

EU Session Transcript

Meeting 36

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

Rod Thorn: The section at the end where he's talking about the...

Rod Thorn: Um, how the word Cunderbuffer...

Rod Thorn: became taken as Kundalini or Kundalina.

Rod Thorn: Um, it, it seems...

Rod Thorn: To be sort of a.

Rod Thorn: Almost like written in code or something.

Rod Thorn: That, I mean.

Rod Thorn: It has several bits. It has the bit about the...

Rod Thorn: The transformation of the name.

Rod Thorn: Then he talks about how the contemporary learned beings also have a.

Rod Thorn: a name made up of abstruse Latin roots.

Rod Thorn: For that part of the spinal marrow.

Rod Thorn: And then he talks about how it...

Rod Thorn: Um, it became a secret.

Rod Thorn: Um, because it entered the favorite mole of Scheherazade.

Rod Thorn: And it all seems a bit, sort of...

Rod Thorn: As if he's trying to say something in a hidden way, or...

Rod Thorn: Like it's a puzzle or something.

Rod Thorn: I wondered if anyone had any...

Rod Thorn: Thoughts on...

Rod Thorn: What it might mean.

Robin Bloor: I find it completely confusing, I can't make any sense of it in any way, etymologically or otherwise.

Robin Bloor: I have no idea what the Latin is. I suppose I could investigate that right now.

Robin Bloor: Well, there's nothing in Atom online at all.

Rod Thorn: The only thing I could make of that is that, um, there's a bundle of nerve roots at the base of the spinal cord.

Rod Thorn: which is called the, uh, I don't know how you say it, Corda Aquina.

Rod Thorn: Which means horse's tail, because it looks like a horse's tail.

Rod Thorn: I don't know why that would be connected.

Robin Bloor: But he does talk about that as being a formation of the body.

Robin Bloor: So I guess that's something.

Rod Thorn: Also, I wonder... he seems... he mentions bobtailed reason.

Rod Thorn: at some point, so I was wondering if he's sort of bringing in that there's some relation to having a tail, or the...

Robin Bloor: Okay, I've got some etymology here. I'll...

Robin Bloor: Stick it in the chat, I guess.

Robin Bloor: If there is some chat.

Marti Sweet: Bobbed means cut off, right?

Robin Bloor: So it appears to be directly from Sanskrit, and that's not going to be, I mean, it's not like there are any much doubts about Sanskrit.

Robin Bloor: Terminology because it's well established.

Robin Bloor: And a root language.

Robin Bloor: I don't know where he gets his thunder lean R from. I don't know where the letter, final letter A, I don't know what that means, or what it implies, or anything. We can't... it doesn't...

Robin Bloor: make any sense.

Robin Bloor: He's created a word like Kundalini, but he's added an A on the end instead of an I.

Stephen Aronson: Functionally.

Stephen Aronson: There's always...

Stephen Aronson: The description always seemed to me to reference the butterfly response.

Stephen Aronson: Which programs us to move towards comfort and safety and away from anything uncomfortable, because it might be dangerous.

Stephen Aronson: The anatomy and the way he describes this though.

Stephen Aronson: Doesn't fit that, although functionally it does.

Stephen Aronson: And the only thing that can protect us from erroneous decisions by the.

Stephen Aronson: butterfly response.

Stephen Aronson: Would be learning how not to.

Stephen Aronson: fall into immediate identification.

Stephen Aronson: With its indications.

Stephen Aronson: I'd rather try it.

Stephen Aronson: Intentionally, consciously.

Stephen Aronson: Make a decision about the situation. Which may be being invoked by some conditioned reaction. There's nothing to do with the actual situation at hand.

Marti Sweet: What does kunda signify? Where does it come from?

Robin Bloor: It comes from Sanskrit. It means a bow.

Robin Bloor: But, um, Kundala means a coil.

Robin Bloor: It's in this. It's in the chat. I've put a.

Robin Bloor: Text in the chat which I got from asking about its etymology.

Ronald: The last paragraph at the bottom of page 250, and as regards the way in which the contemporary terrestrial learned beings.

Ronald: of what are called the exact sciences define the significance of this part of the spinal marrow. That, my dear boy, is a profound secret.

Ronald: I...

Ronald: I took that. It's just in the following paragraph.

Ronald: Sort of lapsing into Mulla Nasruddin's style of presentation.

Ronald: Modern science has no idea.

Ronald: And the reason is just comical. They just... all of that stuff disappeared into ancient myths and legends and stories. Modern science knows nothing.

Ronald: It's not...

Ronald: A secret, a profound secret. They just don't know.

Vanya & Ekant: Also, he is giving in this end there, this learned explanation remains perfectly preserved down to the present day, where he is referring to the famous.

Vanya & Ekant: And her.

Vanya & Ekant: Favorite mall.

Vanya & Ekant: And in the German version, he is not saying learned explanation, he's saying scientific explanation, which would meet what Ronald just said.

Stephen Aronson: That's when we're dealing with different translations.

Stephen Aronson: How do we know what Kirchhoff said and what the translator said?

Robin Bloor: Well, the translator in the case of the German version of the tales was Goethe.

Robin Bloor: He created that version of the tales with Louise March, who was the... his guide to the German language, but if you read the account of it, it's quite clear who was determining what words were put where.

Robin Bloor: It's good, Chief.

Robin Bloor: Same as with the English version.

Stephen Aronson: Well, then, so he used to...

Stephen Aronson: So is the German word a better translation than the English? Or it has a different connotation in German?

Robin Bloor: Well, I mean, that's all, that's already, I mean, we've got this, um, Tuesday.

Robin Bloor: regular Tuesday meeting where we discuss the differences between the German and the English.

Robin Bloor: But you're already stuck with a problem, because in the sense that there is a word that comes closest to what Gurdjieff wishes to say.

Robin Bloor: You would, you would have to, in my opinion anyway, you would have to conclude that the English words aren't right either. So the question isn't really whether the German word is right or the English word is right, or whether there's some meaning in between or around those two words.

Robin Bloor: It's really not a simple thing.

Robin Bloor: There are various parts of the tales where it's clear from the work we've done on the German side that the German version is better.

Robin Bloor: Slightly better. And in a lot of other cases, the English version is slightly better.

Robin Bloor: Is that not so?

Robin Bloor: And I can't.

Vanya & Ekant: Yeah, it is so. It is so.

Vanya & Ekant: the experience that also just to read and to let be resonate inside.

Vanya & Ekant: of us, the the English, the English description, and directly afterwards the German description. It gives somehow more information. Yeah, more to to feel more to.

Vanya & Ekant: to see sometimes than just being engaged with one of the versions.

Vanya & Ekant: And sometimes it gives opens more questions. Yes.

Robin Bloor: So for those that are interested in.

Robin Bloor: Uh, Kerminasha, Kermininasha.

Robin Bloor: I've put the etymology of Kerman and Asher in the in the chat.

Robin Bloor: So, that name...

Robin Bloor: Which, uh, is supposed to apply to a prior saint.

Robin Bloor: The Russian "ker" means "master", "minin", um.

Robin Bloor: Oh, meaning...

Robin Bloor: Uh, has the, uh, idea of to believe.

Robin Bloor: And Asher, ancient sacred concept of truth. So a master who believes the truth or a master who talks the truth or whatever.

Ronald: Uh, that's... that section, the la... the last, uh, paragraph of the previous reading.

Ronald: and the.

Ronald: business about having a soul, not having a soul, grief and sorrow, is, I've always taken to be, an immensely harsh.

Ronald: dictum. It's.

Ronald: almost frightening.

Ronald: And I...

Ronald: I have some assumptions that I've started something with my life, and evidently, if I don't finish, I will be reincarnated forever without ever matriculating upwards or anywhere else, and etc.

Ronald: Is, I'm, ah, can, can you make.

Ronald: Can you lend anything to that view?

Ronald: Anyone.

Robin Bloor: Well, that's really difficult. I mean, we can certainly talk about it, that's not difficult. But, um, it's really difficult to say anything coherent about it. We have...

Robin Bloor: Uh, we have no doubt... well, I personally have no direct knowledge of what he's talking about.

Robin Bloor: You know, I may actually in some way or other be experiencing what he's talking about, but I have no knowledge of it.

Robin Bloor: We have...

Robin Bloor: A certain amount of knowledge of.

Robin Bloor: The Casjun body, but it's only by here, sir.

Robin Bloor: Unless someone has some subjective experience of the acacian body, then everything is fearsome.

Robin Bloor: And when it talks about the cell.

Robin Bloor: That's a different question because it, I mean, I presume he's using the term soul to refer to the third body and the occasion body is not being referred to as a soul.

Robin Bloor: I mean, here, blessed is he that has a cell, blessed is he that doesn't, but grief and sorrow to him that have it in...

Robin Bloor: And in himself, in conception.

Ronald: Purgatory appears to say that if you're partway there, you can attach after death to other beings in the similar situation and continue.

Ronald: Progress.

Ronald: This appears to, or implies, no, not so.

Robin Bloor: There are things that we are missing that, if we had, would give us some better appreciation of that particular area. One of the things that is missing.

Robin Bloor: is a food diagram for the calcium body.

Robin Bloor: We have it in part from the food diagram we've given in In Search of Miraculous, but we don't have it in total. We do not know where that body begins, specifically. We know it begins.

Robin Bloor: Well, we know it has begun with hydrogen-96, because hydrogen-96 is inevitably.

Robin Bloor: part of the sphere of knowledge.

Robin Bloor: the calcium body and that's so because that's what the food diagram tells us.

Robin Bloor: Um, and of course you can say that that may not be correct, but it... I always try to assume that what he said is correct, what's written down, uh, is correct.

Robin Bloor: So we don't have a food diet. We don't know what the calcium body feeds on.

Robin Bloor: Oh, we don't know. Let's let's not say feed because maybe that's.

Robin Bloor: a word in gender confusion, but we do not know where its fundamental octave, which is the octave of breath, begins, and how, when it is a Kestian body.

Robin Bloor: how it is able to nourish that particular octave. We don't know.

Robin Bloor: We can guess at it. Maybe there's a possibility of deducing it, but I haven't been able to.

Marti Sweet: I feel a...

Marti Sweet: I feel a shift in my experience.

Marti Sweet: When I'm aware, when I'm in my breath, and I'm.

Marti Sweet: I feel an awareness when I'm present, more present.

Robin Bloor: It's true.

Marti Sweet: So...

Marti Sweet: I may not know the science, but I am. The science is in me.

Marti Sweet: I may not be awake enough to recognize what the science is, but it's in action in me when I work.

Robin Bloor: Yes, and that's the case while you're alive.

Robin Bloor: But we actually have to consider the case because what we're talking about here is we're talking about, um, oh, what, what Ronald has opened up the question is to what is the life of the soul?

Robin Bloor: And what is this idea of it languishing eternally, and how would that be?

Robin Bloor: And when he's talking about the cell here, we're talking about the third body, not the second body. But in order to talk about the third body, we're going to have to talk about the second body, because the two of them work together, or at least as far as we know, they work together.

Robin Bloor: And certainly in us they work together because the octaves proceed alongside each other.

Robin Bloor: we have within our... I mean, you know, we can have, if you like, some biological information here, we have within.

Robin Bloor: The nose.

Robin Bloor: We we have organs. You can call them organs if you want. You wouldn't call them mechanism. Mechanisms that generate nitric oxide.

Robin Bloor: Nitric oxide.

Robin Bloor: is necessary.

Robin Bloor: for...

Robin Bloor: the health of the body, and it actually is necessary, ultimately, for the health of the mitochondria within every cell, so it's an important thing. There are techniques for increasing nitric oxide, which are very simple techniques.

Robin Bloor: They aren't difficult. And this would be, if you like, a story that somebody got from yoga, or a story that somebody got by reading some kind of.

Robin Bloor: uh, uh, book on Indian mysticism, if it weren't for the fact that it's actually been investigated scientifically at MIT.

Robin Bloor: And basically, bizarrely though it may seem, if you breathe...

Robin Bloor: And you hum on the out-breath.

Robin Bloor: And humming on the out-breath is not actually that different than actually chanting the word "um" on the out-breath.

Robin Bloor: Well, I am only out of breath.

Robin Bloor: The amount of nitrogen oxide that is created within the nasal cavities.

Robin Bloor: increases by a factor of 20.

Robin Bloor: And this is a measurable factor of 20. It's not a...

Robin Bloor: It's not somebody's guess or somebody who doesn't know anything has written about it. It's something that's actually a scientific result.

Marti Sweet: Is that actually because the out-breath becomes longer than the in-breath?

Robin Bloor: No, that's a different thing, which is also related to it. The reason that you would have a longer out-breath is that you actually get more time humming.

Marti Sweet: Yeah, that's what I mean.

Robin Bloor: And according to, um, Pranayama, the out-breath should be twice as long as the in-breath, and seeing that this humming thing is also part of Pranayama.

Robin Bloor: Um, uh, that's reasonable to assume that you should do that. You should breathe. The pattern is this. You breathe in for a count of four, you retain breath for a count of seven, and you breathe out for a count of eight, and you hum on the out breath.

Robin Bloor: Right, that's...

Robin Bloor: what's written.

Robin Bloor: I don't know whether it's written accurately, because who knows, but certainly the scientific investigation of it is accurate.

Robin Bloor: So now you have the questions, if you're dead, can you do that? And actually, does it matter?

Robin Bloor: is there any need for nitric oxide? Because nitric oxide is a powerful thing within the cellular body.

Robin Bloor: And when you're dead, you don't have a cellular body. Let's assume that something survives. You don't have a cellular body.

Marti Sweet: I forgot something.

Robin Bloor: You have a body based upon.

Robin Bloor: Well, it's probably based upon some molecular substrate, but it's not based upon a cellular substrate at all.

Robin Bloor: I mean, what I'm saying is we don't know anything.

Robin Bloor: You know what I'm saying?

Luigi Vallone: The etheric... the etheric body. Gurdjieff, in the Paris meetings, he talks about, uh, coating the etheric body, and that would be the... the physical, uh...

Robin Bloor: Good.

Robin Bloor: Yes.

Luigi Vallone: component of the Keshian body.

Luigi Vallone: I would like to say something about Kundalini. In a meeting with in Toronto in 1974.

Robin Bloor: Oh, good.

Luigi Vallone: Mrs. Welsh came to Toronto, and the answering about Kundalini, she said that, uh.

Luigi Vallone: In these terms, she said, we don't have any quarrel.

Luigi Vallone: with Kundalini.

Luigi Vallone: We mean we of the gorgeous.

Luigi Vallone: Foundation.

Luigi Vallone: And my...

Luigi Vallone: Group leader Harry Thomason, who was a Gurdjieff student.

Luigi Vallone: He used the term Kundalini with an A final.

Luigi Vallone: And, um, a good chef himself has given exercises.

Luigi Vallone: referring to the, um, Eida Pingale Sushumna, not in those terms, but he was speaking about the rising of the Kundalini from the base of the spine to the...

Luigi Vallone: to the top of the head. And I have witnessed.

Luigi Vallone: at least two cases of the rising of Kundalini.

Luigi Vallone: of the premature rising of Kundalini, which could be very dangerous if that happens. A friend of mine had this rising.

Luigi Vallone: And, Mr. Thomason said that that's very unusual, but it did happen. And another case, too, this lady had the, like, electric, shock along the spine, which is, it's like.

Luigi Vallone: Being...

Luigi Vallone: Electrocuted in a way because it's a real high voltage electricity.

Luigi Vallone: And I remember that we've given a task of sensing the spinal column for many,

many years.

Luigi Vallone: to...

Luigi Vallone: Testify that.

Luigi Vallone: The craniosacral sensation has a fundamental aspect.

Luigi Vallone: And maybe I can talk.

Luigi Vallone: Later on about this.

Robin Bloor: Look.

Robin Bloor: So just to add to that, and I haven't got any personal experience of this, but I know two people. I have met two people, one of whom was practicing what is called Kundalini yoga and had a profound experience. She explained she had had a profound experience.

Robin Bloor: Where something rose up the spinal column and created a very high state in her for a period of time.

Robin Bloor: And then actually a friend of my wife doing yoga, standing on her head, experienced something.

Robin Bloor: of the similar nature.

Robin Bloor: That she can't explain either.

Robin Bloor: So there's a problem.

Luigi Vallone: I can. I can experience it every time I want, because I I have developed a certain.

Luigi Vallone: uh, familiarity with the sensation of the spine, so I can provoke it, but not in a dangerous way, like, uh, when it happens, if, uh, it happens prematurely.

Luigi Vallone: before, in other words, before creating a container in ourselves, container made up, made out of.

Luigi Vallone: what I call an etheric body, which is not the Caucasian body yet, but it's a substance that crystallizes inside and around the physical body.

Michelle F.: So, Luigi, you say... you say premature, so you mean there has to be some preparation to have this kundalini experience?

Luigi Vallone: Yeah, it can happen spontaneously. Meditating, doing work on sensation. And that's exactly what happened to a friend of mine in our group in Rome. And she came, she reported her experience.

Luigi Vallone: In a very frightening.

Luigi Vallone: reportage. I mean, she was really frightened because the experience was very, um...

Michelle F.: It's very strong, you mean?

Luigi Vallone: um, strong, very strong. It's just like electric current going through your spine. And I have another friend of mine who... he also is, um, hard... has a hard time in dealing with it.

Luigi Vallone: Probably because he hasn't yet developed a container.

Luigi Vallone: that can manage a rising of this.

Luigi Vallone: This Kundalini, this... I think we are talking about hydrogen-12.

Luigi Vallone: Now, hydrogen-12 is a very powerful energy.

Michelle F.: Me, myself, I had a Kundalini experience, just spontaneously, and I was frightened to death. I really thought I would die.

Luigi Vallone: That's that. Yeah.

Michelle F.: But when you when you speak about a container.

Michelle F.: Because at the end, I had the... should I say the impression or the sensation of having a container in my head that...

Michelle F.: that took all this energy, what was rising up.

Michelle F.: But in, in, in, or not, but in the moment that.

Michelle F.: And when it happened, or it started to happen, I thought I would die.

Luigi Vallone: Yeah, it's...

Michelle F.: But when it happened, I realized it's not a dying, but.

Michelle F.: Yeah. But do you speak about this container or something else?

Luigi Vallone: No, no, I speak of a presence.

Luigi Vallone: which, uh, Madame de Sassman refers to. The presence of, um...

Luigi Vallone: The case, the beginning of the case embodied.

Luigi Vallone: Because this Cajun body is just as physical.

Luigi Vallone: as the physical body, or at least the denser part of the Caucasian body.

Luigi Vallone: is physical and the sensation of this part is more real.

Luigi Vallone: than the physical body itself. So, I can provoke it with conscious breathing, the rising of the hydrogen-12.

Michelle F.: Yes.

Luigi Vallone: through the spine, then goes to meat.

Luigi Vallone: This sensation that I have of the whole body.

Luigi Vallone: which produces hydrogen 24.

Luigi Vallone: If we think of the triad 857 in the Enneagram, on the left side of the Enneagram, 8578 is hydrogen C12.

Luigi Vallone: combines with MI-48 of the air octave, and produces MI-24 of the air octave with the aid of the DAW.

Luigi Vallone: 48 of the impression octave. That's, uh, clearly explained in the In Search of the Miraculous.

Michelle F.: So maybe I should add that it happened while I was reading the Beelzebub tales.

Michelle F.: So I was about in the second book when this happened.

Michelle F.: But I cannot provoke it like you do.

Michelle F.: But I didn't have any interest in to do that.

Luigi Vallone: Well.

Luigi Vallone: Yeah, it, it can be provoked, uh, in a non-dangerous way, because I, as I said.

Luigi Vallone: Um, a few years ago, I developed this thing that I don't call a Cajun body, but, uh...

Luigi Vallone: the physical part of the occasional body, which I can feel in a permanent way.

Luigi Vallone: I feel it all the times. I don't have to call for it. It's there. It's there just as is.

Luigi Vallone: They're my physical body, so...

Luigi Vallone: I live in two bodies.

Luigi Vallone: But not the Cajun body yet, as I said. It's the physical part of the Cajun body.

Michelle F.: Thank you for the clarification.

Luigi Vallone: And for the breathing exercise, Gurchev did give a breathing exercise that contradicts all these, uh, cautions about it in, uh, meetings with remarkable men. And, um...

Luigi Vallone: differently from what Robin, illustrates. He gave the breathing exercise in this way. Eight seconds.

Luigi Vallone: in the in breath.

Luigi Vallone: 8 seconds in the retaining of the breathing, and 8 seconds in the outbreath, which makes in total 24 seconds.

Luigi Vallone: Which, um...

Luigi Vallone: I don't think anybody can do it right away. I am starting to.

Luigi Vallone: to do it now, but, uh, um, I mean, it's not advisable to do if one is not, uh.

Luigi Vallone: familiar with the conscious breathing.

Luigi Vallone: So, as I said, Gurdjieff himself gave this breathing exercise in one of the, uh, Paris meetings, but as he said, he was, um, addressed only to one person in the...

Luigi Vallone: in the group he was keeping. So he, good chef, does this many times. You know, it's only for you, not for the rest. But I think that, uh...

Luigi Vallone: You know, as a stick has two ends. With Gurushchev, we can take everything he says and make it the opposite.

Luigi Vallone: Not all the times, but sometimes.

Luigi Vallone: Hi, Steven.

Luigi Vallone: I have developed myself a way of counting the.

Luigi Vallone: When I do the conscious breathing, I think as a.

Luigi Vallone: Measure unit time unit measured.

Luigi Vallone: The heartbeat.

Luigi Vallone: So instead of counting every second, I count every heartbeat.

Luigi Vallone: Which I find it more, um...

Luigi Vallone: consonant with the rest of the activity in the body, because the heartbeat dictates the.

Luigi Vallone: cardiovascular pulsation that one can sense throughout the whole body.

Luigi Vallone: So, by, um...

Luigi Vallone: Making a connection with the heartbeat and the cardiovascular pulsation, it becomes more natural.

Luigi Vallone: So that the breathing, the artificial breathing.

Luigi Vallone: It's not, as so much artificial at the end because it is connected with the heartbeat. This is.

Luigi Vallone: For my experience anyway.

Robin Bloor: One of the characteristics of this particular reading and the one that precedes it is you have this.

Robin Bloor: What appears to me to be a, um...

Robin Bloor: A confession of hypocrisy, really. I mean, it depends on how you look at it, but basically.

Robin Bloor: He goes, he waxes lyrical about.

Robin Bloor: how the people that succeeded the Buddha wisecracked with the Buddha's information.

Robin Bloor: And then he...

Robin Bloor: proceeds to Wiseacre himself about what the Buddha said, and tells all of the people the Buddha definitely said what he said, which in fact the Buddha didn't say at all.

Robin Bloor: So there's just this, um...

Robin Bloor: It's almost breathtaking.

Robin Bloor: in this situation.

Robin Bloor: Most bad people.

Robin Bloor: changing what the Buddha said, and by the way, the Buddha said this, that's what I told them, but of course he didn't.

Vanya & Ekant: Yeah, it appears somehow as a very...

Vanya & Ekant: Humorous example how to weisseke about something.

Vanya & Ekant: More or less, but who knows? Maybe it's a code like Rod was mentioning. Yeah, really, who knows? But when I read it, it is very humorous somehow. Yeah. And it illustrates how people usually wiseacre about something.

Ronald: Just off the top of my head, and and could easily be wise anchoring. If the the event.

Ronald: what the active.

Ronald: The active force came down from above.

Ronald: and the receptive holding.

Ronald: Resisting Force is the teachings of Saint Buddha.

Ronald: So we have the desire to stop the animal business, and we have.

Ronald: Buddhist teachings already existing in between. Those is what Gurdjieff delivers right? So that would be the.

Ronald: reconciling the middle ground. And it's not what Buddha said.

Ronald: And it's not.

Ronald: what the, uh, message that came from above. He doesn't just say, I've received a message, you need to stop killing animals.

Ronald: He takes something in between.

Vanya & Ekant: What somehow confuses me...

Vanya & Ekant: Is that Gurdjieff quite clearly on several places says that all the messengers had no success whatsoever.

Vanya & Ekant: Yeah, and I don't think this is right, because I'm quite sure, even if I have not investigated it very clearly.

Vanya & Ekant: but heard here and there. And every of these messengers or sacred figures or sacred persons, they brought something obviously to the world, even if it.

Vanya & Ekant: got distorted afterwards, and a lot of rubbish would become out of it, but I'm very...

Vanya & Ekant: convinced that something was brought by them. And this confuses me how good your thesis is.

Vanya & Ekant: Yeah, the opposite somehow.

Marti Sweet: Isn't he saying that...

Marti Sweet: I mean, is it more something like that?

Marti Sweet: It was not able to...

Marti Sweet: The knowledge was not able to...

Marti Sweet: You take hold enough.

Marti Sweet: They brought.

Marti Sweet: Who are they brought?

Marti Sweet: But...

Marti Sweet: The consequences of Kundabuffer were...

Marti Sweet: so widespread.

Marti Sweet: That not enough people.

Marti Sweet: could absorb the truth.

Marti Sweet: It seems to me.

Robin Bloor: And it's already difficult to.

Robin Bloor: talk about knowledge in the way that it's normally talked about in.

Robin Bloor: Uh, our society and our educational view of the world, because.

Robin Bloor: Knowledge of the work has to be digested, but.

Robin Bloor: Knowledge of what Gurdich refers to here as the exact sciences can be repeated, and it's.

Robin Bloor: No different than the knowledge as you received it. But it doesn't imply that you know anything.

Marti Sweet: Well, if it remains a discussion, then nobody will ever know anything, understand anything.

Robin Bloor: No, that's not true, because there are different means.

Robin Bloor: There are different schemes by which something is known.

Robin Bloor: And the work teaches a particular scheme which you've come to know something because you yourself experienced it.

Marti Sweet: That's what I mean.

Robin Bloor: But the knowledge of the scientific world, the whatever you would call that exact sciences, none of that is actually experienced except by one or two people that actually do experiments.

Robin Bloor: If someone comes up and says, you know, in one way or another, we've done an experiment in CERN that demonstrates that a certain kind of.

Robin Bloor: particle does this, that, and the other. How can you, in any way, replicate that and actually turn it into your knowledge? To actually, sorry, your understanding. You can't. You can't go to CERN and say, give us a half an hour on the cyclotron here.

Robin Bloor: It isn't the right thing you can do.

Marti Sweet: Well, Mr. Green says...

Marti Sweet: Mr. Gurdjieff says you can.

Marti Sweet: By working. By by by working the way he.

Robin Bloor: No, sorry, it's a different... I need to explain that again in a little more detail. There are two schemes by which some people will, in one way or another, say that something is known and understood.

Robin Bloor: One scheme is exact science, where they tell you things, you believe it and repeat it.

Robin Bloor: And you aren't capable of doing the experiments, you don't even have the equipment to do the experiments, but you... that's regarded as knowledge and even understanding within our society.

Robin Bloor: And then there is the personal.

Robin Bloor: verification of various things. And the personal verification doesn't depend on anyone else. It depends only on you.

Robin Bloor: And that's just a completely different scheme.

Marti Sweet: I always took the laboratory to be myself.

Marti Sweet: That there's there's a laboratory.

Marti Sweet: I mean, the work is...

Marti Sweet: Is it, is it?

Marti Sweet: A lot of it is experimentation. I'm trying things.

Marti Sweet: I'm seeing what happens to me.

Robin Bloor: Yes, and that's that's the scheme that I'm talking about of the work of how you get to know things.

Robin Bloor: And the idea of it being a laboratory is an alchemical idea. It comes from the alchemists.

Robin Bloor: That you are the crucible.

Robin Bloor: But that isn't anything that modern science would pay any respect to whatsoever. Modern science isn't interested in your opinion.

Robin Bloor: It has no, it doesn't value your opinion, assigns zero importance to it.

Marti Sweet: That doesn't change anything for me, what they think.

Robin Bloor: Of course not, but that's because you're taking a position of the work, rather than the position of science.

Marti Sweet: Yeah, I see. Yeah.

Marti Sweet: I don't know if it's probably...

Marti Sweet: I'm just sharing inside words that probably should stay inside, but I'm just wondering to myself.

Marti Sweet: when I...

Marti Sweet: have different experiences when I work. Maybe I should ask more...

Marti Sweet: let's say, scientific questions about it.

Marti Sweet: when there's...

Marti Sweet: It's just, it's just a...

Marti Sweet: I'm just — it's a proposition for myself.

Marti Sweet: When I feel a flow of energy, I never ask.

Marti Sweet: About the nature of that energy and where it actually comes from. Not that I would have the answer, but it's interesting to just have a question, to have those questions.

Marti Sweet: Rather than, I have a sensation, I feel lighter, I feel...

Marti Sweet: To feel the experience.

Marti Sweet: But then to have these questions about.

Marti Sweet: What's really taking place?

Marti Sweet: Maybe the important thing is to experience it, not to maybe have those questions, but.

Marti Sweet: It's a question.

Robin Bloor: The questions, I was taught that, you know, I mean, one of the things that my teacher in a hand said is that a question opens a door and an answer closes it.

Robin Bloor: And we were taught to question everything. And Gurdjieff said, basically, be questioned.

Robin Bloor: So I know what you're saying is correct, but there aren't the questions aren't necessary. Well, I don't think there is such a thing as a scientific question unless you're in one way or another occupying the mental space of.

Robin Bloor: Uh, the way that modern science thinks about itself. It's... all questions are just questions, you know? There can be questions...

Robin Bloor: that are, uh, born of the intellectual center. There can be questions that are born of the emotional center. There can be questions that are born of the moving, um, instinctive center.

Robin Bloor: They can all question.

Stephen Aronson: No, my primary teacher was Keith Buzzle.

Stephen Aronson: And, uh, it really...

Stephen Aronson: Modeled.

Stephen Aronson: For me, Curtis's recommendation that we need to know a little bit, a lot, a little bit about a lot of stuff.

Stephen Aronson: And a lot about maybe a few things.

Stephen Aronson: And I have those questions, Marty.

Stephen Aronson: And I'll go all over the place looking at what we know about physiology and the.

Stephen Aronson: A mitochondria generate energy

Stephen Aronson: Not that it necessarily answers the kind of question that you were posing.

Stephen Aronson: But it does inform me a great deal about what we do know about the body.

Stephen Aronson: And when that information still doesn't answer my question, it's very exciting to me.

Stephen Aronson: And it, uh... I just find that, uh...

Stephen Aronson: Looking at the whole world of.

Stephen Aronson: research and investigation has just strengthened.

Stephen Aronson: my understanding and confidence in Kurtz's work.

Marti Sweet: Yes, I'm trying to understand how to hold a question, which means finding the right respect for a question, which would mean not thinking about it, not taking it into the head the wrong way. So, it's really a question of trying to find the right way to hold a question, letting it.

Stephen Aronson: Doesn't detract.

Marti Sweet: letting it live in me without...

Marti Sweet: Preventing...

Marti Sweet: the opening of it. So it's.

Marti Sweet: It's like a baby related to pondering.

Stephen Aronson: Yeah. Well, for instance, the whole question of the Geschen body has developed leaving the physical body at birth.

Stephen Aronson: going to its appropriate place in the atmosphere.

Stephen Aronson: I couldn't make anything of that for many years, but then I learned about all the things that live in the stratosphere, and I learned a lot about plasma.

Stephen Aronson: And I learned I'm studying a lot about quantum mechanics.

Stephen Aronson: And I certainly now see possibilities for how...

Stephen Aronson: If there's the development of a concentrated field.

Stephen Aronson: Perhaps of some sort of little emotional thing.

Stephen Aronson: Understanding.

Stephen Aronson: that has developed into a higher quality of being.

Stephen Aronson: If mind is a field phenomenon, as a lot of physicists are now suspecting.

Stephen Aronson: Now I have some crude way of visualizing how.

Stephen Aronson: Some kind of energy in me may become consolidated.

Stephen Aronson: And if the mind is not in the brain.

Stephen Aronson: There's a lot of people

Stephen Aronson: uh, doing some very interesting research on this. A lot of physicists are saying, you know, we don't think it's in the brain. So where could it be? Well...

Stephen Aronson: I think it's in the quantum realm, not that I understand that, but it does give me a kind of reassurance that even though I don't understand it, there may actually be a doorway

Stephen Aronson: Here

Stephen Aronson: And many things Chris said, I think.

Stephen Aronson: Over 100 years ago, that sounded pretty bizarre at that time.

Stephen Aronson: now have found common acceptance, both in science and psychology and of language.

Stephen Aronson: So I see a growing confirmation of many of his speculations.

Stephen Aronson: So with, uh...

Stephen Aronson: It helps me.

Stephen Aronson: to do that kind of stuff. Not that I say, oh, that's the answer, and I don't have to work or think about it.

Stephen Aronson: But it that opens up more and more questions like Robin said.

Stephen Aronson: And questions bring lots of energy.

Stephen Aronson: I'm sorry, I have to leave. I have a doctor's appointment in another town.

Stephen Aronson: So I have to cut this a little short.

Stephen Aronson: It's good seeing all of you. Thank you.

Luigi Vallone: Bye bye.

Rod Thorn: Going back to the development of the calcium body, or more specifically, feeding of the calcium body.

Rod Thorn: In relation to the bit about being without a soul, or with a soul, being better than being in the process of having one.

Rod Thorn: Isn't it?

Rod Thorn: It seems that, um...

Rod Thorn: in Beelzebub's Tales, he talks, um, later on somewhere about.

Rod Thorn: someone dying prematurely, and their Christian body.

Rod Thorn: the possibility of that Cassian body.

Rod Thorn: Um, kind of, um, reconnecting to...

Rod Thorn: another physical body. And the implications seem to be that that would be the way that the...

Rod Thorn: the Casgeon body would have to survive.

Rod Thorn: If it hadn't...

Rod Thorn: Presumably, if it hadn't developed already to the point where the soul, the third body.

Rod Thorn: could exist by itself. So that seems to me to indicate that perhaps the... the Christian body.

Rod Thorn: is...

Rod Thorn: In fact, we nourished via the physical body.

Rod Thorn: But also, he says that the... the...

Rod Thorn: The soul of the third body.

Rod Thorn: is independent once it's formed.

Rod Thorn: And he talks about it going to purgatory, and...

Rod Thorn: Going on from there, perhaps.

Rod Thorn: So...

Rod Thorn: I mean, maybe the...

Rod Thorn: The, the, the sort of the worst situation of being in the process of having us.

Rod Thorn: developing a soul.

Rod Thorn: is that...

Rod Thorn: You die, and the chasm body then dies as well.

Rod Thorn: Eventually.

Rod Thorn: Whereas if you've... if you've got a soul, then it can survive.

Rod Thorn: And go on to fulfill its destiny eventually.

Luigi Vallone: Well, each one of us has a.

Luigi Vallone: A physical blood.

Luigi Vallone: And with, um...

Luigi Vallone: conscious breathing.

Luigi Vallone: It's possible to...

Luigi Vallone: Improve.

Luigi Vallone: the quality.

Luigi Vallone: Or the physical blood.

Luigi Vallone: And somewhere Gulcher says that.

Luigi Vallone: The quality of the physical blood depends on the on the number of higher body developed.

Luigi Vallone: No, the...

Luigi Vallone: Physical blood in the.

Luigi Vallone: Allegory of the chariot horse and driver is represented by the shafts.

Luigi Vallone: Those elements that connect the horse to the carriage.

Luigi Vallone: And the, um...

Luigi Vallone: Christian blood is represented by the reins.

Luigi Vallone: I believe that each one of us is able to.

Luigi Vallone: Experience.

Luigi Vallone: Sensation of the blood, the physical blood.

Luigi Vallone: And also the sensation of the Cajun blood.

Luigi Vallone: Through the magnetism, through the magnetic force that.

Luigi Vallone: One can experience in one's body.

Luigi Vallone: The vibration. Very strong magnetic field.

Luigi Vallone: that is produced inside our physical body. And that's the.

Luigi Vallone: vacation body.

Luigi Vallone: That, um, comes out.

Luigi Vallone: A Cajun blood culture gave the name of humble swine.

Luigi Vallone: And we can, it's possible to collect it.

Luigi Vallone: Around inside our body.

Luigi Vallone: So...

Luigi Vallone: Unless...

Luigi Vallone: One is not able to experience.

Luigi Vallone: the, um...

Luigi Vallone: Humble join.

Luigi Vallone: Talking about the soul, it's only...

Luigi Vallone: A theory.

Luigi Vallone: Unless I experience what happened.

Luigi Vallone: a crystallization, which is a word that I don't agree with, because when I think of crystal, I think some crystal, solid crystal, but uh...

Luigi Vallone: Actually, um...

Luigi Vallone: We're talking about liquid.

Luigi Vallone: Crystal.

Luigi Vallone: crystal liquid substance that is formed.

Luigi Vallone: Inside the, um...

Luigi Vallone: human fascia, which is a connective tissue filled with structured water, which is a liquid.

Luigi Vallone: It is water, but it's not water in a in the same formula as we know.

Luigi Vallone: H₂O. It's it's it becomes is H₃2O.

Luigi Vallone: When this, um...

Luigi Vallone: With work on a sensation.

Luigi Vallone: We can structure this.

Luigi Vallone: fluid.

Luigi Vallone: which, um...

Luigi Vallone: Feels every every molecule, every organ, every muscle.

Luigi Vallone: of the human body.

Marti Sweet: Often it seems that when I try that way, Luigi.

Marti Sweet: Sensing the whole body and being conscious of being also in the breath.

Marti Sweet: that another...

Marti Sweet: Entirely other quality of impressions start to...

Marti Sweet: Come in to me.

Marti Sweet: Just from aligning myself in that way.

Marti Sweet: The level of impressions.

Marti Sweet: Change of themselves because of that.

Luigi Vallone: Well, a sensation, a sensation, yeah.

Marti Sweet: Sensitivity.

Marti Sweet: The fineness of impressions is changed because of that.

Marti Sweet: inhabiting myself in that way.

Marti Sweet: In the sensation in the breath.

Luigi Vallone: Sensation is an impression.

Marti Sweet: No, I don't feel that, but no, I feel that I can have impressions of the sensation.

Marti Sweet: In other words.

Marti Sweet: There are data facts about...

Marti Sweet: What's taking place in me as I sense.

Marti Sweet: For me, it's like that.

Marti Sweet: Without description.

Marti Sweet: Things are being...

Marti Sweet: Why existence?

Marti Sweet: In my body is registered in a different way.

Marti Sweet: A more sensitive one.

Marti Sweet: I'm brought to silence, which...

Marti Sweet: And in that medium, the impressions are reaching me in a different way.

Luigi Vallone: For me, the most challenging, um...

Luigi Vallone: aspect of work of myself.

Luigi Vallone: Is this, uh, fundamental, um...

Luigi Vallone: Request.

Luigi Vallone: That Gurdjieff makes to Hasin.

Luigi Vallone: There is that.

Luigi Vallone: Every morning he should make a connection between the conscious.

Luigi Vallone: and the subconscious.

Luigi Vallone: He, Gulchef, never explains how to do this.

Luigi Vallone: So...

Luigi Vallone: It is something that, I believe each one of us has to.

Luigi Vallone: find out for himself.

Luigi Vallone: I don't believe that the... the key...

Luigi Vallone: to this connection.

Luigi Vallone: Comes back to the sensation.

Luigi Vallone: Of the whole body.

Luigi Vallone: And.

Luigi Vallone: The conscious breathing.

Luigi Vallone: Because without breathing, um...

Luigi Vallone: There's no way of accumulating the active elements.

Luigi Vallone: That we need.

Ekant: An interesting formulation is also, and he says.

Ekant: I regret to have to say here, my boy.

Ekant: that I was then constrained more than once to emphasize that these words had been uttered by the very lips of Saint Buddha himself.

Ekant: It's a very strange formulation.

Ekant: I don't know if he speaks about...

Ekant: Uh, authority, or whatever.

Ekant: But it's an interesting formulation.

Ekant: Yeah, and in the next...

Ekant: Paragraph, he says.

Ekant: The several beings there with whom I had meanwhile established friendly, in quotes, relations.

Ekant: And whom, without any discussion.

Ekant: And so on. So there is no discussion, so they immediately took his...

Ekant: his explanations. Yeah, but it seems to be contradictory to the.

Ekant: passage before where he says, I, yeah, this is what I just read.

Luigi Vallone: I would guess that all Tantra yoga and.

Luigi Vallone: They have very close relation with this rising of Kundalini.

Luigi Vallone: And the absorption...

Luigi Vallone: of prana.

Luigi Vallone: Through their, uh, breathing.

Luigi Vallone: So...

Luigi Vallone: All yoga practices are very familiar with these two.

Luigi Vallone: aspects, the Kundalini and prana. So I don't see why Gurdjieff should make such a

fuss about it.

Rod Thorn: It's the thing about him introducing these extra bits to...

Rod Thorn: The religious beliefs, which he's done a number of times.

Rod Thorn: Um, I wonder, is it... is it sort of saying something about...

Rod Thorn: Pointing to us that we could, you know, we might believe that every animal has prana in it, or we might believe that...

Rod Thorn: It can only be.

Rod Thorn: obtained by conscious work.

Rod Thorn: Isn't... is he saying that the point is...

Rod Thorn: don't just go with that. Um...

Rod Thorn: kind of verified for yourselves what... what works? Because otherwise, he could have presumably just...

Rod Thorn: taught Kundalini Yoga or something.

Rod Thorn: But he's...

Rod Thorn: done something quite different, so I'm wondering if that's what he's getting at with these... introducing these...

Rod Thorn: these things that people just react to. And he's sort of indicating that...

Rod Thorn: There's another way of...

Rod Thorn: reacting to it.

Marti Sweet: Would you say you're feeling about that again? Sorry.

Rod Thorn: He's... he's talking about...

Rod Thorn: how he introduced.

Rod Thorn: inventions into.

Rod Thorn: what people believed.

Rod Thorn: And...

Rod Thorn: Until that changed their actions.

Marti Sweet: Right.

Rod Thorn: But is that maybe what he's...

Rod Thorn: I mean, the whole fourth way is about...

Rod Thorn: Not.

Rod Thorn: Not working in that way, not just doing what you're told.

Rod Thorn: But understanding what you're doing.

Marti Sweet: He's not getting the people to work on themselves. He's getting the people to change, to believe, to be hypnotized in a less harmful way.

Marti Sweet: He's trying to get their belief to shift so that at least it doesn't just do more destruction.

Marti Sweet: It seems like.

Ekant: Yeah, but maybe Beelzebub is not doing...

Ekant: something to help people to work. He is just trying to change some circumstances where.

Ekant: the mechanical part, or the mechanical humankind, behaves in a less destructive way, like you said, Marty.

Marti Sweet: Yeah, that's what I think. Thank you.

Ekant: So I think we should not confuse Beelzebub's methods with the work, I guess.

Ekant: I'm not sure.

Marti Sweet: But it's also an illustration of hope.

Marti Sweet: I think if I...

Marti Sweet: Well, we're constantly changing our belief and thinking that now we're on the right track.

Marti Sweet: I don't see how that happens to me, but.

Marti Sweet: You know, I think I've made a big discovery, and now...

Marti Sweet: I'll know how to live my life, or I'll know... now I won't get into trouble. And I'm just shifting my identification, I think... I'm really convinced that this new belief that I have is.

Marti Sweet: I mean, that's not what he's talking about, but it kind of reminds me of...

Marti Sweet: What happens to me? You know.

Marti Sweet: My life.

Marti Sweet: Swapping beliefs, thinking it's going to be.

Marti Sweet: Fix the problem.

Ronald: The, uh...

Ronald: The fact that he's modifying something that Saint Buddha said and claiming that Saint Buddha said it strikes us.

Ronald: with a moral response.

Ronald: That it's wrong or could be wrong.

Ronald: and he.

Ronald: One could then say he's doing it for a higher purpose. He's given a given a.

Ronald: a task to do from above, and.

Ronald: He explains that everything that we receive from St. Buddha's.

Ronald: wouldn't even be recognized by Saint Buddha.

Ronald: But I think the the one one.

Ronald: element of this whole process is we have a moral response to it. He's doing something wrong.

Ronald: while pursuing a name task that was given to him.

Ronald: What is it in us that we prevent ourselves from doing?

Ronald: When we see a higher tax rate.

Ronald: Ask.

Ronald: possible for us to be doing.

Ronald: But we have arguments against it that we've learned somewhere.

Marti Sweet: You mean how we find good reasons to avoid doing what we know?

Marti Sweet: Is our aim, things that are...

Ronald: I... yes. I... yes. And it's... and it... I was sort of also focusing on the moral response. Uh, he shouldn't have stolen that map and copied it in...

Ronald: Uh, people have very moral... I have very moral responses, and where did those come from? Because he certainly pops the balloon of, these were holy words of the same.

Ronald: Buddha. Not that St. Buddha wasn't holy, but that the words that we have, and I guess by extension, the people whom he was talking to on the trip that... on that trip to Earth.

Ronald: had nothing to do with St. Buddha. It already had been... been lost, and so what's our morality based on? A sort of... a sort of chipping away at the... at the moral responses that I have heard people make to, uh...

Ronald: stealing the map, and lying to people about what Saint Buddha said, and convincing them that.

Ronald: That there's an island somewhere that when they die they go there, but not if they keep smoking dope or whatever the other story was.

Ronald: But yes, what you summarized was basically it.

Ekant: Yeah, yeah, I...

Ekant: Yeah, I had similar questions when we read it today. I thought he even is fooling his friends, but he says, even in quotes, friends, so he even is pretending to be friends with them and not.

Ekant: being honest to them, and then he is fooling them, and using them to spread his, uh, his messages, yeah? So I, I also have this moralic, uh, response, what you, what you say, Ronald, it's...

Ekant: But we discussed it already, there seems to be...

Ekant: I don't know to which conclusion we came, but it seems to be somehow, um...

Ekant: a different plane where this is happening.

Ekant: He clearly says, they helped me, of course, unconsciously. So if someone or something is unconscious, there seem to be different measures than if we would deal with someone.

Ekant: Who is conscious? I don't know.

Ekant: Yeah, I mean, I...

Ekant: when I look on myself, I also... to... to work for an aim which I find is... is... is meaningful, and I want to... and... and I think it's... it's a good aim, I also sometimes use means which are not always honest, or...

Ekant: very, uh, very clear, so I also... I would not say I lie to people, but I somehow guide or manipulate.

Marti Sweet: But I mean.

Ekant: to follow them to a certain into a certain direction, because I

Ekant: No, I think this is a good direction and a good

Ekant: aim to be achieved

Marti Sweet: But what you're saying is, I mean, because we're under so many laws or whatever kind of buffer, however you want to explain it, I lie to myself.

Marti Sweet: This is the story of me lying to myself constantly.

Marti Sweet: I think I'm going to be honest with you, I'm still lying.

Marti Sweet: Constantly. And now I'm I'm worried about. So if someone has a real aim, and they're conscious, and they're using their their.

Marti Sweet: They're trying to.

Marti Sweet: They foresee a larger picture according to an aim.

Marti Sweet: That's in a way more honest than this blind lying that I have on myself and to others all the time.

Marti Sweet: It's the lying to myself. He wasn't lying to himself. He had a task, and he knew what he was being. He wasn't lying to himself.

Ekant: Yeah, I

Marti Sweet: He knew he had to accomplish something almost impossible.

Marti Sweet: you know...

Marti Sweet: As they say, what is the phrase that Mr. Verjeek used? Even on the devil's back?

Marti Sweet: Whatever.

Ronald: Eckhant, you started to say something.

Ekant: Yeah, when Matthi spoke, I thought maybe

Ekant: He had not even another choice because he explained before, Buddha was trying to enlighten their reason. So he was speaking the truth and clear messages, and he did not achieve what we what he wanted to achieve. And

Ekant: Then he explains and Beetzebub does it again and again, how strange the psyche is and how easily people misunderstand things, and Weisacre. So it is even not just an amoralic

Ekant: Attempt to fool people. No, it's just the almost desperate attempt to bring something towards a certain direction and with any means. I mean, if you have stupid people, really stupid people.

Ekant: who... who believe everything and don't... can... can... cannot distinguish truth from... from... from... from lie, what to do? Yeah, I tell them anything, what convinces them that they do what... what... what... what you want to do. Yeah, so in this sense, I had now...

Ekant: With your answers, a certain understanding that probably it was not just a tactic, it was the only way how he could at least achieve any.

Ekant: Any anything office office office hire. Yeah.

Marti Sweet: The higher good. It was for the higher good, as they say, for the higher good, but it's sort of...

Marti Sweet: Yeah, um...

Marti Sweet: It's like going to a foreign country, you have to speak their language.

Marti Sweet: He was just trying to find out what they would understand in order to adjust, I guess.

Ekant: Mm-hmm.

Marti Sweet: But it's like for the higher good, I guess that's all you can say really.

Ronald: Well, as long as we bring it down to our level rather than such high levels, we do have the ability.

Ronald: to pursue higher aims by being parked on duty. We know in the work there are things that one can put one's energy into.

Ronald: And there are lots of reasons that distract us from those things. I was born and raised in Northern California among, and still live here, among liberal, wonderful, do gooding, soft, polite people.

Ronald: people.

Ronald: And I only realized the extent of.

Ronald: constraint that I was under when I started visiting my relatives on the rural farms of South Dakota. They live in a different context and have different values, and.

Ronald: I was certainly nicer.

Ronald: But to what extent did my was my niceness, a price I had to pay, which.

Ronald: restricted me from being honest, forthright, and doing what the work.

Ronald: put right in front of me that I could be doing. This sounds a little obscure, but anyway, it does... it strikes me as related to the conversation. The moral response of he shouldn't do those things is...

Ronald: is similar in the contexts we're raised in. I have a certain morality or schema that is very strong, and everybody in Northern California, all my friends agree with me. They see that as life.

Ronald: And it's not, it's just where you're, it's just the way you were shaped.

Robin Bloor: What do we think about wearing stilts and.

Robin Bloor: A veil. I'm only drinking fresh water from a flowing stream.

Ronald: Life during COVID.

Ekant: I see it as stupidity.

Robin Bloor: But it must have a meaning, mustn't it? I mean, first of all, it is, of course, quite ridiculous.

Robin Bloor: Because none of that's going to stop anything happening at the bacterial level at all.

Robin Bloor: Walking on stilts might be fun.

Robin Bloor: But it's... it's...

Robin Bloor: I would have thought it's the most ridiculous way of trying to implement not accidentally treading on insects.

Robin Bloor: You could, for example, simply look and see if there are any insects and not step on them if there were.

Robin Bloor: I mean, it doesn't make any sense, does it? Any of it?

Robin Bloor: There is no water on the planet that hasn't got bacteria in it.

Robin Bloor: They've never found water without bacteria in it. Water in the clouds has got bacteria in it.

Robin Bloor: Watering glaciers has got bacterium.

Robin Bloor: Water in streams has got a lot of bacteria in it, because that's what makes it.

Robin Bloor: a healthy environment for fish.

Robin Bloor: And all of that, yes, it's stupid, but what's he trying to tell us?

Robin Bloor: Because I vaguely can begin on looking at this some minutes now. I'm vaguely convinced that it must be trying to tell us something because.

Robin Bloor: It's...

Robin Bloor: It's more than a joke, is it?

Ekant: I... I just...

Ekant: I bought it because I heard many, many years before that there are really religions or religious threats in India who really do like this. So I just came to know this.

Ekant: And for this, I got this description as just a description how strange some people try to follow whatever.

Ekant: spiritual ideas. So it's a reality. There are spiritual or religious.

Ekant: followers of some belief system who really do this. And I just came across of.

Ekant: of the reality of this, so I don't know if it's just a...

Robin Bloor: So where? Because I just asked AI to research it for me, and it couldn't find anything in India. It found some stilt-oriented religious practices in Africa, which was quite a surprise to me.

Ekant: Oh, okay.

Robin Bloor: Um, veils are all over the place in religious terms, but none of them.

Robin Bloor: That I could find the explanation was to stop living things getting into your mouth.

Robin Bloor: If you know, I mean, so it.

Robin Bloor: It's a question as to there may be something that I didn't find, you know, but it's not common.

Robin Bloor: Otherwise AI would have found it.

Rod Thorn: I think the closest is probably the Jain tradition.

Michelle F.: Yeah, I just want to. Yeah, thank you, Thorne.

Rod Thorn: Yeah, they tend to have a lot of that sort of thing. I don't think that they do stilts, but just looking it up, they do... they have...

Rod Thorn: white lines to mark where you can safely walk, um, because they've been cleared of insects and things like that.

Michelle F.: And they wear masks from of of of.

Robin Bloor: Well, they do veils. I asked about the James, and the James do veils, for sure. I didn't hear that story about, um...

Robin Bloor: Well, AI didn't find that story about not stepping on insects because you have insect highways that you avoid.

Robin Bloor: But, you know, I can believe that, you know, and pretty much anything that is, um...

Robin Bloor: Uh, bizarre behavior.

Robin Bloor: Um, could be part of any religion you want, you know, there are lots of things.

Robin Bloor: in various Jewish sects.

Robin Bloor: that I have heard about that are just completely weird.

Robin Bloor: You know, weird.

Robin Bloor: You know, maybe they made sense to somebody because they became habits.

Ekant: I even thought with my pragmatic mind, if you hit an ant with a stilt, it's much harder than if you step on it with your barefoot.

Robin Bloor: Yeah, that's right. You really get them. You really. Yeah.

Ekant: This wasn't my association.

Robin Bloor: If you really want to kill ants, stilts are a good, good idea.

Ekant: Yes, it is.

Robin Bloor: I just wonder if there's something about.

Robin Bloor: if you wear stilts, then it's... it's because Gurdjieff talks about the feet a lot, the Christian idea of the feet, your connection with life.

Robin Bloor: wearing stilts is to deny your connection with life, isn't it? It's to...

Robin Bloor: to be further away from the connection with life.

Robin Bloor: I don't know about veils. Veils are so common that it's, you know...

Robin Bloor: it's difficult to find religions that don't have veils, I think. Really, it's more the other way around, you know. This religion is weird, they don't use veils.

Ekant: It was the stills. I had immediately the image of.

Ekant: being...

Ekant: Or pretending to be somehow higher than others. Yeah. And in the same time being much less flexible. Yeah. I mean, there are artists which can do amazing things, but if you. If I.

Ekant: think of, of walking on stilts, even if I practice, yeah, it is much less flexible and.

Ekant: alive than just walking with my with my legs.

Ekant: Yeah. And this could be also understood as a kind of image how those.

Ekant: how those teachings are stiff and.

Ekant: uprooted somehow.

Robin Bloor: Well, we have the English word stilted, which has that meaning.

Ronald: which AI describes as our word stilted does in fact come from the use of stilts.

Robin Bloor: Well, that's not AI. This is etymology online.

Robin Bloor: It just gives stilted as from 1831 is from being on stilts, yes. Early 14th century is the origin of the word stilt.

Robin Bloor: But it's the 19th century when the word stilted emerged.

Robin Bloor: Originally meant artificial leg or wooden leg.

Robin Bloor: Well, I guess the people had had a leg amputated.

Michelle F.: Maybe he just wanted to show us that misunderstood.

Michelle F.: some religious, um...

Michelle F.: qualities in a wrong way, as it just came into my mind that Gandhi wanted to live very ascetic, and to prove it, he let young ladies beneath his bed.

Michelle F.: Just to to to prove that he is really an esthetic man.

Michelle F.: Yeah.

Ekant: Naked young woman.

Robin Bloor: Good.

Michelle F.: Naked and even naked.

Robin Bloor: We all prove our asceticism like that, don't we?

Michelle F.: Yes, of course.

Robin Bloor: He did a lot of things actually that was that was that.

Michelle F.: Very young man. I can lay to my bed.

Michelle F.: So, naked.

Robin Bloor: He did a lot of things that were.

Robin Bloor: I mean, that's, um, an Indian practice. It's a known Indian practice of, um.

Robin Bloor: Uh, to resist the, um, temptations of ***** but he did an awful lot of physical work, just as a matter of course.

Robin Bloor: which, um...

Robin Bloor: No politician has ever done, I don't think, since then, anywhere.

Robin Bloor: Just worked on the album Jimmy Carter after he retired, I guess, but that's about it.

Robin Bloor: Okay, well, we've run out of time.

Michelle F.: Oh, yeah.

Robin Bloor: So

Chat

12:24:18 From Robin Bloor : Kundalini is Sanskrit कुण्डलिनी kuṇḍalinī — the feminine form of the adjective kuṇḍalin, "having coils, circular, spiral." Used substantively it means roughly "the coiled one" or "she who is coiled."

The chain behind it:

kuṇḍala — "ring, coil, earring, bangle" (a common word in ordinary Sanskrit; nothing esoteric about it)

kuṇḍa — "bowl, basin, pit, hollow," and specifically the pit dug for a ritual fire (homa-kuṇḍa)

That second layer is why some readings tie the term to the hollow at the base of the spine as much as to the coil itself — a fire lying banked in a pit. Whether kuṇḍala actually derives from kuṇḍa is disputed; the ring-sense may be independent.

12:28:21 From Robin Bloor : Kitmininasha...KIR:

In Russian, "Kir" (Кир) is a traditional, legitimate masculine given name of Greek origin. It translates roughly to "master", "ruler", or "lord" (often serving as a short form of Cyrus).

MININ (pronounced MEEN EEN):

The Form IV verb coming off of the root 'mn is a'mana, which signifies "to believe." Accordingly, the noun iimaan (pronounced ee-MAAN) is the common word for "faith" or "belief," and a mu'minis a "believer." In the days when the caliphate was in existence, the caliph was often called the amiir al-mu'miniin (ah-MEER al-mu'-min-EEN) — "the prince of the believers" or "the commander of the faithful."

ASHA:

In Persian, Asha (اشأ) is an ancient, sacred concept that translates to "truth," "righteousness," and "cosmic order". Rooted in the ancient Avestan language, it represents the fundamental harmony, balance, and metaphysical reality that governs the universe.

AI Summary Meeting 36

EU Session

Quick recap

Meeting number 36 focused on discussing a reading from Beelzebub's Tales, where the group examined Gurdjieff's account of how he introduced false teachings about prana to the people of Pura Land. The participants discussed the etymology and meaning of terms like Kundabuffer/Kundalini, with Robin investigating the Sanskrit origins and Luigi sharing personal experiences with Kundalini rising through conscious breathing practices. The group debated Gurdjieff's methods of modifying Buddhist teachings and spreading new concepts about the presence of prana in all living beings, with some members questioning the ethical implications while others viewed it as a necessary strategy to reduce destructive behavior. The conversation also touched on scientific approaches to understanding energy and breathing techniques, with participants sharing personal experiences of working with conscious breathing and sensing different aspects of their bodies.

Next steps

Luigi

Share more about the craniosacral sensation and its fundamental aspect in a future meeting.

Talk more about the connection between conscious and subconscious, as requested by Gurdjieff, in future discussions.

Robin

Investigate the etymology of Kundalini/Kundalina and the Latin roots mentioned in the text.

Summary

Saint Buddha's Teachings Discussion

Robin led meeting number 36 and read from a text about Saint Buddha's teachings and their impact on beings in Pearl Land. The discussion covered how the teachings led to changes in behavior, including the protection of insects and other small beings, though these changes were later distorted over generations. The reading explained how the term "kundalina" originated from a misinterpretation of "kundabuffer," and how this concept became embedded in Indian philosophy and various occult sciences.

Kundalini Term Discussion

The group discussed a confusing section in their reading that appeared to contain encoded or puzzle-like language about the term "Cunderbuffer" and its connection to Kundalini. Robin investigated the etymology and found that Kundalini comes from Sanskrit, with "kunda" meaning bow and "kundala" meaning coil. The discussion revealed differences between German and English translations of the text, with participants noting that both versions have their merits and sometimes one version provides better understanding than the other.

Kerminasha Name and Kestian Body

Robin explained the etymology of the name Kerminasha, combining concepts of master, belief, and truth. Ronald raised questions about reincarnation and the concept of having or not having a

soul, to which Robin responded that without direct knowledge or a complete understanding of the Kestian body, it's difficult to provide coherent answers. Robin highlighted gaps in knowledge about the Kestian body, including its nourishment and the beginning of its fundamental octave, and shared scientific insights about nitric oxide production through humming during exhalation, though questions remained about its relevance after death.

Kundalini Energy and Spiritual Practices

Luigi discussed Gurdjieff's teachings about coating the etheric body and shared experiences with Kundalini, including two cases of premature Kundalini rising that he witnessed, which can be dangerous without proper preparation. He explained that Kundalini involves the rising of hydrogen-12 energy through the spine, which can be safely provoked with conscious breathing when a proper container is developed. Michelle shared her own spontaneous Kundalini experience while reading the Beelzebub tales, which was frightening but ultimately safe when a container formed to manage the energy.

Gurdjieff and Spiritual Teachings Discussion

Luigi discussed his personal experience with developing a physical component of what he calls the "Cajun body" and shared a breathing exercise technique using heartbeat counting instead of seconds. Robin pointed out what he saw as hypocrisy in Gurdjieff's approach to Buddhist teachings, while Ekant and Ronald explored the concept of Gurdjieff acting as a reconciling middle ground between divine messages and existing teachings. Ekant expressed confusion about Gurdjieff's claim that messengers had no success, noting that sacred figures appeared to have brought meaningful changes to the world despite later distortions.

Knowledge Approaches in Gurdjieff Work

Marti and Robin discussed different approaches to knowledge, with Robin explaining that Gurdjieff's work promotes personal verification and experimentation within oneself, unlike modern science which relies on external experiments that cannot be replicated by individuals. Marti expressed interest in asking scientific questions about energy experiences during their work, though Robin suggested that questions can arise from different centers and aren't necessarily needed. Stephen shared his experience learning from Keith Buzzle, emphasizing the importance of knowing about various subjects, and noted how this approach has strengthened his understanding of Gurdjieff's work.

Body and Consciousness Phenomena Discussion

Marti discussed the concept of holding questions appropriately without overthinking them, while Stephen shared insights about the Geschen body and mind as field phenomena, referencing scientific research on quantum mechanics and plasma. Rod explored the development and nourishment of the calcium body in relation to the presence of a soul, referencing Beelzebub's Tales. Luigi explained the relationship between the physical and calcium bodies, mentioning the importance of conscious breathing and magnetic fields in experiencing these bodies, and described structured water in human fascia as a liquid crystal substance.

Mind-Body Connection Discussion

Marti discussed how focusing on bodily sensations and breath changes the quality and sensitivity of impressions. Luigi shared his challenge with Gurdjieff's requirement to connect the conscious and subconscious mind each morning, noting that Gurdjieff never explained how to make this connection. Ekant mentioned an interesting formulation from Buddha regarding authority and noted apparent contradictions in the text.

Gurdjieff's Moral Teaching Methods

The group discussed Gurdjieff's methods and moral responses to his actions, particularly regarding his modifications of Buddhist teachings. Rod and others explored whether Gurdjieff's introduction of new concepts was meant to encourage people to question and verify beliefs rather than simply accepting them. The discussion touched on themes of moral responses to perceived dishonesty, the concept of higher purposes justifying unconventional means, and how cultural contexts shape moral judgments.

Stilts and Veils Discussion

The group discussed the practice of wearing stilts and veils, initially thinking it might be related to Indian religious traditions but finding limited evidence of this connection. Robin researched the topic using AI and found only some stilt-related practices in Africa, while Rod mentioned the closest connection might be with Jain traditions which use white lines to mark safe walking paths. The discussion explored potential symbolic meanings, with Ekant suggesting stilts could represent being "higher than others but less flexible," and Robin connecting it to the English word "stilted" meaning artificial or rigid. The conversation ended with plans for another session to continue the discussion.

Meeting #36

US Session Transcript

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

Barbara Pennock: In reading the precaution of drinking, say, water, as it's been sitting there for a little while, not to harm these.

Barbara Pennock: things that might be growing in it. It came to me that...

Barbara Pennock: He teaches something else. I mean, he's not teaching something else, but it means something else to me, like when my water has sat all night on the side of the table, and I say to myself.

Barbara Pennock: it's probably best to get a fresh glass of water. So, for my own hygiene, for my own wellness, nothing to do about the little bugs or whatever.

Barbara Pennock: It's a very wise thing.

Stefon☺: Did I hear it correctly? They said that the bugs were just like us?

Stefon☺: And the air also? That these bugs were just like us?

Stefon☺: Because they caught me, too, that sentence.

Barbara Pennock: Oh, that is what Beelzebub was telling them.

Stefon☺: That the bugs are just like us. In other words, we're consuming something that's us.

Stefon☺: But they're bugs.

Robin Bloor: Well...

Robin Bloor: That's a line.

Stefon☺: Huh?

Robin Bloor: Something that's a living creature that contains prana.

Stefon☺: Ah, okay, I see.

Stefon☺: And by the way, I've heard different about the water that through the pipes that the water picks things up.

Stefon☺: And that it's good to let it sit.

Stefon☺: So, quite to the contrary, so what I do when I'm in the city, I do that. I let it sit for a day.

Stefon☺: Uh, because it supposedly picks up up from the plumbing.

Robin Bloor: Technically speaking, I mean, the...

Robin Bloor: Pretty much every water they can ever get their hands on is actually.

Robin Bloor: contains bacteria to a certain level, often a very large amount of bacteria. The bacteria that you will get through the pipes is stuff that can tolerate chlorine.

Robin Bloor: Um, uh, because they used chlorine too.

Robin Bloor: Trying to, um...

Robin Bloor: disinfect the water we drink.

Robin Bloor: But, you know, in clouds, in icebergs, in water underground, in everywhere that you find water, you also find bacteria in the water.

Stefon☺: Really?

Robin Bloor: Um, I don't think Gurdjieff's trying to make any point with that. I actually can't work out what point he's trying to make with this, it mystifies me.

Sandy W: I must say, uh, reading this, uh, it reminds me, and I haven't, you know, read it before, and know about the Buddhist, uh, practice about small creatures, and it's like, I feel guilty when I kill the ants that are creeping across my kitchen cabinet.

Stefon☺: Yes.

Sandy W: And I do think about the bacteria in my water too, Bobby, and should I pour it out?

Sandy W: For my own hygiene, so... And most recently, I heard, uh, there's something... And the lettuce! Be careful, uh, make sure you wash your lettuce thoroughly, everybody, so...

Sandy W: There you go.

Stefon☺: I don't know if other people say, but it's common in the Spanish culture to Puerto Ricans, what don't kill you will make you fat.

Stefon☺: We seem to be doing just fine, basically.

Stefon☺: Although now, and I don't know if you guys are, but in New York, we're getting the thing like in '23, the wildfires in Canada.

Stefon☺: are totally making the skies look, uh, apocalyptic. The sun, when it goes up and down, it...

Stefon☺: And that, they say, is smaller than a hair, the bacteria. So now we're talking about some serious stuff. Don't go outside, they say.

Stefon☺: Wow.

Robin Bloor: As a side note, Sandra, if you...

Robin Bloor: If you do get ants in the kitchen.

Robin Bloor: Just put cinnamon at the point where they come in. They won't come in again.

Robin Bloor: You can't stand it, you know?

Sandy W: I like that idea for cinnamon and mint. The thing about it is, I don't see where they come in. I just see one or two of them right where I like to work.

Sandy W: So bang, bang, bang. That's bad. Oh, well anyway, that's not the most important thing here. I was wondering if anybody knew about that other Saint Pura Nasha.

Sandy W: Right at the beginning of the reading.

Sandy W: Kurnish — thank you. Oh, yeah. Right at the beginning of the reading, St. Kermenanasha — who is — I think I know who that is.

Robin Bloor: Robert, you'd say you've done the...

Robert Posen: I have an etymology for it.

Robert Posen: I divided it into three roots.

Robert Posen: Uh, Kir, K-I-R, um, is a legitimate masculine given name of Greek origin, meaning master or ruler or lord. Like you have Kyrie Eles on me. Uh, Lord Jesus Christ, have mercy on me. Or you have Kyriakos.

Robert Posen: It's also the root for Cyril, or Kyril in Russian, so Kyr means lord or ruler.

Robert Posen: The last part, Asha, is kind of easy because it's Persian, Zoroastrian.

Robert Posen: An ancient sacred concept that translates as truth or righteousness, cosmic order.

Robert Posen: which governs the universe. So, Asha, same as in, um...

Robert Posen: Shiamat Asiata Shiamash.

Robert Posen: So there's something in there, Ashiata Asha.

Robert Posen: And then mi, min, ing, the middle section, min and ing.

Robert Posen: Um, it sounded like to me, like in my Sufi studies, um, they have, um...

Robert Posen: They have this Amir al-Mu'minin. Amir al-Mu'inin. Inin.

Robert Posen: um, means, um, mu-min-in, that's it. Amir al-mu-min-in, so last two syllables, min and in. The prince of the believers. Amir is the prince, and of the believers is mu-min-in.

Robert Posen: So altogether, I put it, the Lord of the believers in truth.

Robert Posen: Kir Min In Asha.

Stefon☺: Wow, that's great.

Barbara Pennock: I also did some...

Barbara Pennock: translation, and Kier comes out the same. It is similar, King and Hungary.

Barbara Pennock: And the rest of the word, German, Turk.

Barbara Pennock: Kerminin.

Barbara Pennock: is of the worm in Turkish.

Barbara Pennock: And Asha Soup.

Barbara Pennock: Food in Farsi or food in Persia.

Barbara Pennock: So.

Barbara Pennock: We go all ways around.

Stefon☺: Hmm.

Robert Posen: I wanted to ask about this saint. He said that those who have a body, those who have the conception of a soul suffer.

Robert Posen: Does anybody have any idea?

Robert Posen: Well, my idea was the harrowing of hell.

Robert Posen: when Christ, uh, was crucified on the Saturday before he resurrected, he went down to **** to save the souls of Adam and Eve and all the righteous souls.

Robert Posen: And so they were in ***** We've heard about this underworld before. The psyche lives in the underworld. So he went down into Hades, or the underworld, where these beings were still unsaved, and he saved them.

Robert Posen: I wonder whether the harrowing of **** may not mean that, um, he was preventing them from suffering.

Robert Posen: That's the only thing I could think of where the conception of a soul would bring suffering.

Robert Posen: If you don't have one, you're fine. But when does the soul get conceived?

Barbara Pennock: I was...

Sandy W: Robert, I'm not sure I'm hearing you just right. Are you saying the harrowing of hell?

Robert Posen: Yeah, it's the worth.

Sandy W: I'm not sure what that word means. What does that mean? The harrowing of *****

Robert Posen: Well, it's a descent into Hades, into ***** that Christ made. It's a medieval, um... they had these plays about the harrowing of ***** where he kind of went down, and he...

Robert Posen: It caused this turmoil in hell.

Robert Posen: He made, um...

Robert Posen: He cleaned it up, basically.

Robert Posen: To me, to hero something.

Robert Posen: H-A-R-R-O-W.

Sandy W: Yeah, that's really cool. Thanks.

Russell Turner: That's a great question.

Russell Turner: about...

Russell Turner: When... heh!

Russell Turner: when do we have a conceived soul like after we've read Beelzebub's 3 times or 4 times.

Barbara Pennock: It was ex...

Robin Bloor: It's five times. You have to do it five times.

Russell Turner: That's what I'm thinking, and woe unto him, who is, you know, just has a conception of a soul, you know? So we're...

Russell Turner: I think that's what he's doing. I think he's...

Russell Turner: Poking directly at...

Russell Turner: Guys like us, people like us, you know.

Russell Turner: The so-called students.

Russell Turner: I don't know. What do you think?

Barbara Pennock: It was told to me that.

Barbara Pennock: One must want a soul.

Barbara Pennock: And must want it very badly, enough to ask for one, to beg for one.

Barbara Pennock: Whatever, but you have to have the want.

Barbara Pennock: And that would be the conception.

Stefon☺: Is there any correlation between soul and essence?

Robin Bloor: That's very good.

Robin Bloor: No.

Stefon☺: No? Okay.

Robin Bloor: No.

Stefon☺: Hmm.

Jd Sander: I picked up that there was a.

Jd Sander: conflict going on between those with soul and those that had none or didn't care for one. Um, that at the extremes, you're in...

Jd Sander: a sense of balance. We weren't being pulled one way or another, but anything in the middle, uh, which was where the conception and yearning exists, the journey.

Jd Sander: is, or those that have not completed the work.

Jd Sander: struggle, and it's that struggle for eternal suffering and anguish that comes into play.

Jd Sander: So I was really impressed with that quote that he had there. I'd never seen that.

Jd Sander: perspective on.

Jd Sander: If you have it or you don't have it, you don't care, but if you are in the middle, then that's where your sacrifice and struggle comes in.

Stefon☺: Robin, within the Gurdjieff realm.

Stefon☺: Could you elucidate a little bit on what, when he's saying soul.

Stefon☺: What he means by it.

Stefon☺: Oh, in the context within the writings or his teachings?

Robin Bloor: And there is the...

Robin Bloor: Um, the following, right, I'm not sure that this is necessarily perfectly correct, but.

Robin Bloor: The human being, as opposed to all other animals, the human being has an extra center, the intellectual center.

Robin Bloor: The human being consists of three octaves that interlock.

Robin Bloor: And the first octave, which you can think of as the octave of food.

Robin Bloor: governs the physical body.

Robin Bloor: Uh, and its higher... highest point is, um...

Robin Bloor: the energy of reproduction. So, the destiny of the physical body is to achieve.

Robin Bloor: Persistence only through reproduction and passing on.

Robin Bloor: genetic material.

Robin Bloor: And when the physical body dies, the parts of it that are heavy.

Robin Bloor: remain on the surface of the Earth.

Robin Bloor: And, uh, let's say they become worm food. Everything that is either.

Robin Bloor: solid or liquid or indeed actually gaseous.

Robin Bloor: right, remains on the surface of the earth and is consumed.

Robin Bloor: by the various things that exist there and survive on such stuff.

Robin Bloor: But there is a part of it which you could call the personality.

Robin Bloor: That personality.

Robin Bloor: Is made of plasma. It's actually negatively charged and.

Robin Bloor: That rises up to the ionosphere and then eventually passes.

Robin Bloor: Through the magnetosphere to the moon.

Robin Bloor: And that's a product by and large of the physical body.

Robin Bloor: It's the physical body, the octave of the physical body. It learns by imitation, and personality is created by imitation, and that's the destiny of the whole thing.

Robin Bloor: Alongside that is what's called the essence and can also be referred to as.

Robin Bloor: the seed of the calcium body.

Robin Bloor: That is, the calcium body is not fully formed. I'm just repeating this because this is what I believe the work says. The calcium body is not fully formed. It can become fully formed. It has to crystallize in order to become fully formed.

Robin Bloor: And that would be the crystallization of essence.

Stefon☺: Hmm. Okay.

Robin Bloor: In essence, you could say that was fundamentally the octave of breath, because it begins with breath.

Robin Bloor: And also, let's say, mystically, the idea that the human being.

Robin Bloor: carries the breath of the absolute is also, I don't know, it's...

Robin Bloor: something that lives within the tradition, I guess you could say.

Robin Bloor: Um, and that's the... in the horse, the carriage, and the driver, that's the horse.

Robin Bloor: And the driver...

Robin Bloor: is also not completely formed, and the driver is the seed of the soul.

Robin Bloor: And with most individuals.

Robin Bloor: We, we would, um...

Robin Bloor: expect that they would live a mechanical life, that their intellect would never develop beyond, um, the capabilities of the formatory apparatus, and perhaps enthusiasm for certain kinds of information. So, it would never go beyond hydrogen-48 and hydrogen-24.

Robin Bloor: And that isn't going to be a crystallization of anything.

Robin Bloor: Now, in order for that to actually crystallize, it has to complete the octave.

Robin Bloor: From hydrogen 48 all the way up to the highest points of.

Robin Bloor: the, um...

Robin Bloor: Higher intellectual center.

Robin Bloor: And that, of course, embraces the higher emotional symptom.

Robin Bloor: So that's what needs to form.

Robin Bloor: Having formed, you could say this.

Robin Bloor: The, the, um, the Casium body can become.

Robin Bloor: crystallized, it would create a man number five.

Robin Bloor: The body of the soul, if...

Robin Bloor: if unified, would create a man number six, but for.

Robin Bloor: A man number six lacks various degrees of reason, so there is further development to create a man number seven.

Robin Bloor: And that's the body of the cell. Normally in, in, um.

Robin Bloor: Yeah, Gurdjieffian terminology, that's the cell.

Robin Bloor: The soul is something that you can only gain through suffering.

Robin Bloor: Anybody want to add anything?

Russell Turner: Well, even though you say into the development of the intellectual.

Russell Turner: I get... I think I understand what you're saying, as far as the...

Russell Turner: There's some sort of...

Russell Turner: Engagement of your higher intellect at some point.

Russell Turner: I guess I don't understand all that, but.

Russell Turner: The impression I got is, you know...

Russell Turner: from these other parts of Beelzebub's and Gurdjieff in general was that the brain...

Russell Turner: On the other hand, I'm not saying that that's got to happen, obviously.

Russell Turner: Somehow, the...

Russell Turner: The brain has got to be developed.

Russell Turner: I mean, the head brain or the higher intellect, I mean.

Robin Bloor: It's not. It's a controlling function. I wouldn't use the word brain.

Robin Bloor: He talks about three brain beings. When he's talking about three brain beings, he's

talking about beings with three functions. The functions are the intellectual, the moving, and the emotional function.

Russell Turner: Right.

Robin Bloor: And it's, it's, it's difficult. So think of it in terms of the food diagram. The basic food you eat is solid stuff.

Robin Bloor: It's, um, I don't know, vegetables, or it's meat, or whatever, but it's solid.

Robin Bloor: And roughly speaking, it's hydrogen 768, which is a solid hydrogen. That is, that its density is that of a solid, what we would think of as a solid of some sort or other.

Robin Bloor: And that's transformed upwards by the body through a liquid stage, a gaseous stage, and actually a plasma stage, and so on.

Russell Turner: Hmm.

Robin Bloor: And it gets to...

Robin Bloor: And the level of hydrogen-12, which is the energy which allows reproduction, as well as it can be used for other things, obviously.

Robin Bloor: We see that.

Robin Bloor: Octave begins with.

Robin Bloor: something solid. The octave of air.

Robin Bloor: begins.

Robin Bloor: with something that isn't solid.

Robin Bloor: Now, there's different ways of looking at this, but.

Robin Bloor: Certainly.

Robin Bloor: the dough of that octane.

Robin Bloor: is the breathing in of air. But there's an awful lot involved in that. It's more complex than, um...

Robin Bloor: When you study it, you discover it's a much more complex process than you ever imagined, and that the energy of the body.

Robin Bloor: isn't really oxygen.

Robin Bloor: Or nitrogen, really, the air that you breathe. It isn't. We kind of had the opinion until fairly recently.

Robin Bloor: that it was basically glucose plus oxygen that ran the body.

Robin Bloor: But that isn't the case.

Robin Bloor: What runs the body is ATP, adenotriphosphate, which is within the cells and which

is a negatively charged substance.

Robin Bloor: And all the energy, all the movement of the body, everything that you do.

Robin Bloor: or anything that any living thing.

Robin Bloor: on the animal side does.

Robin Bloor: is due to ATP, adenotriphosphate.

Robin Bloor: Um, that's really...

Robin Bloor: the octave of, um...

Robin Bloor: Of the breath, that's where it goes in the end.

Robin Bloor: And the breath involves not just oxygen, but nitric oxide as well.

Robin Bloor: And that's the second dough in this food diagram. The third dough in the food diagram is hydrogen 48.

Robin Bloor: The body of the cell, that's the dough of the body of the cell, it's hydrogen-48, it's impressions.

Robin Bloor: The soul is something that develops entirely from impressions.

Robin Bloor: It isn't that it, you know, it also works in concert with the other kind of parts of the body, but it comes entirely from impressions. It begins at hydrogen 48.

Russell Turner: Isn't it interesting that these numbers seem to get.

Russell Turner: lower as you're getting higher quality or higher octaves, I guess you could say.

Russell Turner: There must be some...

Russell Turner: harmonics going on there, or some relationship.

Russell Turner: I wanted to study that at some point. I haven't. I don't know if you have, uh, the relationship between these numbers, you know, like...

Russell Turner: Remember how he talks about... well, I know we haven't gotten there yet in the reading, but...

Russell Turner: The, uh, the numbers of the...

Russell Turner: of the, uh...

Russell Turner: stringed instruments, or the vibrations.

Russell Turner: You know how you have the division of the anyway, it gets on and on. It's so complex, but.

Robin Bloor: Yes, it's compound.

Russell Turner: It's fascinating, but it's like, wow, okay.

Russell Turner: So if we were to tune, I mean, I go...

Russell Turner: Yeah, so are we starved of new impressions? That's the impression I get. The impression I get is we're starved of impressions, new impressions. Something's getting in the way.

Russell Turner: of our new impressions, right?

Robin Bloor: You know about this. This isn't any secret. This is the beginning of the work. This is self-remembering. It's like, you know, in order to be able to digest an impression, you have to remember yourself.

Robin Bloor: Now, you know, there can be, you can apply meaning to, or you can.

Robin Bloor: ponder the meaning of remembering yourself. But, you know, this is just basic. This is the first conscious shock. It's what's required in order that you are able to digest impressions. Most of the time we can't do it. Most of the time we don't do it. Sometimes shocks in life.

Robin Bloor: provoke us into doing it, and sometimes we can make the effort, and we will be able to, uh, enable ourselves to do it. But this isn't... this is no secret.

Russell Turner: So, speaking of secrets...

Russell Turner: This profound secret...

Russell Turner: of the Kundalini, I mean, Kunda buffer, not Kundalina.

Russell Turner: The Kunda buffer. The reflecting.

Russell Turner: That's kind of interesting, but...

Russell Turner: is, is hidden in the, uh, I'm paraphrasing badly, uh, the naval, the right...

Russell Turner: part of the naval of Scheherazade.

Russell Turner: which he's telling.

Russell Turner: I don't know if you guys think this same way, that's why I'm throwing it out there.

Russell Turner: He's encouraging us to read... Scheherazade is a fictional character, right? So he's encouraging us to read...

Russell Turner: Uh, a book of a thousand and one nights in a night.

Russell Turner: If I'm not, that's how I take it. I don't know. How do you take it?

Russell Turner: Somewhere in there is hidden the secret.

Russell Turner: of the...

Russell Turner: Or hints, or the seeds of something that could...

Russell Turner: Help us to get to a higher level. Of understanding, you know, to help us get there.

We have to make the effort, obviously.

Russell Turner: Maybe. Never know.

Robin Bloor: Jahar Azad is, um...

Robin Bloor: uh, the master imagination. I mean, the... and that's how it was to be used. It's quite clear.

Robin Bloor: Um, you, you have to read the 1001 Nights to get some idea of what Scheherazade is, but she is the perfect female.

Robin Bloor: Which is why her navel is so adorable. Every single male here, should they see that navel, would immediately fall in love with it.

Robin Bloor: At least that's what Gurdjieff's in play.

Robin Bloor: Luckily, we are shielded from such temptations.

Russell Turner: Speak for yourself, man.

Stefon☺: Any navel would do. Any navel would do for a pleasure seeker.

Stefon☺: Now, Robin, you mentioned that, okay, so food matter.

Stefon☺: Gives... the body consumes it.

Stefon☺: And then the second one you mentioned was air. So we got solid, matter. Now we have air, gas. And then somewhere in there, it seemed to come into, this is where...

Stefon☺: Something else is... is, um...

Stefon☺: is fed. Something else is, is, is, is...

Stefon☺: cultivated.

Stefon☺: That takes it to another sphere.

Stefon☺: You know, the air.

Stefon☺: Okay, and the breath, it's gaseous, it's not material. And then you went into something where it implied that going into...

Stefon☺: This fear of...

Stefon☺: something leading towards more like the essence of spirit.

Stefon☺: That we're here, we eat.

Stefon☺: We sustain ourselves.

Stefon☺: Yet, it seems like there's something else that could be experienced, but a lot of us stay within the basic.

Stefon☺: Eating.

Stefon☺: Going to the bathroom, sleeping, doing the same thing. And this whole thing about no room for new impressions, you know, I've been there, I've done that. Everything is filtered through.

Stefon☺: what we've already been through, so there's no room for new impressions. But to perceive something.

Stefon☺: Isn't it to perceive it in its newness? Am I really perceiving when it's going through the filter of everything I think I already know?

Stefon☺: Why is it they're wrong?

Robin Bloor: We have to start, you know, if you're going to want to examine this, you have to start at the very beginning.

Robin Bloor: So I have to start, what is the very beginning in respect of the universe?

Robin Bloor: the, let's say, model of the universe that Gurdjieff.

Robin Bloor: Um, discusses the very beginning of that is.

Robin Bloor: The universe is made up of.

Robin Bloor: cosmoses.

Robin Bloor: That is living beings.

Robin Bloor: And substances.

Robin Bloor: That is things that are part of living beings.

Robin Bloor: but aren't themselves living beings.

Robin Bloor: And the substances have a density.

Robin Bloor: And they have a level of vibration.

Robin Bloor: Uh, and...

Robin Bloor: The human being, as far as, let's say, nature is concerned.

Robin Bloor: It's just an app. It's just an appliance, a machine for transforming stuff.

Robin Bloor: That's what your purpose is, as regards nature. Nature needs you to transform stuff, and you're going to do it anyway, because first of all, you can't survive without doing it.

Robin Bloor: You're going to have to eat and breathe and proceed, because you do that.

Robin Bloor: You know, and if you could find a way of not doing it, then you would have found a way of committing suicide.

Robin Bloor: It would kill you.

Robin Bloor: So that's just the beginning of this story.

Robin Bloor: As we eat, we breathe and perceive, we're transforming. We have no importance whatsoever as far as nature is concerned.

Robin Bloor: If you have a deliriously happy life, or you have the saddest possible life that any individual could have.

Robin Bloor: Nature doesn't care because irrespective of those things, you're going to transform substances that nature needs transforming and you're going to do it.

Robin Bloor: That's just your fate.

Robin Bloor: So Doug's.

Robin Bloor: It's better. It's better kind of characterizes the fate of humanity. It's not just your fate. You're just a cell in humanity. Humanity has existed. We're not really sure how long, but very many thousands of years.

Robin Bloor: Your life, although it might even turn out to be a very long life compared to most human beings, could do.

Robin Bloor: is actually almost irrelevant in the life of humanity.

Robin Bloor: It just doesn't, and we don't know. We have evidence that humanity's been around for about hundreds of thousands of years, so, you know.

Robin Bloor: anyone, even someone who lives to be 100 years old, is utterly irrelevant as regards humanity itself, and we have no idea what the purpose to humanity actually is. We do not know that for sure. However.

Robin Bloor: The work teaches us that the purpose of humanity.

Robin Bloor: is to fill the note la in the side octave from the sun.

Robin Bloor: So that the interval between me, the note of the earth and far, the note of the planets can be filled. And that's humans. The human destiny or the destiny of humanity is to fill that gap, or at least the note law in that gap.

Robin Bloor: That's what humanity does. And as such, humanity, the whole of humanity, is a transformation machine. And that's what it does.

Robin Bloor: Now, it just so happens.

Robin Bloor: The the individual and uh.

Robin Bloor: Participant in humanity.

Robin Bloor: And work in their own octet, in their own way of creation, in their own...

Robin Bloor: Cosmos.

Robin Bloor: And that something personal can be achieved, but the majority of human beings are never going to do that. First of all, they don't want to.

Robin Bloor: It's like, you know, if they did want to, there would be far much, much greater

numbers of people interested in the work and people interested in various.

Robin Bloor: spiritual pursuits, but in actual fact, most people are not interested at all. And they prefer to, I don't know, watch television and drink alcohol, or whatever it is that, um, occupies their...

Robin Bloor: Cause, let's say cause is pleasurable.

Robin Bloor: You see, if we start to talk about this, that's just the beginning of talking about it.

Robin Bloor: It's not something that's that easy to, um...

Robin Bloor: to characterize fully.

Robin Bloor: It involves days and days of pondering on various things.

Stefon☺: With, of course, coupled with experiencing.

Robin Bloor: Well, yes, of course, pondering on something implies experiencing. I don't know if you understand that. It's like the word to ponder is to weigh. It comes from the word to weigh.

Stefon☺: As opposed to just thinking.

Stefon☺: No, no, I see.

Robin Bloor: But from the point of view of the work, pondering involves the joint action of the emotional center and the intellectual center in trying to understand something.

Robin Bloor: So that's, um...

Stefon☺: Mm-hmm. I see.

Robin Bloor: Yeah, at least that's how Orange described it.

Stefon☺: Hmm.

Robin Bloor: Moroz said you should spend a third of your life, a third of your waking life, pondering things.

Robin Bloor: Maybe he knew what he was talking about. I can't remember Gurdjieff saying that particularly, but Oray said it.

Robin Bloor: Have I shut everybody up? I'm sorry if I do this. I mean, you know, I can just remain silent and let everybody else speak.

Robert Posen: Uh, it works for me, Robin.

Stefon☺: Yeah, yeah.

Stefon☺: You elucidated to quite a bit.

Stefon☺: Hmm.

Robin Bloor: Well, there's 2 things about this reading that I did really. I'm not particularly.

Robin Bloor: happy with, in the sense that I'm not really sure why he wrote that stuff.

Robin Bloor: This, we've already partly discussed, is this tendency to drink water from streams.

Robin Bloor: But also walking around on stilts and wearing a veil so that you don't actually accidentally consume things that come in the come into your mouth.

Robin Bloor: I don't know what he's talking about. I'm not really sure what he's saying.

Stefon☺: What comes to heart right away is be ever mindful of what you're allowing yourself to consume.

Stefon☺: Because it will have...

Stefon☺: a big effect on you.

Stefon☺: As consequence.

Robin Bloor: Well, that may be the case. However, he's talking about the behavior that there is.

Robin Bloor: Human beings adopted in respect of.

Robin Bloor: their modes of living because he introduced this idea to them.

Robin Bloor: That's what he's talking about. So, you know, it may well, in one way or another, be good or bad.

Robin Bloor: Um, in respect of living, but they, they did this because he.

Robin Bloor: Light to them, basically.

Robin Bloor: having... having a mom owner that said, it's a terrible, terrible shame that all of the people who followed the Buddha.

Robin Bloor: bent out of shape, the things that the Buddha have taught, and I came along, and I made it worse by lying to them.

Robin Bloor: That's what the text is telling me.

Stefon☺: So we have to find the truth within ourselves.

Stefon☺: By being honest.

Sandy W: The stilts remind me of meetings of remarkable men when they're going through the desert in stilts and getting above the.

Sandy W: The sands, uh, although...

Sandy W: I'm not sure he's using the same analogy there.

Sandy W: And, the veils, you know, he also refers to Scheherazade. Scheherazade veil.

Sandy W: I forget where, we've read it already.

Robin Bloor: The introduction, the cheshma of the.

Sandy W: I had a dinner.

Sandy W: Yeah, yeah.

Robin Bloor: And he puts a note at the bottom of the page that Sheshma means veil, but actually it doesn't. It's just something he's put in there, which is not true.

Barbara Pennock: But it was the after dinner veil.

Sandy W: Well, part of the... it...

Robin Bloor: After dinner, Cheshme.

Sandy W: And part of it is figuring out what your hair is on is too, though. Sorry, go ahead.

Robin Bloor: Do you wear an after-dinner chestnut?

Sandy W: Do we have an after dinner veil, did you say?

Sandy W: But Scheherazade has, uh...

Sandy W: Some symbolism there.

Russell Turner: You know this.

Sandy W: And I don't remember, I can't bring it back. It's not there, but I've heard people talk about...

Sandy W: the, uh, the symbolism of Scheherazade, if anybody can come up with it. And he does give us a clue there about she's the, uh, phantasist there.

Sandy W: And I'm sorry, I'm just...

Sandy W: I'm just doing mind wandering here. But Phantasist also is not...

Sandy W: is not completely praiseworthy.

Sandy W: Uh, in...

Sandy W: incur in in Gargiana.

Sandy W: terms either, so we're not real partial to fantasy, except this fantasy.

Sandy W: So, I don't know, can anybody take any of those bits and pieces and put them together into something, or just, uh, the veil?

Sandy W: That it uses again the stilts and the panacea.

Sandy W: It's Paris on.

Robin Bloor: It's important, if he's going to mention Scheherazade, he's referring you to the Thousand and One Nights, so you have to know the story of the Thousand and One Nights. If you don't know the story of the Thousand and One Nights, then the name Scheherazade means nothing to you whatsoever.

Robin Bloor: You have to know the story and what she represents in that story.

Robin Bloor: The 1001 nights was, um.

Robin Bloor: Uh, written... it was gradually written. It wasn't written... I mean, I don't know, it's believed to be 500 AD or something like that when the first part of it was written, but I'm not really sure. There is no specific.

Robin Bloor: author assigned through the Thousand and One Nights, but the story goes like this.

Robin Bloor: there was a, um, a ruler, a caliph, I think you would say it was a caliph.

Robin Bloor: And he goes away somewhere on business, and when he comes back, he discovers that his wife has been unfaithful, ***** unfaithful to him. So he does the obvious thing any man would do if their wife's unfaithful to them, has her executed.

Robin Bloor: But...

Robin Bloor: Having done that.

Robin Bloor: He then decides that this is just the nature of women.

Robin Bloor: And that women can never be trusted.

Robin Bloor: So he decides.

Robin Bloor: to have a new bride every day.

Robin Bloor: And at the end of the day, oh, sorry, in the morning, at the end of the night, hazard executed because.

Robin Bloor: in that way, she certainly isn't going to be unfaithful to him, and I think that's a scheme that works, to be honest.

Robin Bloor: I think, if you analyze that, I think there's no hole in that particular idea.

Robin Bloor: The vizier has a daughter called Scheherazade.

Robin Bloor: And she takes a bit of a dim view.

Robin Bloor: Of all of this massacre of females.

Robin Bloor: And she volunteers.

Robin Bloor: To become the next wife.

Robin Bloor: of the caliph. So the...

Robin Bloor: So they consort together, but having done that, Scheherazade starts to tell.

Robin Bloor: the Caliph a story, but she doesn't finish it.

Robin Bloor: Um, because, I don't know, the dawn arises, or something like that, so...

Robin Bloor: He has to postpone the.

Robin Bloor: the murder of Sir Harry's arm, because.

Robin Bloor: If he doesn't, he's not going to hear the end of the story.

Robin Bloor: And the next night, she finishes the story, but starts another one.

Robin Bloor: And she keeps on going like this.

Robin Bloor: And eventually...

Robin Bloor: The, um...

Robin Bloor: the... Kenneth becomes convinced that she's not going to become unfaithful to him, and decides to marry her, and they live happily ever after. This is a story about the taming of the emotional center.

Robin Bloor: That's what it is.

Sandy W: That's the part I was looking for, taming the emotional center. And as you were... as you were telling it again, I was thinking, and it's not... it's not an exact parallel, but I'm thinking of, uh...

Russell Turner: Yeah. Okay.

Sandy W: Queen Esther in the Bible, uh, in the troubles she was having in saving a nation.

Sandy W: Another proper queen there who was clever enough to get it done.

Sandy W: So, but no, it's that, it's that...

Sandy W: taming of the emotional center, I think, that I was...

Sandy W: that, that, that I think is really gonna flesh out that idea of the left, the mole on her navel being the, uh, storage space for, uh, whatever it was, the storage space of...

Sandy W: Exact sciences define the significance of this part of the spinal marrow.

Sandy W: And that is a profound secret that is housed in her navels.

Sandy W: Which, you know, as far as most of us would say, that's probably okay. We don't need it anyway.

Sandy W: I mean, that's just pretty bizarre, that whole passage in terms of being allegorical or anything. It's like, that's really almost impossible to figure out.

Sandy W: Thinking of Scheherazade as the, taming of the emotional center.

Sandy W: helps.

Russell Turner: It's our duty to try to read that book if at all possible.

Sandy W: Which one?

Russell Turner: I mean, honestly, if you wanna, if you wanna, you know, that's what he's basically saying.

Russell Turner: That's how I take it, anyway, but...

Russell Turner: Tales of the... A Book of a Thousand and One Nights in a Night, and there's 17 volumes.

Russell Turner: It's the story within a story within a story within a story. It's kind of like Gurdjieff writes Beelzebub's story within a story.

Sandy W: Yeah.

Russell Turner: And sometimes you lose track about who's... until you...

Russell Turner: you know, she perceives the dawn and ceases to say her permitted say. I only got...

Russell Turner: through the fir... you know, the first volume, maybe the second, somewhere in... I'm... I've got a long way to go, but it's excellent. And, by the way.

Russell Turner: Hollywood could not tell one of these true stories, I mean, the stories out of this book, if to save their soul, they could not tell one of these true... and they won't, either.

Russell Turner: I don't know why.

Russell Turner: Well, it's pretty obvious why.

StefonⓈ: It seems like she seized his mind.

Russell Turner: I'm contradicting myself.

StefonⓈ: See, she started with the stories, and then she didn't finish it. So now, she created a situation that...

StefonⓈ: He had use for her, other than...

StefonⓈ: Just as a concubine. So she seized his mind.

StefonⓈ: And in doing so.

StefonⓈ: She harnessed it and controlled it.

StefonⓈ: And set aside this animalistic thing that he was doing.

StefonⓈ: So it's beneath the allegory and the metaphor, if I'm not tripping over my own misguided imagination, there's something in plain sight.

StefonⓈ: Sometimes. But this whole idea of, we can perceive nothing new.

StefonⓈ: Just to say that, to think that, to be able to ponder, entertain that is to say I'm a broken robot. I'm not even a robot that ticks like a clock. I'm just shutting my own self down.

StefonⓈ: Because everything has to be in relation to something else.

StefonⓈ: Am I really discovering one of the main precepts in the work as far as the preparation in looking at myself, witnessing myself?

Stefon☺: Without bias.

Stefon☺: And just seeing what's going on.

Stefon☺: See? We lose track of the basic precepts that really will help us harness all of this. And then you look at the Quran. The Quran has no chronological order. This thing was written way after it was in.

Stefon☺: passing it on by word. But now it was infiltrated with people's personal, uh, you know, ideas. You know, what they wanted to propagate. So now we have Belzebub's tales.

Stefon☺: I believe that there's some kind of sequence in there somewhere, but it's presented in a way that we're just gonna be tripping over this for years.

Stefon☺: And then go read the book about a thousand nights. You know, it's like, when are we gonna jump off the page and see if we could kind of bring some cohesion here.

Stefon☺: But we're doing it, and as much as we're committed to do the work, we will explore within ourselves realms that are new.

Stefon☺: Not just ideas, but how to do it through the studying of the very tales themselves, how to approach it.

Stefon☺: You know, it's... I think the approach...

Stefon☺: Has a lot to do with what we're gonna perceive, and will there be any kind of clarity, as opposed to we develop an addiction to be tripping around.

Stefon☺: And being confused.

Barbara Pennock: I see Dave has... I'm sorry.

Stefon☺: And I'm not — I'm not with you. Go ahead. I'm not — go ahead.

Barbara Pennock: I see that Dave has his hand up.

Stefon☺: Hey, Dave.

Dave: Thank you. I might be very, very, very wrong, but when we were reading this part about the people who didn't want to destroy or eat or drink the animals, it just came to my mind the idea about Jainism. Not sure if I'm saying it correctly in English.

Dave: But historically, it's before Buddhism, so it makes sense probably that there's something that he's, like, pointing to about this too, or the relationship between the Jainism and this idea of ahimsa, of not...

Barbara Pennock: Mm-hmm.

Dave: Bringing violence and even towards compassion in Buddhism and then moving to the idea of the Kunda Bhuvā and the Kundalini. But I just wanted to say that it reminded me about Jainism and this.

Barbara Pennock: Thank you.

Dave: historical idea in India by the moment. I don't know if this adds or...

Dave: brings anything important to the table.

Robin Bloor: I think you.

Sandy W: Well, I think it... I think it's interesting... oh, I'm sorry. I just want to say real fast, if I can be fast. I think that is interesting, because I was considering about, uh, his connection of, uh, Indian, uh, philosophy to...

Sandy W: Scheherazade in the Arabian philosophy there in that connection to Jainism is another good one. And I'll stop and let Robin go ahead and explain.

Robin Bloor: No, I think he's using, um...

Robin Bloor: vaguely using the idea of Jainism to explain.

Robin Bloor: the behavior of these people. It's not... I... I looked up, uh, researched whether.

Robin Bloor: the James ever walked on stilts, and I couldn't find any reference to that, but they certainly wore veils.

Robin Bloor: So that's not unusual, and they did have this extreme respect for all living things. That was just central to what they were about, so...

Robin Bloor: It feels like he's taken the idea of Jainism and added a few details.

Robin Bloor: I was gonna say about the 1001 nights, because I think it's important if you.

Robin Bloor: Didn't get.

Robin Bloor: If you didn't get the message of the 1001 nights, if you actually look at the monsters of history.

Robin Bloor: Uh, that is the various individuals, large and small, depending upon their, you know, uh.

Robin Bloor: period of time.

Robin Bloor: nearly all, in fact, I think it is all, but I might be wrong, but nearly all of the monsters.

Robin Bloor: who murdered not a number of people, but actually thousands and even millions of people.

Robin Bloor: All of them.

Robin Bloor: had a creed, a personal creed, based on the intellect.

Robin Bloor: And it was without a heart.

Robin Bloor: And the story of Scheherazade.

Robin Bloor: is the story of the heart.

Robin Bloor: Massaging such an intellect so it eventually ceases to behave in that way.

Robin Bloor: And this is something that we should understand, whether you...

Robin Bloor: You know, you can find in your history, in one way or another, depending on where you come from, that there were massacres of thousands. There always has been. Every now and then, somebody goes absolutely crazy.

Robin Bloor: But they always seem to think it's justified, and they will always tell a tale afterwards about how noble it was that they went around murdering people. You know, men, women, children, old people, whatever, you know.

Robin Bloor: It's, um, that's...

Robin Bloor: Just the way it is. So.

Robin Bloor: The Scheherazade was using fantasy, but she was using it productively.

Robin Bloor: But he, in one way or another, is satirizing Scheherazade here, it seems to me, by talking about the mole on her navel, and the information that may be hid there, you know.

Russell Turner: I can imagine that, uh, the original pre...

Russell Turner: Brothers Grimms.

Russell Turner: Fairy tales.

Russell Turner: Oh, I know somebody was attached, identified with that. I forgot who said that. But anyway.

Russell Turner: You know, the likely...

Russell Turner: We're on the level of the...

Russell Turner: Meister singers, you know what I mean? I mean, on the same...

Russell Turner: similar legomenisms, legitimate legomenisms coming down from the wise men.

Russell Turner: of ancient Babylon, one would think.

Russell Turner: You know, and all this other the masons that built the cathedrals.

Russell Turner: you know, this tradition of...

Russell Turner: of, uh...

Russell Turner: this mathematics and, uh, art, theater... you know, of course, the theater went bye-bye, but anyway, it goes on and on, but that's...

Russell Turner: It's fascinating, you know, to try to dig that stuff out and try to expose oneself to, uh...

Russell Turner: The, you know, these stories.

Russell Turner: I don't know what Grimms... if they took the heart and soul out of it or not. That's

what I'm afraid of, of course, but...

Robin Bloor: There is a question about the fairy tales, because the fairy tales in one way or another are clearly esoteric, not all of them, just some of them.

Robin Bloor: So, they all, for instance, start once upon a time, so they all start in time, and they all end, and they lived happily ever after, so it ends in eternity. It begins in time, it ends in eternity.

Robin Bloor: You know, in one way or another, it's always in... it's a bit like some of the nicer Shakespeare plays.

Robin Bloor: Uh, like *Midsummer Night's Dream*, it all ends in a kind of harmony, despite whatever ***** thing has gone on.

Robin Bloor: And a lot of them have things that you can think of as esoteric meaning.

Sandy W: Well, we haven't talked about esoteric meaning in the, uh...

Sandy W: 1,001 nights, or...

Sandy W: Maybe specifically in this reading.

Sandy W: But I'm probably beating a dead horse, but I want to reiterate what you said, Robin, because I really like it, and I want to remember it, that all the monsters in the world operated without a heart, and uh...

Sandy W: She's an example. *Scheherazade* is given as an example of massaging that heartless intellect.

Sandy W: into a different kind of existence.

Sandy W: And I really like that you say he's, satirizing her. That's the perfect word, I think, to describe what he's the way he describes her here. Because I was thinking of, he's presenting this as an absurdity.

Sandy W: And that's what it is. He's really satirizing her.

Sandy W: to make us think about that, and I will just finish up by saying, plus the fact that she is the inventor of the cliffhanger, which makes us absolutely crazy when we watch a movie or a TV program.

Sandy W: Is this part of the book where he talks most about the Oregon Cunda buffer, by the way?

Sandy W: What do you think?

Robin Bloor: He talks about Cullen de Buffon on and off throughout the whole of the book. He mentions it so many times that, um.

Robin Bloor: Uh, I know he says about, I don't know, 20 things about Condor buffer. It's not just.

Robin Bloor: The thing that he says here, I can't make any sense of, you know.

Robin Bloor: I really can't. I wish... I wish there was something that I can make sense of. If you

look at the...

Robin Bloor: etymology of the word Kundalini.

Robin Bloor: Well, Kundalini isn't the word Kundalini.

Robin Bloor: Is the adjective.

Robin Bloor: And the female version of the adjective has an I on the end, Kundalini.

Robin Bloor: The word kunda means a kind of hollow.

Robin Bloor: A cup, if you like. And it's said to refer to the base of the spine.

Robin Bloor: Uh, and Kundala...

Robin Bloor: is a coil, which is also said to refer to the energy at the base of the spine. So, you know.

Robin Bloor: Kundalini from Sanskrit means precisely that and nothing else.

Robin Bloor: And he comes up with this, and he must have known that people were going to look this up. He's not an idiot.

Robin Bloor: I know he comes up with all of this reflection and stuff like I can't find a word, Lena, that means reflection in any language. Anybody else found one?

Robert Posen: Robin, I try too. I read it with a kind of a sound.

Robert Posen: And you'll have to forgive me for this, but in that paragraph 250.

Robert Posen: Um, there's some strange things here, etymologically. Namely, first of all, as the root of the second half.

Robert Posen: I stopped there, and you as a mathematician know the square root of 2.

Robin Bloor: Yes.

Robert Posen: The set the root of the second.

Robert Posen: And it's a half, so it's the root of the square.

Robert Posen: Um, the last chakra is of the muladhara chakra, is a square.

Robert Posen: And the root two is, um, is the diagonal across, uh.

Robert Posen: A square of 1 and 1.

Robert Posen: And then he says.

Robin Bloor: So which chakra are you talking about?

Robert Posen: The last one, the muladhara, the first one, the muladhara chakra.

Robin Bloor: The first one, the lowest one, right? The physically lowest one.

Robert Posen: Nope.

Robert Posen: Do which one?

Robin Bloor: Physically the lowest one of the body, yes?

Robert Posen: Yeah, yeah, the square muladhara chakra.

Robin Bloor: Okay.

Robert Posen: And, um, it said chance to coincide. To coincide, like, he talks about reflection. That got me thinking of the angle of incidence equals the angle of reflection.

Robin Bloor: Yep.

Robert Posen: But then he says second half, and the funny thing about second is it means following.

Robert Posen: Sequitur means following.

Robin Bloor: Yeah.

Robert Posen: So he starts to play with it like something is following and then all of a sudden they use the word former.

Robert Posen: So, it's all... it's bobtail. This is the first time we have the word bobtail in here. It's upside down.

Robin Bloor: It didn't really, well.

Robert Posen: So, that's where I got, um...

Robert Posen: that they're trying to... I don't know, they're trying to destroy that square, somehow.

Robert Posen: And, um, they use a diagonal, which is the... something about a secret of generation. When you start to use a diagonal, you can build squares forever on it. It keeps on increasing.

Stefon☺: Hmm. Okay.

Stefon☺: Infinitism.

Russell Turner: Can you explain, Robert, how you...

Russell Turner: Got that number thing? That's cool. I like that. Uh, but how did you get that?

Robert Posen: I know, but this is where my mind stopped on the sound of...

Robert Posen: The root of the second half. What the **** does that mean? I started to say the root of the second, then I remembered that there is this thing called the root of 2, the square root of 2.

Robert Posen: That's where it came from.

Robert Posen: And so I'm just guessing after that. I think, um...

Robert Posen: I asked Robin, am I wise acring? I'm trying.

Robin Bloor: No, no, I think it's... because the other thing is, if this is the first time he mentions bobtailed reason.

Robin Bloor: Then, you know, bobtailed means that the tail has been amputated.

Robin Bloor: That's exactly what it means, and he...

Robin Bloor: associates the tail with.

Robin Bloor: In respect of Beelzebub's tribe.

Robin Bloor: as a source of reason.

Robin Bloor: Like the horns, the tail is also, if you like, a source of reason, so...

Robin Bloor: Bobtailed means that something has actually been cut off.

Robin Bloor: which appears in somewhere to vaguely line up with the whole of the Kunderbuffer thing, because it was... it was put there and removed.

Robin Bloor: And the reason that you might have, if you think from the consequences of the properties of the Jorgen Kunderbuffer, is actually completely bobtailed.

Robin Bloor: It's if you look at the things that are associated, we go through the tails, which I did at some point.

Robin Bloor: And look at the things that are associated with Kunderbuffer. They are all the bad qualities of personality.

Robin Bloor: You could say the seven deadly sins in terms of their manifestation as personality are Kunderbuffer. They're caused by Kunderbuffer. All of the.

Robin Bloor: believing yourself to be something remarkable is just, it's all come the buffer. It's all a reflection of yourself, not yourself.

Robin Bloor: So I think you you're somewhere there, Robert, but I still don't get it all, because it's it's as though.

Robin Bloor: you have all of the pieces of the jigsaw, but you haven't quite put them all together in a way that works. But I think it's, um... I'm impressed, I have to say. You should take over this thing.

Stefon☺: And...

Robin Bloor: You run this session. I can't. I can't do this anymore.

Robert Posen: Robin, I'm still stuck on that personality thing that you said goes to the moon. I'm sorry, but he has this thing about beating their wings in vain.

Robert Posen: Um, he says on 249, the intentional suffering and conscious labors of the sacred individual have ever since hovered and still hover in vain.

Robert Posen: I don't know how a intentional suffering.

Robert Posen: And conscious labors can hover in vain.

Stephen Frantz: They can't ascend. I think you're onto something, Robert, and we ought to continue to develop this thought, and I just want to add to the thinking that I hope you continue to develop. I've been thinking lately about the fact that the Kunda buffer is attached to the bottom of the spine.

Stephen Frantz: Okay, the spine conducts, the spine's connected with the moving center, and the function of the spine, neurologically, is basically as the conduit for sensory and motor signals for both the incoming.

Stephen Frantz: Collection of the senses and then the transmission of muscular movement that are motor signals. And so it's all associated with moving. Why is the Kuna buffer attached at the bottom of the spine and not to the solar plexus?

Stephen Frantz: Or not to the cranium where the cranial nerves come out? Why is it the bottom of the spine and what is the connection between that and having a tail and having lost a tail or being bob tailed as Robin's talking about? What is the function of a tail?

Stephen Frantz: in a higher being like Beelzebub. Uh, it's used as a tool by some animals, but in many animals, in quadrupeds, it seems to switch back and forth.

Stephen Frantz: as an expression of emotion. And certainly, Beelzebub's own tale gets overheated at times and has to be, so there's a connection with the emotional energy. So there's something going on here about the Kundabuffer short circuits.

Stephen Frantz: Short-circuits the ability of the energy to rise up through the circuit.

Stephen Frantz: Again, the way it's supposed to. So that the energy that's coiled at the bases of the spine cannot ascend through the chakras the way they're supposed to, but are stopped and revolve in this endless circle.

Stephen Frantz: in the moving center and in a sense I'm just totally free associating here and as usual I don't connect the dots and so I probably just muddle things but.

Stephen Frantz: There's...

Stephen Frantz: There's something about the idea that we are stuck.

Stephen Frantz: In the first brain.

Stephen Frantz: Which is the only brain that fully develops, and we see the world almost through the reptile brain, uh, uh, uh, mode, modality, which is...

Stephen Frantz: exclusively about survival in the external world.

Stephen Frantz: Development of the second brain and I'm stealing from some from Keith Buzzle here a little bit whose books I've been reading recently so they've affected the way I see things but the way that that Buzzle sees them can also be found in other commentators but he just puts it in a certain way that seems to resonate with me these days.

Stephen Frantz: But the... it's the... it's the... it's the underdevelopment of the second brain, the

emotional brain, or the Kesjan body. We all stop there. The relationship between self and other rarely extends beyond family and clan.

Stephen Frantz: the ability to use feeling to to assess what needs to happen in a certain situation when another human being very, very truncated, very underdeveloped and.

Stephen Frantz: So there's... I don't know, I'm not going to go any further, but I sort of like where you're going with this, because Kuhnenbacher's got to have something to do with the malfunction.

Stephen Frantz: of energy passing through the chakras. And I don't think the way that Kundalini was presented in Search of the Miraculous is probably the way that Gurdjieff thought about it. I'm guessing that he understood Kundalini very well, and understood it as.

Stephen Frantz: Uh, uh, in many ways, another symbol for the food diagram, uh, the evolutionary, uh, transmutation of vibrations to higher levels.

Stefon☺: Yeah, Robert, I think...

Robin Bloor: I think you have a good question.

Robin Bloor: Right. I think you have a good question in the sense of why was it put there?

Stephen Frantz: Yeah, I'm...

Robin Bloor: You know, because it never occurred to me to ask that question, and now that you've asked the question, it is actually, you are, let's say, something higher that wants to change the nature.

Robin Bloor: of a living thing which happens to be three-brained.

Robin Bloor: And you decide to put something at the bottom of the spine, and the question is why? Why does that, why is that place the place to put it? Why not put it on your shoulder or something like that? I mean, really, put it anywhere.

Stephen Frantz: Yah.

Stephen Frantz: Well, the only thing that he really says about what Kundabuffer did, even though he says a lot about it in more oblique ways.

Stephen Frantz: is that it caused us to want to have data that make every repetition of impressions translate into pleasure.

Stephen Frantz: that's kind of what the primitive brain does. Uh, I want it to feel good sensually. I want it to satisfy my appetite, I want it to allow me to have **** I want it to allow me to survive and feel safe from other animals, etc.

Stephen Frantz: they're all... you know, they're necessary, but they're pretty cheap thrills compared to what we might be capable of as three-brained beings. So there's that.

Stephen Frantz: And then, what's the topsy-turvy? Does it mean that we continue to take the external world?

Stephen Frantz: As the more real world, rather than the internal world.

Stephen Frantz: Which remains largely mysterious to it. Is that part of the topsy-turviness? I don't know.

Robin Bloor: Well, it's reasonable to think it is.

Robin Bloor: I mean, you know, we've got this... this... the conda buffer was, uh, introjected, is the term that's used.

Robin Bloor: Into man when men had tails.

Stephen Frantz: Yeah. Oh, that's...

Robin Bloor: And men have tails only in the first four days, I think it is, or is it first two or three weeks of, um...

Robin Bloor: Uh, as an embryo, that's when you have tail, and after that, you don't have a tail. And men don't have tails.

Robin Bloor: So that's when it was introjected.

Barbara Pennock: I could find no relation of the translation of buffer or... or the etymology buffer or lena to correlate with anything here, except I think the base of the spine.

Barbara Pennock: is the coccyx.

Barbara Pennock: And finding the etymology of coccyx, it is in Greek.

Barbara Pennock: K-O-K-K-U-X.

Barbara Pennock: Translated as cuckoo, because the shape of the human bone resembles the cuckoo's bill.

Stephen Frantz: Hmm.

Robin Bloor: Really? Well, that's just wonderful.

Barbara Pennock: I thought you might be waiting for that.

Robin Bloor: I don't know whether it's relevant, but it's certainly one of them.

Stefon☺: Like a cuckoo bird. Robert, I think you're spot on. Mathematics has a channel to clarity, like very few things do.

Stefon☺: Because it has to add up. Have you ever dealt...

Robert Posen: Robin is Robin is a mathematician.

Stefon☺: Yeah, well, I'm an etymologist, I mean, he's... but have you ever delved into, uh, Blaise Pascal?

Robert Posen: No, no, I know you have, though.

Stefon☺: Check him out, man, on YouTube. He's... he was a mathematician when he was, like, 9 years old. He was doing things, and certain people just couldn't believe it. He invented a calculator.

But he went forward. He went from the math.

Robert Posen: I just...

Stefon☺: And then he went to other realms within him, so it's close to what we're doing. But this was back in 1400 somewhere, or even further back. I think you'll be fascinated. Blaise Pascal.

Robert Posen: Thank you.

Stefon☺: He's a mathematician.

Robin Bloor: I know his mathematics. I don't know much about. He was a philosopher as well. I don't know much about that.

Stefon☺: Right.

Stefon☺: He built on the mathematic.

Stefon☺: Uh, pragmatism, and he took it to other realms, as we're doing, creating, working towards the fourth, you know, state, the three centers, bringing them to culmination, and having them, you know, crystallize at a certain point.

Stefon☺: what we're referring to. But he did, he did all of this.

Stefon☺: So it's very interesting to check into. It just popped into my head as you were speaking, Robin. And Robin.

Stefon☺: I wonder did Gurdjieff read these people sometimes?

Stefon☺: You know, because you could...

Robin Bloor: Oh, he read all of them. You can be assured that he read it all.

Stefon☺: Well, yeah. Yeah, see, he picked up a lot of different places.

Robin Bloor: You can actually be assured because you discover, I mean, things like, you know, he read Dostoevsky because he uses the idea of a stick with two ends. Well, Dostoevsky introduced that. He didn't.

Robin Bloor: And, um...

Robin Bloor: There's another thing that he used that came straight out of Dostoevsky. He read.

Robert Posen: Or pouring the empty into the void.

Robin Bloor: Yeah, that's Dostoevsky as well. So he read all of it.

Stefon☺: He did, okay.

Robin Bloor: It was his... it was his nature, he couldn't not do that, and he was educated to read all it, and he was educated at a time.

Robin Bloor: It's certainly, if he tells the truth about it, was educated specifically. He had tutors, not one many.

Stefon☺: Excuse me?

Robin Bloor: Um, who taught him all kinds of subjects. I never had an education like that. I don't know anyone who had an education like that outside of the, you know, um...

Robin Bloor: People in the aristocracy who.

Robin Bloor: Kind of do have educations like that, but mostly they don't care because they they tend to be.

Robin Bloor: Well, just as mechanical as anybody else and not that brilliant.

Robin Bloor: So I think you can assume.

Robin Bloor: And also.

Robin Bloor: I think you can probably assume he's read all the philosophers.

Stefon☺: Yeah, yeah.

Robin Bloor: You know, it's really unlikely that you wouldn't have.

Stefon☺: It does resonate. A lot of things resonate. Dostoevsky's last words...

Stefon☺: It is amazing how much darkness the light of one candle can push back.

Robin Bloor: Oh, that's good.

Stefon☺: Amazing. You know, and... because somehow, as we're going through the tales and other remarkable men, things resonate from that I've heard.

Stefon☺: from these other philosophers. It's like a culmination, a synthesizing. It's wonderful, full of wonder.

Robert Posen: I just wanted to add something about the place of Kundabafer.

Robert Posen: In the 1931 manuscript, I made a note of this.

Robert Posen: He says it's also interesting to notice that one of the functions of the same spinal center.

Robert Posen: This same spinal center is to act as an agent by means of which the tempo of their blood circulation is changed.

Robert Posen: That is to say, of the filling of the blood vessels about which you remember I recently told you when I said that such filling of blood vessels induces in the earth beings their well-known hypnotic state.

Robert Posen: So, it looks like to me there's two circulations.

Robert Posen: at the bottom of the spine. The parasympathetic and the sympathetic circulations are there, the male and the female.

Robert Posen: And they go up the ladder of the spine like the serpent.

Robert Posen: Um, they coiled around the center of the spine, the two sides.

Robert Posen: And when it ascends, there are wings there.

Robert Posen: Some of these Kadukia symbols have wings, so they're beating their wings in order to bring that energy up.

Robin Bloor: Yes.

Robert Posen: That's as far as I can get.

Sandy W: That's pretty far, and I love it. And can you tell us what page that was on so we can, uh, re-read it?

Robert Posen: Yeah.

Robert Posen: 601, Sandy, in, uh, 1931. This is the very place where formerly in their ancestors the famous organ Kundebuffer was placed.

Robert Posen: When this organ was destroyed, this very brain center had just been formed in them in this very place.

Robert Posen: And from that time, it began to pass by heredity from generation to generation. Today, they call this spinal center Kundalini.

Robert Posen: And it now plays a very strange part in their Indian philosophy, as it is called, as if they were in this very organ, the lost key to the means of self development.

Robert Posen: invented by those Indian psychopaths.

Sandy W: That would be the Buddha, right?

Stefon⊗: So they flapped their wings in vain.

Stefon⊗: That seems to imply that they got stuck at one of those centers.

Stefon⊗: And got either infatuated or caught up.

Stefon⊗: In that center, like, let's say the lower one.

Stefon⊗: with pleasure and it's, you know, that they got stuck there.

Stefon⊗: And they're still trying to get up, but you gotta be letting go as you're moving up, and taking what's useful, and I guess...

Stefon⊗: Cultivating things to rise.

Stefon⊗: And not being stuck, you know.

Russell Turner: Vegas.

Russell Turner: They got stuck, in other words, formerly, or we are stuck.

Russell Turner: right now.

StefonⓈ: Isn't this where all of this work about informing us of ourselves?

StefonⓈ: And how much are we willing to see? And are we developing and increasing the capacity to go through our subjectivity and our partiality?

StefonⓈ: And be able to free ourselves.

StefonⓈ: Perhaps.

Sandy W: Well, I think you're all raising an issue for me, and it's sort of like, it's fascinating. It's either frustrating.

Sandy W: or it's delightful that he never gives us all of the info at one point. You either jump from page 249 to 601.

Sandy W: To learn about Kunda Buffer, as Robin said, a dozen other places where he talks about it.

Sandy W: You don't get you don't you don't get it all at one time. So that's either delightful or frustrating, maybe depending on the day.

Sandy W: And, uh, another thing I wanted to just point out on, um, page 249, uh, is that I was always... because I tiptoed through all of these, uh.

Sandy W: Psycho. Pseudo teachings here, and then when he talks about pseudo teachings.

Sandy W: occultism, theosophy, spiritualism, psychoanalysis, and so on. I mean, uh...

Sandy W: Am I the only one that's played with all of those dabbled a little bit.

Sandy W: But it's interesting that that comes up there.

Sandy W: Always, always, always did like that part.

StefonⓈ: Where I live, there's a lot of tourists in the city, and we're talking about where we're at and discovering ourselves inside. They're looking at the map, right, but they keep turning it.

StefonⓈ: Now, they're right around the corner from the Empire State Building, but you can't see it, because there's the building, right? You know, it's the tallest building, but they're in the shadow of it in another building. And then one day, I finally realized, first, you have to know where you are.

StefonⓈ: If you don't know where you are, the map doesn't serve you. So I just turned the map around to say, that's east-west, but do we do that with ourselves?

StefonⓈ: Do we reorientate ourselves?

StefonⓈ: To understand where we're at, at the moment, to be able to navigate towards...

StefonⓈ: what we want to achieve.

Barbara Pennock: So, there is an etymology for Lena. There's a few of them, but in the Greek.

Barbara Pennock: Um, it comes from Linos, meaning flax, which is a plant, and I don't know how this falls into, but it means inspiring your little one's earthy spirit.

Barbara Pennock: I mean, that's the closest I could find to anything.

Barbara Pennock: Psychological.

Russell Turner: You know, if we were to... Has anybody ever...

Russell Turner: or read of Edgar Casey's.

Russell Turner: thing on Revelations. Now, Revelations, I totally believe that is a total legome... is a real legomenism, I mean to say.

Russell Turner: And I haven't studied it thoroughly, but...

Russell Turner: Edgar Cay... apparently Edgar Cayce went... I don't know if you guys get into that, but he...

Russell Turner: went into, uh, describing, you know.

Russell Turner: Asia... well, Revelations... I can't quote it good, but Asia and the seven churches, the seven endocrine glands, you know, I'm gonna have to look and see which the name of the church is to try to...

Russell Turner: another clue as to understanding stuff. But anyway.

Russell Turner: Of course, it goes into all that, but I didn't mean to get off on all that, but the point is, is that that's another...

Russell Turner: legitimate.

Russell Turner: Uh, in my mind anyway, you know, of course, a way to understand.

Russell Turner: You know, the real, honest, spiritual development...

Russell Turner: a hidden legomenism.

Russell Turner: hidden meanings in...

Russell Turner: The story, I mean, the revelation.

Russell Turner: It's interesting.

Russell Turner: You know how, uh...

Russell Turner: you know, that knowledge was there, you know, like, uh, you know, how Jesus, uh...

Russell Turner: Exercise Seven Spirits from Mary Magdalene, you know, and of course.

Russell Turner: Modern people interpret that, oh, well, she was a horrible woman. She must have been a prostitute.

Russell Turner: Come to find out, she was...

Russell Turner: she was a rich lady, and there's other knowledge that's come out, I guess, or information, I mean, but...

Russell Turner: But this, uh, awakening of the... idea of the awakening of the Kunda... Kundalini... Kunda buffer, or Kundalini, they say, but they don't know.

Russell Turner: is just absolute craziness. You know, it's not done like that. It's a profound secret, I'm sure, for some good reason.

Russell Turner: I'm trying to figure it all out. That's all.

Russell Turner: And, but Revelations is, uh, Edgar Cayce's thing on Revelations is, is, uh, amazing.

Russell Turner: The 24 elders, the 24 cranial nerves.

Russell Turner: You know, there's a there's a correlation between all of the.

Russell Turner: Of the, you know, there's seven levels and three aspects, you know, it's a legitimate legomenism.

Russell Turner: I honestly believe, but we can get into that.

Russell Turner: But I don't have it right off the top of my head.

Robin Bloor: Can you... can you provide us with a link? It sounds vaguely interesting to me. I can certainly have a look at that. I don't...

Robin Bloor: I've read revelations and various commentaries on revelations, and it made no sense to me whatsoever. But what you're saying sounds like maybe it does make some sense.

Russell Turner: Right.

Russell Turner: Oh, you'll love it. I can almost promise you, you guys will love it.

Robin Bloor: Okay.

Russell Turner: Um, yes, I will try to...

Russell Turner: get that into a package, give me a minute, I'm very busy this week, but uh...

Robin Bloor: Yeah, okay.

Russell Turner: So, basically...

Stefon☺: You can look it up on YouTube, Edgar Cayce. It'll bring up a lot of his stuff.

Stefon☺: And then you could zero in.

Russell Turner: I have... I have a password to the, uh...

Russell Turner: uh, circulating files. It might be in the circulating files, and if I can get it downloaded, I can send it to you, but... but it's... it's excellent. Now, another side note.

Robin Bloor: Yeah, please do.

Russell Turner: Talking about ancient Egypt and.

Russell Turner: Well, Casey believed he, well, he would go into a trance state. Anyway, to make a long story short.

Russell Turner: He did various readings on one of his past lives as Rata, the last...

Russell Turner: pure white man to come to Egypt after the white race had been changed.

Russell Turner: Now, Rata was supposedly...

Russell Turner: worked with Hermes, a previous, according to him, as a previous incarnation of Jesus.

Russell Turner: Now it gets fascinating. The builder of the pyramids thrice, you know, blessed Hermes. Now it's getting starting to get interesting because you know what Gurge Beelzebub talks about.

Russell Turner: The pyramids, and more knowledge.

Russell Turner: And so I really honestly believe that KC was one of these...

Russell Turner: unique individuals, you know. Maybe, I don't know if he was at Society of All Called Don, but...

Russell Turner: But he was supposed to have built the temple beautiful, which they could take.

Russell Turner: deformed people, because in those days, there were a lot of creations that were really deformed. Anyway, I'm getting off on a bunch. Take them in here and use this knowledge of the Law of Seven.

Russell Turner: Using music and light.

Russell Turner: to reform their bodies into a body that's like... more like ours, I guess you could say, more... more nor... quote-unquote normal.

Russell Turner: So there's a lot of...

Russell Turner: There's a lot of other stuff that we can research and get into that will open up some of these other meanings, you know, and other stuff, but...

Russell Turner: Even though I just, you know, I love Beelzebub's tales to his grandson.

Russell Turner: But yeah, I'll try to I'll get that in some some way. There's a there's a package like.

Russell Turner: You know, it's like a small.

Russell Turner: I don't think it's too large, but it's... I'll look for that. I definitely will look for that.

Stephen Frantz: So getting back to this confusing paragraph on page 250 again.

Stephen Frantz: the word reflection, a word in the language of that time. What was the language of that time? Are we talking about Buddhist time? Are we talking about Sanskrit? I don't know what word would...

Stephen Frantz: happened to coincide with a word that meant reflection, but buffer... if you buff something, it means to polish it. And so you can create a reflection in something which was formerly dull.

Stephen Frantz: And I think that word actually came from buffalo in which they used to buff buffalo hide in order to make it shinier and make more attractive shoes or something, which is neither here nor there. But there is this notion of, uh, there is some weird connection between buffer.

Stephen Frantz: And...

Stephen Frantz: creating something that could be... where you could see your reflection in it? Because a buffer is somebody who buffs, in addition to being the thing that reduces shocks.

Stephen Frantz: So there's that. I don't know what to make about it, but.

Stephen Frantz: But then, where I start to really get confused is it says the second half.

Stephen Frantz: Because...

Stephen Frantz: Uh, we are destroying even its material basis.

Stephen Frantz: And we're destroying this material formation rapidly, and not merely in the course of time, as Saint Buddha had told them. Who's we?

Stephen Frantz: And...

Stephen Frantz: Doesn't it come as news to people? It certainly does to me that...

Stephen Frantz: Somehow, some faction of humanity figured out a way to destroy this material formation rapidly as though they had any control over Kunda buffer? Or are we talking about Luisos and higher beings simply removing it?

Stephen Frantz: You know, a little bit of laser surgery or something.

Stephen Frantz: It was removed rapidly. I don't know. But there's a lot of really nonsensical stuff in this paragraph, and yet it's got to be terribly important.

Stephen Frantz: Because Kunda Buffer is important.

Stephen Frantz: What's it mean to anybody that they had also invented a means for destroying this material formation rapidly? Who did that?

Robin Bloor: Well, one presumes that he's talking about the inhabitants of India a long time ago.

Stephen Frantz: Well, that's what you would think, but...

Stephen Frantz: Doesn't it? I mean, this is, is this the only time he's mentioned the fact that these these.

Stephen Frantz: ancient Egyptians, these people who wrote the Vedas and so forth, and were supposed to be... that they had figured out a way to destroy this material formation rapidly? I don't know.

Stephen Frantz: Is that what Tantra is all about?

StefonⓈ: The main precept is we are not the body.

Stephen Frantz: What?

StefonⓈ: The main precept is, you are not the body. And they go into, you know, the other aspects of being. But that's their main precept, so to destroy means to get past that one.

StefonⓈ: I'm not this physical experience. Now you open up to something of a more metaphysical, spiritual, uh, not being attached to the body. The body's impermanent.

Stephen Frantz: Yeah.

Stephen Frantz: Yeah, I...

StefonⓈ: There's something that's permanent.

Stephen Frantz: Yeah, no, that makes sense, and I'm sure that's relevant.

Stephen Frantz: I guess I'm just puzzled.

Stephen Frantz: by why the fact that they'd invented a meme started destroying this material formation.

Stephen Frantz: rapidly, and not merely in the course of time. It also makes it sound as though they were doing something.

Stephen Frantz: but they actually managed to do it much faster than the way Buddha told them to do it, and that there was something about the speed at which they did it.

Stephen Frantz: that caused them to.

Stephen Frantz: Get completely different consequences than what they were supposed to have gotten.

Barbara Pennock: Possibly by utilizing just the intellect.

Stephen Frantz: I don't know.

Barbara Pennock: *****

Stephen Frantz: I don't know. I mean, I feel like he's...

Stephen Frantz: I feel he's talking about some pretty esoteric practice.

Stephen Frantz: that got very distorted through the years but um I can't go any farther.

StefonⓈ: Now he's sending us to the Upanishads and the Vedic. It's like all of this is, like Robin said, he seemed to delve into so many things with depth.

StefonⓈ: And these little things are implying and sending us there. But if you get the main gist of it is what we just discussed just now. You know, is they realize the significance of the impermanence.

Stefon☺: of this experience, so they gave it up right quick because they saw the significance.

Stefon☺: of...

Stefon☺: the other alternative.

Stephen Frantz: So you're saying they all evolved very rapidly because they suddenly got in touch with higher vibrations in themselves?

Stefon☺: No, because they chose to relinquish this impermanent.

Stefon☺: experience called body and life, and get to something else. But they... they let go. Like, you used to talk about, well, maybe I need to sell my house. They... they just...

Stefon☺: They just made that decision. They said, I want that one, not this one.

Stefon☺: we take a lot longer, because we want to get that maintaining this. We want to get up the... we want to go uptown on the downtown bus, in other words.

Robert Posen: Stefan, maybe you're right. Maybe what they destroyed was through their suffering, like when they went into monasteries.

Stephen Frantz: It's got something to do with that.

Stefon☺: Yeah, they became renunciants. I mean, they just let go of everything. I met one guy, he had 5 things. Only 5 things. The guy was 45. 5 things. Man, this guy was so peaceful.

Robert Posen: Yeah.

Robert Posen: Too fast.

Stefon☺: over the... man, he came... he came to America in his 20s and 30s, became, uh, in Silicon Valley, he was right at the forefront of that, and then one day he just said... what I'm saying to you, Steph, he just said, I don't want this.

Stefon☺: He went back... I met him a couple of years later. He only plans a year ahead to do something, and I couldn't fathom. I said, man, come to New York, man. I'll send you a thing. I couldn't fathom in a year, but he said, I only make plans in a year. This dude was...

Stefon☺: Oh, he let go of the suffering.

Stefon☺: That's what he did. The delusion.

Stephen Frantz: Yeah.

Stephen Frantz: I get...

Stephen Frantz: I guess based on what you were saying, Robert, I mean about the monasteries.

Stephen Frantz: It is possible through some of these tantric practices.

Stephen Frantz: For people to reach extremely high states.

Stephen Frantz: And, you know, we still books that are still part of the Gurdjieff libraries in various

places, like books by Nisargadatta and God, who are some of the other famous yogis are taken seriously as different versions.

Stephen Frantz: of the work. They're authentic sacred traditions. This simply had a different terminology and methodology. But it seems to me that.

Stephen Frantz: He's trying to to warn us off.

Stephen Frantz: the belief that attaining this somehow high state that feels separate and makes you think that you've liberated yourself, makes you think you've liberated yourself from the body.

Stephen Frantz: is to be regarded very suspiciously.

Stephen Frantz: Because it will take you to some very imaginary places, even though it feels...

Stephen Frantz: Like, oh my God, I'm liberated.

Stephen Frantz: I don't need my body anymore. I've taken out my Kunda buffer. I'm free of my physical body. Oh, I don't think so.

Stephen Frantz: Or even if you are, you sort of miss the point, because there's more to it than that. So...

Stephen Frantz: I don't know.

Robin Bloor: Well, isn't that just the problem of the work anyway?

Robin Bloor: You can go to many different, um...

Robin Bloor: Lines.

Robin Bloor: Tradition.

Robin Bloor: And you discover that people define high states in different ways, using different words, and they talk about certain high states being dangerous, and certain high states not being something that you would actually want. And you will find that in Tibetan Buddhism, for sure, because I've seen it there, you will find it in the Vedas, for sure.

Robin Bloor: Because I've seen it there, and it's like...

Robin Bloor: Where are you going to go for someone you can trust and about this information? Because I don't think you can trust any of those sources necessarily.

Robin Bloor: Certainly going to have to study those sources.

Robin Bloor: in some depth before you put any credence in them, because there's always someone somewhere that's suggesting that all things can be achieved.

Robin Bloor: By, you know, scratching your ear like this and holding your little finger like not, you know.

Robin Bloor: Which, if you pay me the money, I'll tell you the secret of.

Stefon☺: The intentions, our intentions, I think, are a very big marker. What are our intentions as

we set that first foot on the Million Mile Journey?

Russell Turner: It's to be.

Stefon☺: Where are we coming from?

Stefon☺: This dictates...

Stefon☺: how we're gonna navigate through it. But these people you're talking about, Stephan, they simply got to a point where they said, okay.

Stefon☺: I give it up. And we... it's hard to fathom that, you know, but this is what... what happened, you know. They decided to give up.

Stefon☺: the, the earthly stuff.

Stefon☺: Now, how do we do that and maintain our house and our, you know...

Stephen Frantz: Well, yeah, and Gurdjieff is saying that that was a gross misunderstanding of what Buddha was trying to teach them, that that's how he construed it.

Stefon☺: Hmm.

Stephen Frantz: Buddha was not saying, "Give it up." He was saying, "Immerse yourself in the unpleasant manifestations of other people.

Stephen Frantz: and learn how to.

Stephen Frantz: not be affected by it.

Stephen Frantz: Don't sit in the box and stop eating.

Stephen Frantz: You will change your state for sure.

Stephen Frantz: But it's meaningless.

Russell Turner: Right, and it's done in the course of time, not really rapidly.

Stefon☺: We have to believe that because that's our course.

Stefon☺: But I expand past that and say entertain the other side. I'm not... it's not a dispute. It's like you just said a little while ago, we cannot perceive anything new.

Stefon☺: This is it in motion right now. All I'm saying is we flip the coin, just see what the other side says. Because we're not ready to do that, it is so hard to fathom it.

Stefon☺: But some people see the pragmatism in it and do it. Now, you're talking about a different place in time, too.

Stefon☺: You're talking about different coaches.

Stefon☺: You know, where this is how they... this is their culture, their traditions. So we're looking at it from our own point of view, a little subjectively. All I'm saying is, we can do that every once in a while with something.

StefonⓈ: We could see ourselves attached to something and say, you know something? Let me let this go.

StefonⓈ: Well, let me open myself up. But the ego, it has to substantiate itself. And what does it substantiate itself? On the information it has and how it serves.

StefonⓈ: to keep it meaningful.

StefonⓈ: All I'm saying is there's other realms, and Yajif is definitely, definitely opening up a myriad of different spheres at the same time, and it causes you to trip. It causes us to trip and try to figure it out. He's a genius.

StefonⓈ: But we learn how to walk by looking inside and seeing, how does this apply to me?

Sandy W: Well, the, uh, thing that I'm following a little bit in regard to conda buffer, and we seem to... that really seems to be what's, uh...

StefonⓈ: Maybe.

Sandy W: bringing us all together tonight is just to point out right at the beginning of page 250. I never really noticed before, but it says, when the organ is in action, and I never think about the organ cone buffer being in action.

Sandy W: So you've got the contrast there between the organ being in action and also about the word and the root of the word being changed. There's two different things going on there. One seems more physical and one more intellectual.

Sandy W: I won't say anything more about it, except that that to me is going to air a little bit more pondering.

Sandy W: Just that part about the organ being in action. Versus where he's really talking mostly about, uh, they're changing the meaning of the word.

Sandy W: Which is an intellectual thing, seems like.

Stephen Frantz: Yes, and as long as you brought it up, Sandy, what's it mean to you that it says, of course, when this organ is in action, it ought to have in its name also the root of the word to reflect.

Stephen Frantz: Why ought it to have in its name the root of the word to reflect?

Stephen Frantz: When it's in action. Why?

Sandy W: Well, cone to buffer turns everything upside down, and uh...

Sandy W: Yeah, I guess when things get turned upside down, we need to reflect about it. But that's not going anywhere with it very much.

Stephen Frantz: There you go. Okay. All right.

Robin Bloor: But that statement...

Gary Reynolds: I I was gonna say that.

Gary Reynolds: One of the things that Gurdjieff emphasizes is the consequences of the organ.

Gary Reynolds: Kunda buffer. And even though.

Gary Reynolds: The material of the Kunda buffer has been removed.

Gary Reynolds: The material is still there.

Gary Reynolds: The material that has changed.

Gary Reynolds: the beings before.

Gary Reynolds: It's still in us that we inherit them.

Gary Reynolds: Like everything else, you know, the material.

Stefon☉: But does it dictate us that we no longer unfold?

Stefon☉: Is it... is it a fixed...

Stefon☉: You say we retain it. Is it something that stops us from moving forward?

Robin Bloor: This is a something that we have to in one way or another try to.

Robin Bloor: Consider.

Robin Bloor: Um, in... in our own personal experiences, the consequences of the properties of something, when the something has happened.

Robin Bloor: has passed.

Robin Bloor: We have probably... each of us probably have little phobias about this, that, and the other because of certain events that happened earlier in our life, and our phobia is a consequence of the properties of the event that occurred.

Robin Bloor: So if you have a phobia, then the the way of dealing with a phobia, I hope that that's a reasonable, if you like, parallel. But if you have a phobia, then the the means of dealing with the phobia in one way or another.

Robin Bloor: is to actually decrystallize the consequences, so you no longer have the fear. Let's say you had a fear of vertigo because of some event, you fell out of a tree when you were young.

Robin Bloor: Um, but now you learn in one way or another not to have that phobia because you, I don't know, take various kinds of hypnotic treatments or whatever.

Robin Bloor: You know, so the consequence of the properties.

Robin Bloor: No, it's it's not.

Robin Bloor: necessarily irresolvable.

Robin Bloor: But it's a barrier, and it's particularly a barrier because we don't know about it.

Robin Bloor: It's like, you know, we join the work, and there are various things that we're told that we, in one way or another, might believe simplistically, but we don't believe at all. Like, for

instance, we're told that man cannot do.

Robin Bloor: You know, and we... we may in one way or another think, well, that sounds like maybe that's true if we're mechanical, we're not really doing much, but, you know, we don't really understand the nature of the meaning that we cannot do, and because of that.

Robin Bloor: We proceed to believe that we can do, and proceed to act in various ways that are not really in line with what the work is advising, because we actually believe we can do things which we can't.

Robin Bloor: So this, I think, is the dynamic of the consequences of the properties. It still doesn't help that paragraph, I tell you.

Robin Bloor: It's just something that I've had to say in order to fill the time.

Robin Bloor: We've run out of time, I'm afraid.

AI Summary Meeting 36

US Session

Quick recap

The meeting, led by Robin, focused on a reading and discussion of Gurdjieff's "Beelzebub's Tales to His Grandson," specifically the section about the Kundabuffer organ and its distortion into Kundalini. The group analyzed the etymology and symbolism of the terms, with Robert and Barbara offering linguistic insights. The conversation delved into the concept of the soul, essence, and the three centers of human functioning according to Gurdjieff's teachings. Participants like Sandy, Stefon, and Stephen shared personal reflections and associations, drawing parallels to other traditions like Jainism and the story of Scheherazade. The discussion explored the idea of the Kundabuffer as a barrier to spiritual development and the challenge of interpreting Gurdjieff's allegorical writing. The group also touched on the broader themes of the work, such as the transformation of substances and the role of humanity in the cosmic order.

Next steps

Robert

- Continue to develop and share thoughts on the mathematical and etymological connections related to Kundabuffer and Kundalini.

Russell

- Find and send the Edgar Cayce material on Revelations to the group, possibly from the circulating files.

Collaboration

- All participants: Consider reading "A Thousand and One Nights" as suggested by the discussion on Scheherazade.

- All participants: Ponder the concept of the consequences of the properties of Kundabuffer and how it relates to personal experiences and phobias.

Summary

Buddha's Teachings and Interpretations

Robin led meeting number 36 and read from a text about Saint Buddha's teachings and their impact on different beings. The discussion focused on how Saint Buddha's original teachings were distorted over time, leading to the development of pseudo-teachings like Occultism and Theosophy. Barbara shared her personal interpretation of the text's message about water hygiene, connecting it to maintaining personal wellness rather than protecting small creatures.

Water Contamination and Linguistic Insights

The group discussed a reading about bugs and water contamination, with Robin explaining that bacteria are naturally present in water sources and that the reading's purpose was unclear. Robert and Barbara shared etymological insights about the name "St. Kermenanasha," with Robert breaking it down into Greek and Persian roots meaning "Lord of the believers in truth" and Barbara providing additional linguistic connections. The discussion concluded with Robert

asking about the concept of soul conception causing suffering, suggesting a connection to the Christian harrowing of hell where Christ descended to save righteous souls from suffering in the underworld.

Gurdjieff's Soul Development Teachings

The group discussed concepts from Gurdjieff's teachings, particularly focusing on the harrowing of hell and the development of soul. Robin explained that in Gurdjieff's framework, humans have three octaves: the physical body (governed by reproduction), essence (the seed of the calcium body), and the potential for soul development. The discussion clarified that while humans have essence, soul development requires intentional effort and suffering, with soul being something that must be actively sought and worked toward rather than automatically possessed.

Brain Energy Transformation Discussion

Russell and Robin discussed the concept of three brain beings with intellectual, moving, and emotional functions. Robin explained the body's energy transformation process using a food diagram, describing how solid food becomes hydrogen-12 energy through various stages, while breath involves oxygen and nitric oxide, and cells contain hydrogen-48 impressions. They discussed the importance of self-remembering to digest impressions, with Robin noting this as the beginning of the work required for personal development. The conversation concluded with Russell mentioning a potential secret related to Scheherazade from "A Thousand and One Nights" that could help achieve a higher level of understanding.

Gurdjieff's Teachings on the Universe

Robin discussed Gurdjieff's teachings about the universe being composed of cosmoses and substances, explaining that humans are essentially machines for transforming substances according to nature's needs. He described humanity's purpose as filling a note la in the side octave from the sun to create an interval between Earth and other planets. Robin also explained that pondering involves the joint action of emotional and intellectual centers, suggesting people should spend a third of their waking life pondering things, though he expressed uncertainty about certain aspects of the reading they were discussing.

Symbolism and Truth in Storytelling

The group discussed themes from a text involving consumption, truth, and symbolism. Stefon emphasized finding truth within oneself through honesty, while Robin explained the story of Scheherazade from One Thousand and One Nights, describing how Scheherazade's storytelling prevented her execution by the caliph. Sandy mentioned connections to desert imagery and veils, though the specific symbolism remained unclear to the group.

Philosophical and Religious Text Connections

The group discussed connections between various philosophical and religious texts, with Sandy drawing parallels between taming the emotional center and Queen Esther, while Russell recommended reading "A Book of a Thousand and One Nights" for its complex storytelling structure. Stefon explored how Scheherazade's storytelling approach could represent harnessing and controlling one's mind, while Dave contributed a connection to Jainism and its concept of ahimsa (non-violence) in relation to the text's discussion of people who didn't harm animals. Robin provided additional context about James's veil-wearing and respect for living things, though noted there was no evidence he walked on stilts.

1001 Nights Analysis Discussion

The group discussed the themes in "1001 Nights," with Robin explaining how the story of Scheherazade illustrates how fantasy can counteract heartless intellect, which he noted is a pattern found in historical monsters who justified mass killings. Robin and Sandy analyzed how the author appears to be satirizing Scheherazade's character, particularly through the description of a mole on her navel. The discussion also touched on etymological aspects of Kundalini, with Robert and Robin examining the mathematical and spiritual connections described in the text.

Kundabuffer Analysis and Insights

Robert discussed his analysis of a text involving concepts like reflection, angles, and the "bobtailed" term, connecting it to the Kunderbuffer and personality traits. Robin and Stephen contributed insights about the Kunderbuffer's location at the base of the spine and its potential connection to emotional energy and the ability to ascend through chakras. The group explored ideas about how the Kundabuffer might short-circuit energy flow, preventing full development beyond the reptilian brain focused on survival.

Kundalini and Emotional Brain Development

Stephen discussed the development of the "second brain" or emotional brain, drawing from Keith Buzzle's work, and connected this to Gurdjieff's concept of Kundalini and the malfunction of energy passing through chakras. Robin and Stephen explored the question of why Kundalini was placed at the base of the spine, with Robin suggesting it might be related to the evolutionary transmutation of vibrations to higher levels. The group also discussed the etymology of "coccyx" and briefly touched on Blaise Pascal's contributions to mathematics and philosophy.

Kundabafer and Spiritual Centers Discussion

The group discussed philosophical and spiritual concepts, particularly focusing on Kundabafer and its connection to spinal centers. Robert shared insights from a 1931 manuscript about the function of these centers in blood circulation and energy ascent, while Stefon interpreted the concept of getting stuck at certain centers and the importance of self-development and awareness. Sandy noted the fragmented nature of the information presentation, which requires readers to piece together concepts across different pages. The discussion also touched on the etymology of the name Lena, with Barbara providing a Greek origin meaning "inspiring your little one's earthy spirit."

Spiritual Interpretations and Tantra Discussion

Russell discussed Edgar Cayce's interpretations of Revelation and spiritual concepts, including correlations between the 24 elders and cranial nerves, which he offered to share in a package. The group then examined confusing paragraphs in a text about "Kunda buffer," with Stephen questioning the meaning of destroying a material formation rapidly and Stefon explaining that the main precept of Tantra is recognizing that one is not the body. The discussion concluded with Stefon sharing an anecdote about a person who rapidly let go of material attachments and became a peaceful renunciant, while Stephen warned against misinterpreting high spiritual states as true liberation from the body.

Spiritual Practices and Personal Growth

The group discussed different interpretations of spiritual practices and traditions, with Stephen highlighting Gurdjieff's view that Buddha was not advocating for complete withdrawal from the world but rather for learning to remain unaffected by unpleasant experiences. Stefon emphasized the importance of examining different perspectives and considering alternative approaches to personal growth. Sandy and Robin contributed insights about the concept of the "organ in action"

from page 250, with Robin explaining how past experiences and their consequences can create barriers that must be addressed through understanding and decrystallization.