's it's a little little bit uh different.

Speaker 7: Yeah there is not I was also I I was also thinking that the German version doesn't have this One or another one or another. It's not there.

Speaker 6: I mean I I have both a text, so but I I struggle still with bringing this together in a way. I don't know if it helps, but sometimes it gives Sudden idea No, I I I I think I have it now. It was what is what you say, Luigi. Maybe uh I don't know if if it if it's very clear, but uh somehow when we uh read afterwards that uh the head brain is processing the affirming force or the f affirming uh f the affirming principle and and and so on, then maybe

Speaker 5: But he's talking about the formation, not the beh not the behavior.

Speaker 6: Yeah, but this he bring brings later the behaviors, yeah, and and there it gets quite clear. And maybe what is described here, maybe, I don't know, is that um that in this m in this sense the

three different parts of Okidanock directly are uh the source of the f creation of the formation so that if I want to for if to if I want to create an an apparatus which is then able to process the active principle I have to to bring it into life with the ext active principle. I don't know if if this is uh a little bit what what you said.

Speaker 5: Well, we can uh uh translate it into a personal experience. What would be, what would be in myself the Jarklam? If I apply attention to my body, do can I experience Jharklum? In other words, division of the three forces in my three brains. Only this way I can understand. How do I obtain the charcolum, the division in three forces, out of my attention uh directed to the totality of my body So it's uh nobody can answer that. Only one can know by himself through self-uh uh experience. I mean the same thing with the formation of the second body. Nobody can tell another body what their second body is until you have it. You leave it, you have to deal with another body. We're not talking about an energy. We are talking a body, which is uh has an impact, has a weight. uh stronger than the physical body. So you know what I mean? It's something real that you have to deal with it. And sometimes you didn't even know how to deal with it because it's very strong. because the second body eventually take uh um over the uh the command over the physical body so anyway

Speaker 6: I agree with that, yeah. f sometimes I have still the difficulty to bring my experiences of something, yeah, which I uh either see or feel or sense together with these concepts. So I cannot really say so clearly if this what I experience is this that or is this something else. So this is somehow um sometimes not not so obvious. Yeah you you put it in a in a way as if it is very obvious.

Speaker 5: And maybe Yeah. For me it is. Okay.

Speaker 4: Well, I think that's the value of the group. I think the value is to do exactly what you're talking about. I can just take those experiences we don't have words for and hear other people process them. You see, because that it it may not hit everybody, but it at least gives us examples of how to walk through this material.

Speaker 5: Yes, it um reach a point when uh I have reached a point where I can distinguish. between the physical body and the etheric, um I call it etheric because etherical body is the denser part of the Christian body. So I can move out of the physical body, the second body, to the right, to the left. You know, this is an experience that everybody can do, even if you don't have a second body formed completely. We can still there are in the exercises Gurchev gave one of the 88 exercises talks about that to moving outside of the physical body what you consider to be the second body in the process of forming. So you move it out on the right of the physical body, then you go back, and then you move it to the left of the physical body and then go back and see what happens to your uh the perception. You you begin to have uh Well, it happened to me. They um a different relation with your physical body, because you have to deal with two bodies, not one. Because the second body is heavier it's uh stronger than the physical body. I'm not talking about the muscle strength, but the strength of uh sensitivity, the weight, electromagnetism. the vibration what vibrates is not the physical well the cellular the cells physical cells They vibrate, but I can feel them every time I put the tension on certain part of my head brain. uh the corresponding part of the physical body or the second body starts vibrating. So I have um I have to verify it like a scientist what I experience. Otherwise it's only theory But what you put on the chat uh Ekand uh um verifies what I what was my assumption that Okidanock and Saint Prana can be somehow equated Maybe you can read out how loud what you put on the chat.

Speaker 6: I just remembered that it was in in the chapter and I looked for it and there is it is still mentioned three times but not expla it's explaining he just uses holy prana again to say that also

animal performance tassu is this is the only place where he says something about Holi Prana.

Speaker 3: That's right.

Speaker 6: Yeah. I think everyone can read it.

Speaker 3: I was interested in the part on uh page one three three, one three four where he talks about um that even without any um park doll duty being carried out um but there's there is still a process that um allows the transformation of substances without Any conscious involvement or if he exactly says that. He talks about Kerkul Nonanian actualization. the obtaining of the required totality of vibrations by adaptation and that the latter process proceeds in beings absolutely without the participation of their consciousness. And I was trying to think what what that might be, what process that might be, and I wondered whether it was Um th that that in everyday life there are moments where accidentally we do become aware, more aware than we normally are. So in in the case of um a car accident, for example, or something like that, where suddenly you you do become much more aware of it. And I was wondering if that might relate to the processing of the um substances

Speaker 5: Well in this case the without the participation of their consciousness, maybe he means the ordinary consciousness. which he calls fictitious consciousness. In a car accident it's not our ordinary consciousness that makes us see time slow down, you know, in a slow motion. So he's right, if I understand it correctly

Speaker 6: I understand this part. That the JATCLOM processes mean that we could say Okidanook becomes available as a source for for for running something in a way, could be either uh uh obtained by what we say what we call park part duty. Yeah, and the other process is uh he he say it is it it's even if without this is still happening uh by this what he says this uh Kerkool nonanian actualization yeah so I understand uh from this that he distinguished dishes between there are two ways b uh uh in how Okidanock could be uh run inside of of us but I don't take out uh very much w uh uh what actually happens when we are not conscious. Yeah conscious mean th that we uh partake in park part duty but the other he just says uh because great nature needs it somehow so she has a mean which we call kerkul nunarnian actualization or uh the uh adaptation of something and s uh yes but I I I cannot read out of this pass passage pa pass passage. What it's actually meant, yeah. I don't know of if you wrote uh uh can take o out more o of this description, or if m maybe later it is something more described.

Speaker 1: Ms. Spensky talks about this There are things that happen that you remember And then there are things that happen that you think you remember, but you don't And the the way that the that the psyche is constructed is to give you a belief. Let's say you went to visit someone in the hospital. And you remember very well walking through a door and seeing them lying in a bed And when later on you think back about what you did today, you you remember that comes up And if you ask yourself, well, how did I get to the hospital? You will have a belief You've you've you've driven in that particular way many times and you will have a belief that you remember that, but you don't. because it wasn't actually it it it it wasn't you weren't present when you consumed it. And it wasn't necessary to be present because you do all of this driving around and walking around. All the time, and you never remember it. But you have the idea that you remembered it, and we have this sort of false feeling of continuity to our lives, which isn't actually real. And this um we aren't talking about anything as dramatic as an accident. It's it's like I got up this morning and um I cleaned up the dishes from yesterday. Do I remember it? Well, I remember some of it. But I kind of do that every day. But I do remember some very specific acts this morning. And most of the other time I wasn't there. But I have the belief that I was there. So I think that I'm living a kind of continuity when in fact I am not This isn't me speaking, this is me reporting what

Ruspensky said And maybe that's what this is talking about, this um this um word with cooling it.

Speaker 5: It also reminds me of the Itoklanots and Sulazn Mitamnian principle I don't know why, but it came to my mind.

Speaker 6: To me ex this was exactly what I wanted to say in this moment. uh by uh to get the required totality of vibrations by adapt adaptation so uh th she has to had to adapt to obtain the vibrations. Yeah, so it's it's exactly what I also saw to Luigi. Mm-hmm. What I find also very interesting on the next I have a different because I have the German English I have not the page, but just The next paragraph, the neck next second next paragraph, where he says In both cases when Okida Nock enters into the presence of a being and the process of Jatklong proceeds in it Then each of its fundamental parts blends with those perceptions and so on. So He d he does not say that the parts of Okida Nok blend with any substance or so. He says it blends with perceptions, which I find somehow Uh yeah. Tick tick it took my attention Because then the the paragraph after he says about the brains uh apparatuses for the transformation of corresponding cosmic substances. Yeah, and in the Part before he says they Okida no blends with perceptions. So this sounds different somehow

Speaker 1: Well, sadly we have run out of time. If there's anybody who is first in to say something before I close the meeting.

Speaker 4: I was I want to ask you to I want to ask you something when you get the transcript on this. You also get a summarized version of it. Is that possible to send out?

Speaker 1: It's every one of these meetings there is an AI summary and there's a false transcript. And there always is unless for some reason or other I forget to push the buttons. So it will be available.

Speaker 4: Okay, and you put it on the site.

Speaker 1: No, I'll put it on the site. It's the Okay. Okay.

Speaker 8: I I think it's uh thank you for mentioning that account because uh For me, that's a huge result is that my perception, the nature of my perceptions are completely transformed when I come inside. The whole world seems very different and the way I take in impressions is very transformed.

Speaker 1: Thank you, everybody.

Speaker 9: Bye, thank you.

Chat EU Session

12:35:15 From Michelle F. : Roger Federer - Great Tennis Player (from Switzerland 🇨🇭)

And for Gwynne: born 8.8.1981

12:50:52 From Ekant : "Further, it seems Saint Buddha also told them:

"You, three-centered beings of the planet Earth, having the possibility of acquiring in

yourselves both chief fundamental, universal, sacred laws, have the full possibility also of coating yourselves with this most sacred part of the Great All-Embracing of everything existing and of perfecting it by the required Divine Reason.

"And this Great All-Embracing of all that is embraced, is called "Holy Prana".'

"This quite definite explanation of Saint Buddha was well understood by his contemporaries

and many of them began, as I have already said, to strive with eagerness, first to absorb and to coat in their presences the particle of this Most Great Greatness and afterwards to 'make-inherent' to it Divine Objective Reason.

(Tales/India p245)

13:11:55 From Gwynne Mayer : Whose birthday is that michelle

13:13:00 From Gwynne Mayer : I have noticed that sports figures often have great deal of Leo in their charts..

13:13:30 From Michelle F. : of Roger Federer - a Great Tennis Player

https://en.wikipedia.org/wiki/Roger_Federer

13:13:48 From Gwynne Mayer : Reacted to "of Roger Federer - a..." with 👍👍

13:14:29 From Michelle F. : I knew him as a child / teenager - he went to the same school as my daughter.

13:21:10 From Gwynne Mayer : In Gurdjieff's Fourth Way work, the wrong use of the sex center—defined as using its high-velocity energy for purposes other than its intended function (reproduction or conscious evolution)—results in a "spiritual hemorrhage," waste of vital energy, and the reinforcement of mechanical life. Because sex energy (labeled Si 12) is exceptionally refined and powerful, its misuse by the lower centers leads to emotional dysfunction, obsession, and psychological imbalances.

13:37:38 From Ekant : Re-Translated from the German translation:

Above all, you must know that every cosmic

formation called 'brain' is formed by those

'crystallizations' for whose emergence — according to the holy

Triamasikamno — the affirmative principle forms one of the

corresponding sacred forces of the holy fundamental law Triamasikamno located in the omnipresent Okidanoch.

14:01:49 From Vanya : Kerkulnonarnisch - mögliche Herleitung:

Kerk-: griechischen kerkis stammen, was ursprünglich das Webschiffchen bezeichnete, das sich schnell hin- und herbewegt.

AI Summary Meeting 21

EU Session

Quick recap

This meeting was a reading session focused on discussing Gurdjieff's concepts of Okidanok and the three-brained system, led by Robin with participants sharing their insights and experiences. The group explored connections between Okidanok (the omnipresent active element) and concepts like prana, the nervous system, and breathing practices including the Wim Hof method and sweat lodge rituals. Participants shared personal experiences with breathing exercises and body work, while discussing how these practices affect energy processing and the three centers. The conversation included detailed explanations of how the three forces of the sacred triumascano manifest in brain formation and cosmic concentrations, with participants working through complex theoretical concepts together. The conversation ended with discussions about perception transformation and the nature of conscious versus unconscious processing of cosmic substances.

Summary

Cosmic Phenomena and Okidanok Element

Robin conducted meeting number 22, discussing cosmic phenomena and the properties of the omnipresent active element, Okidanok. He explained how this element interacts with beings' brains and how it affects their consciousness and self-effecting capabilities. Robin highlighted the unique structure of three-brained beings' brains and how they can potentially reach a "secondary Sakaru" state through conscious effort. He also mentioned upcoming discussions about world creation and maintenance laws, as well as plans to share details about elucidation experiments conducted on Saturn by a friend.

Okidanok and Human Energy Systems

The group discussed the concept of Okidanok, with Gwynne expressing interest in its connection to the nervous system and how energy is received in the physical body. Robin explained that the fundamental idea involves the human body functioning as a cosmos receiving influences through three foods, which are necessary for processing aspects of Okidanok. They discussed the existence of two higher centres in the human body that require specific impressions and food for sustenance, with some individuals making efforts to increase these substances. The conversation also touched on the moving centre's capabilities and how it can develop extraordinary skills without requiring significant development in the other centres.

Hydrogen 24 Energetics and Health

Gwynne and Robin discussed the energetics of hydrogen 24 and its role in human health, particularly in athletes and those following specialized diets. Gwynne shared her work with Rodney Collins on integrating Enneagram and astrology concepts to understand these energetics, emphasizing the body's need to be prepared to assimilate hydrogen 24. Robin redirected the conversation to focus on the two bodies: the physical body involved in reproduction and skill excellence, and the atmospheric body influenced by planetary energetics. They discussed how essence can become involved in existence for those with a magnetic center, though it remains locked for most people.

Synchronicity and Creative Inspiration Discussion

Gwynne discussed her experience with synchronicity and creative inspiration, describing how she often receives unexpected information about various subjects. Robin shared his resonance with Gwynne's approach and mentioned his positive experiences attending meetings with her. Luigi brought up the concept of Okidanok, comparing it to prana from Buddhist and Vedic traditions. Robin agreed with the comparison and shared his personal experiences with breathing exercises and sauna, explaining how they affected his emotions and immune system.

Sweat Lodge Health Benefits Discussion

The group discussed the physical and spiritual effects of sweat lodge rituals, focusing on how they impact the vagus nerve and immune system. Robin and Ekant explained that the practice has both physical benefits, including detoxification and body stimulation, and spiritual significance. Gwynne shared personal experiences with sweat lodges and emphasized the importance of being prepared for the effects it has on opening energy channels in the body.

88 Collection Exercises Discussion

The group discussed the 88 collection exercises, with Luigi explaining that these exercises are considered the completion of a book series and are kept secret, with Joseph Fazid being one of the possessors. Vanya shared observations about how ritual practices can lead to challenging energy dynamics, particularly noting how difficult it was to manage energy after meditations in the past. Robin emphasized the importance of changing attitude rather than behavior, explaining that dealing with negative energy requires addressing feelings of self-importance and learning to regard oneself as unimportant.

Energy Management and Sexual Health

Robin discussed how sexual crimes in modern society may arise from unmanaged energy created by eating food, suggesting that providing regular sexual outlets could prevent criminal behavior in some individuals. Gwynne agreed but emphasized that incorrect conditioning of the sex center from an early age is a key factor, and suggested that practices like Kundalini yoga and the Wim Hof method could help address this issue. Marti inquired about the role of personal inner work in regulating energy use, which Ekant supported as a method to gain control over one's energy. Robin concluded by comparing the human body to a machine, highlighting the lack of education on proper usage, which leads to various health issues.

Okidanok Principles and Cosmic Reality

The group discussed principles and behaviors related to the concept of Okidanok, with Robin sharing personal experiences about using movement to redirect children's emotional states. The conversation explored the complexity of Okidanok as a fundamental cosmic reality that manifests in various forms and states, with participants attempting to clarify the relationship between Okidanok's forces and the three brains. The discussion remained somewhat unclear, with participants acknowledging the complexity of the concepts involved.

Law of Triamasicamno Discussion

The group discussed concepts from their reading material, focusing on the three forces of the law of Triamasicamno and how they relate to the formation and processing of crystallizations. Luigi explained that these forces can be affirming, denying, or reconciling, and described personal experiences with distinguishing between physical and etheric bodies through exercises. The discussion touched on the process of Jartklong and Okidanok, with participants exploring how these concepts might relate to perceptions and cosmic substances. Robin mentioned that meeting summaries and transcripts would be available on the site.

Meeting #21

US Session Transcript

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

Speaker 2: Not everybody all at once. This is the easy chapter. I want to cry out, Robin, tell me again, what does it mean? We've gone through this a lot of times and it's like Doesn't get I've said this before, it doesn't get any easier. That's Rokrilno, Okie Dunoke, Triamasakam no, three brain beings. Denying, affirming. It amazes me what I've forgotten when I read it over again.

Speaker 1: One of the questions that I came up with reading about the locations uh of the head, spine and solar plex. Did anybody pick up or is there any relation to the chapas? Seeming like the solar flex was implied in both and I don't know if the Mine was supposedly the um third eye and and the heart being the spine. At least I was kind of thinking that it might have been a correlation

Speaker 2: No, I think uh that that kind that that tends to come up the relationship of Gurjev's work to uh the chakras Karma and some of the Indian philosophies. But uh I don't remember there being a specific relationship to chakras, except that uh Westerners The more we've learned about it since 1931 and 1950, you want to make those connections. And I could be wrong about that, but I think we want to draw those connections to the chakras, but I'm not sure Gurjiv do. Just a theory.

Speaker 1: One of the things that I try to uh tie together, at least I cut it down that rabbit path was the impulse uh three versus the triam of seek um no Um seemed like one was inherent upon the other. Um th the from uh Zika null being the uh trinity of forces that we have studied. Um, and then the impulse of Kari being the results of the action of these forces and the impact on our universe and the impact on our consciousness. Are are those two concepts intended to be dependent on one another or are they uh separate Um but and and I'm not sure if they're separate why they were discussed in the same chapter. No thoughts Oh I don't sell it. We've got some techniques at the back of the control. All right, well I'll throw out my last and third question I guess that I came up with that uh want to talk about the June Kiltz uh name and Um through links I came to understand that that was uh they were related to discovering or failing to discover. something called the Arnell Aout and this was some cosmic law or force uh or vibrations that were there to help us relate to uh self-conscious transformation. So Um, I'm assuming there's more in the book ahead on these guys, but um it seemed like he was trying to hang out this little titillation for us to find out who he this guy was and I couldn't understand why it was introduced at this part of the book 'cause it never went forward with it.

Speaker 3: He turns up later.

Speaker 1: All right. I'll be patient. Yeah, that's a good one.

Speaker 3: Nobody going to say anything about emanations and radiations.

Speaker 2: Were we not talking about them last week? And one thing I was thinking uh is that uh There's a difference between emanations EM and emanations IMM. So we're looking talking about a specific kind of emanations. Go ahead, Stephen. I think that was you gonna talk and I talked over you. No

Speaker 3: It's emanation E M because that's what the book says.

Speaker 2: Right. No, I'm just pointing out that I I was aware from a uh A lecture I attended years

ago, there's two different kinds of emanations and one's considered the outgoing and that is produced I can't even remember now. It's like the difference between import and export.

Speaker 4: So emanation is a flowing out, arising from, and radiation is an action of sending out rays of light.

Speaker 2: Do you have an IM for me there, Bobby? Emanation? Yeah, for emanations with an I am for No, I do not. Okay, that's just a I'll check that out. I don't know why that one uh is on my mind. And it's not in here, definitely

Speaker 4: So radiation emits rays, divergence out from a central point, particular evolution from an ancestral animal is radiation. War Planck So someplace I found that even the dew on the plants in the morning is caused by radiation. So what do you got for this, Robin?

Speaker 3: We have a very simple fact that the radiation of light from the sun continues But the emanation of the solar wind reaches a stopping point Which is called the heliopause. And the same discussion could be had with planets and human beings, you know You can see me from a w mile away, but you can't feel my atmosphere from a mile away. I think this is kind of important to pin down. You got electromagnetic radiation and the wherever there's electricity there's also a magnetic field. And there's arguments as to whether the magnetic field goes on forever, but the magnetic field of the Sun doesn't go on forever, neither does the magnetic field of this planet. Whereas electromagnetic radiation continues to continue indefinitely as far as we know. But why does he mention this in this place at this time? Anyone?

Speaker 6: I thought it was interesting that he seems to mention the brains of devils And the brains of humans as being different. In the same chapter that he's talking about Emanation and radiation. And he's talking about impulses or impulsecari. Which I understand to be the food of the third body, which has to be digested by that body So one of the things going on there is t is to say something about the nature of man, the two natures of man And the nature of these devils. But I might have heard part of that wrong So I don't want to say too much and be wrong. You know, the two b two nations of man is mass-based and massless. Sounds a lot like it has something to do with emanation and radiation.

Speaker 2: Well I feel like the sorry scientists uh in terms of uh Not once has thought entered the head of a single one of them that they're that between the two cosmic phenomena, which they call emanation and radiation, there's any difference whatsoever. So uh yeah, and and yet uh he's saying that they're about as like as uh the beard of Shakespeare and French Armagnac. And I will add, there is that third one, which he does not use, which is emanation with an eye, which means flowing in. which would uh I think in the lecture I referred to earlier meant uh the flowing in of uh God into the human being or the uh absolute into The three-brain thing. But we don't hear about that. So we are hearing about the flowing out. In the uh basically would we not say the the process of uh creation? That's what Okie Danook is. I mean that's what uh Um turbo auto egocrat is, it's uh blending and reblending, it's creation and recreation. Am I confusing everybody?

Speaker 5: No, you're not confusing everybody. It's a confusing and complex distinction. And we've heard from Robin it's a really important and we get it. And we haven't got it. So if I look in the Concord, I mean this is Just gonna have to ponder this. I mean at at one point he uses they had ceased to emanate the vibrations required by nature. I'm reading this from the index now. That's on page 131 of the tales. So he must be talking about us. We've ceased to emanate the vibrations required by nature. Then elsewhere he says the quality of their radiations failed to respond to the demands of the Trogo-Auto egocratic process. So Those sound similar in a sense. In either case, whatever vibration we're giving off, it's not what nature needs from us. And there they aren't the

vibrations acquired, but he's still making a distinction between M<unk>A and radiations. So at this point I'm stumped Later he talks about the emanations and radiations of all cosmoses, as though these two processes can go on and do go on simultaneously. And yet there's an important difference between them. Anybody who had any wild speculations? I mean, what are your brains doing with this with this puzzle?

Speaker 1: Uh uh uh I don't know if it's related. I'm um Oak of an oak being electricity and then I see there's from that this action or cosmic force. resulting from that, which I think is what I'm picking up on is this the the Jarklan. Uh and it seemed like the two are very much related or tied to each other. One proceeds from the other is what Robin was inferring from the um electromagnetic versus the magnetic. Um and that The Okanok is the one that continues on universal and the Jadarcom is the one that's localized within the individual uh or in the uh local environment uh as the active part of God, whether that's creation or just uh manifestation. Yeah. So I'm um I I I kinda see those two being linked hand in hand and that's what I'm picking up on.

Speaker 5: Yeah, that's good. Another thing, is it is it possible that emanation only occurs if you're using all three forces so that the active force is doing what it's supposed to do, only then can you emanate Whereas even without that, in our current state of sleep, we're still able to radiate. Because this is just the index again. He says they had ceased to emanate, so there's nothing coming out of us at all. In terms of emanations, because we're not using two of our centers. We're only using the denying force. But There are still indeed radiations coming out of us, even in our sorry state. It's just that that's a very poor quality of radiations. So that might be another difference. I'm not sure.

Speaker 2: Well, I think one of the really important parts here is uh where he says uh I think this is um page 145 Just and and I feel like I'm just reading things over and over, but it's like it helps me to see it again. Just in this is the point that the beings having this three-brain system can by the conscious and intentional fulfilling of being park dog duty, and I'll pause there to say I think this is an awful lot about park dog duty

Speaker 5: Yeah.

Speaker 2: Just from that, utilized from this process of Jart Klam in the omnipresent Oki the note, its three forces, which you mentioned earlier. for their own presences and bring their presences to what is called the Secronew Lonzocean state That is to say, they can become such individuals as have their own law of trimes a chamel and thereby the possibility of consciously, consciously, taking in encoding their common presence in all that is holy, which incidentally also aids in the actualizing and the functioning in these cosmic units of objective or divine reason. And we were talking about objective reason yesterday, so we might want to come back to that. Well I think that's an important paragraph in terms of what the emanations are about That being parked on duty produces them, and that we are giving the given these uh almost uh these uh scientific terms, if you will, that we have to learn to understand and uh use and which I still apparently have not understood and learned all that well. Robin, help.

Speaker 3: What do we think being part of duty is

Speaker 5: I think it's the intentional use of the attention in order to be present to the impressions coming into us. Which I'm ordinarily not conscious of.

Speaker 3: You break the word down, it means duty, duty, duty. uh being duty, duty, duty, which means it's a three-centered duty So we would think of that as something similar to the idea of the collected state.

Speaker 4: I think of something I think it is written on the study house wall or the door to put oneself in the place of the other results of my labors

Speaker 3: Well that I mean I think that that could be there are various acts, behaviors associated with doing the work. And certainly putting yourself in the position of the other is one of those.

Speaker 4: Actually the other is everything. I mean, it's not a person, you know.

Speaker 3: Well it's external considering is another way of expressing that idea.

Speaker 4: When I read this, the place of the other results of my labors To me, that is where we are now. We are at the point of the other results of the labors that have been made for us. And when I'm in this place, I think uh I can form some idea of what to what to attend to next. Anyway, that's just something I picked up along the way. I like it.

Speaker 5: Well Robin, when you say duty, duty, duty, that's that really That's really a helpful reminder. I mean we've said it before, but it just uh is starting to make more sense now. Is it so he also says in this that impressions are coming in with different vibrations that it can be received by the different brains differently depending on the kindredness of vibrations. So the implication to me is that impressions are coming in that contain vibrations. Some of which are properly, in order to be utilized, need to be received by the head brain Others need to be received by the feeling brain or the heart brain if I had a heart instead of a sympathetic nervous system. And the other by and others by the spine. They're different levels of vibrations But if you say duty, duty, duty, it almost implies that I need to try to be conscious of which centers, of what each of my centers is doing with regard to the impressions that are coming in. Like how a given impression is affecting me. in all three of my centers. And I am rarely in that state. I am more like the dumb piece of meat in which I've had a million impressions today, but they've all been unconscious. I couldn't tell you one thing about them. Um I wasn't there for them. And so based on what you said, I'm assuming that some of these vibrations, if I had been conscious, could have been felt, others could have been sensed, and others could have done something in my headbrain that was proper to the headbrain to do. Does that course is it am I am I drawing any of the right conclusions from what you said?

Speaker 3: Self-remembering is being part of duty, isn't that just clear? When you um genuinely digest impressions, then something different is going on inside the human being. And the food that's taken in has been raised up. Once you raise something up in terms of a digestive process, there's always a residue If an event happens to you and you have no recollection of it, then it was never digested. And this is something that that is kind of it's important to understand that most of the time We don't actually know that things happened. We deduce that they happened. So you can say for instance that you went out this morning after you got up into the garden to look at the flowers. And you were struck by the fact that the roses were in bloom. Now the way that the human being works is that the noticing that the roses is in bloom is actually the digestion of impressions to some degree But everything else that happened, quite possibly, didn't really happen at all in the sense of you didn't observe it. What you have is a memory that is a projected, invented memory that you got up, went to the back door, went out the back door and walked in the garden. The thing that you actually remember is the roses. The thing where the de the impression was digested is that And the rest of it is not anything at all because it was never digested. And it's all presumed. And that's the way we work That's why in one way or another we can remember what we did yesterday, but we aren't really remembering it. We're deducing it. But there'll be moments that we do remember. And those are the moments when we were actually present. And this isn't me talking, this is of Spensky, I'm just quoting it. And it's kind of important to um understand that because we have to have some kind of um We have to have some kind of reason, some kind of understanding of when we actually do digest impressions. You see, I mean one of the problems

with this passage is many things are being talked about. Not just one thing, many things are being talked about. So it's Uh it's kind of complicated. The The emanations that you create very If someone is being negative, then they do emanate negativity. It isn't particularly hidden. We have this exercise that we're not supposed to express negativity, but When people are genuinely negative, they haven't got the ability not to manifest it. The best thing that they can do, seeing as they're supposed to being in the work, not express it, is go somewhere else away from other human beings. And then your expression of negativity at worst can affect a dog or a tree or something. We do in one way or another emanate what we are. If we've had a bad day, we emanate bad daness. Don't you do that? I do I think with a passage like this, we need to break it down to simple things, you know. So that we have a simple idea of what's being talked about

Speaker 2: Where would you like to start?

Speaker 3: I'm not liking this. Where would you like to start? It's your issue.

Speaker 2: Oh, I'm always glad you asked me. You know that

Speaker 3: Or anybody else.

Speaker 2: Yeah, anybody. I'd rather actually have somebody else start somewhere, but uh there's lots of good places Oh well for example uh you when he talks about uh Uh the holy f uh holy affirming, denying, and uh reconciling and links those two body parts, the head, the brain, and the nerve nodes. My favorite thing there we've talked about in the past, but not everybody has, is the solar plexus, the nerve nodes. Uh and if is that really the place of uh of uh the reconciling is the uh solar plexus and the nerve nodes That's a place to start. But you might just as well start right at the beginning of our reading. So I'm going to say that's where I'd like to end up at some point, but I'd really rather hear somebody else Talking about it because I'm hearing myself too much tonight.

Speaker 1: So how do you always think of the solar flexes as the place of reaction, not reconciliation? uh reaction being the fact that that's our flight or fight nerve bundle And therefore we don't have to think about it, but with reconciliation we do. Uh so I tend to think reconciliation flows up to the mind through remembrance, you have to be able to to relate and you have to be able to retain what your experience was in order to uh understand or reflect on it. So um solar flex uh solar flex to me is pretty rusted uh automaton, just automatic and mechanical in my perspective.

Speaker 4: Isn't our purpose to make it so it's not mechanical?

Speaker 1: That's the way I understand. I don't know if I can if our mind can reach down that far into our nervous system to do that.

Speaker 4: I mean, I don't Do you have to work through your mind?

Speaker 1: Yeah, you have to work through the mind, so that's It I've never known a mind to be able to overpower a slide or fight reaction. It's it the response.

Speaker 4: Correct. But it's more than that, the solar plexus more than fight or flight. Um I like that connection to instinct, Bobby. Well, fight or flight is instinct. I mean you just do it So I go to Impulse Sarki, uh Sakri, where we found it on 144, because this was kind of an unanswered point. And the thing is that it goes down the page and this commandment at the end of the page. So Necessary to notice these localizations are brains of beings served not only as apparatuses for the transformation of corresponding cosmic substances for the purposes trogo-auto-egocrat, but also as the means for beings whereby their conscious self-perfecting is possible And then this latter

thing he says, always guard against such perceptions as may soil the purity of your brain. I mean that works for me. I can see this.

Speaker 7: That works for me as well. And I am kind of the simple reader of this because I've never been through this before. And this feels like He's telling us over and over and over again how we have potential that we waste and how we don't process our impressions. and therefore don't fulfill our duty. This particular chapter he ladens with such complicated neol how do you pronounce that? Neolithicms? How do you say that?

Speaker 3: Um neologisms.

Speaker 7: Thank you. Um I didn't have it in front of me to try and pronounce it, but um It it's just, it's like each chapter goes deeper and deeper into his main thread from of the sim simpleton's read, right? which is you have this opportunity to process what comes through you if you live the responsibility to do so. And if you don't And I really love that part where it just says, you know, you just stay in that negative reaction of the the law of three. And I think that's so true to my life experience. Um and um but I think there must be a reason why he's laboring the language in this. And I presume all these words come back and they're all integrated throughout. And I don't I don't know. But it's it's like the the energy of the quick thought the it's like the energy of the argument of you're not getting it, you're not getting it, you're not digesting, you're not Self remembering, you're not really And the solar plexus is just to me the perfect example of just being hit in the solar plexus where you lose your breath. And then you just have an opportunity to either react or respond or wake up or um I I don't know. It just seems like it's the same core idea, getting heavier and heavier and more languaged. That's but I've I'm just beginning.

Speaker 4: I like the example you gave. Very good

Speaker 2: I think you clarified a lot for me, Janet.

Speaker 3: See, he didn't invent these words in order to make everybody get a headache He invented these words because there were no words in the English or German or French or Russian language for these concepts. Now it's a bit difficult reading a book and running across what are essentially words that are foreign to you, but also if you actually know why he's using the words. These are not just words that are foreign to you, but also concepts that are foreign to you, that you have to in some way or other try to make sense of

Speaker 8: Absolutely. I know one of the concepts I kinda latch on to concerning triamazicomno And find myself mechanically trying to explain it to other people, of course, which is probably not a good thing, but is let's take you know how he describes how the sun well the secondary suns serve as the denying whereas the sun absolute is an affirming but now you and then you have the resultant or the the result or the reconciling Are the planets on these secondary suns. Now you go down to the next level, and you gotta we have to I think we have to remember this with the head brain, okay? Being the affer the so-called affirming, because it is in his description the affirming. I'm not saying it's not, but it isn't always the affirming because he's very careful to say in other places in books, but I'm not trying to be argumentative on that. I'm just trying to say that Uh the head brain well could be responsible for associative thinking and that's as denying as you can get, right? Associative thinking comes from the head. We don't I'm just, I'm like, you know what I mean? So, anyway, so the the sun serves as a the affirming when it comes to the planets who give birth to. The planets being the reconciling and who give birth to one, two, and three-brained beings on the on the planets. They're the result. So within us now we have this head brain, this backbone, what do and our reconciling nerve nodes You know, but I know it's I'm trying to I'm trying to ponder this. I don't know the answers to all that, of course, but I I'd like to but I think the

head brain sometimes needs to be put a stop to. Like it's a denying print. It needs to be struggled with. But I'm not say I'm just throwing that out there. I just notice that Um that didn't really get to the overall picture, I'm sure, but it was an interesting aspect of all that. But isn't aren't these definitions straight out of uh his so called objective science? I mean, yes, he invented these words, but they're very descriptive. They're very exacting. They're defined again and again and and said in different aspects and ways. So we kind of try to some of them don't seem like they are, but most of them are, I would say. You probably have a good grasp of that better than I do.

Speaker 2: I think that was well said, Russell. I and I mean it's interesting And it's like I I really when we deal with things as difficult as this and I hear people expressing what they think it means, I think it's important to uh say I hear you. I don't get it yet either. But I'm glad you're struggling with it and um putting it out there for us. And I'm glad to see Federal Federico here to really Throw in with us here. Throw down the towel. The more the merrier on this one, on this chapter, to be truthful.

Speaker 9: I'm gonna listen a little. I got caught up in a classic Easter weekend traffic jam coming back from my son's. And in Buenos Aires, everyone is desperate to scam out of the city. on Easter weekend and it's like there's some some bomb threat or something. And it was I couldn't believe it. I'm I'm so ashamed to barge in here in the middle, but I didn't want to miss a bit of quality time with you guys, so here I am.

Speaker 1: One of the things that uh Russell brought up was the yeah, the words and the that uh George Ev has presented to us uh uh as part of his uh teaching and I guess Well I I always try to go to the etymology of the word to try and understand more about it and spend time looking each one up and I understand they're not all of his words. have an etymology that he uh has to do or has been or will define 'em some point in his writings, whether he defines it when we see it and read it, or we have to go forward in the book in order to find the in the intuition that he's trying to present while he's building that word. So Um I I f I find the language um part of the puzzle that he's presented to us and an entertaining type. uh a part of that puzzle as well. So doing the digging is uh part of my way of getting into his work. And uh so whether you you struggle with the words or not, I think they're there to do just that to try and let it stay.

Speaker 8: Yeah, the foundation of objective science. I d I just love it. I love that idea. The foundation of objective science. Doesn't that have a beautiful resonance to it? I anyway Yeah, I just it's it's presented so uh it seems it's like it's simple these these paragraphs, some of them are not simple. I know that. I understand that. Some of them seem somewhat simple, but it's Then I'm trying to rephrase it or put it into a, you know, really think I under, maybe I got it, you know, I think I got it. And as I'm regurgitating the words, it doesn't sound I mean, I'd pretty much have to memorize it word for word. And even then I'd just be automatically, you know. you know, mechanically spitting back out the concepts when I really, you know, am struggling to it just seems like, you know, in that first part of this chapter One of the things that I noticed was so remarkable was that remorse of conscience is that core first thing, you know. It's not the first thing, but it it's like it's the first thing that comes out of these uh You know, the birth of you know, out of Okie Danock you know, the triamathi communal and these three uh and the darthcom point in there is is like how does that I'm still struggling to figure out how does that, you know what does he exactly mean by Darth Clum, you know, like I suppose I thought it was death, but then there's Ross Guarno that is death. And so, you know, anyway, it's fascinating that that out of this birth of a three-brained being or three whatever thing it is, a cell, uh uh a solar system, uh you know, that the very next thing is remorse of conscience, and that's one of the major things he says is that These emanations coming out and I know I said the other day radiations. I look looked at the sentence and it did say emanations, but I so I I'm not certain which is it, but it's interesting. that he's um you know, I mean emanations arrive at the earth and or at the planets and then get turned

into these usable light and heat and all this other stuff. But it's not really like that out there. But I'm I'm still struggling with that one. Well does that mean he's Holding does that mean the sun is trying to hold on to its emanations or but no, that's not can't be true because you know um I mean it's giving us life. So the emanations of the remorse of conscience of the sun is giving us life. But it's struggling. Uh I mean it's evolving because it's going through remorse of conscious. It's struggling against its former self. See what I mean? That's what I got out of it.

Speaker 9: What what I can share with you, Russell, that has helped me over the years. Has been to uh take tiny bits to chew tiny bits at a time because I think this this must be I'm not sure if it's the ninth or the tenth time I've been through the the tales And uh I I receive your passion and your interest and your And uh I remember what it was like. But once you let go of The legitimate desire, because it is legitimate, I'm not criticizing it. And maybe it's unavoidable. But once you let go of trying to get a full picture. Then you find that it's a book, it's I don't know if you've ever read uh Ulysses, Choices Ulysses. People who have they tell you uh don't try to understand it, just chew it up a bit of a time. Well this is like Ulysses, but a thousand times more complex and mysterious. Oh I'm just uh I don't know. I'm just trying to share this with you. I think it'll you'll feel um happier if you can take okay this idea you write it down you you I don't know that's what helped me. I writing down ideas, then in the morning exercise, reading it and trying to see, knowing I'm not going to understand it and so on. And uh Okay, that's what I wanted to share with you. That's all. Thank you. I have no answers to any of the questions you've You're asking.

Speaker 8: Oh, it's just I'm throwing it out there.

Speaker 9: I'm but I can't just maybe maybe I could understand some, uh, but I can't process them all together, for example. Okay.

Speaker 1: Yeah. Thank you. This book is and and is classified in literature as being esoteric And that word esoteric usually meant that it was hidden, that it was uh not to be given out because uh it was too sacred or too special or n not easily understood by people just reading it and it would have to be something that would be uh brought in to one's understanding not only over time but through maybe mentors or people that can help lead you through it And I kinda see that's what Robin had tends to do for us. So uh it's not a a book where you've got it you can pick it all up, I think, on your own It's something that you've got to work with a group or work with a uh a leader that's been that understands this, very part of it So he can give you the proper perspective. So if that helps you all, then great. But I appreciate your thoughts.

Speaker 9: Yes, but I found also about this protection of the teaching That yeah, why does it need to be protected? Why is it so special? Because it's so easy for people to trivialize it And uh they'll tell you, well yeah, yeah, I I do um meditation on Mondays, Tuesdays I go to Pilates and uh On Fridays I go to uh past lives and yeah, it's cool, it's good for you, and so on. Another one Sent me a WhatsApp, an insanely long WhatsApp explaining to me why clearly Gurjiv was a Satanist. And uh I didn't even go there. I said, look, uh, you don't know what you're talking about. You haven't really read the book, you haven't worked. Um I have nothing to say to you except that you don't understand a thing. But the more you give them The more thing, yeah, yeah, yeah. I got him, I got him, I'm gonna, because it excites them, it excites formatory minds because they can't figure it out. And they hate anyone who is studying it seriously like we are.

Speaker 2: Well and I would suggest that uh you don't go there. If someone is sending you stuff like that, don't respond to them at all. Because they do uh in fact get excited and um it just goes on and on. But I wanted to go back to uh What I think is the purpose of this chapter again. I think it's at the bottom of page 141, and here I am reading again. Now it is necessary to touch also, of course, again, only briefly on another question, namely, what relationship the omni de omnipresent active

element Okidanoke has to the common presence of beings of every kind And what are the cosmic results actualized owing to it? I'm not going to keep reading, but that next two paragraphs is important. And uh what question I would ask uh and I realized I think I was conflating at the beginning of the hour, uh Troco Auto Eagle Crack Ago Auto Eagle Crack with Triamazic Comno And so the question I'm asking you is, do you have any idea what it means to have your own personal triam as a comno? That's what we are attempting to coat, I think, in ourselves And uh to become uh according to what we read in those couple of paragraphs that I mentioned. Uh so what in the world are we seeking in the work if we are seeking personal trim as a commonal. Holy affirming the nine.

Speaker 7: I I would um say from my experience and I go back to our conversation last week and in my book it's um 141 as well word ends actually where the 021 ends and it says and this sacred process of the word that um Robert pronounced so beautifully, which is remorse, um always proceeds The omnipresent active element, ok d'un, right? It always precedes that transformative energy that then gives you the opportunity to balance. The denying, affirming, and neutralizing and or reconciling reconciling That remorseful element. And this is where the Neologians for me make this more of a head exercise versus an emotive exercise. But when when he then when he uses some of these words and says, no, that's remorse, and says remorse always precedes the opening up of the transformative element. That makes perfect sense to me in my body, right? Like the Because when have I ever learned anything? It's when I'm on my knees, you know, when I made a mistake, when I've done something and I see it and I I then, you know, ask for help, you know. So I don't know, the language, the Neologians get in my way. Um, but I don't know them yet, so I'm getting, you know, uh I'm flooded with them. So

Speaker 4: So I happen to think possibly in the beginning here, he may be talking of a response. This thing about cosmic phenomena which they call daylight, darkness, heat, cold, and so on. Like I was puzzled about that, I think you were too. But how do I respond to each of those? I think he's all of those things I do respond to. If it's cold, I get a jacket.

Speaker 5: Have we ever talked about the etymology of the word jar clom? And if so, does anybody remember what we said? Which I do not.

Speaker 3: What do you got, Bobby?

Speaker 4: Well, from working with the Germans, the end of it was a Dutch word. It means to climb.

Speaker 5: To climb.

Speaker 4: Yeah, the clone. But I don't know that I have Anything more there. I don't know we've ever broken it down. Robin, do you have a breakdown of it?

Speaker 3: I've never managed to I I spent a lot of time with a number of words, and that's one of them where All I got was a a a bigger and bigger headache. I couldn't find anything. For sure. But maybe something will turn up. It's probably Persian, the jat, because the body Kazjan. Jan means um soul. And you get the the genie, the genie of the lamp, you know, is DJ I N in Persian. or something appro approximating to that. So the jart is probably Persian, but um I'd I never realized you'd find clum. Um um

Speaker 4: That was Vanya.

Speaker 3: Oh, was it really? Uh Vanya started with clum.

Speaker 4: Mm-hmm

Speaker 7: So as we interpret this chapter, as we interpret this chapter, how do we interpret this word in the context of the of what's written? How do you all experience the word?

Speaker 9: Well, I I have a gap in my in my memory and I wanted to ask if if what I think I'm remembering is what it is. Um I think I associate Triamazicamno with the three forces that are required for any event to happen. Right? That's the ABC that Generally is clear to to all of us. Now that uh those three forces As I understand, they enter us, and I don't remember if it's the three forces enter enter together and then they are Separated in three with indifferent localizations of the body, or the other way around. If they enter us separate And uh one goes to the brain, the other one goes to the spine, and the other one goes to the emotion. And that diarklum is when they merge together, or if it's the other way around, if the diarchlom is when they separated or discerned. That's my question.

Speaker 3: Dark plumb is when they separate.

Speaker 9: Okay.

Speaker 3: So we we have this, it's not like We don't have a model. The problem is that the only model we've got is the human being in the way that um The the way that the human being forms, once uh an egg is fertilized, it divides into three. One part becomes the head brain One part becomes the spine and one part becomes what we would call the enteric nervous system, but better call it the gut. And this division takes place very soon after fertilization. And the assumption from the text is that when you die, all of those three parts that separate rejoin. um into Okidanok, which then drifts off um somewhere else if it has no persistence In you know, associated with your life or whatever.

Speaker 5: Here's something that might be relevant. Might be true or might not, but it's posted on the internet by someone who calls him Sir for himself or herself Belk Bel Kultasi. Oh how modest. How modest. He says in Beelzebub's Tales, the action called Jarklam. It's the action whereby the essential nature of any experiential phenomena is revealed. Okidinok is described as the prime active element in creation, and this Okidonok bears within it the three holy forces of the Trinity. And I sort of got that for the first time out of our reading this time of this chapter because Ethrokrilno is prior to jar is prior to Okidanach because Ithro Kirna was completely unified. It is oneness. But its transformation into Okidanak, Is the expression of oneness through the Trinity, which is like fundamental not only to Christianity but to many sacred traditions. So he says This Okidonag bears within it the three holy forces of the Trinity. It is this primary active element that takes part in the formation of all experiential phenomena. In this process, Okidanach is separated into the three forces that compose it, such that the nature of the Holy Trinity is recognized and discerned In general experience, this realization of Okida Nakla is dormant as attention is not directed towards divesting experiences of its surface appearance in order to get to its primary nature and essence. In this sense it is said that man remains undeveloped as he does not utilize the Okidinak that is present in his experiences and very being. He does not utilize the potential for the Jarklam of Okidinak. Well that seems that seems uh that seems on the mark. Maybe it is Bel Kutashi after all.

Speaker 1: I'll share one uh thing I just looked up in the uh index uh where it says that uh okay not Is the dispersal of that is into the three prime parts that the Jarklan is the striving to rebuild into a whole So one is the dispersion and the other one is the collection or the reblending uh hand in hand, the two of those going together is uh Uh I think trying to understand our cosmos and and how it interacts throughout the universe is Most with dispersion and contraction or condensation

uh as being the primary forces that uh build and create over. That's that's our

Speaker 9: It it it I think there I see a connection in that When I practice self-observation, I almost invariably catch myself observing only one center. And uh it becomes a mental analysis. Or other times, when I'm observing my negativity or my emotional, I just uh don't remember the mind And but sometimes the body appears, sensation, and Very briefly, I have this feeling of observing the three And I I feel something, I feel something special Maybe that's in the direction of Dyart Klum. I'm not Jyart Klum. Maybe it is in that direction. Maybe that's why Mr. Gujif insists aligning the centers and so on.

Speaker 5: I think you're onto something really important. Did you say when you remember all three something feels different inside you?

Speaker 9: I feel I feel I get it.

Speaker 5: Yep.

Speaker 9: I I I feel Eureka.

Speaker 5: I I think that's right on the mark. I I mean it occurred to me the other day, this this whole the horse, the driver, the carriage, the I am the whole equipage. And yet, most of the time, I'm identified only with this uh with this uh confused driver It's all it's almost always with the driver that I've can that I'm concerned. When I have a new experience, almost the only thing that goes on If it's an interaction with another being, is I'm formulating a reaction in words with my head brain only to what they said or to what I perceived them feeling. I hardly ever I'm simultaneously aware of what are you feeling and sensing about this experience at this one moment. Usually I'm always sitting uh with this miserable driver trying to figure out what's going on. I do not experience myself as a whole equipage. So I think that what you've said is just I think when you try to remake to observe yourself that way, I d I'm sure something else does happen

Speaker 9: Well, if you're sure, it must be that it also happens to you. I'm sure because you said it. I'm sure because you said it. I don't know the I'm of course we are not gonna admit it because we know that you have no experiences and and nothing and Uh uh you're you're an existentialist and you're just here for the ride. We know that. I think you've got such deep insights, uh Steve, that I don't know. I think we I think we all do. We all do, yeah. This is this is a this is a group, really I remember a a part, um I try not to get mechanically emotional about this. Remember the that part near the end? When uh Hussein is so he's suffering so much. At the injustice of the plight of human beings. And Gujif and Beelzebub looks at him with a strange look. Where one sees the love for his grandson and at the same time he's glad For his grandson's sorrow. And someone says, Well, then is there no hope? And he quotes Ashyata saying Uh only time will tell. It will require the something like the wisdom of uh teacher and a cosmological event. And I think what Gujif is telling us is that um Well, we don't know if we we can influence cosmological events, but but that that he's a teacher. He's really teaching us. That he g uh it gives me hope. Not that I'll see it, not that I'll see it in my lifetime, but but uh it gives me hope

Speaker 5: I don't go never mind.

Speaker 4: Who said that?

Speaker 5: No, whoever else wants to talk. I'm not gonna talk

Speaker 4: Well, I was just going to go back to Robin using the etymology of absurd as being out of tune, arch absurd, and This chapter kind of tells us hard to understand. We just may be out of

tune.

Speaker 5: I agree. I think we're out of tune because we are not tuned in to the vibrations, to the harmony of the vibrations we're receiving. I mean, th this this chapter for the first time it struck me, I don't know how I could have missed it so many times. He says the Tree of Mazakam, he says the Okidinok is in everything. It's in every food. I eat a potato. Okidanok is there. It's another way maybe of saying God is everywhere in every little thing that this that this these primordial forces that gave rise to the whole universe are around us all the time and in everything. And I am not tuned in to that fact with all three of my centers. Whatever that would look like. So I'm glad you brought up out of tune, Barbara.

Speaker 8: Ironically, the very harshness that seems so out of tune, you know, grading on our emotions ends up being You know, like that that poem I was reading, you know, of the drought of March, you know, has pierced to the root of that our emotions or our head brain or what you know this disturbing every vein, you know what I mean? And then thus comes the flower. See? There's your trimazicomil There's your remorse of conscience, you know. Nobody wants to experience remorse of conscience. We're all about self-calming. I know I am But that's not that's not good. That's that's the we need to find s you know, maybe we should I know you got to be careful about praying for your own uh transformation because you may not like what comes next. I experienced that myself when I was a teenager. It was a nightmare that never ended. Uh so yeah, but yeah, but but That's not the right way anyway to sit there like a monk and pray for your own transformation while you're sitting In this cave, you know, or whatever. So we know that's this is the fourth way, right? This is like you live in the world, but you're not of the world. So you're constantly having to keep a vigil awake and, you know, like realize you know, and struggle with your own uh, you know, ego and struggle with your own there's just the whole there's a whole gamut of good stuff every day you can struggle with. All kinds of denying principles you can struggle with, but the whole point is is if you do not struggle with your denying the denying principles and it moves around. That's what I'm saying. I know That the denying principle does not simply the backbone, you know, uh per se, but maybe I'm wrong. But uh it moves around. So we gotta know which one we need to struggle with. And that was Gurdjev. He was a teacher, he he would make darn sure two people were struggling. Or one person was struggling with themselves, you know, so it was kind of cool. Anyway, I don't know if I can do it. But that's the key, I guess, is constantly struggle. And that's have you ever heard of the um the vows of the Nazarene? I know that's a long way away from my reality, okay? You know, but it so separates the Christians from the real Christians from in my mind from the modern Christians who totally have no idea what that is. Basically, it was a set of struggles with the din their own denying principles in various aspects and ways and you know like And ways to you know uh give the body what it truly needs and and just the whole thing. Not that I have them all memorized, I have a few of them memorized, but The vowels of the Nazarene are these, you know, never cut the hair. Their antenna. Their antennae. Um, you know Don't drink alcohol. I broke that one. So did Gurdjieff. But anyway, let's see. Um Yeah, I mean there's a bunch of them. This is a whole list of these things that be and what it did is it created this constant battle inside the saints, the future saints, because that's a transformed man. a saint, uh, you know, uh he's coded his higher being body, right? Successfully. And then Gurdjieff, like in one of the books, I forget which one, he He gave up all these mystical arts, telepathy, you know, the whole thing. He gave them up and he suffered so much because it literally had permeated every Adam, you know, uh part of his being, you know, I'm just giving that as an example. But I'm sure before you go on.

Speaker 5: No, no, before you go on, you said He said something interesting. Um you said the denying force moves around. Absolutely. Okay, so no in in your genius if it's saying that the denying force is localized in the spine. Now what's that all about? Does anybody know which what part of our functioning is governed by only those nerves that constitute the spinal cord. Does the spinal cord carry the nerves that control our motor system and our sensory inputs. No, that's not

quite right. I know it controls our motor system. motor but we have other nerves that don't go through the spine that bring in our senses. We've got an ocular nerve and a you know And so forth. So what does the spine, why does he call that the denying part? And what part of the body does it control? Does it control only movement?

Speaker 8: That's what I was thinking, but I don't know.

Speaker 5: Basic, basic uh instinctive reactions to uh pleasure and pain, like too much heat, too much cold, that kind of thing. I'm not sure.

Speaker 8: That's a good question. But I'm 1,000% positive that the denying principle moves around. And I literally proved it in a sense if you don't mind my saying it, uh in the sense that when we have associative thinking, for example, or associative feeling You know, this being pure mechanicality and the mechanicality is the denying principle. But to answer your question, I can't even answer your question because I don't have enough knowledge. of what the b the spine truly does, but it's I thought it was the moving center.

Speaker 5: Well yes, but and it's got something to do with mechan mechanicality because because we're we're able to move very unconsciously and still somehow walk. And we also have automatic reflexes. to certain kinds of uh shocks from the outside, and that's pretty mechanical

Speaker 4: So somewhere I got this idea that the spine has to do with the charge, that the earth has a charge. But but Robin, what is the charge of the earth?

Speaker 3: You want to know?

Speaker 4: I do.

Speaker 3: Well, it's um it's one of those things that isn't actually particularly well understood. So you can speak of it from the perspective of the work, or you can speak of it from the perspective of astrophysics or um what's known about the solar system and it it gives you leads you in separate directions. Um The the thing that we know is that the surface of the earth is um um negatively charged in relation to the ionosphere. And the the voltage difference there is 200,000 volts. So gradually Um although you don't notice it. Um negative ions are floating up from the earth to the ionosphere. And and that's just a direction, but there is an opposite movement which is from lightning storms where the charge goes in the other direction. And that's about the atmosphere. What we don't know is what's at the center of the earth So the work would say that the holy firm is at the center of the earth and that the holy firm is providing a negative charge to the earth and that is in a sense how the whole of the universe um moves between the holy firm at the center of moons and planets and suns and the absolute the endlessness who is Um the great cathode in the sky, if you like, forms a single cathode. So that's a picture that's um Takes some thinking about really, I suppose. I'm not sure why you're asking the question, because I've I've gone into a uh uh

Speaker 4: Did you give us the work point of view or the astrophysics?

Speaker 3: Well the astrophysics is different because there are things that are known. So you're one of these things, it's like people talk about global warming, right? And there've been people that have been convinced that, you know, the earth is is warming. Um since about the nineteen seventies that the you know But in actual fact it's not the Earth that's warming, it's the whole goddamn solar system. Jupiter is warming and Mars is warming, and some of the moons of Saturn and Jupiter are visibly warming. So the warming that's taking place isn't isn't Earth-centric, isn't geocentric. It's heliocentric. Um and when you actually encounter things like that, you're in kind of trouble even getting into conversations because it's stuff that most people don't want to know.

Speaker 1: Mm-hmm.

Speaker 3: That makes it way too complicated if it's the solar system that's warming up and not just the Earth. If you say that there is God the cathode and God the anode and that the universe is created by the flow of charge between the anode and the cathode. That's a very easy thing to say. I mean look it only took me about twenty seconds. But it's um it's a complex idea, it's probably the truth. But that would be from a work perspective. It wouldn't be from a uh a cosmology perspective. Physicist, nobody I think nobody out there is gonna go with that um who isn't in the work. And even people in the work might be a bit iffy about stuff like that. I mean really I should just shut up. I'm not healthy.

Speaker 4: So my assumption was that the spinal column responded to the Earth more than the head brain, more than the solar plexus. Oh yeah, I mean that's true.

Speaker 3: It it'll be if you like, there's almost certainly there's going to be current running up and down the spine. Um And the spine mitigates between the sympathetic and parasympathetic nervous systems.

Speaker 8: It does both.

Speaker 3: So it's responsible for um uh moments of calm and moments of uh fight or flight. It does both of those Denteric nervous system, it's as soon as you start talking about this stuff, you start coming up with facts that are just inconvenient, like There are more neurons in the enteric nervous system than there are in your brain. I'm not just talking about you, Bobby. I'm talking about every one of us. The enteric nervous system has got a greater amount of um uh neurons and therefore you could say it was a slightly bigger brain than the head brain.

Speaker 2: I wanted to jump in just a minute because I thought I heard somebody just say something about uh And I'm sorry I had to step away, so I may be taking it out of context here. But I thought I heard somebody say something about uh Uh the denying force equals mechanicality. And uh it's like uh I I if I heard that, uh it's sort of like uh I think the denying force is uh is quite a bit more than that doesn't really May may it may have to do with uh producing mechanical impressions at times, but essentially it's it's it's a little bit more um sophisticated or beneficial than that. I always associate the benign force with like the feminine.

Speaker 8: Yeah, I said that.

Speaker 2: Okay. No, you're you are qualified and it's like It's not that it can't be mechanical at times, but I I think it's more in terms of uh it's it's it's a holy force. And its uh biggest function is more on the passive and feminine uh uh uh production with the active of the uh uh of of the holy firm uh which is the the the the uh the the the the positive so uh if you say positive and negative but add also that's what they mean by firm and active and uh in then uh uh the the um Neutralizing is the holy uh referenciling.

Speaker 8: Yes.

Speaker 2: And the and the other thing I want to add before I uh shut off here with my bouncy dog back here is uh there's a um meditation where we say I am I wish I can and when you do that you uh associate that I am with your spine I can with your uh lower lower part of your back and your skull and your brain and I wish with the uh the nerve nodes, the solar plexus. So there's that association I think that kind of clarifies it for me and keeps it uh together in a different perspective than Robin's giving us.

Speaker 9: I have a an everyday example that is very, very vivid in Argentina today. Um people are very, very polarized. I I know that in other countries also, but I'm speaking of my experience. What I've discovered is That if I am mechanical and I go with a point of view I clash with the other person's point of view and and uh it's a mess or a shame Now, if I am aware that there are laws, I see myself in front of someone who is very identified and trying to bring me over to his point of view And I remember that his denying is a holy force for my Being for the evolution of my being, and because my calling is to generate a reconciling force. And uh I don't always manage to do it, but when I do, at one point the person relaxes. We I have to believe I don't f I forget if you call them emanations, vibrations, or how what it is, but it's something that it's an energy. And I find that uh the third reconciling force is when the person sort of uh seems to get bored with the ideology and the politics of it and asks me, well and how are your grandchildren, for example. Which is not the same as changing the subject mechanically or say Oh, I don't want to discuss politics. I'm fed up with politics. That is more of the same. It is more like truly listening. In and incorporating that wholly denying force. Um I'm I'm just I'm not I don't think that this uh is a complete picture of Triamasi Kamno, but I find it works for me to avoid clashes and uh to be able to speak and share things with people with whom I don't agree at all And when when I'm identified, I believe that they are dangerous to the welfare of the country or whatever. They're following a dangerous person and so on. And uh and then I ask myself, so what's new on the planet Earth? And well, I I I thank and I bless Mr. Gurdjief every day, every day that I am awake. For a few minutes.

Speaker 3: Well I think that most of this triamazicam no stuff is best handled. By thinking of the horse, the carriage and the driver. It's just it just creates a picture that works. The situation with most people is that they believe they are driving the carriage but they're not. They're they're um uh intellectual center is not active force Most of the time all it does is go around making excuses for how things happen. That's its major activity. And the the the man without quotation marks is somebody that acts from the intellect. That um puts in the effort to in one way or another reconcile the difficulty that the body presents and has the emotions firmly and supporting what's being done. That's that's perfected man. In other words, the driver drives, the horse pulls, the carriage um carries And we've run out of time.

Speaker 4: John wanted to say something. Did you, John?

Speaker 6: No? Oh you've put me on the spot. Well I saw your mic or icon. So I figured you wanted to expand. The thing is, uh whenever Whenever I I come across something in Gurdjiv where he identifies three parts and says that they're representing these particular three forces, one being active, passive, neutral, however you want to say it. Always remember that Keith had a very succinct way of discussing the difference between the The carriers of the force and the forces And that was to bring up an example of father, mother, and child. And everyone knows that at one time or another, each one of those can be the active force, can be the initiating of the relationship And then there's a maybe a pattern and all that. Something someone else is the reconcile is the uh denying or receiving or uh negative. And I think that's it's useful to sec separate that concept from the examples Where it's obvious what the three forces, what the carriers of the three forces are, and that they have those particular forces. Because in the example of father, mother, child, you can see that things shift around, but there's still a triad. Still a triadic relationship. That's all.

Speaker 4: Hey, thank you. Thank you.

Speaker 9: I'm afraid I have to close this down now.

Speaker 4: I think we're done. Thank you.

Speaker 1: We're all done anyway.

AI Summary Meeting 21

US Session

Quick recap

This was meeting number 22 focused on discussing and analyzing a complex passage from Gurdjieff's "Beelzebub's Tales," specifically exploring the concepts of Okidanook (the omnipresent active element), the three holy forces of the Sacred Triamazikamno, and the differences between emanations and radiation. The group discussed how these cosmic forces relate to human brain centers, with particular attention to the head brain, spine, and solar plexus as localizations of different forces. Participants explored the meaning of "being part dog duty" and self-remembering, while examining how these forces manifest in human consciousness and behavior. The discussion included attempts to understand the etymology and meaning of key terms like Jartklam (the process of separation and re-blending of the three forces), with members sharing personal insights about observing all three centers simultaneously and the challenges of applying these complex concepts to daily life.

Summary

Reading Activity Meeting Discussion

The meeting began with Robin welcoming participants to meeting number 22 and introducing a reading activity. Barbara agreed to read, with some confusion about who was supposed to read. The reading appeared to be from a text about three prime parts existing independently before blending again as a whole, with a discussion about scientific speculations among three-brained beings. The meeting was interrupted when JD asked about screen visibility issues.

Cosmic Phenomena Presentation Discussion

Barbara and Robin discussed presenting text on page 142, with Robin experiencing some technical difficulties with screen visibility. The discussion focused on a detailed explanation of cosmic phenomena, brain systems, and the omnipresent active element Okidanook, including how it affects different types of beings and their brain formations. Robin concluded the presentation by thanking Barbara and mentioning plans to share more details about experiments observed on Saturn.

Chakras and Brain Connections Discussion

The group discussed concepts from their reading material, including the relationship between chakras and the described brain locations, though Sandy noted that while Westerners make these connections, she was unsure if the original author intended them. Jd raised questions about the relationship between "impulse pre" and "triamacyl," and about the introduction of June Kiltz and the Arnel Autz concept. The discussion concluded with an exploration of the differences between emanations and radiation, with Robin explaining that solar radiation continues indefinitely while solar wind emanation stops at the heliopause, and John connecting these concepts to the discussion of human and devil brains in the same chapter.

Cosmic Emanation and Radiation Concepts

The group discussed the distinction between cosmic phenomena of emanation and radiation as described in their reading material. Sandy highlighted the importance of understanding these concepts, particularly the role of the three-brain system and "park dog duty" in achieving the "Sacronulonzaknian state." JD suggested a connection between Okina oak (electricity) and

Jacques Lomme (magnetic force), proposing that these two forces are linked and localized within individuals. Stephen proposed that emanation might only occur when all three forces are used properly, while radiation can still happen even in a "sleepy" state with poor quality.

Being On Duty and Self-Remembering

The group discussed the concept of "being on duty" and its relationship to self-remembering and impression digestion. Robin explained that being on duty involves being conscious of impressions coming in and recognizing them across different brain centers. Stephen emphasized the importance of being aware of which centers are processing different vibrations from impressions. Robin further clarified that self-remembering involves genuinely digesting impressions, noting that most memories are actually deduced rather than truly remembered, with only moments of actual presence allowing for true impression digestion.

Solar Plexus and Reconciliation Concepts

The group discussed concepts from their reading, focusing particularly on the relationship between the solar plexus, nerve nodes, and reconciliation. JD suggested that reconciliation flows from the mind upward rather than being located in the solar plexus, which he viewed as more of a reaction center. The discussion included an exploration of how the author's neologisms and complex language serve to convey concepts that are foreign to readers, with Robin explaining that these terms were invented because existing languages lacked appropriate words for these specific ideas. The conversation also touched on the relationship between different brain functions, with Russell noting that the head brain can sometimes function as a denying force rather than an affirming one.

Understanding Esoteric Literature Challenges

The group discussed challenges in understanding Georgette's book, with Russell expressing difficulty in grasping certain concepts like "remorse of conscience" and "Darth Klum." Federico advised taking small sections at a time and suggested that the book's complexity and esoteric nature require working with a group or leader rather than trying to understand it independently. The discussion highlighted the book's classification as esoteric literature, which requires proper guidance and perspective to fully comprehend.

Triamazicamno and Three Forces Discussion

The group discussed interpretations of the term "triamazicamno" and its relationship to the three forces required for events to happen. Janet shared her understanding that remorse always precedes the transformative element, drawing from personal experiences of learning through reflection and seeking help after making mistakes. The discussion included etymology of the word "jar" or "jart," with Robin suggesting it may be Persian in origin, though the exact meaning remained unclear. Federico mentioned associating triamazicamno with the three forces (ABC) that generally require understanding in their work.

Okitanok and Holy Forces Discussion

The group discussed the concept of Okitanok and its relationship to the three holy forces of the Trinity, based on information from "Beelzebub's Tales." Robin explained that in human development, these three forces separate early after fertilization, with one part becoming the brain, one the spine, and one the enteric nervous system. Stephen shared insights about Okitanok being the prime active element in creation, containing the three holy forces that separate and later rejoin during the process of Jartklam. Federico shared his personal experience with self-observation, noting that he typically observes only one center at a time, but occasionally

experiences observing all three centers simultaneously, which feels special.

Spiritual Growth and Self-Reflection Discussion

The group discussed insights from their reading, particularly focusing on the concept of being "out of tune" with the world around them. Stephen shared his realization about identifying primarily with the "driver" rather than the whole "equipage," while Federico expressed feeling a sense of understanding or "eureka" moment. The discussion touched on themes from their reading material, including the presence of divine forces in everything and the importance of struggling with one's denying principles, with Russell mentioning the concept of the "vows of the Nazarene" as an example of constant spiritual struggle.

Spine and Human Functioning

The group discussed the role of the spine in human functioning, with Russell claiming the "denying force" moves around and is localized in the spine. Stephen questioned what parts of the body the spine controls beyond movement, noting that sensory nerves don't go through the spine. Robin explained the Earth's electrical charge, describing it as negatively charged relative to the ionosphere with a 200,000 volt voltage difference, and mentioned that the work perspective views the Earth's center as containing the Holy Firm providing a negative charge. Robin also shared that the spine mediates between the sympathetic and parasympathetic nervous systems and noted that the enteric nervous system contains more neurons than the brain.

Triadic Forces Discussion Meeting

The group discussed the concept of triadic forces, with Sandy and Russell exploring the nature of the denying force beyond mechanicality, describing it as a holy, reconciling force with feminine qualities. Federico shared an example from Argentina about using this concept to navigate political disagreements, while Robin explained the triadic model using the metaphor of a horse, carriage, and driver to illustrate the relationship between the three forces. John contributed by referencing Keith Hadoop's example of father, mother, and child to demonstrate how the three forces can shift within different relationships while maintaining a triadic structure.

