

Meeting #25

EU Session Transcript

Speaker 1: And here I wrote

Speaker 3: So since we're going through such an energy shift cosmologically right now this week It's interesting to see how we can uh ground this vibration that he's talking about building up. that we build a wall. So there's um what I'm seeing on a on a realistic level in my own life, I have to ground the intensity of the vibration in some way. And he he's talking about perceiving, and I'm wondering if he's saying perceiving through the senses.

Speaker 2: Well, at one point he s he pr said that he was perceiving directly into his essence.

Speaker 3: But I've lost track of exactly Well, essence is not real mental, but essence he talks about reasoning as well. So when you look, and I have to go to Maurice McCole to kind of understand this, so the higher emotional center can connect with essence. My question is. In this right here and now, in this intense vibration, I'm trying to get my clients not to put labels on it or judge it to allow themselves to ground the intensity of the energy. So it's without trying to make an intellectual um composure, but this wall that he talks about um really Is interesting. This whole thing is interesting, but it's just my head spinning after hearing it read, you know. Because he's talking about magnetic currents. You know, intellectualizing these things is very difficult for me. Maybe, you know, for others it's better. I sense more than I intellectualize. So right now I'm breathing just to stay in the meeting. It's difficult. So, you know, to try to make sense of, okay, why do I have to breathe to stay in the meeting? I have to breathe in and breathe out. To give oxygen to my essence Okay, since I'm the only one talking. The top of page 168, I have again admitted to the influx of parts of the Okadanog. namely the anodonaceous and the cathodonaceous of equal force of striving to reblend. So how do you reblend?

Speaker 2: Are you doing the work?

Speaker 3: Yeah, what? By specifically doing what?

Speaker 2: conscious labor, intentional suffering, avoidance of of uh expression of uh uh negative emotions, uh self-remembering. You know, we we There's a constellation of actual activities that each of us have been informed of that will have an effect on our level of being, the rate of vibrations of our uh essence or our self, but say essence Your first questi the your second question seems to be of the f the practical details of the experiment itself. The first one is if you pump out everything connecting you to the entire universe and you break free of what I w thought of as sense when you first said sense, uh organs of sight and all of that, and you all only you d you take things in directly to your senses, uh to your essence It's not through your various organs, your various centers, you're bypassing all of that right into your essence and uh Uh first uh from the moment that my essence began to perceive impressions directly and to constate independently that from what was proceeding there was being entirely destroyed, as it were, in my common presence, Firstly the parts of my planetary body, and then little by little the localizations of the second and third being centers. He's experiencing the death of his centers or two of them. Uh and that is that that surprised me, it confused me because he does make a l strong link between the intellectual center and the essence. And I think in part that is why you're breathing. to say in the meeting. It it it privileges the intellectual center in a way that I was taught shouldn't be done and often is done. It's not a higher center, it's one more function. But be that as it may, it also is in direct contact with the master in the equipage metaphor picture. But it did so so I've addressed, I've tried to address your first question as to what I see him trying to say. He's trying to say he's he is removed himself for

all the things that we consider the whole of the universe, etc. And what then happens when you're perceiving with your essence? Then Gurnhor uh goes on to be play games with the uh uh the centers and kill two of them and all that stuff. I mean all the stuff that we have yet to read. Uh So there you go. I mean I I like what you said and the questions you've raised. It does seem like there's in this text There is a clear approach to the first of your questions. Even though it's a price.

Speaker 3: Yeah, I appreciate your response, Ronald. So the parts of us are anodonaceous and an cathodonaceous of equal force within ourselves, striving to reblend. So I'm unblended right now. I'm kind of like Robin. I need to go back to sleep. Pull the covers on my head and start all over again. You know, it's um When I say I have to breathe to stay in the meeting, it's I have to breathe to even be present in my body. And I don't know if it's old age or just me

Speaker 2: Now this this uh uh might might be inaccurate, but the reason I originally said you do the work to do this reblending. I have always taken the concept of uh striving to reblend to be striving to balance and move up from the functions into the higher this and the higher that So that that's why I said that. It seemed a little blunt blunt at the time.

Speaker 3: Well, and and I understand what you're saying. So you're very clear. Um what I feel like is the vibrations are screwing around with my magnetic center. And that's all I can tell you, you know, uh wherever that is. You know, I'm very unclear right now, Ronald. You know, it's like trying to grasp for words to make myself clear. And I'm wondering how everyone's understanding this. You see? Yeah, I mean I guess when no one speaks, I guess they all understand, you know.

Speaker 4: No, it's the opposite. I'm still busy with understanding the text not yet what is behind when the he when he speaks about essence I work with the English German uh version I have and for my surprise he sa he um translates essence into vesen which mean which usually means being yeah in in this paragraph which you just read And there is he he writes the the core of my being and then after just he says my my being and I translate back from German This is one thing which I a little bit uh surprised. And the second thing is in the second paragraph where he writes from the moment that my essence began to perceive Dot dot dot. You say in English clearly there was being entirely destroyed. I don't know what it really means as it were Because in in in German he says as if it would be destroyed. He says quite clearly It is not destroyed. No, it it seems or i I I received uh impress I perceived impressions as if my planetary bodies and so on would be destroyed Yeah, so he does not experience or describe the destruction, but uh Perceptions as if it would be destroyed. This is something which is not clear. And after also not clear, then he says Then first the planetary body and then little by little also the localizations of the second and third being centers. And then he says uh a constation was definitely made that the functioning of these letter centers so he distinguishes between the localization of the centres which give perception as if they were destroyed, but the functioning is instead of this is this is increased So he distinguishes between the localization of a center and the functioning process of a center. So this is something which I just take out of the text and give me some material to think about.

Speaker 3: So Eekin, what what would be his what would be from what you're saying, uh when he talks on uh 164, I don't know, at the initiative of constitution? What does that mean in relationship to what you were talking about? Constating? Initiative of constation. Proceed in the usual way, that is, according to what is called the center of gravity of associative experiencing. So pulling that together, like let's say we're experiencing in all centers this vibration And in all each of us, it may be more in one center than another. But at this point, maybe what I'm trying to Balance is to approach this from a collected state. I'm trying to balance while I'm reading this, while I'm even breathing. to stay in touch with the centers and but I know that something is off in my magnetic center. I can feel it I hope I'm being clear.

Speaker 4: No, I I I I perceive something when you speak This initiative of constatating where he describes proceeded first in the usual way, where he says uh uh what is called center of gravity of associate say associative experiencing so I understand this that my the where my perception uh process starts it is it it's some somehow something mechanical or something which is triggered in in a way. And then when he says later, when this gradually and almost imperceptible became the function of my essence alone So I can relate to this when I be busy with understanding, for example, such a text or our discussion. Then It is not really of much help to turn around my thinking process uh and and so it is better to to become very silent and I could say open, we say centered. So I I empty in a way. and and then somehow the perception or the initiative of constatating what I call it is m much it's it's more in it's more receiving as I work it out. So this this is what I take out of the first uh paragraph. So related to what you what you say, what you try to express. I mean the second paragraph describes somehow that the perception comes becomes free from our sensations and feelings and our usual thinking process and it is somehow uh just seeing. Yeah, so I I I th I Guess everyone has moments of this. It's like there is no thought, there is no feeling, there is no nothing else going on. It's just a moment where something is seen. So this is somehow how but I understand what this could mean. He says it goes everything to the thinking center.

Speaker 3: Well, this is preposterous.

Speaker 2: The reason it it or it could be taken, the reason it goes to the thinking center is not because of any quality of the thinking center at all. He's destroyed the other two centers. It's the only thing left. So everything goes there. I I think that's one way of reading that text. He could have destroyed the first and second of the uh uh um let's say the affirming and the reconciling Um, but he didn't. He chose not to, so it probably makes sense to try and get rid of the affirming and denying. I mean it it makes a point. It must make a point

Speaker 4: But uh what I say the honor D could you read also it that way that he distinguishes between localisations of centers because he says explicitly after the f the body planetary body also little by little the localizations of the second and third being centers undergo this process. So This would be uh in a way in in contradiction to that the third the thinking center would then be the center where this process goes on. But I read it that way I that the says the localizations it and in German even much more clear as if the localization would be destroyed. And then at the same time the functioning of of this letter letter letter centers. So the functioning of the two centers, the two other centers uh passed graduately to the thinking center. So it's a little bit controverse because he says Body is one, then the other two centers, uh and it then passes to the thinking center. I don't know if he means the higher thinking intellectual center. I don't know

Speaker 5: Maybe we can look at this as explanation of out-of-body experience. Rasquano is uh when uh casual body is separated from planetary body. And second Rasquarno when Harbing body is separate from Kajan body. So he tells that it's same like Rasquano and he has out-of-body experience where he experiences from just from the casual body, not from planetary body So for me it sounds something like that. That he explaining something similar which people who had out of body experience said that they even this flying which happened to Gonachor Harhach is very strange because when there is a vacuum there is still gravity while he is flying So it's more like story about separation from the planetary body

Speaker 6: Yeah, I am on the same line of thought, uh Sasha. I was thinking um Let's just suppose that we don't have a physical body. What would there be left? For um a man who has developed a second and even the third body To have a physical body or not to have one doesn't make any difference. This could be a line of inquiry into the Because I I am not my physical body. I don't have only physical body. I only I also have a an etheric body, even if it's not completed. The ethical

body, to my understanding, is uh part of the astral body. If I direct my attention let's say to my hand I can move out of my physical hand the the the double of the hand the counterpart the etheric part of the physical hand or physical foot or physical uh thorax, I can do that because I I have a certain degree of development of coating of the etheric body. And I can sense it. And it's not an imagination, it's not just energy. It is a f I can physically sense the double. of the parts of my body. So this could be a line of thought in respect to what Sasha was pointing out and the whole discussion.

Speaker 3: So so you would be moving. I I'm I'm hope I understand I also sense my etheric body much of the time. And and when I said about breathing, it's demanding that I breathe now. to sense my etheric body so that I can feel into exactly what you and Sasha are saying The problem is in the disconnect when you're trying to achieve something, even observation. Just simple physical observation. How is this working? How is the translation going on in the individual, in in me as an individual, from my etheric to my personhood to the outward flow above my head. Because to me it's occurring all the time anyway So it doesn't have one is more important than the other, but I can get stuck in the physical.

Speaker 6: Well, what is the observer? What is that part that we could call a unified eye, which is different from the fragmentary many eyes of the physical body In this case we have to talk of a different eye that belongs more to the astral direction or mental direction. So the observer does not is not s centered in the physical body anymore This the observer, it's represent consciousness in itself And I don't know if any of you have had uh an out-of-body experience um during the night. Maybe you You get out of bed and um And you look into your room, your bedroom, and uh sorry, there is someone talking And um it happen it all had to

Speaker 3: So so that would be because I do have those experiences and have had near-death experiences. And to this day, I when I wake up, I have to relocate myself in the present body. I literally lay there for almost five to ten minutes. having to relocate myself. And I have gotten up in that state and written things down that I absolutely do not know what I write. You're you're on um You're silent, Luigi Luigi, if you're talking to us. You're Oh, I guess it wasn't. That was out of body Yeah, maybe he left his body.

Speaker 4: Don't don't joke.

Speaker 6: Sorry I missed that. Can you summarize again? Because I had a call that I couldn't uh We just waited for your for your for your talking.

Speaker 4: We saw you talk talking without the mic, so We were just wondering where you were.

Speaker 3: You were out of party.

Speaker 4: You were out of our out of the meeting for a moment. Yeah, isn't isn't that amazing, eh? So you demonstrated.

Speaker 6: Yeah. Yeah, can you repeat your experience, uh Queen Way?

Speaker 3: Well uh uh so what you're talking about is kind of an everyday experience for me. It it makes me have to when I get up I don't know I'm here. Okay, I've got this. So I have to to I probably lay there 10 to 15 minutes to ground myself to even get out of bed to see that I have a body. I mean, that's how slow I'm getting. And I wonder, I as a kid, I would go with the the And I've had near-death experiences, so where I've literally lost my life and come back. So this is not new stuff for me. But I have to remind myself, whoever that universal, I say, you know, get out of bed, put your feet on the floor. And you'll be here. I literally have to tell myself to do that every day.

And I don't know if it's because of my age or what, but more and more of it is happening, Luigi. As and it started being more present when I turned 75, and that was almost 10 years ago. So it's like there's something that does not like I have to purposely be here. And I know it revolves around my breathing.

Speaker 6: Well is that that sounds like something that I experience too in the morning. I am completely into the etheric body, not in the physical body. I don't feel the physical the physical body. I we could also we could say it disappears, you know, even though it's there. But I don't feel, I don't sense the physical body, I sense the etheric body, which is much real than the physical body, which is made of uh cells, atoms which are empty. The etheric body is uh made of a different uh um substance matter formation. So yeah, um well that's in interesting. But you you know that you are you I mean you you don't I mean it's not that you say you ask you who am I? You mean you know that you are uh uh

Speaker 3: Well, and so one of the things that happened recently is I had set an alarm and the alarm went off and my my moves real fast out of bed and realizing it has to drag my physical body along at the same speed And what happened, I lost my balance in that just that happening of putting my legs on the floor to get out of bed. So my etheric you see what I'm saying?

Speaker 6: Okay, can I ask you a question? Right now in this moment, where is your rhetoric body? Can you sense it You have to think about it, so you the you have to do it.

Speaker 3: No, no, no, no, I have to feel it.

Speaker 6: No, no, well if you have to think to feel it, it means that it's not there yet.

Speaker 3: Well, and I can't keep my eyes open and talk and look extremely.

Speaker 6: No, no. I can I can I can sense it all the times. with without the our eyes closed. I sense it too much. I have to to be careful because it uh has a weight, has a magnetic force It vibrates all the time. It's something that I haven't met anybody yet who well I have met a companion in this in the work. And uh only one or two people I have met that uh can say I have developed inquisition mark the etheric body.

Speaker 3: Well say more about the magnetic force. So yeah, there's a there's a magnetism.

Speaker 6: Between the physical and the etheric, there is a magnetism that connects the two, eh? And the mind, I mean, uh uh well, okay, I used to say stupid things now, but uh there there is a s there's a strong magnetism. If I think of my hand, I can twist the muscle just by thinking about it Because the sec the etheric body, the second body, has a power, has a physical power over the physical body. It becomes the the the the dominant uh predominant uh element between the two, the physical becomes passive and the second body becomes the active becomes the eye of the physical body. When the third body develops, the the third body becomes the eye, the second body becomes the passive and the physical too. the the that's the process that I am uh uh going through right now where this the second body it's uh getting at the upper hand of the physical body, but not completely. It will be complete when my etheric body will be able to walk will be able to go out of the physical body and sit on another chair and walk on another room. consciously not not during the sleep time but I mean in real life and this is one of the

Speaker 3: Yes.

Speaker 6: Yeah, but but this is one of the doubling exercises that Gurchev gave. We are doing it in a group with Martin Las, eh? It's called a doubling exercise to go out of the physical body and sit

on the right or the left of the physical body. and turn around and look at the physical body. I cannot do it because I don't I have not I'm not able to transfer my awareness into the second body yet. So it's a good thing.

Speaker 3: And that would be a major healing function for people that have Oh, definitely.

Speaker 6: Definitely.

Speaker 3: Yes. Yeah.

Speaker 6: By the way, Gwyn, since we are talking, and I hope I'm not going off track, uh are you in still in touch with uh Harry Lee?

Speaker 3: Um not recently. I had continued to touch with yeah before. Yeah.

Speaker 6: Yeah, because he was very much interested in the Out of body.

Speaker 3: Yes, he and I've discussed that quite a bit. Yes.

Speaker 6: Yeah, yeah.

Speaker 3: Yeah, and he also uh speaks a lot to Steve Aronson. So uh Steven Aaron is yeah.

Speaker 6: Yeah, yeah, oh yeah, but uh yeah, tell him to come uh to this to this group so we can talk. Okay, sorry about the this uh out of uh theme uh out of track conversation.

Speaker 3: Well, you know, you're bringing up something that I know that Garchev because In my sleep, he speaks to me not so sweetly, but I know that he He really was strong in healing the the thyric body on his trips, especially with Hartmann, the Hartmanns That book, I can't remember the name of it, it's around here somewhere. But he talks about when Mr. Hartman got Madame de Hartman got sick. And he talks In her book, he talks about uh treating the etheric. He's treating the etheric. He doesn't use that term, but that's the explanation. And so when I also read Dushka's book, his daughter's book, she also speaks to some level. Everybody that knew him knew the second body. that they had a more in touch with this what we're talking about. And he Like I've often wondered how he worked with addictions because he did do that toward the end. I'm interested in how he did his healing through the mind, through the body, through the whole process, through the foods. Um and so I focus on that more than I focus on just everything else but to me this chat what what Ronald just read is all about that at some level yeah it could be yeah

Speaker 6: Yeah, the Our Life with Mr. Gurjeff, that's what uh Hart Hartmann wrote, eh? when they made the trip from uh Moscow to to Germany, yeah, Istanbul and uh Well, I mean it th th the real work is this, the uh the development of higher bodies. Because if we keep talking only of psychology in and one hundred years from now, we're not don't get anywhere unless we hopefully develop every one of us higher bodies. In that way we can uh For us to be a to have a physical body or not would make any difference because we can live with or without a physical body. And that's exactly what a developed man uh developed man is. Otherwise Gurja says we die like a dog He says it, not me, eh? Of course he is referring to every ordinary uh men, not all men, because there are so many people who never done any kind of work, Gurchev work and then uh they didn't la die like dogs I didn't know that. I had a reading. I didn't have a time. What uh what is your take on what we've discussed with uh Gwyn Erkant? Does it may resonate in any way or uh we are just talking uh air, hot air

Speaker 4: No, I don't know. It I f I find it interesting. I was never engaged so far with s such

exercises and so and I I'm not sure if just something is not developed in me or I don't have words for it or I don't experience it uh in such a structured way as you describe I I ha I think I have also quite clear uh perceptions which are much more developed than twenty years before or so. but I I th I find it ha c compl diff difficult to to talk about. So I would I would enjoy very much to be in your presence and then we could try to ac to to to share about those things and uh when the whole being is there and uh we we could really see and perceive and smell the other then it would be m easier. Yeah. So I f I find it not not boring, but I have no not these words. Yeah. I also had one experience when I uh almost died, but I have to say I didn't see anything or I can remember things so I just know that I was almost dead and recovered afterwards. So I have this experience but I d I when I'm just uh looking I I did not s see a light or whatever. And I uh just a question, yeah, when you say I sense the etheric body. My it's more a technical question. I thought sensing is something uh w which is related to the physical body. Yeah, and maybe it's just a matter of word.

Speaker 6: No, I wouldn't agree on that. When we sense, what does it mean? I sense my body. What does it mean? With what do I sense? What sensory receptors are we using? Because to sense something we have to use certain receptors, otherwise so When I sense my hand without touching it, what kind of uh receptors? and why you think. It's not the touch receptors So it is a a proprioceptor or interoceptor, which is depends on a certain uh molecule.

Speaker 3: Well and then and who is sensing your hand?

Speaker 6: Well, yeah, well we could uh yeah.

Speaker 3: I mean serious Sa so if I'm if you bring my attention to sensing my hand, I can sense my hand It's where we put our attention on all levels. So when he talked about that wall, that that really are Did he say wall or what did he say? What was that? When we talk about these things, I'm not good at verbalizing Oh. The bottom of 168 is talking about possess the property of not allowing any vibrations arising from any source whatsoever to pass through it. See, I don't have a sense of not allowing. I don't I don't know what that means. Uh it I I know what it means if I'm not being present. Is that not allowing? You see, I have to first know that, for instance, I'm watching Vanya and the plant, I can see the plant behind her sending her energy. I can see the row or the chrysanthemum that Michelle has painted sending her energy. What who how do I see that I see it. I literally see it.

Speaker 6: How how do I see what?

Speaker 3: Well how do how does What is the mechanism to see that? What is Like like uh when when Robin first got on and was putting on, I could see that his energy is dropping somehow. I don't know what the reason. I you know, it's like I just saw his energy drop. So it wasn't about a negative. It was just an energy So when he said he need to go back to bed again, I thought, that's what I need to do. You know, it's like the energy Like I said in the beginning, it's I have to breathe to stay in the meeting. I have to consciously breathe

Speaker 2: You your stress on the word C uh might create an association with our usual pers thinking about our eyeballs. Um and it I'm glad you brought up attention. I think Luigi's question about when w making having sensations in your hand is m my I think my overall um direction will be towards attention. It's the attention, which then that raises the question what is attending, which I think was the same question Luigi was was raising. And I I think uh Madame de Saltzman says that attention is the growing bud of awareness or something something like that. And so then I go to the word awareness or consciousness. i my awareness or consciousness is what is either observing or making my hand do all of these various things. But I basically I want to uh thank uh both of you, Gwynn and Luigi, for taking us into these more uh these less physical realms, as Luigi

said, I think was implying that if the work moves towards just psychology or just good works, which is I have noticed, and loses uh the cosmology and the inner the invisible bodies, the all of the invisible the things that are too fine to see and weigh and measure, uh, I think the work is ch becoming self-help So let's phy physiology.

Speaker 6: Physiology. We speak too much of psychology. But the work, the way I understand it, is physio have to work on physiology. If this is my physical hand and I sense my physical hand, the sensation I move it outside of my physical hand. That sensation that which is outside of my physical hand is more real than my physical hand. This is the point. And I'm not speaking psychologically, I'm speaking of a physiology, a physical uh law of physics, you know, that has to do with physics. Not much of psychology. Of course, psychology is involved as a result. And uh Gurjiv during the wartime he gave a lot of uh out uh doubling exercise in order doubling the physical body. through moving out of the physical body of the sensation body. Harrito Masson In nineteen seventy-eight he po opened up the Gurchiv groups in Italy from France. He was a 20 years student of Madame Lann and direct student of Gurchief. I had him as my group leader. And in 1978 he opened up these groups in um in Italy and after five years He gave to its his most advanced groups the exercise of adoubling the physical body. This the exercise went like more or less like this. You lay down on the bed and sense your body suspended over your physical body after five years of work He gave this exercise to his students in Italy. I wasn't there yet because at that time I was fresh from Canada. I didn't know how to find a Gurchief group in Italy. So I eventually I got uh I found it and I joined and I stayed for the foundation for a couple of decades. But uh I mean that's uh you know after five years he gave his students the exercise of sensing the physical body suspended over the physical No, this is uh has to do with the etheric body. I mean And his is uh Rito Masson, direct student of Gurchief and twenty year student of Madame Lann.

Speaker 3: Well, I worked with uh a man that he was ninety-five and he was And I I sent a lot of his material to Robin. But I worked with him the last three years of his life, and he had been a strong in the strong Gurjeff group, but it was very mental. It was run by Lord Pentland's uh group. And um He really had no sense in that group, which is longstanding. Um of the physical reality of the attention. It was all very highly intellectual.

Speaker 6: And typical, typical of North America and many groups are like that, yeah.

Speaker 3: Yeah, and um There were 40 people. There's still people in that group in Houston, Texas. But I've talked to people in the group. It's still very old guard. pretty much a spinsky type um that's right approach. Yes and And when I started talking to him the last three years, I was with him when he died. It was very helpful for him to work with me just physically. Like I would put, you know, I'd put my hands on and he and I both read In Search of Miraculous together, and then I would say something about because that was his text that was and I I just find that very difficult to believe and and um Who did I say Robin was his friend over in Australia? Paul Beekman Taylor.

Speaker 1: He Paul Beatman's not in Australia, darling.

Speaker 3: Oh, well what is he? He's over there somewhere. Where is he?

Speaker 1: He's in Geneva. Um

Speaker 3: But but you know he was very close to Paul Beakman Taylor, and I don't get that same sense from Paul Bigman Taylor. You see?

Speaker 1: The guy Robin with A D.

Speaker 3: What what do you do with R um Well and Joseph Assisi is one of Addie's students too.

So what do you do in your groups to keep it from being all mental? Work on work on sensation movements.

Speaker 6: Well, my my first uh uh movement class. You know, the first thing uh Michelle Thomason asked me, she came over, I was with uh arm like this and she came over and said Luigi can you have the sensation of your arm. I said no. Now I am so how is it possible not to have the sensation of one's body? Now after f 50 years. But then for me it was strange. How can you have a sensation of your hand without touching it? So but uh I met uh I've talked to people uh sixty years in the work and they cannot have a sensation of their hand or foot or whatever Ma this is I mean what the hell have you been doing all for sixty years, I'm I'm asking. But it's not I don't think it's his fault It's the group leader that in he in whom in which he was fault, not his, because if he's been 60 years in the work in a group. I mean the group leader must have been someone who never read uh In Search of the Miraculous. I don't know. I mean I don't know what to say.

Speaker 3: Well, he met Duschka. You know, Dushka came and uh stayed with them in Houston And so they were around Kentlin, Duska, Nylon, uh, different people coming to stay. And and it seems that they had a broad energy about the group to keep bringing in people, but again, it was totally intellectual. It's just hard for me to square it up, you know.

Speaker 7: What I experienced in the in the uh the during the time I am in the work. I come more from a tradition which is more using the body, like a lot of body exercises. I started with yoga and then did all these um dynamic meditations which are um more possibilities to get into the body. And through the Gurdiv work it became more subtle somehow. Because if I would have started just by sitting And then sensing your right arm, your right leg, the left leg, the left arm. It would have been very, very difficult if I didn't um I would not have had the other experience before. Like a lot of dancing and and stuff. But Only what I can contribute now from from now two years, I'm quite um disciplined in doing this exercise which I just said the simple exercise going through the body parts in the morning and like I don't know, six eight weeks before, I suddenly sensed a different possibility to sense the limbs before it was like as if my whole being was going into the arm or the hand And then suddenly it was different. There was a sensation of the arm and a center at the same time, which was as uh a much higher energy would which was not even pleasant. It was as if there was a was a yeah a spannung um Yeah, some kind of um um electricity of yeah. Yeah. So this is one thing which is where I I I'm I I must say that these things take time and um continuous Um uh Übung.

Speaker 2: I mean, practice, yes.

Speaker 7: And the other thing, because Gwynn was saying how do you manage not to get too intellectual What I now recently also appreciate a lot in the work is the music. not only the movements because it's also a lot of doing but the music gives so much uh insight. I mean I'm playing the piano and I'm practicing now a lot for our summer week so I'm also quite a lot uh using it now But it's such a difference uh such a different approach. Like I now um practiced the the the um The Spinners, which is very small song, but it's the handicraft song, and it's much more practical. It's really something you can also practice the hands and the technique quite easy. And the other thing is when you play an Enneagram, which is very simple notes. It's basically nothing there. You d you can't hardly can make a mistake because there are not so many notes, but it's so difficult because it goes like You can't ho you can't hold it. It's so open and it's like the whole the the the a a mystical um uh truth is coming through the music in the work. So I'm I really It's just recently Akant and I noticed this impact. It's a very strong impact

Speaker 3: Um, I'm humming, Vanya, the notes. I'm doing a breathing technique that I hum the notes to the Enneagram. And so and it helps me get more in a collected state. Like I do a deep

breathing like an um type, but the the humming goes to the different notes. Very interesting. I love it.

Speaker 7: Yeah, I do that when I drive in the car. I I used to hum hours now.

Speaker 6: The etheric bodies uh likes very much uh audio uh frequencies and Vanya if you when you play piano you can discover which uh note resonates more with your whole with your body see if you can discover which note resonates more with your body because we all vibrate, you know, and have a certain frequency. And uh I don't know if uh each one of us is his his own uh fundamental note or we all have the outmost fundamental note that corresponds to the Schumann resonance, which is 7.8 cycles per second. Uh so I I am interested in this uh research because uh I have um I mean this moment my f my feet are vibrating at uh 47 cycle per second. I have measured them. So I would like to know what does it mean with respect to the uh the earth the earth um frequency because the earth has a frequency Every planet, every star has its own frequency. The universe is is is based on frequencies. I am uh I'm certain of this because I can feel my body that uh vibrates at different frequency according to the parts of my body, my hand, my feet, my you know, so I am sure of that. by experience, not because I read it.

Speaker 3: So the golden mean of the earth uh right now Robin, you know that it's it's uh swi it's adjusting the golden mean of the vibration of the center of the earth. Do you know what that means? I don't know what that means.

Speaker 1: I know what the human resonance is, but I don't know what you're talking about in terms of the center of the earth.

Speaker 3: So it's quantum in quantum physics they're looking at uh The pole shifting also shifts the mean of the earth, shifting the it's it's noticeable for people who are highly sensitive to what Luigi's talking about you know, sensing so right now, for instance, if you just take all the psychological reasoning for for vibrations and all that, you've got high frequency coming from cosmos trying to adjust to the Earth's frequency And we're in between that and our bodies have to be able to adjust to that. Without you know, making something up like when I talk to clients, I'll go over I'm so overwhelmed and uh, you know, I can't finish anything and I'm tired and I wake up every morning. You know, I mean I wake up through the night That's just the way their body's handling the frequency. It it's just an adjustment. And so as we adjust to that, I mean Luigi, I'm I'm astonished that you know your frequency of your feet to the earth, you know it's

Speaker 1: And the the human resonance appears to be the a frequency that's derived from the action of thunderstorms So it it's like the collective, there's about 300 thunderstorms going on on on the planet at any one point in time, and there's a certain kind of vibration that's occurring. And this is kind of an average, if you like, but it stays the same. And no one's really sure why. The human resonance is like that. Anyway, that's what AI is telling me. I've unfortunately accidentally killed Luigi.

Speaker 2: I don't think he is killed. I think he is just not yet back in the meeting. Yeah, with this with these things like these frequencies. It's on one part interesting On the other part it is somehow something which is objectively true. Yeah, but for me I have so often the difficulties to bring it really into relation to myself. except that it's an interesting notion or an interesting phenomenon or so. Yeah, I could I I d I can I cannot say I can feel or hear or sense the Schumann frequency of the Earth because the Earth itself does not know that it is called Schumann frequency of for example.

Speaker 1: I'm not even sure that Schumann knows, but um it's um Does music that uses the

human frequency that I listened to on YouTube once and I made no difference to my life

Speaker 2: I mean that we all are vibrating and perceiving uh different kinds of food in different uh vibration rates of this is clear and this I also can sense, I can perceive it. Yeah and I have also I'm also a musician, I have quite a strong uh connection to to uh tonalities for example. I can almost feel which tonality is played. So if you play any tonality on the piano, I just I know it by feeling what it is. So yeah they I can relate from my experience to those things. Um yeah. I don't know if these these uh theories add something to the experience. Sometimes yes, yeah, when it's an idea where I can then somehow explore in a different in a certain direction or it can relate to some things I see in nature, for example. So it's interesting with this Schumann resonance.

Speaker 1: Well, D Gurdjith later on in the tales talks about the Nereonassian or something like that, world sound. And that's the only thing I ever came across that could claim to be a world sound Although it's not something that you normally hear. So I don't know whether it's a world sound or otherwise The the thing that I keep coming back to in this passage and trying to make sense of Is um everything representing one world. We have that. It's a certain area of the brain where all of the um the various um impulses or impressions from the nervous systems come together to make. It's like are you listening to me and you're also seeing uh a video of me and you're also uh let's say sensing the weight of your body on the chair that you're sitting on. All of those things are all happening together, but they're re-li uh arriving from different places. Uh and there's a part of the brain where y where it all comes together and I can't remember it, but uh it has a name. And that that part is where everything represents one world. And there's nothing prior to that that you could say is everything representing one world. So that's how I understand that phrase, but I really don't know what you're saying. I've been through it's like when everybody else was talking, I was thinking about this and trying to make some kind of sense of what's he going on. You see that what's going on in terms of this chapter is a thought experiment. There's nothing real going on here because all of the things he's talking about couldn't possibly exist. So it's a thought experiment. And the question is, uh if that's so, what's it telling us? Well

Speaker 3: So really the thread, everything is connected to everything else. I mean everything in the where where you're talking about, Robin, I'm talking about the base of the brain that connects to the vagus nerve. So, you know, if you just look at that alone, it's the same thing in the nervous system. It's all one. It all goes to the same areas. But it within that all one, there's a million different neurons operating out of that, you know. So I see I mean the

Speaker 1: I and you probably know as much as I do about this, but that is already the difficulty.

Speaker 3: Yeah. Yeah.

Speaker 1: Yeah, we we we do not understand how neurons come up with their conclusion. It's like um everybody let's say in one way or another is looking at the Zoom thing now and they're seeing everybody's faces and the question is Are we all seeing the same thing? And the answer is actually we don't know, because in one way or another our neurons are responsible for interpreting the image And it may be that uh the interpretation is slightly different, like one of us sees Vanya in a particular way, and someone else sees almost identical but not quite the same. Because they put some personal filter that is within their um neural network. Has been applied to the image of Anya. So you know the question is, are we all seeing the same thing? And that starts to become relevant because there are many things that we can actually know. If we if we look at things based.

Speaker 3: Are you at the lockers? Are you at the lockers?

Speaker 1: Um uh Okay, I'll get it. So that's uh go on Robin.

Speaker 4: Tell her whether you're at the lockers.

Speaker 1: A lot of lockers. I I don't know where they are. I've been trying to find them for the whole meeting and they kept So we we we know certain things. We know, for example, because of the um intentional illiterate exercise, We know if you try to be illiterate to your native language, which you speak and read um perfectly and fluently, you cannot. Which means that the filters that you acquired from childhood that allow you to interpret the meaning of the letters in your language Are now rigidly fixed, they're crystallized. And you can't undo them So that's part of the um consideration. I mean I think uh Gwynne is right to be deeply interested in all of this because And uh every now and then I pick up an article and I think maybe they've discovered something and then normally it's a disappointment, you know. But they are actually actively researching in this space and they are actually doing intelligent experiments, it seems, in this space.

Speaker 3: So all of this use of ayahuasca and different things by Dr. Matei and all of them, what they're doing is they're short-circuiting that conditioning. So what happens, I have talked to several doctors who did the ayahuasca, and they said what it does, it stops, it it Uh it doesn't block. It just raises your attention beyond your conditioning. Whereas the nervous system, so it it must I I my question was, what does it block in the nervous system, for instance? Because they have to be very heavily monitored, they can't be let, you know, it's it's Like you don't have the wherewithal to walk around in an ayahuasca trip. You don't have the wherewithal to stay balanced at all. So You know, and and it's not the same as taking a drug to block memory. So I'm learning this as I go along and They're also using it with the microdosing on the psilocybin and some of the mushrooms. So what it's doing is bypassing the nervous system. But then when you have people who are working with a vagal nervous system, what they're doing is they're able to then come back because they've had this experience and they can they can go into a normal going back into the trauma that's set up in that nervous system. So it's it's so very interesting to me because right now, whether we like it or not, due to AI or whatever, we are shifting consciousness. Our consciousness is shifting Like it or not. And I mean some people are gonna block it. Some people, you know, will welcome it. And it does have to do with vibration. It doesn't have a lot to do with thought.

Speaker 1: Yeah, the the internal mechanism one of the mechanisms that um Is circumvented by LSD. And maybe I mean I know this because I took LSD and had the experience But it may be circumvented by other hallucinogens. It's not uh particularly, I'm not really sure what any of them do different to any other of them. But one of the things was looking at the wall and seeing it as uh a a whole series of snakes undulating. And the reason that that happens, and it's a very common description of people that have taken acid Is that there's a mechanism in your eye that in order that your retina doesn't get overexposed, it is naturally cyclic So that what you're actually looking at is naturally going to a different part of the retina all the time. And you've got a mechanism in you that corrects for that so it doesn't stop you seeing things. Well LSD can knock that out and if it does, you see snakes on the wall. And and you know when you actually understand the level of that the level of um uh it the ability of the hallucinogens to really disturb your normal mechanism. It's very difficult to have any idea what's actually going on when you're under uh the influence of any of that stuff.

Speaker 2: It's already hard enough to understand what is going there when you are not under these influences.

Speaker 3: But Ekon, you know, when they go in the sweat lodge, for instance, and I did a lot of sweat lodges back in the the LSD times, the um The sweat lodge helps for the body to absorb it when it sweats out the negativity, it sweats out the blocks You see? And so there's that, you know,

as you're coming out of the sweat lodge, there's this moment where you are in that space, the same space that the uh people that do the ayahuasca and all that. That's my experience. You know, so you're achieving some of the same goals when you do the sweat lodge.

Speaker 1: Mm-hmm. spent at least the last six months, I think it's much longer than that, maybe the last nine months, doing Wim Hof breathing And reading about it because I'm interested, you start to realize that an awful lot of the things you do alters your chemistry. So pretty much um if you change your diet, you will alter your chemistry. It'll happen perhaps slowly. It doesn't happen with one meal, but you'll alter your chemistry. If you take cold showers in the morning, you will alter your chemistry If you do sauna, sweat lodge, you alter your chemistry. And some of these are fairly um Are fairly dramatic in the change they make. You know, certainly the Sweat Lodge is very dramatic in the change it makes. And the question is difficult to answer um uh are you actually the same person? And it's a difficult thing to answer because in lots of ways you are because same body and uh all of the many of the same mechanisms are going on but some of them are not. Some of them have changed dramatically. Um because of that, for instance, uh um I experiment because I have a tendency to type 2 diabetes. Lots of different activities affect the blood sugar. There's lots of them. There's stuff that you can eat. It's like exercising makes the blood sugar go down. Um eating uh taking certain supplements before a meal. Eating a lot of cloves makes the blood sugar go down. Well When the blood sugar goes down too much, you can't think anymore because there isn't enough energy in the brain. So if it goes too low, hyperglycemia I think it's called, then you can't think anymore. But when it's high, if you've got a lot of things to do, your body knows and it pumps the blood sugar from your liver. um into the bloodstream because it knows you've got an active day. And that will change the the level of that. I mean this is just um one particular dimension, but it's it's um me just pointing out that the body is Our psyche, which we tend to think of as having some kind of unity, probably has much less than we think it has. And then there's everything representing one world. We don't think I'm hearing stuff and I'm seeing stuff and we're blending that somewhere in. Like, you know, like there's a a soundtrack to a movie and the movie uh the movie frames are different to the soundtrack and so on, you know I'm not saying anything profound, I'm just rattling on and on.

Speaker 2: I have in the text something which makes me wonder or thinking when he says Yet, in spite of it all, it's on the bottom of page 165, my essence allowed to creep into my being and to be developed. A crimin criminally egoistic anxiety for the safety of my personal existence Yeah, he it's not just that he says it, he gives an introduction. My dear boy, I have to reveal something quite uh uh I make a sincere confession to you and after he says in addition I hope uh that you are not too much distressed and I can assure you It was the first and the last time I experienced this. And then it would be better not to speak about things which concern just our family. So many indications around this sentence Yeah, and when I take it just literally I would say uh pff it's quite normal and instinctive to be to have a certain anxiety for the safety of my personal existence. Is even uh a duty to care for my existence in in a in a way. So I m it makes me makes me wonder what what he could mean with this. Maybe a little bit was what Sasha was telling before that when we take this as partly as a description of uh uh uh uh to to to uh distinguish between uh the the physical body and the higher bodies then uh this overcaring for the physical body might prevent us from uh taking care for the higher bodies. Maybe this makes a little sense. But otherwise It's not so easy to understand for me.

Speaker 1: Does anybody think it's a little odd that Gauth said it was criminal, uh it was a criminal thought to have, to to be concerned for the safety of your planetary body?

Speaker 4: I didn't think it was odd in that I thought he was really trying to accentuate a point that would be surprising to us and which we would try to fend off. And then he goes on to say, and it's only of interest to me and my family. I mean, he really uh uh uh hammers us with this idea.

Speaker 2: I mean one thing which I can take out of it when we take the consideration of the personal existence and take what is gained by those experiments. Yeah, that these experiments show n kind of the cosmic truth, then he uh puts in opposition the very egoistic uh uh m ideas of of ourselves and the very objective things. So maybe uh this is one of the frictions he put out there.

Speaker 4: Um the last page of the tales introduces the antidote of egoism being the constant cognizance of one's own the inevitability of one's own death. Mm-hmm. So that seems to tie in. I mean seems to be related.

Speaker 3: I like that Vanya.

Speaker 5: I was also there was another thing which was um catching me this time. He sang quite a few times that Gonahu Haha is speaking with a half sarcastic Some tone or something. And first first of all, I was thinking, why at all sarcastic? And then I was thinking, what is half sarcastic? This is a this is a strange uh uh note of saying it. What what does it mean? Half sarcastic. So

Speaker 1: You could. I mean I'm about to wiseacre, so you know, all stick your fingers in your ears. Um You could say that if your personality does one thing and the essence does something else, then you're only half doing it. So I would say that his half sarcastic probably means his personality is being sarcastic.

Speaker 5: Ah. Okay.

Speaker 1: You should have stuck your fingers in your ears.

Speaker 5: I'm sorry.

Speaker 1: Well, we've kind of run out of time. But d despite my criminal neglect in um in uh allowing somehow my computer to to stop the um uh zoom meeting And it's only makes work for me because now I have to put two recordings together. It's just You know, it's like who would want my life?

Speaker 2: Or Was this half sarcastic, Robin?

Speaker 1: It is indeed half sarcastic

Speaker 2: I I I know you like you you like your life you love your life. So can can just be half sarcastic. Thank you.

Speaker 4: Thank you, Bad Iowa. Thank you

EU Chat

13:09:45 From Ekant : 3,040,000 V

That's a very high voltage – here's some context:

For comparison

Household outlet: 120–230 V

High-voltage power line: 110,000 – 380,000 V

Lightning bolt: up to 1,000,000,000 V (1 gigavolt)

3,040,000 V = 3.04 megavolts – somewhere between a power line and a lightning bolt

What generates voltages like that?

Particle accelerators (e.g. Van de Graaff generators in research facilities)

High-voltage laboratories (testing equipment for power grids)

Lightning protection test rigs

Certain X-ray and medical imaging devices

AI Summary EU Session

Quick recap

This meeting was focused on reading and discussing passage 25 from Gurdjieff's writings, with participants sharing their interpretations and personal experiences related to the text. The discussion centered around concepts of essence, centers, and out-of-body experiences, with participants like Gwynne and Luigi sharing their personal experiences with sensing their etheric bodies and the challenges of maintaining physical presence. The group explored practical applications of the work, including exercises for sensing body parts and the role of music in the practice, while discussing how to avoid making the work too intellectual. Participants also shared their experiences with different Gurdjieff groups and approaches to maintaining physical sensation versus mental interpretation in the practice.

Summary

Reading Session: Magnetic Currents Passage

The meeting appeared to be a reading session where Ronald was scheduled to read from "reading 26," but there was confusion about who should read. Ronald began reading a passage about a scientist named Gurnehar Harhark and his invention involving magnetic currents and a pump. The reading described entering a space called the "Haratzaha" and discussed the scientist's explanation about isolating themselves from the universe while maintaining the possibility of returning to their original world. The conversation ended abruptly due to technical issues with Ronald's microphone.

Gurna Horq's Non-Law Conformable Phenomena

The group discussed a complex scientific explanation involving Gurna Horq's invention and its demonstration of non-law conformable phenomena in an empty space. Gurna Harhark showed how the apparatus could admit parts of Okidanoke (anodaceous and cathodecious) and demonstrated the movement of needles on an ammeter and voltmeter, though no visible changes occurred in the surrounding environment. Gwynne reflected on the discussion in relation to current cosmic energy shifts and the importance of grounding intense vibrations, while expressing difficulty in intellectualizing the complex concepts presented.

Consciousness and Center Balance Discussion

The group discussed concepts from a text about consciousness and perception, focusing on the relationship between essence, centers, and direct sensing. Ronald explained his understanding of the text's approach to reblending and balancing centers, while Gwynne shared personal experiences of feeling unbalanced in their magnetic center during the discussion. Ekant provided insights from translating the German text into English, highlighting distinctions between center localizations and functioning processes, as well as the concept of "initiative of constitution" in perception. The conversation explored how direct perception can occur when the mind is empty and centered, moving beyond usual thinking processes.

Consciousness Centers and Out-of-Body Experiences

The group discussed interpretations of a text about centers and localizations in human consciousness. Ronald suggested that the destruction of other centers might be directed at the affirming and reconciling centers rather than the thinking center. Saša and Luigi proposed that the text could be explaining out-of-body experiences, with Saša specifically connecting it to the concept of separation from the planetary body. Luigi expanded on this by discussing the

development of etheric and astral bodies, while Gwynne shared personal experiences with out-of-body states and the challenge of re-locating back into the physical body.

Out-of-Body and Etheric Body Experiences

The group discussed experiences with out-of-body states, with Gwynne sharing how she frequently needs to ground herself and reconnect with her physical body in the morning, particularly since turning 75. Luigi described his own experiences with sensing the etheric body and its magnetic connection to the physical body, mentioning a doubling exercise from Gurchef's work that involves separating awareness from the physical body. The conversation concluded with a discussion about Gurchef's work on developing higher bodies and healing the etheric body, with references to Hartman's book about treating the etheric level during Madame de Hartman's illness.

Sensing and Perception Experiences

The group discussed experiences with sensing and perception, with Ekant expressing interest but difficulty in verbalizing certain experiences, including a near-death incident. Gwynne shared her ability to perceive energy changes in others and emphasized the role of attention in sensing. Luigi and Ronald explored the concept of sensation beyond physical receptors, with Luigi highlighting the importance of working with physiology rather than just psychology, referencing Gurdjieff's exercises involving doubling the physical body.

Balancing Intellectual and Physical Engagement

Gwynne shared her experience working with a 95-year-old man in a Gerf group led by Lord Pentland, describing how the group was highly intellectual and lacked physical engagement. Luigi and Vanya discussed their approaches to incorporating physical sensations and body exercises into their work, with Luigi emphasizing the importance of sensation and movement, and Vanya describing her personal experience with body exercises and meditation. The conversation highlighted different traditions and methods within the work, with a focus on balancing intellectual and physical aspects.

Music and Vibration Connections

Vanya discussed the importance of music in their work, highlighting how playing piano and specific songs like "The Spinners" and "Enneagram" can enhance practice and technique. Gwynne shared her experience using breathing techniques with musical notes to achieve a collected state. Luigi explored the connection between audio frequencies, the human body, and Earth's vibrations, suggesting that each person may have a unique fundamental frequency related to Earth's Schumann resonance. Gwynne mentioned the concept of the Earth's golden mean vibration adjusting due to factors like pole shifting, which affects highly sensitive individuals.

Meeting #25

US Session Transcript

Speaker 3: I'll start with just a simple observation which I thought was really cool. I looked up the etymology of the word poppy. On page 165, he was began to flounder like a puppy who has fallen to a deep pond. Puppy comes from puppet. And Gurnehor Harhark was um attached by wires, connected. So just like a puppet had no wires to it, or was, you know, the strings were moving up and down. I thought it's interesting that something happened to the strings of the puppet so that he began to flounder, to drift upwards. I think um um that oh sorry something's um The levers and switches that he talks about. One time he puts it into quotation marks. Puppets have levers and switches. That's how they move. So I mean just visually I can get a better understanding of what somebody mechan he's trying to mechanically um Or through his great science, uh move himself through levers and switches

Speaker 2: Well, I noticed one thing which is perhaps due to my inability to properly read what is said here. But having read through it several times, It's quite clear that Bielzebov is describing a um a situation where he almost died. But there is no explanation as to why he almost died. Only that he almost died It doesn't say like the air was cut off so I couldn't breathe. Or it it doesn't say um I don't know, it doesn't say that um I couldn't in any way um take in impressions. It doesn't say anything, it just says, oh That was bad. I nearly died. Rascuano started to take place. And we all know that that's not a good thing to happen to anybody. I mean got this description. I w I really like what Robert's done there because It would be typical of Gyrgieath to put in an echo for that. We we have um The other, let's say, transformation that occurs during this particular reading That Girna Her Harts starts out as a great scientist and ends up as a has been. Just in the space of a few paragraphs He doesn't actually say why that is in this a in this pla in this particular reading, he doesn't say why that is. Does anybody get any idea what was killing Viazi Bob? Or is it is he's only ever gonna tell his family, so we'll never know. I think we're going to use a lot of people.

Speaker 4: I just want to say quickly that I've been wondering for perhaps more than 40 years what this What this uh is about and um I almost have the piece of an idea that it's a an attempt to describe what life would be like without body.

Speaker 3: Don, are you are you saying this is the body cast gen he's in?

Speaker 4: What I wouldn't look Robin?

Speaker 2: No, you go. No, you go.

Speaker 4: Um I wouldn't go so far as to s as to uh say I understand the details, but if I looked at it that way, I could begin to think about it that way. It's a strange It's a it's a strange almost out of place thing in the tales. And you can you can say it's literal or you can say it's totally metaphorical, but is it an isn't an attempt to um theorize how impressions could be received by an entity which is no longer attached to a body.

Speaker 2: Well that's good in the sense that he does indeed say that. That the impressions were being received by his essence is at Occasian body, I can't remember which, but So there is the bald statement. I also noticed that he seemed to think that caring that he was dying was a criminal act. So I'm pleased we got that cleared up.

Speaker 5: I couldn't really hear what John was saying, but uh just in regard to what you're saying, I'm I'm looking uh just and it's worthwhile In the situation of the question to look at it on page uh 165, Ian read it again and actually starts a little bit Above that, uh I wish sincerely to confess to you

that when my essence, with the participation of the parts of my presence subject to it alone had independently decided to take a personal part in those scientific elucidatory experiments with which with the demonstrating part of the new invention of Gornhork. And I had entered into this demonstrating part without the least compulsion from the outside, yet in spite of it all, my essence allowed to creep into my being and to be developed side by side within the strange experiencing, a criminally ego egotistic anxiety for the safety of my personal experience and I don't really uh understand what's criminally egotistical anxiety about uh as you were saying the safety uh for his person for his personal existence. How can that be uh a criminal I mean i i i I mean it it's just almost incomprehensible to me that you're not concerned about the safety of your personal anxiety that seems to uh you go into that mode automatically and he's not supposed to do that With or without essence participating?

Speaker 2: We're all traveling together in an aircraft with about 200 people on it and the engines fail and it's heading for the ground. Right. And we're all like, well, none of us are gonna get anxious about this.

Speaker 5: Exactly

Speaker 2: It is, after all, Delta and Delta are good to fly with.

Speaker 6: Well I I think Beelzebub's mostly saying that he's almost completely fearless when it comes to himself. But he uses the same word anxious when to describe how he feels about Hussein calling us slugs. But he stops short of saying that he's afraid for Hussein even. I don't know if I I wonder if that has to do with with faith or love in the universe or something. Otherwise, I agree. I don't understand why that would be criminal.

Speaker 5: Uh plus it's like how much objectivity do you need Well how much objective reason do you really need to run your life, especially if it comes to uh fearing for your life, fearing for your death

Speaker 7: I I think uh Mr. Guj Was fully aware of how attached we are to our bodies To our pleasures and what we call life. And he warned that he was setting out to. Blow to bits to destroy all our beliefs. So then I think we find it hard to understand this because we are we have that attachment But uh the message for me is clearly in his view blood attachment is Is all wrong and it's probably based on Kanda Buffer And uh it is a s a signal that we have absolutely no no faith In trying to understand anything, just in feeling comfy and going home to our dinners After we read the book, I think he's really trying to shake us into the terror of the situation, which is belief. That we are our bodies, and that our bodies Are it and are an entity that possesses consciousness But over and over again he says there is It it uh Chernokrilno, there is Okidanoh, there is this More than universal, multiversal substance that is life, and it a lights in a physical body or in an egg, as Robin explained, and and laws happen and so on. But what we need to be concerned about is what happens with that Aspect, not the bodies and He speaks a lot of esoteric Christianity, but the Christ is absolutely He he sacrifices his body for something higher. Or t in order to convey a truth. And so I I try to find the A bit of guidance in in in that direction. Is there's what what he's trying to why does he say those things? Because he's trying to shake us out of our Our comfort, our self-calming, and then that the survival of the species Depends on our understanding that I don't know. I hope I'm not going too too off track

Speaker 3: Um he says he got a shock. Um, does this have anything to do with the first and second conscious shocks? Page 165. What was the shock that Gurnaher Harhark got? And the momentum given by the shock.

Speaker 2: It it it is the case that when we receive a shock, it's always at least the first conscious shock The things that don't shock us are the things that we respond to mechanically mostly.

Speaker 3: Again, the image of the puppet comes in because it says he tensed. It's almost like somebody pushed pulled a string up and tensed him. So he He was not in charge. The uh machines were in charge of him or something.

Speaker 8: He was playing with knobs. Or not playing with knobs, but he made a mistake in playing, you know, playing with the knobs, I guess you could say, but this is stuff that Seems like it I don't know, this is just me, but it just seems like it's this is they're experiencing the inside of You know, the blending of these things, you know, this is the very you know, the very thing that causes life, you know. And they're and they're and he accidentally turned it up too high is what I'm thinking, you know, like and and you know, maybe they're in a heightened state. What I went to c sort of was there It's so easy to blow yourself away. You know, messing around with either LSD or, you know, Peyote or whatever. I've never done that, but I uh but I have tried a hit of acid, but uh anyway, you know it would be it was Kind of brings to mind that actually a heightened state of awareness forced on you with such a intensity that you know He was afraid for his own life, you know, and so that's what I was thinking anyway. And it was just like, even though he Gurdjieff says he was a past master at heightened states of awareness, you know So I mean I'm that plays into my mind too. So he must have been it must have been really powerful, you know, what he was messing with. So I'm assuming they were in a heightened state of awareness. Or he was experiencing a kind of death. you know, or something like that. You know, I don't know. Maybe that's you know, so it so I know That's real easy to feel like you're losing your mind or you're uh you could die. You know, I mean I can I can certainly associatively You know, like, you know, when there's times when I was afraid, you know, you I cannot control my manifestations, not even in the slightest I do what is absolutely, I mean, I'm assuming the way in Gerg Gerjeffian terms, excuse me. Uh you know, you go instinct, man. You're just nothing but solid right now. Boom. Yeah, like that, like you said, that plane's going down. And yeah, I mean you could think of another example too. You know, you're just trying to get out of dying right now. You're you're gonna do anything. You know, you're gonna kick in that hamstrung heartbeat, so to speak, you know, that inability You know, so you your first instinct is to preserve your own life, you know. And I can see where he he puts a check on that. You know, he he says that that w that never happened again. You know, he He noticed it in his manifestations or whatever he uh this criminal, you know, which is exactly what it is, you know. When you're trying to save your own life, you know, it's it's you're I know maybe maybe I'm going too far with that, but I just I can definitely relate to that anyway in the sense of you know wanting to save one's own life first you know instinct pure instinct you know what I mean I don't know. Just throw that out there. But what caused it? God. Was he going through a a death, a kind of a death Or getting ready to or already, you know, experiencing something like that. Which, you know, we can say, oh, we're not afraid of death. That's easy. But then when it comes right down to it You know, like uh we're not ready. Anyway, that's just me. What do you you know, throwing that out there

Speaker 9: Well I'm not sure what I'm saying. What Russell brought up is I I've been thinking about this too, is um the puppy. The the puppy um react reacted with instinct. Have you ever seen an animal in that situation, especially with water? Totally by instinct, they start paddling frantically. In his situation, he had anxiety, which is more of a uh uh not instinct. So maybe that's what he meant by criminally in ego Egoistic anxiety uh instead of his natural instinct

Speaker 3: The word anxiety is related to the word for angina. It means a tightening or a constricting in the heart. Or a tightening and constricting. Anxiousness in the heart, but anxiety is also a tightening. It's the same root word.

the case that when Gurdjieff later on in the tales starts criticizing the use, mankind's use of electricity, it may well be. That what we are doing in terms of harnessing electricity is actually destroying the substrate for all of life. And if we're doing that, then that's um I would say criminal and more criminal than getting anxious when you're about to die. So I think the criticism of Gernar Haha, which comes later in terms of its realization, is about the fact that he was even doing these experiments. But as we noted in last week's reading, these aren't real experiments. This isn't something that's being done that's real. A number of the uh accoutrements, let's say of this experiment, glass through which you no rays can pass, but you can see through it Um I if that if only you'd told us a formula we could have set up and made a lot of money out of creating such a class or whatever. This ability to pump everything out of a s uh a place to create an absolute vacuum. But what is that absolute vacuum that he's talking about? It's not an absence of air, is it? If you were to take any space whatsoever and exhaust, if it were possible, which it's not possible to do completely. and to take all the air out of it. There would still be stuff in that place. It wouldn't be an absolute vacuum. It would be full of various kinds of plasma, sound for anything else. So th this is um of the nature of a thought experiment, in my opinion. I don't see how it can be otherwise. It's the nature of the thought experiment. And then he points out this ammeter and voltmeter, which he obviously bought at Fry's before they closed down, and um Biaalzi Bob, after Gennahaha blends two of the um parts of the archidal. Belzeb was absolutely surprised that there's no change in the reading on the annotar and the voltmeter. Well I wasn't, because I have no idea what he means by that. So I'm sure that all of you in one way or another worked out what he means by that, but you left me behind if you did.

Speaker 5: I guess it's 166, the top. Uh where uh again the criminal egoistics anxiety uh he he he he seems to be speaking almost um Well, I'll go back a little bit further than that. He I'm gonna tell you this incident he says to say where Corona made a mistake. And he received a shock, but it I I I really don't see on the pages before that uh he says he got he received a shock. Although he received those changes and we hear about the puppy falling into a pond, which is into a well in 1931. But having said this with a smile, because he's remembering it with irony and humor, but then he becomes silent because he makes this confession about um criminal criminally uh egoistic anxiety. Uh and the point I'm getting to is a long way around But perhaps it would be better for the present not to touch on questions that concern exclusively only our family. Why would he say that? These questions that he's telling my boy concern only our family. Doesn't sound like they concern only our family Particularly where he takes up the tale uh with Gorn Harhart's uh problems In his career with uh omnipresent Okie Dunoke, which I think you described very well, Robin. But Questions that concern exclusively only our family

Speaker 2: Well, if you found out that your granddad was a coward, how would you feel about it?

Speaker 5: Oh, and then we're going back to the notion that it really was uh a moment of weakness on Beelzebub's part. And he does say it only happened once N S O Why?

Speaker 4: Sorry.

Speaker 2: I think it's a good idea that you oh it's a good thing that you pointed out this reference to his family because as far as I can uh tell It doesn't make a whole heap of sense unless there is some kind of special something or other in respect of the bloodline. But if there is, I can't see what that is. I've got no clue as to what on earth is going on about.

Speaker 5: That's a good connection though, family to bloodline.

Speaker 2: I mean the other I mean the other i he might be referring to people in the work when he talks about his family. That's a matter of interpretation. I don't know. I mean it it's it's it's

difficult uh because he doesn't harp on it. It's just one throwaway line.

Speaker 5: Yeah Except he never throws anything away. He just tortures you with it.

Speaker 9: There's another another connection with uh Gurnahar Harak and his son. Fail from grace because something is sunded. I can't remember. Is it later on in the book or there's the family

Speaker 6: When I try to imagine what is happening, First, there's um the demonstrating part of Gornahor Harhark's invention is shaped like an electric lamp. And in the middle of that room there hangs an electric lamp. And then there's three what um he something he has a neologism for, but I think they're like. electrical outlets for Okidi Noak. So I don't know what why there's like sort of a fractal structure there with the lamps. And then and then he he uh The reason is given that the the wall the special walls doesn't allow any rays to go in or out of them, but all the wires connecting their suits are connecting to stuff outside. So It's hard it's so when I try to picture what's going on, it's hard to see how the wires could be going through the walls or like if they're maybe going up through it, like as if it was look like like a lamp, maybe like the wires But it then it still wouldn't be completely closed. So I think part of the question that's being asked is if if anything could be separate from the from the outside universe.

Speaker 4: Along those lines, um I wonder if we can think of artificial light as the images that are created by the brain. inside the brain from all of the impressions that are coming in and create this one world That'd be hydrogen twenty-four, I think.

Speaker 10: I remember I remember that um when we talk about uh electricity And you talking about that now. Uh I remember uh the uh uh on the planet Where uh Elzebab lives, and they use the light the uh they use the light of the mind to destroy the system And um the system is developing If we uh look at that from our time We see uh we see the same problem, the same dangerous situation And maybe we can say as now in our planet And we talk about uh about digestion and um We're talking about digestion to the life I just remember. I wanted to say a few words as well. Um Mr. Gurjev, help us to feel. Our problems and try to be stronger.

Speaker 5: That's really good, Natalia. And uh you you're making me think of something I've never thought before and I may be just uh really going down a rabbit hole here, but that idea of digestion and the idea of digestion of light.

Speaker 10: Yes.

Speaker 5: But I never really think about the idea of uh Digesting energy, and I should do. I mean, in the food diagrams and the three foods, and they're all forms of digestion. But uh think of light I've been thinking this week about how I don't remember anymore how light waves and sound waves are related And uh then how we digest them. So I'm gonna have to do a little uh investigation, I guess, on some of my older some of Robin's books about uh f the f the the th the food diagrams and uh Objective science really. But that idea of digestion of light is what you said that made me that I heard you say that made me think, uh, that's something I have not considered before.

Speaker 10: I thank you, Sarah. Thank you very much. And but I thought as well about digestion, the life. And um we talk as well about uh they use the light of the mind to destroy the system

Speaker 4: Well, if it's artificial light, it it for sure is not an absolute image of reality.

Speaker 10: Yes, yes, yes, yes. Thank you, John

Speaker 2: And does it um strike anybody else that 3,040,000 volts is a rather large voltage? And uh he had better in one way or another moderate his usage of electricity or else. is going to get an incredible electricity bill at the end of the month.

Speaker 5: There's a real shock.

Speaker 8: Yeah, but he has generators

Speaker 10: I think uh this chapter is not easy to read and digest But it is wonderful.

Speaker 8: Well, it was this part right here that gave me that idea of and it wasn't me that gave me the idea, somebody else gave me the idea, but it related it then ding. That's where I got that idea that the and for that matter the same thing what you're talking about I'm thinking anyway, Natalia, I don't know, you tell me, about the idea that, you know, like when Well, light comes into our eyes and then it well we'll go they'll he'll he does a chapter on that idea in terms of the a la attapan or whatever. But anyway This the atmosphere, how it does this sophisticated process he describes, of of turning The light, okay, here we go with this idea. I know it seems like I'm I'm bouncing off of different things, but This idea that you we have this beautiful sunlight, okay, but when you go outside of the Earth's atmosphere, that's not the case. We don't have that. It's not like that. And so when they were outside of the machine, but yet the rays could pass through it. It lit up the room unbelievably because of three million four hundred thousand volts of of light, two two things just uh fighting each other or whatever. And then um but yet when they're inside of it, which I'm thinking is outside the Earth's atmosphere, you don't you don't see that like that. You don't perceive it like that. But maybe, you know, I don't know. If that has any bearing or if it's even You see what I mean? So it didn't surprise me. It doesn't I don't know why I don't seem surprised like they're they're not experiencing the uh This effect of the uh associate associations or whatever happens to the Earth's atmosphere. You know what I mean? I don't know. Maybe that's that's just an idea. I don't know if that's that's right or not, but

Speaker 3: Uh before we go tonight, I'd like to understand this word constitution, because he uses it a lot. And I don't know, it's the clearest that I've come to understanding that strange word. So I wonder before we leave with we could just talk a little bit about that word.

Speaker 4: Robert, I I think it means something about extracting the meaning. from the images. He used his other other words like that, the reason of understanding, you know. Reason of knowing, reason of understanding. So he's got some similar things he says about underst und um pro s processing the images into a a meaningful I am

Speaker 2: The word constate is not really an English word. You'll find it in the dictionary, but it's just not in common parlance. But it is in common parlance in France. Constate. And the French meaning is is to observe, to note, to verify, to make sure it's so. When you constate something in French, you make sure it is so. And it works as an English uh if you like it works as an English etymological con bring together state is to state altogether. conscience is to feel altogether. Um consciousness is to No altogether, con state is too verify altogether.

Speaker 5: Yeah, we have several versions of it here on the web. And one thing I like here that says to relay information in a statement and say whether it is true or false. That's a nice variation of it that I think he applies

Speaker 3: So on the bottom of 168 he says, only after I had somehow got accustomed to such a surprising constatation. Gunahur Harhark said. And when he's when he's in this state, he's constating all the time in this special state. At first, what is called my initiative of constellation? What is an initiative of constellation on 164? To perceive impressions and to constate

independently from what was preceding.

Speaker 5: Tomorrow around 10. 30, would that be okay?

Speaker 3: Does it have to do with attention?

Speaker 5: Well, I think the verifiers are the information you receive Or I I can't find where it is. Could you could you read the sentence for me again?

Speaker 3: Yeah, 164. At first, what is called my initiative of constation proceeded in the usual way That is according to the center of gravity of associative experiencing. But later, when this initiative of constellation of everything preceding in me became the function of my essence alone. Da da da da.

Speaker 5: Yeah, and to me that that I could be totally wrong, but that initiative that that really sounds like that's the information information you're trying to verify The initiator initiator. Somebody else jump in on that one I'm not so sure I'm right.

Speaker 4: Robert, what do you how do you know or what do you want to verify? I don't I mean in general. What's what's the impulse to verify? Where does that come from?

Speaker 5: Well, that's what mathematical variable. It's uh what do you want to verify? And it would be From one experience to the other or one experiment to the other?

Speaker 4: No, we've to the other. Wouldn't you have to verify something that was shown to you with artificial light. I'm I'm having trouble hearing again. Wouldn't wouldn't you not have to verify whatever it is you perceive with artificial light that is the let's say the meaning that you resolve from some confluence of images And you could come to the wrong conclusion about the meaning. How would you go further? You would have to verify it somehow with some version of reality, I guess. So that it seems like a value. To me it seems like a value to to know that what you're it the meaning you're coming up with is actually the I mean we're basically trying to do that with metaphors and stories here. I think it's a value.

Speaker 1: Yes.

Speaker 5: Well I don't even want to say it, but to me that raises the issue of Uh if you constate something, is your constation correct or not? Could you be wrong? And I want to say, no. Or at least Gurdjieff couldn't be.

Speaker 2: There's this general criticism of people that the work makes and made almost from day one, which is people who believe any old crap. But people won't constate any old crap. When they constate something, it's because they bind out You know, that's the importance of the idea of constating. And you will realize that Gurdjieff uses this time and time again. Um every time he's using it, he's reminding us that you actually have to prove it to yourself And it's not like that's a complicated thing necessarily. Someone tells you that a new supermarket has opened up a mile away. Well, to constate, you're gonna have to go there and see if it's true It's Trader Joe's, so I would advise going. Just a thought, you know.

Speaker 5: No, it's Aldi's. That's the new one. And I constated that I do not want to go there again.

Speaker 4: Sorry, sorry, sorry. Isn't there something in this section about one one part of I forget the words, but one part of a person criticizing the other two. I believe that's in this, I just heard it in this section.

Speaker 3: That's remorse.

Speaker 4: So you can see how that works with verified. In other words, can I verify the same truth with my feelings as with my intellect? Just saying.

Speaker 2: There is the um I don't know what we can do with it, but there is the point he's making. that his initiative of constertation moved from one body to another body The idea that you have an initiative of constation is already, let's say, um a foreign notion to most people.

Speaker 4: Robin, is that consistent with the conver conversion he's he does to Saturn? With the uh Sun, you know, higher intellectual

Speaker 2: I don't know. I don't know. I mean it's I don't know. I mean it's it It's um It's an intellectual activity for sure. So it the the thinking center has to be involved in consultation There's no question about it. The thinking center of the Kesian body is Likely to be um a level better than the thinking center of the physical body, which is the formatory apparatus. So it's likely to be better, but I'm not I don't think you can equate it to the higher intellectual center or even the higher emotional center. Maybe the higher emotional

Speaker 3: I'm sorry for flogging this one, but in um The third shot, the um life is real only then when I am, he defines attention as that which is the same in the impulses of constertation and perception. So he called it their related constation to attention. And he called it an impulse.

Speaker 2: Well that seems reasonable, doesn't it?

Speaker 3: Seems reasonable, but I don't understand about how how an impulse is a an issue is a constation I I'm not sure what it is.

Speaker 2: When you say, what do you mean when you hear the word impulse? What does it mean to you?

Speaker 3: I hear hormone.

Speaker 2: You hear what?

Speaker 3: Hormone.

Speaker 2: An impulse is a hormone.

Speaker 3: Yeah, like a I don't know, a adrenal substance.

Speaker 2: And uh an impulse is an associative trigger, surely.

Speaker 3: Yeah

Speaker 10: Maybe like a challenge.

Speaker 2: And that would be an impulse, yeah. Attention is already a bit of a mystery. It's like there's an awful lot of, let's say, discussion in the work as to the nature of attention. The the reality is that Your body as a whole, you as a human being, are doing a lot of things at the same time. If you just take the physical body, then part of you is pumping blood around it, part of you in one way or another is digesting food in the elementary canal, part of it. is breathing in air and processing air. And part of it is going around and cleaning up the garbage that has been left behind by dead cells and so on and so forth Part of it is fighting the in infections that are in one way or

another trying to establish themselves in your body. These are all things that you're doing without you knowing at all that you're doing them. You're sitting at home in the nice air-conditioned room, you go out into the backyard, the sun beats down, you start to sweat. You don't know you're doing that. And then at the same time various thoughts are in one way or another flitting through your mind and various feelings are occurring. And various movements are taking place, and all of those are different than what I just said. So, you know, if all of that requires attention, then you've got a lot of it and it's being distributed all over the place.

Speaker 8: I'm wondering if we're not too um Treat the associative thinking and feeling as if it were an outside world you know uh an external thing you know it being the machine and all And not that I, you know, I mean, in other words, we're We're dividing the uh trying to divide that internal world, you know, from the external world, but the associative thinking and feeling is In a way it's external. It's mechanical. I don't know. What do you think? I don't know.

Speaker 2: Well, the the the theory, what we're told Is that you are consuming impressions all the time. And in the consumption, your continuous consumption of impressions They fall upon the centers and they evoke associations and all of your mechanical behavior. insofar as your behavior is mechanical, is due entirely to the associations that you've gathered over the length of your life. And that is called living under the law of accident. And the reason it's referred to as the law of accident is. The associations that you've got in your mind were accumulated without any direction It wasn't an education, it was just a gradual adding of stuff. Day after day after day. And that means that your your full inventory of associations includes all sorts of random stuff that's there accidentally. So if you just live off associations You're living under the law of accident. Quite literally. All your behavior is accidental. Now if you get to the point where you have something that stands over the receipt of impressions then you're in a position to decide whether or not to go in the direction that the associations are pointing And it's probably the case that most of your associations and the mechanicality that comes from them are excellent because they fulfill a reasonable need. You may or may not be a good driver, but most people simply don't have accidents. I drove into town this morning and there were literally thousands of cars. And all of those cars are vehicles weighing. A ton or more being driven by robots That might at any point in time just decide to veer to the right and knock you off the road or whatever, but they never do, because they're associations um have formed in such a way that um that they have no inclination to do that. They just continue going straight as they do. In order to stand over The point of the receipt of impressions you have to have attention. That is the quality required of you. It's not just the tension you've got to have. You've also got to have the right force of the three forces passing through. You have to make your associations passive. And in order to do that, you either have to be the active force or the neutralizing force. You can't be the passive force because if you are the passive force, then the associations are active.

Speaker 4: Robin, thank you for reminding me that Um the body has a lot of attention working on things that are um not not under my awareness or control and that that involves attention of a certain kind that's different than the attention where I Um where I believe I'm directing my attention on a certain thing that I'm working with.

Speaker 2: That was one of the things that convinced me that there was something in the work because I came across that issue very early. But the point is that if you actually live a healthy life then less of the energy required for attention is being used by your body to stop it from getting ill So when Gurdjiv advised people to have steam baths and saunas, the reason he advised that, and you can look this up and research it if you want. But the reason they advise that is that it removes work from the immune system. The immune system no longer has to deal with the bacteria that naturally form inside the pores of your body because we live such, let's say relaxed and sedentary life. So we have extra energy and that extra energy um uh is you what you won is hydrogen ninety-

six, but that means that as it rises it becomes extra hydrogen 48 and extra hydrogen 24 and even extra hydrogen 12

Speaker 8: I'm so surprised that More hamam baths or maybe European baths or the Native American sweat lodge has not Started to uh take hold, you know, right now just because of Gurdjieff and the ideas. And I've certainly been blabbing it to everybody. I um not that they need to listen to me, of course, but but I would I've been throwing the idea out. Hey, where's where's the nearest Hamam bath? Uh where you You know, I've been to a few sweat lodges and that was wonderful. But anyway, that's uh but yeah, the the stimulating of the lymphatic and all that, it's It's uh absolutely influenced me reading reading that. Absolutely.

Speaker 2: The the YMCAs in America all have a sort of So if you can't find any other place to go and sweat, you can always join the YMCA. It it's worth the price of admission if you actually regularly use the sauna. Um the sweat lodges, you really have to know a Native American in order to get invited to a sweat lodge. So, you know, that's kind of a little constricted, but you know. Maybe it might be a good idea for us all to befriend an Apache or two

Speaker 8: Not around here the natives are dangerous. But where is here? Tucson, Arizona. Uh no, I'm just joking. Okay. I tried, but I didn't I didn't try very hard, but I When I was up in Utah, it was as easy it was much easier for me to access. I just made friends with a a Native American U guy and uh he he took me to a sweat lodge and it was it was excellent. It was uh four rounds of hot, hotter, really hot and super hot. But uh but you know I I need I I miss that. I just miss it. My body needs that.

Speaker 2: So I've just discovered by looking at the echemology, to become proper to. That's not an expression I ever remember using throughout the whole of my education. And I'm really surprised that this long it's taken me this long to look up the meaning of the word proper. And it is obvious, which is nice, it comes from the word property. So the his thinking center became proper to. It became the property of.

Speaker 3: Property of what, Robin? How how do you can you go a little bit quicker? Further.

Speaker 2: At the same time, a constation was definitely made that the functioning of these latter centers passed gradually to my thinking centre and became proper to it. In other words, became the property of it

Speaker 3: Did anybody wonder about the mastic? Why the mastic moved on 167 and what the mastic was doing there?

Speaker 2: I wondered about it, but I didn't wonder enough to raise it as an issue. Obviously you wondered about it more than I did.

Speaker 3: Well I used to take mastic, that's why

Speaker 2: Isn't it just glue mastic? I might get is it It's it's resin.

Speaker 3: It's resin that comes from a plant. He uses mastic a lot. But you chew it in order to get rid of ulcers.

Speaker 2: It's a gum.

Speaker 6: It's a gum. Theophany was preparing it when he discovered the law of seven

Speaker 2: Was he?

Speaker 6: Yes. But I don't know what the connection could possibly be.

Speaker 2: So he was a kind of mastic entrepreneur.

Speaker 10: Can be dangerous to chew it

Speaker 6: Well, I like how it's not it's not exactly obvious what the AMSCO mutator is, but it's not that hard to figure out. So like when for me when I figured out that it was a piece a pair of glasses it was like putting those on and like being immersed in the writing. I just think that's an awesome touch. And In terms of his writing more generally, I think Gertie hardly uses descriptive writing But in this chapter, there's some cool examples also with um Goror Hark's special um feather

Speaker 3: Did you find the Ampscrew A AMSCO mutator was a glasses? Was a pair of glasses

Speaker 6: I think it has to be because it's connected to the connectors on the helmet that uh that enable sight and they're also connected to objects outside that they want to be looking at. So like I think there's not much else it could be

Speaker 3: Because it's connected to the temples too.

Speaker 2: So the Well say my glasses are are connected to my temples as it stands, so that's not bad, is it? Does it say say you say the strength of the glasses is it 2. 5 or 2. 0? Was that implied in the word I'm screw whatever it was?

Speaker 4: So is this processing of impressions and mentioning glasses on the eyes and and so on that references the uh the head I guess or the brain again is that consistent with the experiment I need some help understanding that.

Speaker 5: I don't know uh if it's worthwhile to bring it up again this week, but Robin said last week that there's no such thing as magnetic currents. And this week we read that they're an invention of Garnova Har, with their own essences, I think. Right there at the beginning of our reading. So was that worthwhile to raise again? Magnetic currents and how they're basically some sort of reflectors And they might be related to those. Uh I won't say the word. Derek said it very nicely. Might be related to those in terms of uh perceiving the reflectors, reflections created by magnet magnetic currents That's right at the beginning of page uh one sixty one

Speaker 4: You know the c a current is a flow of something, isn't it? So if the current is a current is a flower John. If a current is a flow What um what would it be for a magnetic current?

Speaker 5: I couldn't tell you then only uh going to Harbor Park invented it invented it In order that the presence of learned trees centers in the angels. Even those not affected to the sake of saying Casarno might owing to one property of the magnet be reflected for their own essences Yeah, and it goes on.

Speaker 4: Well don't forget that magnetism may not magnetism may not refer directly to what we think of as magnetism. He gets into mesmer, for example. And Mesmer Mesmer used that idea as well. So I want to know what sort of magnetism we're talking about.

Speaker 10: Good question.

Speaker 2: Um technically in physics there isn't really anything that is a magnetic current.

Currents are movements of iron ions. Um but in Goodyear's terminology they may well be a magnetic current in the sense of um uh healing energy passing from one person to another would possibly be describable in that way. So as a straight physics, it's it's uh not an easy thing to handle.

Speaker 5: I like that connection to healing currents though, healing energy. Yes.

Speaker 10: Yes, I remember magnetic energy as a healer.

Speaker 2: I think an awful lot of healing modalities depend upon that.

Speaker 9: Yeah.

Speaker 2: You know, it it's like most people have their explanations as to how things like acupuncture work and so on and so forth. But almost all of the alternative um therapies that I have become aware of is sound therapy, for instance, and um Alexander technique and Reiki and all of that stuff. It always seems to be something's flowing from one person to another. Even massage, which you could say was rigorously exercising, well, rigorously poking around with people's muscles could actually be a transfer of energy.

Speaker 3: I hope you'll forgive me here. In views from the real world, Gurcheff is asked what is magnetism. He says man has two substances in him, the substance of active elements of the physical body. And the substance made up of the active elements of the astral body. These two form a third substance by mixing. This mixed substance gathers in certain parts of man and also forms an atmosphere around him.

Speaker 2: No, that's good. So why were you apologizing? That's a very positive point. It's like

Speaker 3: Because I I I feel like I'm I don't know this. I know it because I've read it. So I can't verify it. That's why I'm apologizing.

Speaker 2: Oh, yeah, you could just say I can't constate this, however. Yeah. In this book it says this. That's very good. It as regards the AMS commutator, it looks very suspicious. Like it contains the word commutator, but of course it doesn't, or it it does misspelled. And the commutator in an electric circle uh circuit is the switch that creates an alternative current out of a direct current. That's called the commutator I don't know whether that affects the meaning. Um uh uh uh presumed meaning. I don't know what the answer means. I'm just kind of like this is um This is a difficult reading, isn't it? Let's be honest.

Speaker 1: Yes.

Speaker 2: I think in some way or other what's going on here is explaining inner processes of the mind. And the whole of the experiment that Garhawk is conducting is actually in one way or another a demonstration of this. And I would suspect that the the Haratsaratsahaha or whatever it's called I'm sure Robert pronounced it better than I just did. Is actually the crucible of the alchemists. This is the part of you in which the um mixture of substances takes place, in which uh it's possible to Perfect oneself, let's say. But you see, that theory is fine, except It's just a theory. I can't really constate it. I just have a feeling

Speaker 5: Well here's a little question I'll leave you with. I've been niggling at my mind for the last 20 minutes, but reblending and blending and digestion. They're not really synonyms, but they're pretty similar, aren't they?

Speaker 2: Can you say that again?

Speaker 5: Yeah, reblending and digestion basically. Or blending and reblending. Which I'm uh combining almost, but are they are they the same thing as digestion or similar to digestion? Wellonyms are they?

Speaker 2: Blending and reblending doesn't necessarily n uh imply any kind of transformation. It's just um a mixing uh in the word, you know, whereas digestion is always a transformation. So it may well be that he means transformation, but he isn't using a word that implies it definitely.

Speaker 8: This thing is this chapter is definitely, wouldn't you agree, uh like a lesson, not a lesson, but uh what's the word? It's a subject about the law of three or his teaching us uh somehow, or maybe there's a bunch of other things going on, like this thing about floundering, you know, Gouverneur Harhart floundering like that. It's maybe that's a kind of a shock of some sort, a warning. Yeah, you you start playing around with the law of three and you start plugging yourself in to try to artificially make yourself uh more uh evolved or to transform yourself you can kill yourself real easily you can make yourself go cuckoo And I have believed that strongly. Not only believe it, but I've definitely constated that. That I'm a living example. No, I'm kidding. No, not a good example. Don't don't you know pray that you become transformed. I mean, and yet he kind of wants us to do that, you know. In a sense, when you say holy affirming, holy denying, transubstantiate in me for my being, that's exactly what that is, you know? So I guess we're praying for it anyway. Here we go. We're reading Bealsabubs, right? So we're asking for trouble.

Speaker 2: This chapter is called the Arch Preposterous and preposterous means um arse about face really. It means the wrong way around. So it w we have to in some way or other, and we've got another chunk of this chapter next week, but we have to in some way or other work out what is the wrong way around here And when he uses the word arch, he means great. This is a great preposterousness that's going on. And uh Genihel Hahaq in some way or other has to represent the way that mankind in some way or other is abusing Okidana. And that's that's what we have to end on because it's now past the witching hour. So thank you everybody.

Chat US Session

13:37:35 From Ekant : Schumann Resonance – Earth's Heartbeat

The Schumann Resonance is an electromagnetic frequency created in the cavity between Earth's surface and the ionosphere, driven by roughly 100 lightning strikes per second worldwide.

Why 7.83 Hz? Pure geometry: light travels at 300,000 km/s, Earth's circumference is ~40,000 km. The wave circles the globe and meets itself — creating resonance at 7.83 Hz.

The fascinating part: This frequency sits right between human Theta (4–8 Hz) and Alpha (8–13 Hz) brainwaves — the states associated with deep relaxation and meditation.

Coincidence? Probably. But researchers are still investigating whether weak electromagnetic fields influence biological processes.

Earth hums. We hum at the same frequency. Make of that what you will.

13:57:58 From Vanya : In the german version he is saying blasphemously selfish concern - criminally egoistic anxiety

AI Summary Meeting

US Session

Quick recap

The meeting focused on discussing concepts related to frequencies, particularly the Schumann resonance, and how various experiences like ayahuasca, LSD, and sweat lodges affect consciousness and perception. Participants explored how these experiences can bypass normal neural processing and alter chemistry, with specific discussion about how hallucinogens work and the connection between physical experiences and mental states. The group also examined philosophical concepts from their reading material, including the idea of "everything representing one world" and how personal experiences and egoism relate to broader existential themes, particularly through the lens of death and consciousness.

Summary

Schumann Resonance Discussion

Robin explained the Schumann resonance, describing it as a frequency derived from global thunderstorms, with approximately 300 occurring simultaneously. Ekant expressed interest in the phenomenon while noting difficulty in understanding its personal relevance beyond being an interesting concept.

Sensory Perception in the Brain

Robin and Ekant discussed the concept of a "world sound" and how different sensory experiences come together in the brain. Robin explained that the passage they were discussing was a thought experiment rather than something real, and questioned its meaning. They explored the idea of a unified brain area where all sensory impressions converge to create a single perception of the world.

Neural Networks and Perception Differences

Gwynne and Robin discussed the interconnected nature of the nervous system and how neurons process information, highlighting the challenge of understanding how individual neural networks interpret the same images differently. Robin explained that even when people see the same thing, like faces on Zoom, their neurons may apply personal filters, leading to slightly different interpretations. The conversation ended abruptly with Gwynne asking Robin if they were at the lockers, to which Robin did not respond.

Consciousness and Substances Discussion

Robin discussed the challenges of finding lockers during the meeting. The conversation then shifted to a discussion about intentional illiteracy and how it affects language interpretation. Gwynne explained that ayahuasca and other substances used by Dr. Mate help short-circuit conditioning by raising attention beyond it, while also using microdosing with psilocybin to bypass the nervous system. Gwynne noted the interesting implications of these practices in relation to the shifting consciousness influenced by AI and vibration.

LSD and Spiritual Experiences Discussion

Robin explained how LSD affects the eye's natural mechanism for preventing retina overexposure, describing how this can lead to visual hallucinations like seeing snakes on walls. Gwynne shared

her experience with sweat lodges, explaining that they help the body release negativity and blocks, creating a similar spiritual space to experiences with ayahuasca.

Impact of Activities on Physiology

Robin discussed the significant impact various activities and practices have on chemistry and physiology, citing examples like diet changes, cold showers, and sauna use. He explained how these practices can alter blood sugar levels and affect cognitive function, emphasizing the complexity of the human body and psyche. Robin also highlighted how different activities can lead to noticeable changes in one's overall state, though the core identity remains intact.

Personal Safety and Anxiety Discussion

The discussion centered around concerns about personal safety and existential anxiety, with Ekant sharing thoughts about family matters and self-preservation. Michelle acknowledged the conversation, and Robin raised a question about Gerges' characterization of safety concerns as criminal thoughts. The transcript appears to contain fragmented thoughts and incomplete sentences, making it difficult to determine specific decisions or action items from the conversation.

Egoism and Mortality Discussion

The group discussed a text where someone emphasized personal interest and opposed objective ideas, which Ronald connected to the concept of egoism. Ronald noted that the last page of the text introduces an antidote to egoism through awareness of one's own mortality. Gwynne expressed approval of this connection.

Half Sarcastic Meaning Discussion

Vanya asked about the meaning of "half sarcastic" in a text they were reviewing. Robin explained that it likely refers to a situation where someone's personality is being sarcastic, while their essence does something else. The conversation ended abruptly due to technical issues with Robin's computer.

Gurdjieffs Prozess-Analogie

Das Transformationmodell als galvanische Analogie



