

GER Meeting #Bk2 - 05

Transcript

Attendees: Robin, Ekant, Vanya, Bobbie, ++

Speaker 2: That's a very nice background between um Akant and Vanya. I enjoy that

Speaker 5: We are sitting in Portugal.

Speaker 2: Oh wow.

Speaker 5: On a camping pl place. Lovely.

Speaker 2: Sandra not being here, I must say that this is the point where she says he has included her name. So at 29, 145. There is these two words put together, Whitmore. Oh

Speaker 5: Yes. Yes, always

Speaker 4: The word rollenkandlost or in English bobbin bobbin candlost. He uses it very often. And it gives my tongue quite a problem to read everything. Rollen Kondelnost. It's a funny word.

Speaker 2: It seems to have more root meaning in the German Rolling Kandomost. From Slovia to Czech. I think that's it, Slovenian, Czechoslovakian. But there's maybe ten of them breaking down to this route.

Speaker 5: So what does Rollin mean? Rollin means a roll. Something which is rolled. If you roll a a towel you have a roll and this is so it is a is a quite uh concrete uh picture which he gives Yeah, even if Kandelnost is not really something which has a meaning in German, but Rollen Kandelnost means means something which is rolled and then has the form of a roll. And I have immediately a can an an association when you have those little items which make music where you have to to to uh to to to kurbeln yeah and then it it turns and it yeah this is exact e uh immediately is in my association when I read this this word. uh like a kind of um was heißt denn schallplatte LP I don't know.

Speaker 2: Long playing record? Yeah.

Speaker 5: Yes. But but not as as a as a pl as a plethora, but just as a role. Yeah. In this sense.

Speaker 2: And they were layer and waiting.

Speaker 6: I had a think of film roles Like the old film rolls that were rolled on and then they would uh be unfolded and you would have to be a little bit of a uh the the pictures of the film and then it it's over sometime.

Speaker 2: Yeah yeah

Speaker 1: The bottom the bottom is very specific. It's it's what cotton is wound on for a sewing machine. I don't know of any other meaning of bobbin.

Speaker 5: Mm-hmm. Or debunking is all definitely. So your name is also in the text book.

Speaker 1: Well, not exactly, but close. Thank you.

Speaker 5: Very, very close. Yeah, the image with the movie with the with the film roles is a good one because if it's unwind, if it's over, then it's It's finished, so very clearly.

Speaker 4: And you have a double meaning of Rolle. You have the role, which is the role, and playing a role. Right.

Speaker 6: And also he says that it's um connected to the impressions and um associations one can have.

Speaker 2: Exactly.

Speaker 6: So that could be like the pictures

Speaker 2: And it kind of connects in my mind this teleo Krim Malnichnian, that phrase that he has given us.

Speaker 7: Mm-hmm.

Speaker 4: Take a little cream.

Speaker 5: When when when I'm together with old people, with m with not all, but many old people who are let's say over seventy-five or so.

Speaker 4: Be careful.

Speaker 5: I say not not all people, but but many of them. It's really strange that the Always tell the same stories. So in a way this description is very uh suitable. Yeah. My parents, for example, yeah. Whenever I I see them, we live in the same house still, or again, and when and whenever I see them Somehow or other my mother tells the same stories, sometimes about the neighbors, but often about the past. Yeah, things which happened in the past with her mother, with when I was a child, or whatever, really very often. And The first times it's it's it's quite nice. So how I'm fifty-six now, so forty years ago it was nice, but the last forty years it sometimes it it becomes becomes shallower and shallower and it's then really hard to takes such a person seriously somehow. Yeah, this is this I realize when it's really it's it's sometimes word by word the same story again. And somehow it reminds me about this description here, yeah, that this is somehow recorded or imprinted and then it just unwinds again and again until it is one day finished. Very strange picture somehow.

Speaker 3: I think it's called caught in a loop. It just goes round and round. My grandmother did that, but I think she was going to see now. And she kept repeating the same thing over and over again. I was a little boy. Like, you know, every minute. So she kept looping. I guess we get l stuck in time, huh? No new experiences come in. And it's just what happened Wo ist denn?

Speaker 4: Wo ist der?

Speaker 3: Oh, yes.

Speaker 4: Ditch fall. Warte mal, ich guck mal. Bei Mama kommt da auch. Guck mal.

Speaker 5: My little son is looking for the ball.

Speaker 4: Ich guck mal, ich gucke.

Speaker 3: Did you guys already discuss guns and ships? I no not yet.

Speaker 5: Not yet. We will discuss it at at the end because it wasn't part of the of the exercise.

Speaker 3: Yeah, I missed a meeting because I don't get them on time when I'm up here in the hills. And then I got four four uh emails in a row of the same thing.

Speaker 5: Yeah, it also says to me that your that your web server refuses to receive my messages for whatever reason.

Speaker 3: I sent you some to no, I'm up in the hills. And the signal is uh it's not coordinated um directly. I also sent you something. I met this uh fella in uh in another Grajief group, and he's pretty interesting, very, very pleasant chap. He's in uh Canada.

Speaker 1: Mm-hmm.

Speaker 3: And I was wondering if you if you mind if I invite him.

Speaker 5: Yes. I repeated or I I repeated already. I answered that it it is yeah. Very welcome. Yes.

Speaker 1: Wonderful.

Speaker 5: Yeah.

Speaker 2: So it's my impression that That's all she has is old impressions that at some point we eliminate digesting impressions, especially by the right center.

Speaker 4: Yeah, that's what we see in the retirement homes where we work a lot. So especially me, I see that quite often that people can cannot take in new impressions anymore and they even if they see someone new, like they connect this person to someone they know already, and then they play something, something comes out which has happened to them in the past And some psychologists say that people try to digest um un um digest that digest um some kind of events But I don't know if that that that is really uh uh a good explanation. It seems like just being what what Stefan said, being in the loop and it just is like an a mechanical reaction to something that reaches them or not even reaches them but just touches them in a way and then the old uh the old story is going. And actually I thought there it's quite obvious, but with so-called normal people it's not much difference. Because if you if you see when when we are identified with the story or something happens to us and then I tell it to Hickand, then I tell it to Frida, I tell it to someone else I tell the same story sometimes, same words, using same words exactly just to, you know

Speaker 5: It's it's really next day the same. Next day the same and next week again the same. You want to tell me the marriage starts And next year again the same.

Speaker 3: There's a same thing that we have. I don't know if you have it in Germany. Um, you took the words right off my lips. I was I was thinking the same exact thing that how we sometimes get stuck in a loop. And we don't take in new information because we want to prove a point and we're locked in and it becomes part of who we our personality. So if we're wrong, then we're nobody But it's just an idea.

Speaker 6: But I think I would say that it's different this repeating stories uh in uh yeah during the adult years to uh what Stefan said about the grandmother who is old and seems a bit senile I think that would be more like that the uh bobbin candle nost is um used up Like if people uh get um Zenil or Alzheimer's disease or all these diseases where the brain doesn't seem to function anymore, where they uh can't think clear anymore And I would say that that is a little different than if we're um repeating the same story because we're identified with some something. Because

he says that the candle nost is sometime uh just um used up and then this dying by thirds starts.

Speaker 5: Yeah, but I would I would say if one of these Bobbin Kendall Noss is really has died Then how he gives the example with the moving center, one is not possible anymore. Yeah. So if someone has how we say dementia completely. Yeah, then it has it has died. But before when it's when old people repeat all the all the time the same story, it somehow works still. And there I agree more with Vanya that even in normal communications um it is not so much different yeah I th I I would say a little bit more variety in a way and there is a is is more vital power behind yeah this we seem to uh identify with something alive but it is not not real really alive. Yeah if There is an attempt which I sometimes make with people in seminars also in with normal ordinary people in seminars. And then I try to give them some t somehow an idea which is out of their f frame of mind, they don't you know don't react much different than a dem a a dim in an demand Yeah a person in in dementia. Really not much different, yeah. Of course with with more uh energy and uh But actually not not much different. Yeah. Just holding themselves in the old in the in their in their stories.

Speaker 3: Close-minded. And it just came that when I am closed-minded, my mind gets closed. Nothing comes in and then there's a possibility of having an Alzheimer's type of seed being born because I'm only going in a circle And I think the mind and the the the being needs things to stay alive which are new. But we stop looking at new like your little son with the with the ball. They they're in total newness. We're like I've been there, I've done it, but I said, did you see this? And they they no I didn't see that part. It's amazing

Speaker 5: I mean it's actually what what we read when we first read Uspensky's in search. Then this is what is said about the octave of impressions here. not even the dough is is is really coming in so that we have just a sh kind of shadow triggering some associations but but nothing else. This is somehow the image.

Speaker 3: There's an interesting thing I saw a documentary. This guy went into nursing homes like where you guys go. And uh I worked in one once for almost a year. And um he went and brought music. And then one day one day he noticed that when he he didn't play the band, he just put on you know music on the on uh records. And that this lady that was catatonic for a few years, she just sat there and didn't do anything. And when she heard the song She came to life somewhere in the memory and those moments that are not in the in the loop that they're caught in and lost comes alive. And she came, it's amazing how it could enter into uh the memory without being voluntary and wake up so much.

Speaker 5: Yeah, I would say it's a stimulation of the emotional centers. You change centers, yes. You change the the st the approach of centers, yeah.

Speaker 4: When I read this list of seven I I thought, oh my god, so many things that are already Uh how you say done missdone missdone and messed up so so up to six there's basically Everything out of my reach and then finally comes point number seven. Last hope.

Speaker 6: But isn't this seventh point already if you're not living an ordinary existence, but if you are in the world and you try to do park dog duty?

Speaker 4: Or not what what's your question?

Speaker 6: Not uh uh according to the principle I2 clanots, but to the other one, which I can't remember right now. No and uh but because of how we lived and because of all these bad influences and um uh bad uh life conditions that we uh made for ourselves. It's now according to Ituklanos and the seven uh aspects define the the the existence, the duration of our existence. And

the first six, like you said, are just yeah things we can't uh influence and but the seventh I would say is something that ordinary people wouldn't wouldn't do or just don't do. And isn't that seventh? Like if you do that and master it, then you're on the way to change your existence to not live according to etuclanus anymore but to come to the other principle because you try to do part dog duty

Speaker 7: It's interesting what uh Mr. Gergin says uh in uh another place, uh in views from the real world. Um he mentions the fact that only economizing our time And uh, matter of fact, I pulled it up. Nothing can be developed here. The only thing we can do is to economize. Time is proportionate. The flow of associations it is relative. So Number seven, it does give us options, but um Without a doubt, um I agree with you, Frieda. The first six are and it's it's very difficult uh for people, uh myself included, for many years to um see that objectively And uh I I'm glad that you brought that up. Uh I think it's really an important uh Part of what was read today, extreme. And the answer that Mr. Gergiv gave was to a question Is there a way of prolonging life?

Speaker 5: Yeah, and and enriching. Yeah, it's not just the duration, also the content. Yeah, so both.

Speaker 3: That's a wonderful topic to ponder. To do things that uh will lend towards that, having a fruitful experience

Speaker 4: Yeah, I also understood it like this, like what what Lynn just said that um The principle of etoklanos or itoklanoz is uh And uh i um is he describes this principle by these seven actualizations. So it took Lanots is not like an option. It is what we could say process it. How it is, yes. Yes. Sorry Lynn

Speaker 5: Mm-hmm. Yeah, and how we how we exist. Also also we. Yeah, and and this is what I think this was. what Frida was pointing out that the seventh uh aspect is the only one who opens d which opens some samho a little bit. The others we can s just say if we we have been lucky or not. Yeah, how we were raised and how the beings in our uh surroundings were thinking and um their attitude was towards us there we cannot change anything but we can a little bit through work on one on on on ourselves or through our um seinseinstren um being efforts we can maybe give more content or even more duration to our life, what Lynn was saying.

Speaker 4: And then makes the gives the um the responsibility for the future. Yes. Which we have because there is quite a lot which which we can do or not.

Speaker 3: Yeah. We had no say-so in how we were conditioned, but now we could we have a say-so in what we'd like to build What we'd like to create and what direction we want to go. As opposed to being when I was a kid, I used to say it was it was like one day we we there was this abandoned car. And it was on a hill, and we got in it and we moved it and it went down the hill on its own. And then when we began to see we couldn't stop it, we jumped out. That was like life, you know, but now I could I could reach the brake, I could reach the gas, I could reach the steering wheel. Back then I had no control. And that was the car and that was my life.

Speaker 5: Yeah, a little bit the problem is that this would be something which we uh would have to teach young people before they get children. Because when they're then reach somehow more qualitative uh being existence, then they would give it to others. Yeah. So problem is that many people who come to the work are more older people.

Speaker 3: And then it's it's still with bump heads.

Speaker 5: Yeah. We have have given all the the bad things to our children and then we start to work on oneself, we could say.

Speaker 3: How to make them uh create an environment that they are free thinkers and and give way to their emotion. uh you know not be told no don't do this no stop playing like that you'll hurt yourself and not to let them be in danger but to To let them experience unfolding as opposed to conditioning them. It's yeah, very important, I think. Then we could free ourselves in a way as we watch them not be uh uh constricted by all of this conditioning, we could feel the joy of it through them. Because they might not have to go through what we went through. I remember one day, Icon, you said you were chopping wood and you said that your daughter asked you. She said, you're chopping wood, daddy. And you said uh to you said to us, you said, I wish she would ask more uh what do you say educated questions or yeah, but all she was telling you was I'm with you daddy, I see you chopping wood You're chopping wood, Daddy. You see what I'm saying? They watching us and they're listening to our words even less. They could feel our energy just like we feel each other's energy.

Speaker 5: But I can tell you now she comes, then she watches first. And then after a while she asks a question and they say, Papa, was this a more reasonable question?

Speaker 2: Well understood. Very well.

Speaker 5: Yeah, it's not to refuse her. No, no, I do it because she should first think and then speak. Of course, I don't want to disturb the spontaneity of a young ch ch child. But she's not so young anymore. She's now six coming to school soon.

Speaker 3: So she's not so young anymore. She's six. Well she's very perceptive. And she wants to make you happy, so she asks you, am I doing better? Is that a better question? That is that is very keen. Very keen.

Speaker 2: Even my older children who about the age of a cunt, um, they can experience something different. And when things go down and I hear we're using the expressions that we've always used. And just to kind of bring that up without that we're using these without thought Anyway, I have seen change in um these people that I live with. You know, some of it doesn't come as fast as I would like, but then also for myself, you know So it doesn't have to be a very young child, it can be one that you associate with.

Speaker 5: This is true. That's true. Yeah, when I read first this passage I was a little bit disturbed and not really deeply desperate, but Discouraged somehow because I thought, ah okay, everything is destined and what to do. Also with the associations. It's not so easy to really to see it, but somehow it's very easy to see it in other people. So there is certain kind of of of idea that probably it's not so much different with with myself. I just heard from Bennett the picture. He says it's it's not so easy to see because it's like a kaleidoscope where we have Always when you turn it it appears to be a completely different pattern, but it's always the same little pieces of glass moving. Yeah, so it's actually always the same. But we are fascinated from it. So is our formatory apparatus.

Speaker 6: But does Groudiev say that It could be possible if you um commit fully to the work and are very seriously doing it to to change the uh the principle so you come to exist not anymore after e to clanus but the other or does he say it's just not possible anymore because nature changed it because of the circumstances and Yeah. It just is like it is and this is good.

Speaker 1: Because uh it it is that's how the text goes. It says if your existence is governed entirely by tochanas It's often us then these seven things. But if otherwise there is a possibility via conscious labor and intentional suffering, I guess, they'll be different

Speaker 6: I just had to think of the movie The Plan. Papa and Vanya know it. Um I I just had this association.

Speaker 5: No, the English title is is different.

Speaker 6: Yes, it's like oh Urba something with Euro, the the um

Speaker 3: What is it? The movie?

Speaker 5: It is a movie. The English is different. But I look

Speaker 4: But speak, Frieda.

Speaker 5: Ja, erzähl das mal.

Speaker 6: I was also looking the Adjustment Bureau.

Speaker 5: Ah ja, genau.

Speaker 6: Und basically it follows a man and um He's somehow I I it's uh actually quite a while since I've seen the film, but somehow he begins to realize that his life Is not just or is not determined by his own decisions, but is like follows a plan and someone else made the plan for him and also made adjustments. And um but he slowly realizes this and then tries to break free and uh wants to make his own decisions Um and in the end it takes quite a while and it is a real struggle and he there are times when he gives up and uh yeah things he can't uh He can't manage it. But in the end, um the people who make the plan uh you could say it's God, but he also has some helpers. They um they actually um say, all right, we see that you really want this and they um give him the opportunity to forge his own way. So they say, all right, for you We cancel the plan and we really let you uh live on your own. And I think that's uh a fitting picture for this, that the normal existence and itzuklanos is like there is this plan and Be it destiny or heredity or some greater force that makes this and sees it through, but it just follows very clear rules and uh whatever you do, even if you think you've changed your entire life because you quit your job and you move to another town or something like that abruptly, uh that's just part of your plan. It's just the consequence of another decision that was laid out. And that it really is a struggle. And i it's not a given that you can make your own decisions, but you really have to struggle and to suffer. And I think it was also that he had to give something up that the plan for him was to become quite uh uh a a successful politician and that was always his passion And then um he had to give that up because yeah when he ch when he said I want to forge my own way, then that wasn't the plan anymore for him.

Speaker 3: Wow Fantastic.

Speaker 5: I I I I see it like this. The principle of Itoklanos is nothing which is uh Which is something individual. So it's not that a person can live according to this principle. It is a principle of nature how the humankind we could say, yeah, the organism of humankind is is organized that this organism then gives the required uh vibrations, yeah, how we express this And in this sense, as we are just a cell of this organism, we can never escape this principle. But it is also nothing where the individual live with, yeah, like you give this this luminous uh example of this of this movie. So uh yeah as in this sense this is for me out of doubt yeah I and I think it's makes not much sense to say ah I when I work I break through the principle of itoklanosa. This makes no sense. But I could say I uh through efforts and work, I start to um That's not so easy to say. But I think you you have an idea what I want to say. I'm not as bound anymore as I I was before, or I'm even more bound. Who knows? Yeah. Sometimes I I I say it often to people who come to seminars for leadership persons, yeah, that they have the idea when they be when they step up in the hierarchy. That they have more more freedom somehow. And of course they have, but they have more also more responsibility. And this people often don't get together. And I think it's the same with with

with the with with us in the work when we race, yeah, and uh our level of being really increases, yeah, not just our idea of it. then there will be more responsibility and it's not that the life becomes easier and more free in the sense I can do what I want or so. Yeah this is this is I I think this is Not well through thought.

Speaker 6: Oh, I'm just trying to uh connect this to like he says optimally you would develop your uh other um uh Seinskörper.

Speaker 5: Being bodies.

Speaker 6: You would develop under optimal conditions or like it used to be for three brain beams, you would develop the other being bodies. And um uh in or every other three brain beams on other planets they just exist so long until they have completed this But this is not the case anymore for humans because of all this. But does that mean that if you want to try this and you tried this with a word, that you would have to like finish this? uh um in your destined lifetime according to it I'm sh I'm sure about this.

Speaker 5: This was in the last last or second last uh reading where he said one of these uh s sent messages messengers because of the bad circumstances on earth he died earlier. Yeah and this would mean this because if one he would know how to live according to another principle. But yeah, so we have to hope for what is called uh accelerated uh Development. Solionensius. Robin will know more about this, probably.

Speaker 1: There's um There's a distinction that needs to be made in order to thoroughly understand what's being written here Um w we have a tendency to identify personally with everything, but this isn't written about an individual. This is written about humanity. And so the principle of autochonos is applied to humanity for the following reason, very simple reason. The role of humanity is to produce a certain set of substances that can be used to feed the mood And there are two ways of producing those substances. One way is to work on oneself, and therefore that would be via being part dog duty. And the other way is to die. And the distinction between these two things is that If you consume personally, one individual consumes a certain set of substances Then, as those substances rise up through the um uh the the normal process of digestion of things If they get to the level of the note C in the first octave of food, then it becomes possible. to transform substances that are slightly higher up and in doing that you will excrete substances at the level that can be used by the moon. But if you don't do that, then those substances will accumulate within you. And when you die, they will be served up to the moon. So you can either produce those substances for yourself personally in which case you are helping feed the moon and that is the process called Fulasnitami. But the other process where nobody actually makes such efforts or the vast majority of humanity doesn't make those efforts. then they are serving that um substance up because they never digested it That's the the situation with the toccano. And in the writing here it starts to become difficult to understand. If you think he's talking about a single individual, because he isn't, he's talking about humanity. Humanity is an organism. You happen to be a cell of that organism, but humanity is an organism, and that's what he's writing about here

Speaker 7: Something else uh I'd like to bring. Uh and Kind of joins with that comment earlier that I read from views from the real world. Time is proportionate to the flow of associations and is relative. And Robin, you brought up something using the word possibilities. One of the things that John Bennett was very succinct about was this world of possibilities Um and then of course the world of facts, which Frida, you know, you definitely can see now that they Six uh statements made by Mr. Gurje seem to be facts. Anyway, uh Uh you can have two people who both live seventy years And one person uh and going into the reasons is not important here, but one person can

have uh The feeling of having lived two lifetimes or a hundred and forty years. Uh the other person just when seventy comes actually when sixty or fifty comes You know, they're petrified, whether their health is in question or not. But this idea of how we receive impressions. And this food, as Robin pointed out, um under the principle prior to the Takpanose Um, you know that possibility exists uh for three brain beings It did exist. And although it's not a promise, but Mr. Gurdjieff at the beginning of this book, all and everything. Uh he points to a new approach. Uh And specifically what seems to me to be uh providing an opportunity uh for inner work And evolutionary work. But uh the world of possibilities is there for us. And Robin, I don't remember, but I think doesn't Kurchiv call time the unique subjective Have you heard that before? Or anybody?

Speaker 1: It's in the chapter on time in the first book. He says that very specifically, time is a unique subjective. That is um it's more complicated um because the the full picture Is that every single living cosmos, or arising as he calls them, is subject to the hero pass, which means Fundamentally, every living thing up to a certain level. Eats, breathes, and perceives and has a lifetime And the lifetime is determined by the hero past, so that certain, like the Mayflower, famously lives for a day. But experience is a full lifetime, so the day of the mayflower is the same as the, let's say, 70 or 80 years of the human being. It's the same, it's not different. But it's subjective. It's uniquely subjective, so that the Mayflower in its day on earth Is um time is moving in a different way and a different rate for that Mayflower. Mayflower? Mayflower. So that's part of the problem of the unique subjective. But the the other issue within the new unique subjective is that the human being is capable of different states, and in different states, time moves at a different um subjective ray. And everybody that's been in the work, or uh in my opinion, almost everybody that has been in the work has experienced situations where time seemed to pass much more slowly and then normally experiences of greater awareness And then there's the um something that a few of us have definitely experienced, which is where Something happens. I remember once pla falling downstairs and the second time, in fact two times in car accidents. Well they weren't in one of them was an accident. Mum was just the car get w getting out of control. But my uh awareness transferred to the moving center and everything seemed to be going very, very slowly. I remember falling downstairs and it was utterly impossible not to land correctly because you had so much time. So you could work out where your feet were going to go, you know, or where your body was going to go. And and that's um proof positive of this difference in time, but that's an extreme one because the moving center is dramatically faster than the thinking center. Um it it becomes really clear. But when you just, like for instance, I can remember various moments where I was just present. And although you aren't holding a timepiece in your hand, you just know that it's it's a different, you're in a different kind of time. So that's the unique subjective. It's unique, but um time is different for the absolute and the sun absolute because time for them is endless. Our time is determined by a lifetime. And there's nothing we can do about that, in the sense that we have been born into a situation where we will die.

Speaker 3: Could it be, Robin, that in these instances of danger of a shock to the system. Time seems to slow down to almost It's not ticking anymore. It's outside of time and space in a way.

Speaker 1: Um It could actually events are occurring, so it it is. It isn't outside, it's inside, but a completely different perspective.

Speaker 3: Right. But what I'm what I'm putting forth here is something's coming up in me. That's saying that I am not distracted in any way at that point. When I'm in that zone, I'm there. There is nothing else. I'm focused, not maybe volunteer, you know, maybe it's not on my volition, but I'm in a place where time is going so slow. And it's it's so uh vivid as opposed to when I'm distracted and my mind is on a lot of things I'm just trying to put myself in that situation. Always when the things that come up that require so much intellectual uh maneuvering. Always the attempt is

made for me to bring in the emotion, to kind of harness, and to bring some focus to it really. And that's where I you know appreciate it.

Speaker 2: Maybe I can give you an example, something that should happen. And emotions didn't come into it, I think, and immediately. But I was traveling on a right-hand lane and a large truck, big tractor trailer trucks on the left. And he put his blinker on, and I'm thinking he wants to get over, of course. And he starts to move over. And I was about center on the length of this truck. And we were going very fast and I was afraid to hit the brake for I would maybe lose control of this car. Anyway. I don't know how it happened, but I let up on the brake I let up on the gas, kind of touched the brake a little bit. I don't know how it happened that he did not hit us. But in that space of time where he went ahead and got into the lane and I was behind him, it was a long time. And I was amazed during it.

Speaker 3: But was it a long time because time ticked the same way? Or was it because my my awareness in that, you know, my presence? In that instant that made it seem to linger, so what what I'm leading towards is how do I do that? How do I utilize that And be able to put that into effect. How do I slow down?

Speaker 2: So like I say, you may be able to tell me better than I know myself, but maybe you have an example. That would explain such a phenomenon.

Speaker 3: No, I'm using your example and my example. What I'm saying is what this is informing me of, not the actual experience. but the dynamic that's taken place. How do I learn how to initiate that kind of awareness and focus? I'm not talking about the differences. I'm talking about an overview. Is that this is telling me if that can happen and that has happened, how can I initiate That kind of presence where I'm all there. Nothing else is I'm there.

Speaker 2: I don't suggest you do it On the road.

Speaker 1: There there isn't any way to do that. It it's um it's a power that's beyond you. It's the same way that you you can't um manifest directly any emotion just by deciding to do so. That isn't a power you have. It's a power that um the emotional center imposes upon you. And this this is the same. It it's like yes Um, and it may well be the case that Gurdjieff or somebody at that level had the capability to do precisely that. But you're really talking about Superman situations here. You're talking about um extraordinary powers and we don't have those powers, but we can occasionally intersect And there's something else that just needs to be very, very specifically um uh understood I guess it is it when Gidea says time is a unique perspective unique time is the unique

Speaker 3: Subjective. Subjective.

Speaker 1: Subjective, yeah. It's like the idea that there is some other kind of time is wrong He's saying it's the unique perception there aren't any other kinds of time. That's the time you've got. It's your subjective time. You don't have any objective time. There isn't such a thing At our level, all of it is uniquely subjective to you. And it's it's one of those things we've been taught since we're very young. I know it depends on when you run into it at school, but we've been taught the idea that there's some kind of Objective means of counting time using a stopwatch or even an atomic clock or whatever you want. And there isn't any of those things. That's um that's a uh a a theory of physics and uh and science and things like that. It just just doesn't happen to be true.

Speaker 3: So there's no possibility. It is impossible. Been as we're talking about possibility. Yeah, yeah. There is no objective period. No, no, well, well, it's not time that we can change, but our experience in it. And I'm focusing on these things.

Speaker 1: Okay, so this is what I was trying to say. So I'll say it again The way that you're expressing yourself is assuming that there is an objective time. However, there isn't. So the way that you are expecting expressing yourself is just flat out incorrect in terms of the way reality is. That's what Gurgiv is saying, right? You know, if you experience that, then then um that is just a difficult of your um existence and our existence as well, because it's very easy to be deceived into believing that there is some kind of objective time, but there isn't.

Speaker 3: Well, I go with uh Brida's point and say I will become an adjuster And I will become someone who sees things more with possibility than fixed rules to it, not to be out of reality, but then again What is sometimes it's good to take a departure, to be able to see reality, sometimes to step out of it. in a way, in an instant, to be able to like the the watcher sees the seer, like the eye watches. And examines what's going on when the seer is just caught up in it. And the watcher can see what's going on from the overview. So it's it's uh you know, it's easy to be a sheep But then again, is it easy? Because we don't question, we don't we don't wonder We don't look for possibility where things look like they're fixed. And I understand that's what Grjuji said. And a lot of times I'll ask somebody, well, is is this what you believe Is this with you experience? And I'm here with my experience. And yes, I'm out of reality for most people, most of the time. But my reality is a lot of fun. And I'll tell you something about my grandmother. I noticed as a kid, she was very angry. And very um prone to get agitated. I mean she was really and I I kind of attributed her going senile to that aspect that she was just She was very nice, but she was so quick. And if she didn't like you, she was in a rage. She had this aspect of unchecked emotionalism And I think that had something to do with her wearing her herself out. And I've seen it in other people too. So I try to stay light. I try to stay happy I try to stay in a way that I don't want my mind to shut down and not want to remember anymore. And why does that happen? Because newness ceases to be. Some things I should experience that have nothing to do with memory. That's the oil maybe for the mind and the heart and the body.

Speaker 4: I wanted to add something what Lynn was saying before about economizing. Basically he's giving um in the last part of this chapter um he's saying it that we should not uh or or he's what what means we should. He says that we have three Rollin con Candlnost or Robin. Robin Candlost. And it's uh uh basically in the three centers of man or three brains of man. So if we harmonize the work of these three centers, then The it it w in my uh understanding it would not come to a death of one center before the time.

Speaker 5: Not so easy.

Speaker 4: Not so easy. But As we all know, it's very, very difficult to do that. So it it's easy to speak about it and say, oh yeah, I harmonize all my hunters, but In fact, it's um what Robin was just saying, it's like a Superman thing to do. So it's not like um very easy to to get there even though that's what we what the work gives us as a um direction

Speaker 5: And economizing also has another aspect. I remember myself when I started the work and some things came more to my consciousness than than before I realized how I was on a trip to experience, experience, experience. So I could not bear not have having planned my next eight weekends and at least six of them uh I would have some extraordinary seminar or whatever experience. Yeah and This was a period, of course, I understood, and uh but after a while I realized a certain um a certain uh No no a certain rest came into me, a certain um satisfaction also with just being in less extraordinary uh circumstances. And and then after a while I realized the more simple experiences, they became as deep. as a whole weekend of an extraordinary was. So in in in this sense, yeah, i this this work I think that we there might be separ separate different um periods where we also have to go to uh through yeah maybe two give a certain intensity to ourselves and to bring things which were quite atrophied to new life or so. But after a while I uh now realize there

is not so much anymore this This running after uh one experience after the other. And I think this is economizing in the sense uh Lynn was mentioning. Yeah, that but the the the d these less experiences if I'm really open, yeah maybe in the sense which Stefan was aspiring towards yeah like in a in an accident. I I think this is a little bit an idealization of of of of certain states. But to go towards this this direction, yeah, to be more there, more receiving more letting things touching me, then I don't need ten different things, I just need one thing. Yeah, and this in a certain sense economizes also my my my life. Probably the use up of my rollen the bobbin kendelnost. Who knows?

Speaker 6: I mean that would um get together with what he says about doing sports, that this uses up the moving center Bobbin traendall lost. Yeah, if you do sport. And I mean it is something that that can be uh watched in our society that like the uh hochleistung sportla the the um very famous sports people like uh footballers or I think uh in tennis or basketball, it's very common that after a few years of intensive playing this sport the body is just starting to decompose. They have problems with their knees and with their hips and yes, it's like uh yeah uh an early decay

Speaker 3: Yeah. The candle that burns twice as bright burns half as long. I heard that in a movie. And there's a saying in sports that comes to my heart right now. Raising the bar. Raising the bar, like the high jump order, you know, do better, do better. Um, and and then there's mediocrity. what everybody's doing. So people go see the sport so they can see people go raise the bar. I want to raise the bar within myself.

Speaker 2: They become very emotional.

Speaker 3: Oh because they see winning. I wanna see I want to experience it. You see what I'm saying? It's a difference. It's a little bit of a difference. Being the sport instead of watching the sport. Experiencing it. Leo? Whoa. Leo. I'm a Leo. My name's Stefan, but I'm a Leo. Wow. A little lion. Yeah, a blessing, you know, you know It's just my nature to not to to accept and it's not to be argumentative or to be obstinate is to to to not to just accept it right away, but to understand it and to build on it, not just to say that's the way. You know, on the street, one way. All right, well that you better not go in your car the wrong way. But so many things are not one way. And definitely to become more of an adjuster is to to be able to configure The possibilities. And I think that's what makes the old person stop taking in new things. Is they stop that possibility. One day is just like the next. I'm just dying. But we're dying from the first breath. Do we live in between

Speaker 5: Yeah, to create possibilities is for me an expression of transferring the third force in life into into life. And in this sense, it is more needed than the other two forces. Not it's better, but it's more needed. As many people don't do it. In this sense I feel similarly.

Speaker 3: If we're going to be welcoming to younger people, we have to get out of that loop ourselves in order for younger people to come in to the to the work. If it's too and especially the young people today, man, it's like they're living in a virtual reality. We're trying to get straight within ourselves, you know, put things in order So it's but we need we need new people. We need younger people. You know, we need this to fuse the development

Speaker 2: It is important that we can work in groups, but we have to be able to work individually and speak that way too. Otherwise, our possibilities don't line up with the opportunities that the work gives us.

Speaker 7: One thing that I hear in the conversation now, and perhaps it is uh about possibilities but uh and beckon you referred to this um you didn't use this word but receptivity um you know our our receptivity to uh the higher or you know with with regard to the law of three

Understanding that there is, you know, sometimes a succeeding lower or a proceeding higher or succeeding higher. Anyway, my point being that Uh and Stefan, I think, you know, you're you you're holding on well to you know the idea that possibilities exist uh or maybe there is you know something more and it's so interesting that mr gurdjiv refers to the previous process before the Atakonos process. And the fact that people uh you know were working towards a Kazjun body And I suppose we could, although I don't think it will help us, but we could ask the question, is this all about the physical body? That we're talking about in terms of time. And in the ray of creation, you know, is world uh 24 or world twelve. Six these other worlds. First of all, is there a possibility that they're available to us? Secondly Is time even relevant that um s w in those uh w states or Having that kind of receptivity. And it's not, you know, to talk about hope or faith or anything like that. It's really to talk about what Mr. Gurdjieff himself is trying to show us. And I think this is chapter I remember the first time I saw it many years ago and I you know I I had no clue what was And as the years went by I could see that there was, you know, this idea of laws Uh not you know world ninety-six laws only, not world uh 192, etc. etc. I mean, there are laws and he is pointing out something here that is lawful And as Robin says, you know, it is the unique subjective. You can't turn that into something object. But Our way in life, our way in life impacts our everything with regard to whether it's space or time. Uh and there's a lot of references about this from work people, but in either event, it um it fascinates me that uh I forget where it is, but it says about the sacred Ishmesh. And I don't know how many people, you know, I think that was read, wasn't it? Yes. Yeah.

Speaker 1: Previous reading.

Speaker 7: Yeah. Just that statement in and of itself. Uh and again, like I said, this is not about faith or belief or hope or anything. I think Mr. Garjeff is trying to give us uh the road to possibilities.

Speaker 4: Can we talk a little bit about the yams jum tester nochel and the what jum tester nochel nochi jump tester In the German version he's saying artificial germ testarnochi, which would mean that there's a non-artificial germ testanocky. But yeah. Can someone say something about this with the watches? Yes

Speaker 5: Just a clock. It's just a clock. I find interesting in this in this formulation that he says it's constructed on this principle of tension or pressure of an unwinding spring. And this reminds me that we often in the work we st start to learn to welcome tense tension and pressure, yeah, in s in spite of the normal tendency to get every m to to to use every means in life to get rid of any tension or pressure. So in this sense, somehow I mean this attitude I I I think Yeah, it's it's not so easy to completely to get it out. But somehow to to get reminded when tension or pressure appears. Yeah, that it gives us a certain amount of energy which otherwise is not there and we could probably use it, yeah, in the sense of economizing it, use it for some purpose we we have. We could not, yeah. I remember many concrete examples in our life when there is not the pressure or the necessity, then I can have the idea, but I not even have the idea. Yeah. And even if I have the idea, there is not really the force to to do something about it. But if there is a necessit uh necessity or a certain pressure, then I d s I have the idea and I have also the force to do something about. And this in this sense, even if it feels very unpleasant to me, sometimes yeah, some tension some how somehow I welcome it. Yeah, and t and and say to myself, to encourage myself, this is an opportunity to to do something.

Speaker 3: I see realization to realize when you're saying that. It leads to that. Experientially realized. The other way it's just in the head.

Speaker 4: Yeah, like when we when we don't have a summer week, I don't need to practice piano. So now I really want because it's coming up. So I want to be ready.

Speaker 5: Very clever to bring the summer weekend in. Yes, very good. She's very good in advertising. Very, very good.

Speaker 4: No no no. This is an excelsion.

Speaker 1: There's just something that I might as well, because I researched it, so I might as well mention it's the third paragraph from the end, the very widespread diseases there have such names as hemiplegia, paraplegia, paralysis progressiva essentialis tabes dorsalis, paralysis agitans and sclerosis disseminata and so on and so forth. They are all diseases of paralysis. They're different ways that the human body can be empowered. He said that these are from Latin and half of them are not, half of them are from Greece.

Speaker 7: Mm-hmm.

Speaker 1: So it's it's it's not um You know, is it there's a question as to why he did that, because he would have known. Um some of these are direct uh Latin words, but most of them are actually Greek words that moved into Latin. Um he's basically saying when the moving center dies, you you get parallels

Speaker 4: Yeah. And he is saying in this paragraph they are very widely spread diseases. And this is also not very true.

Speaker 1: Yeah, well, I don't actually know. We could kind of find out paralysis, but you know, um It's it's the question would be what does he mean widespread, I suppose? Because If um a large number of people eventually suffer from some kind of paralysis in death Uh, towards death.

Speaker 4: Oh, okay.

Speaker 1: Then maybe it is widespread, but I don't know. It's not widespread amongst people who are young and healthy.

Speaker 4: Yeah, yeah.

Speaker 1: You know, it's uh we we aren't expecting we're only expecting the old folk to have that problem.

Speaker 4: Yeah, and even there I don't know it's very subjective, but as we as I am often in these retirement homes, there are not so many of all of them, if there let's say a hundred people living. Maybe there are one or two having paralysis.

Speaker 1: So Yes, that seems about right.

Speaker 4: Yeah.

Speaker 1: Maybe it was different.

Speaker 6: Maybe it was different uh in Gurdjieff's time. I don't know. That it changed over the decades.

Speaker 1: I think it would be otherwise actually. I think it would be more common now because now the uh in America anyway, the the whole of the um uh health sector is about keeping people alive so you can take their money. I mean that's just the the way the whole business works. So if you've got someone who's paralyzed Then you don't want them dying until you've taken all their money. After which it's okay. So they're more likely to keep them alive

Speaker 3: But I think paralysis is more uh predominant now because you have mental and emotional paralysis

Speaker 1: Oh, but he's talking these are diseases that are moving center paralysis. Yeah, I'm bringing it up today. I'm bringing it up today.

Speaker 3: Yeah, I understand.

Speaker 1: It's not like for instance Alzheimer's a problem of the um intellectual center. It's not a problem of the spinal uh motor. Most of the Um and dementia is nearly all intellectual center stuff. It's not um moving centered

Speaker 3: Are we having any time for guns and ships?

Speaker 5: No. So curious. Now is the guns and ships time.

Speaker 1: Okay, guns and ships.

Speaker 5: Tell about your gun guns and ships. What does it mean for you?

Speaker 3: Well, first it a gunship. There's there's warships, they're called gunships. There's ships with guns. I'm trying to understand what you exactly mean when you say guns. and ships because a lot of things come to mind but I want to follow what you're putting forth. Goodyear says it. Goodieiev.

Speaker 5: Yeah, Gurdiev repeatedly says Communities with guns and ships and as we read the last time something about it, I put it in the exercise Yeah, there is always a quote in the exercise, and from this quote comes my questions. In this quote is written, um, and they would pay no attention to it, to the Greeks. It chiefly because that community has not at the present time enough of what are called guns and ships to be for the other comp contemporary beings there what is called an authority. This is a passage and the question is Yeah. In which sense then we I mean in the outer sense it is quite obvious, yeah, if a st if a s if a community, a state has a certain military power and a certain maybe not just military power, also a certain power in a certain sense, industrial power or knowledge in a certain sense, size or money. Yeah. Then This is a certain authority. The idea of this exercise is more about to look on ourselves. provide our authority or how we earn authority or how we give uh people our uh yeah how how we uh we see authority in other people. What does does it mean? For example with Robin he is wr writing books and he has uh broad knowledge and you can ask him and everything he has always an answer. Yeah. This is a certain authority, I guess. I don't know. Just an as as a as an example.

Speaker 6: I had to think about the task um last Friday at university um in the group where I'm working. with I'm working for a um in a math group and uh mathematics and there the students had to write a test And um we uh we were uh we employees um had to uh organize the test and give out the the test to the students and tell them what they uh are allowed to use and what they aren't allowed to use and then we have to um beaufsichtigen Aufsicht We have to watch over them while they're w while they are uh writing the test. And um I was well and I was standing in front of them with one other um co-worker of mine And there were like uh at least eighty w if not only a hundred students, and they were all sitting there quietly and concentrated and writing. and listening um before listening to what we said and what we told them. And I had to think about the task and that the authority um in this situation was actually like artificial because it was I knew I was in this team. But it was not like something about me personally. It was just like my employer, my chef gave me the authority, and therefore the students respect this. And yeah, I had to think about that in this situation that but I also um had thought about that I do believe that it matters

how how I um am there and how I present myself so that this given authority um only works or would maybe work a little less well if I would behave uh in other ways Yeah. So I reflect it.

Speaker 5: Not according to the rules you eat. Yes.

Speaker 6: Or maybe if I would be very like uh unco-organized and seem to be not really knowing what I'm doing and not knowing what I am allowed to tell them or yes uh having to go to my employer and asking them so yeah.

Speaker 3: You didn't have authority but you played the role. You played the role. You projected the authority.

Speaker 6: They felt I did have authority, but it I did have it because it was given from another authority.

Speaker 3: Right, right, right, yeah.

Speaker 6: So it was more like my guns and ships were not my own, but that's what I'm saying.

Speaker 3: Yeah.

Speaker 6: They knew I had another one with me who has guns and ships.

Speaker 3: What comes to me is that when I have that authority and I have those guns and ships not to wield them, not to use them. But when somebody else comes along and tries to impose their guns and ships on me, I push them back. But I'd rather we just all get off the guns in the ships and go swimming together.

Speaker 4: Yeah, but I realize if I um get into a situation where I um feel emotional um pressure then and and the surrounding or the people around me act not like I want them to act, I raise also the emotional pressure on them So and I I notice that I have quite a strong emotional force and if I use it wrongly then it's really hard for my environment. So Especially for the kids. Like let's say I get in a hurry because I want to finish something for the job And Eva wants to play a little more, then I come into a conflict because I want to play with her, but I also want to finish my job. So I get very um strict Yes I will play with you but then I have to really go. So it's like in instead of And and she is already under pressure, so I put my pressure so instead of giving space, we had this. And then we had this and Ikant was there in this scene and she said And he said he he mentioned it. He said, now you raise the pressure even more because so and then I dropped it for a moment and tried to give some space and then really nothing big happened and it didn't take longer it even was then then um then much more easy for both of us but this is my tendency to to um raise the pressure and to uh force people to do something somehow Or become böse, would you say? Angry. Yeah, not angry. Böse is more bad. Bad. No, it's maleficent.

Speaker 7: Maleficent.

Speaker 4: Maleficent. Like. mean to people than say something mean which hurts them. That is also something in me which is coming up when I'm under pressure and this is like a big cannon wall Yes, no

Speaker 2: And there's something automatically or unc and unconsciously, a want to be first. And I know this. I get in my car, my guns and my ships. I have I have gas. I have motion. And um I'm really not in a hurry. I don't have to be any place on time. But yet still, I want to move around this car in front of me and be there. Last Tuesday I left here and went to the um uh vehicle registration

and again I had no hurry. I had Several hours before they close, and uh I pulled in the parking lot, there was nobody there, and I thought this is wonderful, and I started walking in and I found a piece of paper and I went back to the car and I'm I'm thinking Oh, people are coming, they're all getting in front of me now. Wow. So I mean this is not a conscious action. Yeah, yeah.

Speaker 5: Yeah, I I know this too somehow. It's very instinctive somehow. It's but with me is also like uh to wanting to get the best price for some things. And I take so much effort to uh to to somehow achieve there and So sometimes I now as an exercise I willingly pay the the not so good price for to to learn something about it. I remember I was in in therapy twenty years ago and there was a kind of discussion between me and another guy there. And he was not so I would say so uh intelligent or um capable to formulate And I felt like ve being very polite, but then suddenly the therapist, which was a woman, she says Do you recognize you are sitting like with two guns like I can just show here on on on your hips all the time you are shooting out of your hips. Yeah. And I was not aware, of course, in these times. Yeah. So but I then I slowly started to see this. Yeah, how often in communication there is a um a side command, yeah, which is meant to to hit the other. And often it is very easy to hit people if There is a certain empathy to realize what matters to people also. And this I really hard try to avoid in in in in the last time. Very hard very uh strict. I tr not hard in the sense I I have difficulties with no I really try to avoid it. Yeah, and it is it's it's it's similarly mechanical or instinctive like your example, Bobby. Yeah, it comes so so quick if I don't be considerate and think what what to say. That that I say something which seems to be innocent, but some message is behind which really hits the other. And as when I when I know that the other is uh fragile or sensitive on this sensible sensible sensible on this on this on this point then I really try to be more considerate and formulated in a way which does not hit the other. So this was mean not to use my guns. I think I have good guns in the hand.

Speaker 3: Let me tell you something there, Khan. First, I'd like to say, whatever therapy you took, it did a good job experiencing you now. Um, is it is it an appropriate guns and ships, my uh natural way of utilizing that authority Um is to answer comment to to to send it right back, to reflect it. Is that what what do you think of that? Because it has ill effects. Theoretically it's supposed to work because people get a taste of their own medicine and then they stop But maybe there's something that I could keep doing.

Speaker 5: I would say that it's very easy to recognize what is the impact. Yeah. Sometimes it's good to do this also to provoke people or to bring something to consciousness, but it depends, yeah, on the trust, on the relationship. Yeah. It's I think it's not always uh the proper thing to do, but sometimes it's it's the only proper thing to do to be done. Yeah. So it dep depends on the impact it does. And then you see I I would say then it's obvious, yeah, if it was the right thing to to be done or not.

Speaker 3: Well, I will say I trust you all, and I hope you trust me, because I come from my heart, and my mind is trying to sort things out using both of them.

Speaker 2: Before we end, I want to thank you for the walk-ons we had today, your children and your cat. And I could watch it for you and your cat was behind you. It was wagging its tail. It looked like it was part of you.

Speaker 3: And Elena, you brought something wonderful to a wonderful situation. It was so nice to experience you today. Thank you for coming and being here.

Speaker 7: Yeah, I'm looking forward to the the future. Unfortunately, uh July is rift with a lot of trips here and there and what have you. Matter of fact, next Thursday I'm gonna be on a plane during the meeting. It's possible I could make it. Nowadays you don't know. Um I did want to ask

uh Ikan um Have you been sending uh the task or emails to my email?

Speaker 5: Because I haven't received any I send I send them to the email I have of of you. I always send them to you Maybe you send a message to me or to Robin and then we will s I then I have your uh proper email. Yeah, to just to be sure that it's the right one.

Speaker 7: What let me take a look right while you're here if you don't want just a second. What it is it uh oh never mind, I don't use Put your email on everything but are you sending it you're sending to me, Johnny Lynn at Hotmail? What?

Speaker 5: Um Ah I forgot. I'm sorry. In the last I I I may have taken Yeah I okay. Thank you to for reminding me. I will

Speaker 3: That was beautiful and you said let's do it now. Let's do everything now when we can. Like we're enjoying each other's time now.

Speaker 7: Thank you. Thank you as we're all getting sealed

AI Summary

Meeting Bk2 - 05

Quick recap

The meeting focused on discussing a reading from Gurdjieff's writings about the principle of Itoklanos and the concept of "bobbin candlenost" (candle-nests), which represents how human existence is determined by seven external factors including heredity, environment, planetary influences, and personal efforts. Participants including Robin, Barbara, Vanya, Stefon, Frieda, and Lynn explored the metaphor of mechanical watches to explain how these candle-nests limit human potential and lead to "dying by thirds" as different brain centers fail. The group discussed how modern humans live according to Itoklanos rather than the natural principle intended for three-brain beings, and examined the concept of time as uniquely subjective rather than objective. The conversation also touched on practical applications of understanding these principles in daily life, including how to avoid unconscious use of authority ("guns and ships") and the importance of economizing one's experiences rather than constantly seeking new impressions.

Next steps

Stefon☺

- Invite the person from the other Gurdjieff group in Canada to join the meetings.

Vanya+Ekant

- Update the email list to ensure Lynn receives future meeting tasks and communications, using the correct email address.

Summary

Principles of Three-Brain Existence

Barbara read an excerpt about the principles of existence for three-brain beings, explaining how their duration of existence depends on seven external conditions including heredity, environment at conception, planetary radiation, parental manifestation, similar beings around them, teleokriminalnichnian thought waves, and their own efforts. She described how these conditions create "bobbin candlenost" in brain locations that determine the extent of a being's associations and experiences, comparing this to mechanical watches where the spring determines function duration. The discussion highlighted how contemporary three-brain beings often die "by thirds" as their different brain centers (thinking, feeling, and moving centers) wear out at different rates, with modern medicine sometimes misidentifying these natural deaths as diseases with Latin names like hemiplegia and paralysis.

Lifespan and Brain Function Theory

Vanya discussed the concept of existence and lifespan based on the principle of Itoklanot, explaining how the duration of existence for three-brained beings depends on seven external factors including heredity, conditions at birth, planetary and solar system influences, parental behaviors, quality of similar beings in the environment, teleokriminalnic thoughts, and the being's own Seinsagoplastikure. Vanya compared this to mechanical watches where the lifespan depends on the tension of a spring, explaining that three-brained beings have three independent KandelNost roles in their brain centers - thinking, feelings, and movement - which determine their experience and lifespan. Vanya noted that partial death in thirds often occurs in modern

humans due to unharmonious existence and uneven wear of these brain centers, which medical professionals mistakenly diagnose as various diseases using Latin names.

Rolle: Stories and Repeated Patterns

The group discussed the meaning and associations of the word "Rolle" (meaning "roll" in German), exploring connections to film rolls, long-playing records, and cotton bobbins. Vanya shared personal observations about how elderly relatives tend to repeatedly tell the same stories over time, which he compared to a recorded or imprinted narrative that unwinds repeatedly until it ends. Stefon added that this phenomenon can occur when people become stuck in loops of repetitive thoughts or experiences.

Gurdjieff's Seven Aspects of Existence

The group discussed Gurdjieff's concept of the seven aspects of human existence governed by the principle of Itoklanos, with the first six aspects being largely beyond individual control and the seventh offering some possibility for change through conscious labor and intentional suffering. They explored how people tend to repeat the same stories and become stuck in mental loops, with Vanya and Barbara discussing how this differs from dementia, where cognitive function is significantly impaired. The conversation included a discussion about teaching children to ask thoughtful questions rather than simply repeating what they've heard, and concluded with an exploration of whether one can break free from Itoklanos through spiritual work, with Vanya suggesting that while one cannot escape this natural principle entirely, conscious efforts can reduce one's attachment to it.

Gurdjieff's Time and Digestion Concepts

Robin explained Gurdjieff's concepts about time and digestion, distinguishing between personal transformation through digestion and the process of serving substances to the moon when digestion fails. Lynn discussed how time perception varies between individuals and mentioned John Bennett's distinction between the world of possibilities and the world of facts. The group explored personal experiences of time seeming to slow down during dangerous situations, with Robin clarifying that time is uniquely subjective and not objective, emphasizing that these extraordinary powers are beyond ordinary people's control.

Time Perception and Experience Insights

The group discussed concepts related to time perception and personal experience, with Stefon sharing insights about viewing reality from different perspectives and the importance of maintaining a positive mindset. Vanya+Ekant contributed insights about economizing experiences, explaining how over time simpler experiences can become just as deep as intense seminars, reducing the need for constant new activities. The discussion touched on Gurdjieff's ideas about harmonizing the three centers of human beings and the concept of using energy efficiently rather than depleting it through constant seeking of new experiences.

Raising Personal Standards and Energy

The group discussed the concept of raising personal standards and embracing tension as a source of energy, with Stefon sharing insights about sports and the need to experience rather than just watch competitive activities. Vanya and others explored the importance of creating possibilities and transferring a "third force" into life, while Lynn emphasized the relevance of receptivity and laws in understanding Gurdjieff's teachings about time and physical bodies. The conversation concluded with a discussion about welcoming younger people into the work and the significance of working both in groups and individually.

Gurdjieff's Authority Concepts Discussion

The group discussed Gurdjieff's concept of "guns and ships," examining how authority is perceived and used in different contexts. Robin shared insights about paralysis and its prevalence, while Vanya+Ekant explained the exercise's focus on self-reflection regarding personal authority. Frieda described an experience where she had artificial authority at work, and Vanya+Ekant shared how they tend to raise emotional pressure under stress. The discussion concluded with participants reflecting on their own tendencies to assert authority unconsciously, and Lynn mentioned upcoming travel conflicts with future meetings.