

Presenter Notes — *The Four Bodies of Man*

Speaker notes for Robin Bloor, matched slide by slide to [GO-4-Bodies-Presv2.pdf](#) (32 slides). Where a slide is a progressive build of the one before it, the note concentrates on what the new line adds. Written to be spoken, not read.

Slide 1 — The Four Bodies of Man (title)

Welcome. The title in front of you is deceptively simple. Almost everyone who comes to the Work meets the idea of the four bodies early on, usually as a tidy list — physical, astral, mental, divine — and then files it away as doctrine. What I want to do this evening is take that list and set it in motion: to show that the four bodies are not four objects a person might happen to possess, but four different relationships to time and to the scale of the universe.

The diagram behind me is the whole talk in miniature. Notice that it is built of concentric worlds — cellular, molecular, electronic — with an axis running from the invisible and inward on one side to the visible and forward on the other, and the four bodies marked in Roman numerals. Don't try to decode it yet. I only ask you to hold one impression: this is a journey outward from the dense and visible toward the fine and invisible, and then — as the closing slides will show — a journey back. Let that be the shape in your mind.

Slide 2 — The Forward Path (contents)

Here is the itinerary. Ten stages: the four bodies themselves, then logarithmic time, circular time and recurrence, the kairos times, the map of a life, the spiral of time, the six-dimensional universe, the cellular-molecular-electronic lives, Food for the Moon, and finally the four bodies seen again in perspective.

I would ask you to resist reading this as ten separate topics. It is one continuous argument that happens to have ten resting places. We begin with the bodies, we walk out along a path that is really an inquiry into the nature of time, and at the far end we arrive at a cosmology large enough to give the four bodies their meaning. Then we turn round and come home. The word "forward" in the title is doing real work — this is a path with a direction, and later a return.

Slide 3 — The Four Bodies

Let me introduce the cast. The physical body needs no introduction; you arrived in one. The second body is the astral body, or the body Kesdjan. The word Kesdjan means, roughly, "half soul," and that qualification matters — it is not yet a soul, it is the vessel in which a soul might form. This is the body of essence. It is, in Gurdjieff's phrase, "what you are" as opposed to what you have acquired. It is the master of energy and the source of feeling.

The third body is the mental body, which we might more accurately call the body of Reason — not the ordinary reasoning of the head, but a higher order of understanding. And here is the sobering point: in almost all of us the mental body is undeveloped, exactly as essence is undeveloped. We are, most of us, running on the first body alone, with the second and third present only in seed. Hold that thought; it becomes the whole practical stake of the Work.

Slide 4 — The Four Bodies (the fourth added)

Now the set is completed by the fourth — the divine body. And notice the language on the slide: it is *formed* from the marriage of the second and third bodies with the higher centres. It is not issued to us at birth and it is not conferred. It is the fruit of a union that has to be brought about. So the four bodies are not four things you have; they are one thing you are, and three things you might, through work, become. Keep that asymmetry in view — it is the reason any of this is more than metaphysical furniture.

Slide 5 — "Time is the unique subjective." — Gurdjieff

I want to pause the anatomy and turn to the thread that runs through everything that follows. This single line of Gurdjieff's is the hinge of the whole talk. Everything else we ordinarily call subjective — our moods, our opinions, our sensations — we are willing, on reflection, to correct against the world. Time we are not. We take our experience of time to be simply how time is. Gurdjieff is telling us the opposite: time is the one thing that is *irreducibly* subjective, that belongs to the experiencer and varies with the experiencer. If that is true, then the different bodies, being different orders of experiencer, will inhabit different orders of time. That is what the next several slides unfold.

Slide 6 — Logarithmic Time

Consider a life on a logarithmic scale. On this scale the first third of a life is spent in gestation — the whole journey from a fertilised egg to a newborn. And notice the order in which we are assembled: the digestive function, our emotional substrate, comes first; then the motor capability, the moving substrate; and the seed of the intellect cannot even germinate until birth. The intellect is the last one to the party, and it never quite catches up.

The second third, on this same scale, is the early years of childhood — up to about the age of seven, by which point our capabilities are essentially complete and personality is ready to take its dominant place over essence. Before seven, essence rules; yet most of the learning is being laid down in personality. The final third is everything we normally think of as "a life" — youth, maturity, the prime, and the long decline. The mathematics compresses decades of ordinary living into the same span as a few months in the womb. And note the detail that matters later: the scale does not begin at zero. It begins at one month. Remember that missing month; we shall come back for it.

Slide 7 — Linear Time: the Time of the First Body

Linear time is the native time of the physical body, and we absorb it as a habit from the earliest age. It is very hard to argue against, because it is underwritten by the agreed order of events — we all concur that this happened before that, and the calendar keeps the score.

But our subjective experience of time varies enormously with the level of our attention. Put plainly, the sum of the moments of genuine presence in one person's lifetime can differ vastly from another's. One man may live a far longer life than his neighbour and yet die at exactly the same age. This is precisely what Gurdjieff means when he speaks of the "ever-shortening life of man" — not the shortening of the calendar, but the shrinking of the lived, conscious portion of it. The first body knows only linear time; the possibility of another quality of time is the possibility of another body.

Slide 8 — Circular Time, Recurrence and Essence

Now bend the line into a circle. It is not difficult to entertain the idea of time curving round so that the moment of conception roughly coincides with the moment of death — the end meeting the beginning. That is all this first statement asks of you: simply to allow the picture.

Slide 9 — Circular Time (build)

And the new point here is a caution against over-reading it. Bending time into a circle does not make the experience of time any less linear. Lived from the inside, the circle still feels like a line. The circle is a *representation* — it shows us something about the structure of a life that the straight line conceals — but it does not abolish the ordinary forward march of our days. Keep both in mind at once.

Slide 10 — Circular Time (build: recurrence)

The circle naturally introduces two ideas we tend to keep at arm's length — recurrence and reincarnation. Take recurrence first, and take it in its starkest form. Exact recurrence is the proposition that when you die you are conceived again at precisely the moment you were conceived in this life, and you live exactly the same life over again — the same choices, the same errors, the same everything, without variation. It is a genuinely uncomfortable idea, and it is meant to be. It is the wheel to which mechanical man is bound.

Slide 11 — Circular Time (build: cyclical recurrence)

But there is a softer variant, and it is the one that leaves a door open. In cyclical recurrence you live substantially the same life, but the life proceeds slightly differently each time round. That small difference is everything, because a difference implies the possibility of change, and change is the crack through which the Work enters. Exact recurrence is a sentence; cyclical recurrence is a sentence with the possibility of appeal. We shall see, in a few slides, exactly where that appeal is lodged.

Slide 12 — The Kairos Time

Here is the further wrinkle, and it is the practical heart of the first half of the talk. The Greeks had two words for time: *chronos*, the time of the clock, and *kairos* — "the right, the critical, the opportune moment" for something. In the Work, the idea of *kairos* is that in the whole of your outer life there are only very few moments — crossroad events — at which real change is actually possible. The rest of the time, whatever it may feel like, everything is proceeding mechanically.

Follow this to its edge. If our behaviour were entirely mechanical, there would be no *kairos* moments at all — the life would be fully programmed and nothing we could do would alter it. But when we work on ourselves and change our being, we change our life. Gurdjieff put it without hedging: "your being attracts your life." And in his more mischievous register, speaking of the enlightened idiot, he said that if a man works on himself diligently enough, even grandma will change. The joke carries the doctrine: alter your being and the very circumstances that befall you begin to alter with it.

Slide 13 — The Essence Map of Life, with Kairos Times

Now we can draw a life. Using the idea of *kairos*, we represent a person's life not as a single line but as a network of possible paths. It begins, as every life does, with conception and birth — and from there the diagram fans out into a multitude of possible routes. But — and this is the point of the picture — the branches are not everywhere. A path can only fork at a juncture, at a *kairos* time. Between those junctures the way is fixed. Every route terminates in death, and the different deaths correspond to the different choices made at the *kairos* points along the way. In exact recurrence, you will notice, only one of these paths is ever travelled — the same one, again and again, never varying.

Slide 14 — The Essence Map of Life and the Blood Line

Cyclical recurrence lets us light up more of the diagram. Now, potentially, every possible path may be traversed — and some may be traversed more than once. The traversal of more than one path implies that some small change to essence has occurred during the life, tilting the next round toward a slightly better or slightly worse outcome — but a change, in either case.

And here the diagram widens beyond the single life. On some of these paths children are conceived; on others they are not. So the map carries different possible blood lines, different possible children. Those conceptions link many individual lives together into families, families into tribes, and ultimately into races — each of which could, in principle, be mapped in exactly this branching way. The essence map of one life is a fragment of a far larger genealogical map of possibility.

Slide 15 — The Map of Life and Reincarnation

Now, where is the door I promised? The seed of magnetic centre lies in essence — although the 'I's that gather around it form in personality. Some paths of life build a stronger magnetic centre than others, and a strong magnetic centre is what draws a person toward the Work, and with it toward a real possibility of change in being.

So certain paths carry something the others do not: the possibility of escape from recurrence altogether. That escape is what the diagram represents as reincarnation — not a return to the same life, but a crossing over into a genuinely different one. This is the appeal against the sentence. And I must add the honest corollary the slide insists on: the movement can go the other way. It is equally possible to descend as to ascend. The magnetic centre can weaken as well as strengthen. Nothing here is guaranteed; only made possible.

Slide 16 — The Spiral of Time

With reincarnation on the table, two dimensions of time are no longer enough. We now need three. The first dimension is linear time — the line. The second is the circular, and therefore planar, time of recurrence — the disc. The third is the spiral of reincarnation, which lifts the circle out of its plane and carries it forward: the same essential pattern, but climbing. You may recognise this third movement as the path of the bodhisattva — the one who returns, and returns, but is no longer merely going round.

In our study of the possibilities of the four bodies we are being drawn, quite naturally, toward three dimensions of time. And there is a word for the whole extent of time taken in these three dimensions: eternity. Not endlessness in a straight line, but eternity — and eternity, properly understood, is three-dimensional.

Slide 17 — "Time is the enemy of God." — Orage

Let me give Orage the floor, because he states the stakes better than I can paraphrase them. God is the 'I' of the Universe, termed His Endlessness, and — crucially — not inferior to Time. Time is a perpetual perishing; it is the enemy of God. But God has a purpose, and our hope depends upon our ability to discover that purpose and to co-operate with it. Hence Orage's austere definition of religion: "helping God." Sit with that phrase for a moment. It reframes the entire enterprise. The work on the bodies is not, finally, self-improvement. It is enlistment on the side of the 'I' of the Universe against the perpetual perishing of time.

Slide 18 — The Universe in Two Spheres

This slide asks you to hold two mirror-image conceptions of the universe side by side. On the left, the sphere of space: the universe conceived as extension, measurable by length, breadth and height. On the right, the sphere of time: the universe conceived as awareness, measurable by the dimensions of time.

Read the two columns as a pair, line for line. In space, the intensity of awareness at any *point* is shown by the level of vibration at that point; in time, the intensity of awareness at any *moment* is shown by the level of vibration at that time. The sphere of space is permeated everywhere by the finest, most energetic substance — the very atoms of the Absolute; the sphere of time is permeated everywhere by the Absolute's awareness, which alone never flows along with the Heropass. And there is the key term: the Heropass, the merciless flow of time. Everything in the maelstrom drifts with the Heropass — accumulations of awareness spinning around themselves, orbiting greater accumulations, pursuing the multiple paths we call lifetimes — everything, that is, except the Absolute. If awareness increases in one place, it must decrease in another; the balance is exact. This is the cosmological floor beneath everything else in the talk.

Slide 19 — The Six-Dimensional Universe

Let me make the geometry explicit. Time — the Heropass — acts upon every cosmos, on all of them save the Absolute and the Sun Absolute. So we can say, quite mathematically, that every cosmos inherently possesses six dimensions. Three of them are its *place*: length, breadth and height within the whole megalocosmos. Three of them are its *now*: its position within its own lifetime, within its recurrence, and within its eternity. Three of space, three of time.

And then a seventh is added — scale: the cosmos's scale in relation to the Ray of Creation. Those seven dimensions together fix its place in the Trogoautoegocrat, the great self-nourishing, self-maintaining process of the whole. Don't be intimidated by the vocabulary. The claim is simple and rather beautiful: to locate any thing completely, you need not only where it is and how big it is, but *when* it is, in three senses of when.

Slide 20 — Our Scale in the Molecular World

Now we begin fitting the bodies into this frame, and here is where that missing month returns. At the top of the illustration is the logarithmic view of time we met earlier. If we now bring the second body — the astral or Kesdjan body — into the diagram, it can be understood as filling precisely the gap of one month that appears, mathematically at least, to exist *prior* to conception.

Think about what that implies. It gives us the possibility of a further "lifetime" — one lived in an invisible world, and preceding the physical lifetime altogether. Our physical, planetary body exists in a cellular world, and the defining feature of that world is its visibility. The other bodies are simply not visible to the sight of the cellular body — which is why we so easily conclude they are not there at all. The month before conception is not empty; it is only invisible to us.

Slide 21 — Our Scale in the Molecular World (continued)

Let me place the Kesdjan body more precisely. Our physical body lives in the cellular, visible world. The astral or Kesdjan body resides one level up, at the planetary level — the note Fa in the Ray of Creation — and it is there subject to the laws of fate. Note the stratification of our own interior while we are at it: personality exists at the level of the physical body, whereas essence exists at the level of the molecular body. We are, quite literally, spread across worlds.

Two points to underline before we move on. From the standpoint of the Work, the goal is to crystallise this second body so that it becomes capable of persisting after the death of the physical body. And — this is easily missed — the Kesdjan body already lives and persists throughout the whole life of the physical body; it does not spring into being at death and it does not necessarily cease to exist when the physical body dies. What is at stake in crystallisation is not whether it exists, but whether it endures.

Slide 22 — Food for the Moon: The Cosmic Highway

Now we come to the darkest and most concrete stretch of the cosmology, and I want to let the picture speak first. What you are looking at is a cosmic highway: the Earth wrapped in its magnetosphere, the ionosphere above us, the plasma sheet streaming away from the Sun, and the Moon on its orbit. It looks like a diagram from geophysics — and in a sense it is. In the next slide I shall tell you what travels along this highway, and why Gurdjieff called the destination "Food for the Moon." For now, simply take in the geography.

Slide 23 — Food for the Moon: The Cosmic Highway (the mechanism)

Here is what travels the highway. When animals and human beings die, they give up three energies: H96, the energy of the immune system; H48, the mechanical parts of the centres; and H24, the lower emotions and the moving centre. This is something quite distinct from any formation of the Kesdjan body — it is, rather, a "splitting into three." This lowest soul is negatively charged, and it rises to the ionosphere — as, incidentally, does the Kesdjan body.

The Kesdjan body remains in the ionosphere, and there it faces its own fork: it may die, or it may reincarnate. If it dies, it too provides hydrogens for the Moon. Now follow the road. From the ionosphere these hydrogens move into the plasma sheet that streams out through the Earth's magnetosphere, away from the Sun. For five or six days of every month the Moon passes into the Earth's magnetosphere, and during that window the plasma sheet plays across both faces of the Moon. At that point the H24, H48 and H96 can be taken up into the Moon's atmosphere. And so we arrive at the hard saying the whole passage was built toward: the destiny of personality is to feed the atmosphere of the Moon. Personality, unredeemed, is lunar food. That is the stake.

Slide 24 — Food for the Moon: The Cosmic Highway (return to the diagram)

Now look at the highway again, with the mechanism in mind. What was a piece of geophysics a moment ago is now a map of a cosmic digestion — the route by which the undeveloped human being is, quite literally, consumed. I let the diagram close this section rather than more words, because I want the image to lodge. Everything in the Work that concerns crystallising the higher bodies is, at bottom, the effort not to end up as traffic on this road.

Slide 25 — Our Scale in the Solar World

We have been climbing, and now we climb again. Above the Kesdjan body's world there naturally belongs a higher level in the Ray of Creation — the note Sol, the level of the Sun itself. If we allow roughly a month as the natural lifetime of the Kesdjan body in the molecular world, then, by the same logic that gave us a pre-conception month, there remains the possibility that yet another world precedes even that.

If we could tolerate the intense light of this solar level, we would be able to crystallise ourselves there — and that would be the realisation of the third body of man. But note the condition. For this very short lifetime — Rodney Collin estimates it at around forty minutes — it is likely that the individual is entirely unconscious. It can be thought of as coinciding with the pure light that we are said to meet at death, and from which we instinctively shy away. That flinch is the measure of our unpreparedness. To crystallise the third body is, in part, to become able to bear a light we currently cannot face.

Slide 26 — From the Tibetan Book of the Dead

I want to bring in another tradition here, because it describes the second body from the inside, and describes it unmistakably. The Book of the Dead is speaking, though it does not use our vocabulary, of the Kesdjan body. "O nobly-born... thy present body, being a desire body, is not a body of gross matter, so that now thou hast the power to go right through any rock-masses, hills, boulders, earth, houses, and Mount Meru itself, without being impeded." It goes on: "Thou art actually endowed with the power of miraculous action" — not the fruit of any attainment in meditation, note, but "a power come to thee naturally." "Thou canst instantaneously arrive in whatever place thou wishest... within the time which a man taketh to bend, or to stretch forth his hand." And then the warning that turns the whole passage into instruction: "These various powers of illusion and of shape-shifting, desire not, desire not." The desire body's freedoms are real, and they are a trap; the counsel is not to seize them. When two traditions, with no shared language, describe the same body and issue the same caution, it is worth attending to.

Slide 27 — The Electronic World

Now Rodney Collin takes us to the third circle, the electronic world, or spirit — and here the geometry of time itself changes. This circle exists in another dimension; it must rise out of the plane of time altogether and lie at right angles to time. In it there is neither forward time nor backward time, because all time — past, present and future — is spread out below it, seen at once.

Time exists there without flow: the whole long body of the solar system co-exists at a single moment, simultaneously presided over by the Fates of past, present and future. A man's future is shown continuous with his past, and his past with his future, as a single nerve might run from the brain to the fingertips and be felt at every point at once. In this third circle there can be no cause and no effect, because all is simultaneously one. And Collin adds the moral clause that follows from that oneness: all there is one, and only that which serves to redeem the whole can redeem a single creature. At this level you cannot be saved alone.

Slide 28 — Judgment

Let me complete the picture downward as well as upward. Below the cellular world we can place a lower world still, residing at the note Re in the Ray of Creation and more solid even than the cellular — a world we might liken to rock and wood. A lifetime there can stretch to many hundreds, even thousands, of years: the life of trees, the life of stones. And this gives us a natural fourfold: this lowest world as Hell, the cellular world as Earth, the planetary world as Paradise, and the highest world as Heaven.

And here we can add one further nuance. At the end of any lifetime — the termination of any of the four circles — there is a moment of judgment. It is possibly a self-judgment; and its outcome determines the next step in this cosmic dance. Whether you rise toward the electronic world or sink toward the world of rock is not, on this account, imposed from outside. It is, at least in part, pronounced by oneself upon oneself.

Slide 29 — The Four Bodies: Control

Now let me draw the practical consequence, because everything so far has been description and this is where it bites. Man number 1, 2 and 3 — which is to say almost all of us — are automatons. External impressions engender desires; the desires influence thought; and out of this come the contradictory 'wills' that pull us in every direction at once. In this ordinary condition the first body is active and the other three bodies are passive in relation to it. The tail wags the dog.

As such, ordinary man lives under the Law of Accident. He has neither spiritual possibilities nor Fate in the proper sense; he is doomed to recurrence within his own local "eternity." And here, at last, is the aim of the whole enterprise stated plainly: the Work aims eventually to reverse this entire set of relationships, so that the Master — the higher body — becomes the governing entity, and the other bodies become subservient to it. Everything else in this talk is the map; this is the objective.

Slide 30 — The Four Bodies and the Hydrogens

Let me give you the physics of it, in Gurdjieff's terms. The four bodies have distinctly different densities and vibrations; they correspond to Water, to Air, to Fire — plasma — and to Glowing Fire. Their "hydrogens of mentation," the substances with which each thinks, are shown in the boxes on the slide, and they overlap in an instructive way. H192–H96–H48 constitute a one-brained mind. H96–H48–H24 constitute a two-brained mind. H48–H24–H12 constitute a three-brained mind. And H24–H12–H6 constitute a perfected mind.

You can read these as different orders of being — a ladder of ever finer mentation. And notice how the ranges overlap and climb, each sharing two hydrogens with the next: development is not the acquisition of something wholly new, but the raising of the whole range by a step. The blunt summary is the one on the slide: man, as he stands, is a combination of the physical body and two other, only partially complete, bodies. We are unfinished by construction.

Slide 31 — The Four Bodies and the Ray of Creation

Now let us place the four bodies on the Ray of Creation and read off their mortality, because that is what finally distinguishes them. The physical body is under the general laws of Nature; it is mortal within that influence and has a short lifespan. The body Kesdjan, once crystallised, can survive death — at that point a person has achieved unity, and is Man number 5; but until it is crystallised it can die, and may die quite soon after the physical body. The mental body, when crystallised, is immortal within the life of the planets; this is the level of Man number 6. And the divine body is immortal within the life of the whole solar system, and it evolves from a perfected mental body.

So immortality here is not a single yes-or-no. It is a series of ever-larger frames within which one may endure — the planets, the solar system — and each is earned by the crystallisation of the body proper to it. This is the anatomy of the four bodies restated as a scale of possible permanence.

Slide 32 — The Path in Retrospect

And so we return, as I promised at the start, by the way we came. There is our itinerary again — the four bodies, logarithmic time, circular time and recurrence, the kairos times, the map of a life, the spiral of time, the six-dimensional universe, the cellular, molecular and electronic lives, Food for the Moon, and the four bodies in perspective.

Read now, at the end, it should look different than it did at the beginning. What presented itself as ten topics has, I hope, revealed itself as a single movement: outward from the dense, visible, mechanical life of the first body, through ever finer worlds and ever larger dimensions of time, to the possibility of a body that can bear the light — and then home again, to the plain fact that all of this is decided in the quality of attention we bring to an ordinary day. The four bodies are not a doctrine to be believed. They are a possibility to be worked at. Thank you.

Summary

Quick recap

This meeting was a presentation and discussion session where Robin Bloor presented a comprehensive overview of

Gurdjieff's teachings on the four bodies, time, and cosmic principles, followed by Michelle presenting a unique approach to the Enneagram that focuses on nine qualities of essence rather than personality types. Robin's presentation covered logarithmic time, circular time and recurrence, kairos times, the spiral of time, six-dimensional universe concepts, and the theory of plasma lives, while Michelle shared her research on how mechanical reactions can obscure essential qualities and the importance of recognizing these patterns to achieve self-remembering. The discussion included questions about scientific discoveries regarding molecular levels, the nature of the Hero Pass, and philosophical concepts about the Absolute and trogo-auto-egocratic processes. Participants shared personal reflections on the presentations, with several expressing appreciation for the practical applications of the Enneagram concepts in their own inner work.

Gurdjieff's Four Bodies and Time

Robin presented a comprehensive overview of theories about the four bodies and time concepts from Gurdjieff's work and Rodney Collin's book. She explained the logarithmic progression of human development across three temporal dimensions: linear time, circular/recurrence time, and three-dimensional spiral time leading to reincarnation. Robin outlined how these concepts could be mapped to show different possible life paths and kairos moments where change becomes possible, concluding with the idea of three-dimensional eternity rather than infinite time.

Six-Dimensional Universe Framework Discussion

Robin discussed a philosophical framework describing the universe as having six dimensions - three of space and three of time - and explained how awareness flows through different levels of existence. He detailed the concept of multiple bodies including the cellular body, molecular body of essence, and astral occasion body, explaining how these exist on different vibrational levels and are subject to different laws. Robin also described a theory about the moon acting as a magnet for energy from deceased beings, with specific hydrogens (96, 48, and 24) moving through the Earth's magnetosphere to feed the moon's atmosphere.

Four Bodies in Human Existence

Robin discussed the concept of four bodies in human existence, explaining how the first three bodies are influenced by external impressions and desires, while the fourth body can become the governing entity through spiritual development. Robin described how these bodies can achieve different levels of immortality, with the physical body being mortal, the mental body immortal within planetary life, and the divine body immortal in the solar system's life. When asked by Jean about molecular-level visibility through scientific apparatuses, Robin acknowledged that while some people claim to view these levels, he personally was not one of them and expressed some reservations about the terminology used by Rodney Collin in his writings.

Universal Interconnectedness and Energy Systems

Robin discussed scientific discoveries about mitochondria and coronal mass ejections from the sun creating thunderstorms that may be linked to earthquakes. He explained concepts of auto-egokrat and trogo-auto-egokrat systems, describing how everything in the universe appears to be interconnected through substance exchange, similar to how living things depend on proper substance circulation. Ekant shared his personal understanding of these concepts

through his experiences and expressed intellectual challenges in reconciling them with Gurdjieff's principles about unmanifested worlds and the material nature of the absolute.

Absolute and Hero's Path DiscussionThe group discussed philosophical concepts around the nature of the absolute and the hero's path, with Robin

questioning what the hero path actually represents and suggesting it might be an expression of the absolute's imperfection. Robin explained that the absolute's intelligence is beyond human comprehension and noted that creation shows no absolute repetition, implying the absolute doesn't know exactly how creation will manifest at lower levels. The meeting took a brief break before Michelle was scheduled to present on the Enneagram.

Enneagram Essence and Consciousness Approach

Michelle presented a unique approach to the Enneagram, explaining that it describes nine qualities of essence rather than nine fixed personality types. She detailed how these essence qualities become distorted through the "Kondor buffer" into characteristic mechanical patterns that appear as personality types. The presentation covered how to recognize mechanical reactions through observation of thoughts, feelings, and impulses, and described specific "conscious shocks" for each type that can interrupt automatic reactions and create space for conscious presence. The group discussed how this work differs from traditional personality development approaches, with participants expressing appreciation for the practical, systematic framework Michelle presented.