German-English Tales Study

— Page 352 - 359 —

March 31st

Attendees: Robin, Bobbie, Frieda, Ekant, Vanya, Kirk

Meeting Transcript

Speaker 4: I apologize. Everybody came at once here. And I had to attend to nurses and daughters arriving, so sorry about that. Thank you. I th it should be clear the rest of the meeting.

Speaker 5: Yeah. I can say what a chapter

Speaker 4: I agree with you, Epcot. When reading this, and I did read it a couple of times, it's like reading holy rick. And Ronald Zaupin said this is essentially scripture. And if anything feels like scripture, this chapter does.

Speaker 5: When when I read it the first times, I felt somehow not very emotionally, but m more from my uh reason I felt a certain kind of of despair because I thought, oh when all these impulses, yeah, are atrophied in us and I could re relate even if I have uh certain uh ambitions and also uh good help to overcome some aspects of these atrophied and and degenerated impulses i see also that it's so normal in me somehow that uh that m probably many of these things I cannot cannot even really really see but I could see that it's very much related to what is described here. So I felt yeah k kind of hopeless what to do. And only this last part which we read today with the buried consciousness gave me a little kind of hope or a little kind of of of um yeah of perspective in a way But now when we read it again and again I I feel not as that hopeless anymore because I think yeah this is a is what the work is about. He gives us also quite clear instructions somehow.

Speaker 3: In the text there is a one very big difference between the English and the German version when he comes back from the mountain. And in the English version he it is said uh I don't find it now. Uh Ah, on on page three five four, no three fifty-five He's saying when he was free from all the associations and impressions, I began to meditate how to be. And in the German version he is saying he is he's not using meditate, he's basically nachsinnen, what is could be meditation, but it's a different Nachsinnen Moment. It's pondering, yes, that he was pondering what to do.

Speaker 5: What I should do.

Speaker 3: What I should do.

Speaker 5: Yeah. That's quite a and to be is also in capitalized letters, so it is a certain emphasis on this.

Speaker 3: Yeah. And I I didn't know this difference and when Bobby was reading it, it was quite a shock in that moment. when she was reading how to be and then later this it it's much weaker in the German version I find

Speaker 5: Maybe English people and German people have a different destiny. You think we are supposed to do and supposed to do and they just watch it and bear it It was dead.

Speaker 4: I s I circled that too, Vanya, and I just want to repeat it to make sure I'm seeing it. I began to meditate how to be capital B, capital E. San ich nach was ich tun sollte. Is that uh what I should do?

Speaker 5: Yeah.

Speaker 4: Okay, so to be versus to do Yeah, and it's the difference between active and passive, isn't it? Solter on B yeah.

Speaker 6: No for for me is b uh is B bigger than do?

Speaker 4: Yeah It's more B is more internal Maybe?

Speaker 6: No, no, if you do something, it is it is a part of uh to be For me.

Speaker 4: I like that. When you do something, it's part of to be.

Speaker 6: Yes, for me, yes.

Speaker 4: I yeah, and I and I always may be an internal passive state. No, I like what you're saying, Turk.

Speaker 1: So a difference in the lineup of um undesirable traits on three fifty-six Looking at the German, it doesn't mention imagination. And it does mention some other words. I don't know how they translate, but haughtiness and bombastic Which would be the same on some of these, but imagination didn't show up that I could see.

Speaker 3: Imagination would be Einbildung.

Speaker 1: Oh, that is it there? Okay.

Speaker 3: And eigenliebe is self-love, vanity is eitelkeit, they are not in the same order. Yeah, Vanity is Eitelkeit. Pride would be Hochmut, not Yeah, I mean pride would be stolz, but in that way it can be said as as Hochmut, I guess.

Speaker 2: Mm-hmm.

Speaker 3: Swagger ist Großtuerei, Imagination, Einbildung, Bragging, Prahlerei in Arrogance, Arroganz.

Speaker 5: The English word imagination could probably have two two quite opposite uh n notions. It can also be something very valuable when I have to imagine what I would be supposed to to do also Yeah, and in in the translation Einbildung is really something which we know it's something very subjective. So in this sense uh is has a c quite clear uh negative connotation. Yeah so in this sense we might come to the result that imagination is used in the language of the work for I don't know for this for for this uh meaning more

Speaker 3: Mm-hmm. Hochmut, yes, is Pride, that's the same.

Speaker 5: There was also another part I cannot find where he um where the German translation was much more clear and uh determ d determining Deter determining det uh determining determining than in the English. I I look if I find it quite Ah yeah, it's one

page before three five five. By the way, three five four does not exist. Yeah, it's missing. In the middle, at the end of this of this passage, these meditations of mine made it categorically clear to me. and then at the end he says into function included among the properties of that orga or organ which were very similar to the genuine sacred being functions. In German he says und dem Anschein nach den echten sehr gleichen. So he says seemingly they appear to be similar to the uh uh genuine sacred functions. So it's English he say they're where very very similar similar and in Germany says um only they appear to be uh similar to uh yeah the the the genuine functions.

Speaker 1: This I found or you said seemingly appear.

Speaker 7: Yeah.

Speaker 5: Anscheinend is the appearance or the or pretense pretense. Oh yeah, seemingly or in in all likelihood, says the translator. It's interesting that he says the taste of the properties of the organ Kunda Buffer. I heard just few days before I was listening to one of the recordings of Mr. Nyland, which I uh ti from time to time uh try to uh Yeah, to understand and to listen to. He's made a comment which brought me to the idea He said if we if some if something uh comes to our consciousness which is which is s is is too much which we cannot uh process, which we cannot pr process these times then it it can make day uh d damage to us. We even could arrive to the point where we would kill ourselves rather than uh taking this And somehow from this comment I had when we read this, the idea that what is meant by Kundabuffer is something which has to be in the growing of every human being, uh, just to protect the the maybe the the little being which is not able really to receive all uh when it is still very um fragile. So that um Um I mean I could c could relate to it when I think about the children we have now, the little ones. So we give them in a way. Um we protect them in a way from many things which are going around in the world by providing a very uh protected and uh idea almost ideal uh environment yeah which is a little bit like in a fairy tale somehow when we look on it. Just to give them the the um or what is necessary that they can grow and uh gain a certain good base knowing that when they come to school which is now happening in September with our little girl uh and later when she is then mature, as it is as as it is is called and goes alone in the world, that she they Our children will anyhow face some of the unpleasant and maybe even uh quite cruel things which are going on in the world. So but then we hope and we m in a way know from our own experience then then they are ready to to to deal with them more or less in a way. Yeah, so and in this sense I I I I had this feeling that what what is described here is not just something which happened in the past of humankind somehow and we are now the the uh the opfer was heißt opfer the successors which have to to uh work it out yeah we are not just the victims of this this uh mistake or this unforeseeing. So that that is something which yeah we became I think we came across this basic idea before when we read about Kunda Buffer Wehr we came to the idea that it might be even r a real part in in in when the embryo is still in the womb which then is there and after removed or so. But I think it could even mean in a certain way that some things which we provide to our children. Yeah. But seemingly in a way which then uh

remains or or b is not in not uh giving the impulse uh the results we actually hope for. So Yeah, instead of what in German we we say uh verwöhnen. Dirk, was heißt verwöhnen? Pamper, to pamper.

Speaker 3: Spoilen. To spoil them.

Speaker 5: Ja, to pampering is written here.

Speaker 3: Yes. You can say pamper or spoil.

Speaker 5: Yeah. Or or indulge. Indulgence is also in this. Yeah. That we try to to provide the best for them in a way. And we see it makes them not stronger beings, it make makes them in a way uh weaker beings. So i in in in in this sense. So i and and this could be the properties which we uh are the uh what what what how he says the abnormal conditions of uh uh of ordinary life. Yeah not that it's the bad society or so. No, it's it's just what we do ourselves in a way. Yeah, somehow this this notion came when we riveted today.

Speaker 1: I think that very well describes life as we have it. I mean, we who have children in the United States also spoil them terribly.

Speaker 5: Yeah. Yeah more and more. I had just a discussion in a seminar where people s m they did something with children which I immediately knew it is not good for the children. It's is the opposite and they were so uh uh reacting when I when I just said this. Yeah. They felt very hurt because they thought it has to they have have to say this or to give children then this notion. This idea to protect them in a way. And I th I thought no, they bring something in their consciousness which uh makes really a deep damage in a in a way Uh which is not not not a not a child business to to to deal with

Speaker 1: You know, in one of the books, I don't know if it was in the three or not, but um the story is that Garjief, and I believe he was with Mr. DeHartman's daughter, and Mr. DeHartman The daughter asks Dehartman for something and he's like, oh yeah, yeah. Gurjee says, you don't ever tell her no. You know, this will be a problem. Yes.

Speaker 5: Yeah. Some of the stories which Goldiev tells what his father did with him I find quite uh Very strange and I think I would never do these things with my children. Yeah, and maybe Gurdjieff used these stories also to shock us a little bit, but he pointed out something I th I think. Not that we w literally would have to put frogs and snakes snakes in the bed of our children. But uh yeah, to give bring them also in in difficult situations, yeah, vi with uh appropriate uh uh in a in an appropriate r frame, yeah, but just that they can work out something and uh become yeah in a way capable of dealing with s diffic more difficult situations.

Speaker 3: Yeah I I have to I remember uh uh Polish woman who was saying in a seminar to us, I don't know, maybe I said it before because it already it impressed me so much. She said bad times make strong people. Strong people make good times. Good times make weak people and weak people make bad times.

Speaker 4: I don't remember hearing you say that before, Vanya. That's my first.

Speaker 3: Pretty remarkable.

Speaker 5: Yeah, it's really remarkable.

Speaker 3: Because the discussion is often, ah, the younger people who are coming, they are so weak and they can't do, but who made them? who did this? I mean it's not f uh fully maybe but we we gave them the conditions so

Speaker 5: Yes. I always say to them the the next generation they are our children. Yeah, even not personally, but we are the the parent uh generation for them.

Speaker 4: Well, I want to raise the issue also uh not only of uh overindulgence, but ignoring children. So I think that's a terribly common thing.

Speaker 7: Mm-hmm.

Speaker 4: Ignoring children Uh perhaps in the name of you think you're you indulge them because you're really ignoring them. You don't want to deal with them. I think that happens a lot

Speaker 5: Yeah, yeah. Even indirect when I see I saw just on the in the airport, I saw many of these situations where children got their tablet. Very little children and the parents playing with their phones or computers and children playing with their tablets. And this is very, very strange.

Speaker 1: They kind of teach him to ignore us too.

Speaker 5: Yes.

Speaker 1: Yes.

Speaker 3: When we were reading in the text the degeneration of of um um the impulses, the holy impulses, I was thinking when we were reading about love Nowadays we see it also in the language or what people say what they love, they love vegetables or they love rabbits or they love I don't know, shoes and they love this and they love that. So it's really so with all this social media where where you say I love it or I like it, it's it's like Very very very um degenerated and I'm meaningless somehow. And I I somehow saw that Eva started saying it also because her big sister Frieda is using it also in that way. And then I asked her at one point, I don't know what she said, what she loves. Ich liebe Pilze. She said, I love mushrooms. And I said, really? How you do that? How do you love a mushroom? And then she started laughing. And now she she tries to use other words.

Speaker 5: Now she tries to to say to persons I love you because she has to c come in contact what it means so she tries to I know but she is very careful not now to use it for non-living things.

Speaker 3: Yeah. Yeah and especially figure out what what love is now somehow.

Speaker 5: And and and especially in German as many people now start to use English in their ordinary language. Yeah, and there I by myself I realize it is very easy in English to say, ah, I love you, I love this But to say it in their own language where there is a certain yeah there is a certain deep resonance inside this is much more e much more complicated. Yeah, for you it might be the opposite. Yeah. To say it in an in a in a foreign language is

more like reciting a um a poem, which could mean something, but there has th there is a certain work to do to relate to the words. But if I say it sincerely in the in in my mother language, then it has a quite deep resonance inside. With many things, not just with love. With Gott. This my God, I oft also often say.

Speaker 3: We have it in the Ten Commandments. Not to use it.

Speaker 5: Yeah. No it becomes moralic.

Speaker 3: I have a question about his um about his time on this mountain. He's going up and down and then he stays there for quite a long time and he's kneeling most of the time, not eating, not drinking, and then about this this picture that he's taking or the what he's giving that he's um taking out two hairs from his chest. What does that all mean?

Speaker 5: From the breast.

Speaker 3: From the breast, yes.

Speaker 4: I'm sorry. Yeah. Intangible suffering. I don't know the plural. Yeah.

Speaker 5: I thought today first he the first forty days he uh devoted himself to concentration. So this is what we could say We sit in the evening and come to the collected state. And then the next forty days he tried to recall and analyze all the impressions. I th I thought this uh points somehow to the discipline at the end of the day to have a reflection on what happens on the day, which is given by many spiritual uh uh um uh instructions and and teachings.

Speaker 3: But the last No you mean the the first uh is the in the starting of the di day, not the evening.

Speaker 5: No the evening. At the end of the day. At the end of the day. Yeah. When the day is almost finished, there is the I just was reminded by by this. But then the third 40 days This I don't know what it what sandy m me means to pluck out hair, it is a little hurtful. Not really very hurtful, yeah, but it is a little bit I remember that many Indigen in Indi in gen uh indigena.

Speaker 3: Don't know how you say

Speaker 5: Yeah, indig indigen uh they uh cut little pieces of their skin or they make some some uh little hurts in their chest or to this all this what is now called piercing, yeah it comes from them. So to bring to make the body in a in a way uh suffer a little bit, not too much, but to suffer a little bit, m maybe to become a little bit of not ignorant, but uh

Speaker 3: indifferent about just this this pain, yeah where many that he's it's not it's it he's He's first he's just uh concentrating how you say, then he is um not eating and not drinking, sitting on his knees, analyzing also what was happening while he was in in pr before he was it in in the where he was in the preparation basically. He's analyzing the preparation and then He's sitting and then he's not eating, not drinking on the knees and taking out every half an hour two hairs. So it's two so many

Speaker 5: Ja, aber ich habe den Eindruck, dass es sich jetzt an dieser Stelle dann

ausschließlich um den

Speaker 6: Körper dreht. Das heißt, dass die Aufmerksamkeit mehr dem Körper zugewendet wird. Also wenn ich jetzt beispielsweise keine Nahrung zuführe im Knie und Nehme mal irgendwie meinetwegen da, wo etwas Schmerz war, aber nehme es objektiv wahr. Das heißt, ich schenke die Aufmerksamkeit meinem Körper in dem Moment. So erscheint das bei mir an der Stelle jetzt.

Speaker 5: I I read the second part that he recalled and analyzed everything he in all the time he experienced, yeah all the perceptions I had acquired during my existence here during the period of my self-preparation. So This means uh his whole life be the uh to to this point, not just the period of concentration.

Speaker 3: And what Dirk said is that he he thinks I w want just to translate for the others that he thinks it it it um that the focus is more on the body aspect here that the Attention is going to the body basically.

Speaker 6: For the third 40 days.

Speaker 3: Yes.

Speaker 5: Yeah, this for sure, yeah.

Speaker 1: So if you can control yourself to relax when you pull a hair It is not so hurtful as when you are tense.

Speaker 6: Yes. Yeah.

Speaker 5: Yeah. And it is actually also not such hurtful. Many things we could do with our body. When we have a certain, yeah, a certain at right attitude. Yeah. I agree.

Speaker 4: I think a little pain is intended though, as you said earlier. A little pain. Yeah, it still hurts. And I think about uh other uh preparations. I'm just thinking about uh I and I can't say it clearly, but uh Western Indians, maybe the Apaches, had uh a sun dancer or something. And some more I saw this in movies, and they would uh hang each other by the And and they really did this, hang the hang themselves by the chest uh from poles uh as some sort of preparation to be a warrior. And then uh the yogis walked across uh or laid on beds of nails. Uh so there is some intention there and dirt Talking about focus on the body there as part of a spiritual preparation. And this was all about his preparation. Of which I would say the most important part was analyzing all those impressions all his life

Speaker 5: No, I think both. He I mean I mean he said it says it directly after he says and only the when thereafter I had finally attained complete freedom from all the bodily and spiritual associations. Associations of of of the impressions of ordinary life. So this I mean this is clear that it is a cleaning process to cleaning process. Yeah, to to uh gain a certain freedom from the normal associations we have.

Speaker 4: And I that's well said.

Speaker 3: What I was reminded of with this uh hairs and also every half an hour that I find quite uh is um the during meditation when you do a zen meditation they go with a

zen stick and hit you on the head after a while. It's not very hard but when you have gone off during meditation and some kind of association, it's a it's a moment where you where you come back or where you can collect yourself again. I was thinking about that. And maybe half an hour is the timing that is possible to or after that you go astray. I don't know.

Speaker 4: Would you consider that uh some form of discipline, a necessary discipline?

Speaker 3: Uh it's more a question than an answer, but I was Oh yeah, I know, I just raised that one in me though.

Speaker 4: I mean because I didn't even think of it. I went right over that half hour. And yet we're uh told to practice stop exercises and sometimes do them by timing them throughout the day. It's a discipline to remember.

Speaker 5: I mean it's quite a lot of hairs, I just counted. It's 3,840 hairs. So she has to have She had to have a quite hairy breast before. I could I couldn't couldn't deal uh uh I couldn't serve with so many hairs and in my and in my breast. So I will never attain to this kind of

Speaker 1: So associating um what I just heard about the cleaner this word um synchro por sorms in Swedish it means the sink cleaner.

Speaker 3: Ah, okay.

Speaker 6: What is the thing?

Speaker 3: Waschbecken.

Speaker 4: Uh well 40 days, I mean I am gonna ask Robin about this because it's sort of like the significance of 40 days and 40 nights is ancient and that he goes through this process three times is a really remarkable. So it's not a single 40 days and night uh preparation for him as it was for Jesus and say for uh Noah and whoever else does it uh but three times he has to do it. But forty days and forty nights. Any sort of mysterious

Speaker 2: It's it's the whole thing is um I mean first of all you cannot go without drink for more than about three days

Speaker 4: Right.

Speaker 2: So it's not true.

Speaker 4: Right.

Speaker 2: You know, simply that. The the 40 has always indicated the time between conception and birth. So it's forty weeks. Um you know the Moses took the children of Israel into the wilderness and he stayed there for forty years. Well, he was only getting from um Egypt to Israel. And you would really have to go in the wrong direction for 20 years in order for that to take 40 years. Yeah, it it it's so the the 40 always in implies from the creation to the con to the um production, if you like, from the conception to the birth. But I don't know what three of them means.

Speaker 3: Is it three forces?

Speaker 5: No, no.

Speaker 2: I tried to to divine what those three things indicate and I really don't know what to do about plucking two hairs from uh one's breast Some people like me couldn't do that. I mean that just really isn't, you know because we don't have any hairs on our breasts.

Speaker 3: Me too, Robin

Speaker 5: I just I just read that Moses climbed Mount Sinai, and for three distinct forty day periods he remained there. The first forty days he received the first set of the Ten Commandments. The second forty days To intercede and beg for God's forgiveness, and the third forty days to receive the second set of tablets and final atonement for the people.

Speaker 2: So that's probably the model then. Um because I don't know of any other three periods of 40 days at all

Speaker 5: In the Islamic traditions is also a tree. There are forty days as a drop, forty days as a clot, and forty days as a piece of flesh. So there seem to be m different. Yeah, I I can put it in the in the chat.

Speaker 2: That's probably where the meaning is intended to come from then.

Speaker 5: Yeah.

Speaker 6: Als ich das erste Mal 40 Tage gelesen hatte oder gehört hatte, vorhin habe ich an Alibaba und die 40 Räuber gedacht.

Speaker 7: Yeah.

Speaker 3: Dirk was reminded of Alibaba and the forty forty ro robbers.

Speaker 7: Yeah, forty forty things.

Speaker 3: Yeah, yeah. Forty days as a drop.

Speaker 5: Yeah, it's just what Google gave as a direct response to my question.

Speaker 3: And Bobby, do you have a meaning for the name of the mountain?

Speaker 1: So the mountain vazin comes from Turkish meaning meter And in the Neologium list, it says to take measurement or to get in balance. Uh the vision N I M. Ah, okay.

Speaker 5: I I mean as what he did.

Speaker 1: And in Lithuanian it is to be transported. Oh, you know what, I messed that up. That isn't that's uh Kashnara To measure the measurement and the balance.

Speaker 5: What I also thought when he says on page three five six At the beginning and I think it it's repeated in different uh formulations, he says, they also believe, but this sacred impulse of them does not function independently. And I just came in listening to Nylon's recordings to the very clear idea that one of the first steps we have to perform in our spiritual so-called development is to try to make the functioning of our three centers independent so that the Feeding centre is not so deeply uh uh em embedded in the in the bodily reactions and also other centers interfere all the time in the functioning of of others

so that there is not not the purity of of one center in itself. And I think this notion we can read here also in different descriptions. Puta, What I find a little bit funny is that he says, believe any old tale, as he calls his as he call as he calls his writing tales of to the grandson. So he says beware not to believe in everything I I say to you.

Speaker 4: Yeah, I think that

Speaker 5: Yeah, there is also a word for you, Bobby. Sinkh Pursarans.

Speaker 4: Sink Puran.

Speaker 1: So the neologians say of that on critical mental process.

Speaker 5: Perfect.

Speaker 1: They also say it's twaddle.

Speaker 5: What?

Speaker 1: Twaddle. Twaddle. Twaddle. Twaddle. T-W-A-D-D-L-E. Yeah, what is twaddle? It's foolishness.

Speaker 4: Twaddle just means that's foolish.

Speaker 5: Twaddle. Twaddle it. I thought of Twitter. Twitter had thought of

Speaker 3: In the German version he's not saying tale, he's saying fable.

Speaker 5: Und noch nicht nur nicht mal nicht mal not even fable, fable. Uh Lion.

Speaker 3: Uh you make a little joke about the word fabel basically. Fabeli. Yeah

Speaker 5: It's the same with male and female when he says speak about the false love in in in English he just said male and female. And in Germany says Männchen and Weibchen, which means it's the uh how how uh There must be a notion in in English when you say Verniedlichung.

Speaker 3: That's the Verniedlichung. It's when you dimin you He doesn't say male and female, he says. A little a little a tiny man and a tiny woman.

Speaker 1: And what page is that on?

Speaker 5: I think when he speaks about love.

Speaker 1: Oh love. Okay.

Speaker 5: Yeah, it seems that this notion is not is not to be you don't have this in English. Yeah, we we can speak we we say man and woman. or m and there is Männchen and weibchen means how to explain it It it it's it's if you take it not as serious as it is and you make it like a ch child notion. So you make it very little that it's Appears to be cute in a way. So this is when you say when you uh add this chen to something, yeah. You don't say kind like children, you say kitchen, which means are you little poor uh funny uh cute cute ch child and we can do it actually with everything.

Speaker 3: And you say say for man or menchen and weibchen is always f you use it for animals also

Speaker 5: Yeah, but but we say also Herrchen, which is the owner instead of her, which means uh was heißt ein Herr? Mr. , yeah. We say Herrchen, which means this is the owner of an animal.

Speaker 6: So oder Frauchen.

Speaker 5: Oder Frauchen. Oder Frauchen, yes. Yeah, so it's a it's a very uh um uh commonly used notion in in in German.

Speaker 3: Yeah, with this schen.

Speaker 5: Which seems not to be there in English.

Speaker 3: Oh I've got a question.

Speaker 5: Little man, little girl, Google says. Okay to come to back back to something more serious.

Speaker 3: Um with something like when you put in pig, you put piggy or ah yeah with e with e at all.

Speaker 5: Vunny.

Speaker 3: Okay. Vanny, yes. Okay, enough.

Speaker 5: Okay, I wanted to come back to something more serious, but please. Yeah, the notions of these uh wrong properties. Yeah, I mean this gives a very clear direction for the work that we can identify in us what he calls vanity, self-love, pride, believe any old tale, swagger Self-love, arrogance. So this is very easily to be more or less to be seen, and then we know what to work on.

Speaker 3: I I don't find it so easy like you put it. I mean it's it's quite hard to first recognize I mean it it's so normal for most of the people and Um it th some things are still very normal for me that I don't I can't point it out as a as a Uh arrogance. Yeah, the yeah it's it's it's true. So so to to see that that um these im this um things go so are so degenerated and these attitudes which arise in oneself are actually wrong or actually not leading to something good is um It's not so easily to be seen somehow. It needs to be is there needs to be a part who can see it actually And recognize it and then also to have the c plus um the the possibility not to act it out. That's also uh another st uh step. So It's very easily described and it's very clear to follow, but it's actually not very easily to be integrated. It's years and years of work.

Speaker 5: I mean this could mean the second forty days when he says I neither ate nor drank. It could mean I did not follow the usual manifestations. So I did not uh take in impressions which uh in a way um provoke these reactions in me and if they were provoked I tried not to express them. Yeah, and the third could be somehow a description of I I uh I allowed this process of remorse about these things which I usually do. Yeah, so these three phases can be interpreted or taken as a picture for many of our work attempts. Yeah, to concentr first to concentrate energy, then to reflect on something and then to uh to do something about it.

Speaker 3: Yeah.

Speaker 5: Yeah, which is probably unpleasant, but it is more true than what we usually do with these things. There is not this ah at the end of page three five five in in the German version. Which is rare, which is rare in English, this ah. Usually he expla he he translates he says eck, ech, ek which I never heard.

Speaker 3: Robin, what is it you are thinking about this passage today?

Speaker 2: I don't get the connection at the moment. I d i it's the three periods of forty days uh uh I think Akant did very well to find those things in um the Bible and the Quran. But I don't see the connection. What are we supposed to do? Are we supposed to put ourselves in the position of um Ashyata Shirmash, in which case we're supposed to have crystallized ourselves to some degree, our self-preparation, um, by the age of 18. Is it or seventeen?

Speaker 3: Seventeen

Speaker 5: 17.

Speaker 4: You can't do that. He was sent from above. And he knew it from the beginning, I think. Isn't that right? So he knew he had to do these preparations. And he knew that faith, hope, and love of the other people sent from above weren't working to achieve the goal of uh counteracting the effects of cum de buffer So this was his brainstorm to t to try something else, I think. I don't know how he came up with it, I suppose.

Speaker 1: He mentions right out to be able to be impartial at the top of 353.

Speaker 5: I see it also beside of these notions of higher messengers. I see it also as a kind of uh Was heißt ein Aufruf? Call for our for us when we take this idea that a particle of the Almighty is set into each of us. This is our uh it's it's in it maybe on another scale, another another level, but it's actually our our duty to rem to to uh tr try to remember in a way to understand for what is our purpose here on life and then to do everything to arrive to to perform it to be ready to to do it in a way and s when I take this I could say It uh it's it's the a description just for every one of us, not just for the rare messengers. Uh if if you take it as an description of how the work could be meant for us.

Speaker 4: And we still have to read what his plan is, how it works for a while. Yeah. And how it goes around.

Speaker 5: for quite a while successful. And that then degeneration started again, I would not say it's his fault or his

Speaker 1: Not completely because he's here. So on three fifty six, where he says, believe any old tale, in German he says Instead of tail, does he use another word?

Speaker 5: Fabeleyan. This is what we were talking before. Fabel is Fable and Fabeleien means uh mismash of Fables.

Speaker 1: Alright, thanks.

Speaker 4: And Bobby, what did you say St. Course around's were? I wrote them on

another page and I didn't make the connection and there it is staring at me.

Speaker 1: So in Swedish it means the sink cleaner. From the Neolo Neologix, um Uncritical mental process or twaddle. So his second 40 days, um when I was young, I mean fairly young, before maybe high school. I kind of tried to put my life into something that I could realize at that time where I had been and who I had known. And of course after that time, you know, 15 or so, there was just too much. But I I recall that feeling of should I write it down or just remember? It was interesting

Speaker 5: Yeah, this seems to be the final when we take this uh this seventeen, what one Vanya was m repeating. Yeah, that this seems to be an important and final period in the preparation to be a match to to to be a responsible be to be a responsible being

Speaker 6: Eccount responsible, heißt unabhängig oder?

Speaker 5: Nee, heißt verantwortlich. Responsibility ist Verantwortung, yeah. And the responsible being Das ist wie Gurdjev immer sagt, wenn wir, es gibt die Vorbereitungszeit. was die Kindheit ist bis zum 18. Lebensjahr. Und wenn wir dann erwachsen, wo wir sagen erwachsen, da sagt er to be a responsible being. Oder, Vanja? Ja.

Speaker 4: Ja.

Speaker 5: Ja, also anstelle von Erwachsenen nutzt Goldiv immer Responsible Being, wenn wir das verantwortliche Alter erreicht haben. Mm-hmm.

Speaker 4: Well, there's several other things I want to talk about, but here's another true confession. When it comes to reading the titles, I tend to skip right over them Especially the German versions. Yeah. So I skip right over those and I know I shouldn't. But uh especially in the German and also Uh oh, and it goes on with the names of the Almighty. So I miss a lot. Our common creator, I stop reading, yada yada yada. Amen.

Speaker 7: And I skipped autocrap right there, so uh I know who you are.

Speaker 5: Yes, you are you you describe it in a good way, Sandy. Yeah.

Speaker 4: So uh that's not such a good thing to do. I think you miss that. I think I missed a lot when I do that.

Speaker 5: Yeah, the the interesting thing yet now when you point about uh to towards this, this notion of autocrat is not in the German. Not at all.

Speaker 4: Oh.

Speaker 3: Oh sorry, it was autocracy. It's align autocraft. Align.

Speaker 5: Okay. Nah Almighty ist allmächtig So we have our common creator, unseres gemeinsamen Schöpfers. Okay, then des Allmächtigen, okay, Almighty. Autokrat allein herrschen? Okay, yeah, when we take it literally when we take it literally, then autocrat could mean allein. Yeah, I thought about the ego auto

Speaker 3: Aber Autokrat heißt allein herrschend.

Speaker 5: Ja. Ja.

Speaker 3: But I was also looking into this, so I thought so before.

Speaker 5: Dirk freut sich.

Speaker 6: Sowas gibt es in jeder Beziehung. Guten Auto. No.

Speaker 4: What did he say? Yeah.

Speaker 5: This happens in every in every good relationship he says. You have a you have an out of pride.

Speaker 4: Well, I think uh not not to throw it away, uh does this almighty auto autocrat have anything? Well, how does that relate to auto-egocrat and trogoego You know the word. Trogo ego. Yep, that's the one. Not coming out today. Trogo auto-egocrat. How do they relate? He's the creator of The trouble we go credit.

Speaker 1: Um dealing with the hero path?

Speaker 5: Ah. How how do you mean this?

Speaker 1: Well, when the hero pass came in, he this became an autocratic ego auto-egocratic system rather than what we have now.

Speaker 5: No, I don't think this is exactly he says because of the hero pass was the cause that the before it was an auto-egocrat and because of hero the hero pass still work uh uh already working uh diminished the sun absolute for this he extended or changed the process to be a trogo auto ecocrat.

Speaker 1: Right. This is the autocrat, yeah.

Speaker 5: No, I thought when we take the the the notion of autocrat, which means uh Alleinherrschend. Means I I rule, I I allein. It means I'm the ruler.

Speaker 3: Want to rule

Speaker 5: So then then we could we could think that the uh word which goody have created auto-ego means means the same, but ego means I rule myself. So it turns in a way the process of ruling from the outside to towards something inside. Yeah, if we if we don't think that ego is the ego and the what the what we think, but it means towards myself.

Speaker 7: Okay.

Speaker 5: And Trogo auto-ego could then mean I need others to be able to to uh rule about myself. I'm I'm then I d just do it just for my own purposes, just for myself, then I turn to to become an egoist. And this is a the uh degrading process and never this is yeah. Kus This is page three thousand five hundred twenty-two. Yeah, I have to correct still I'm through through the text to correct these little things. I have another thing which I find very helpful when he says, every one of us describes uh the experience of love in a different way. I have sometimes difficulties really to understand what mean what is meant by objective So this is subjective. So and objective I mean from the mind it is quite clear that we say uh which is yeah Robins just sometimes says is is when it's or bet objective art is everyone perceives it the same. But it gives somehow uh sever a hint to what could m be meant by really objective. I mean it's hard to to imagine because I think we are and I also

are very subjective so it's hard to imagine that we stand we six now we stand in front of something and we have all the same it some more or less mm uh same perceptions of about it. This would mean it would provoke in us an objective impulse. And it's really hard to imagine.

Speaker 2: Is it If you have people if you have a number of people who are normal, they are not in any way defected. They have eyesight. And they have normal hearing. And each one of them stands in front of a tree and looks at it. Do they not see the same tree?

Speaker 5: Mm-hmm.

Speaker 2: I don't understand why you would say no.

Speaker 5: I'm very sure from my work with many people that everyone does not just see the tree.

Speaker 2: No, I I actually didn't I you're you're changing what I said.

Speaker 5: Okay.

Speaker 2: I say they stand in front and they see. They don't have imagination about, they don't think about, they actually perceive. Light goes into their eyes and creates uh an impression on the optic nerve and that goes to their brain. Does it happen with every one of them?

Speaker 5: But this never happens.

Speaker 2: Sorry?

Speaker 5: This never happens. When two people when when someone sees a tree I barely can imagine someone who just sees the tree. It's not describing that it's not that the process stops at this point and we could compare this. What is really actually happening in in everybody is

Speaker 2: that a lot of associations and ideas and uh Yeah okay I eliminated all of those so you can delete those

Speaker 4: You want to also uh uh eliminate um point of view and you have to say they have to stand in front of the tree at the same time with the same. You can't have twenty people looking at that tree and see the same point of view. And I mean this is getting pretty convoluted in terms of how it can be difficult to see things objectively. Yes, I think you have to see things at the same time in the same place. With the same eyes, I would say, almost.

Speaker 5: No, I think this is me meant by the terror of the situation that nobody is able to just stand in front. And just see what is there. This is meant to see reality as it is.

Speaker 3: But if you want if you if you want to you wanted to try to understand the word objective, right?

Speaker 7: Yeah.

Speaker 3: And this is a possibility how to understand it if you delete all these

Speaker 5: Okay.

Speaker 4: So maybe in that case we agree on a definition in order to reach If we agree on the parameters in order to reach agreement on objective or any other word. And I mean, basically it boils down all words anyway, right? Mm-hmm.

Speaker 2: We we are very specifically going after one word.

Speaker 4: Okay, yeah.

Speaker 2: So to introduce the idea of other words is to introduce a generalization and therefore introduce error. We're going after one word. Also, to introduce any preconceived notions about it which is what Akant was trying to do furiously, is uh is um to just start lying about what we're doing

Speaker 5: I mean I s understand when he says, But never do beings, men, hear love with genuine, impartial, and non egoistic love. This is is about what I say. It's not possible. Never, he says

Speaker 2: Sorry, I wasn't talking about love, I was talking about observing something. So why are you introducing that

Speaker 5: No, it's I don't introduce I refer to the text because the text says it is not possible. And Ashia Teshi emergency.

Speaker 2: I'm talking about observing something and you're talking about something else. So why? Why are you talking about something else?

Speaker 5: I talk about what the text is giving.

Speaker 2: Yeah, and I'm talking about observing something which is not. I wasn't talking about the text, so why are you introducing it?

Speaker 5: I thought it is helpful to work with the text.

Speaker 4: Well, and I see the use of the word objective here on page 359 with objective contents. It's a word and how is it used? Is maybe what we're talking about.

Speaker 1: Does objective have different definitions?

Speaker 2: No.

Speaker 1: No

Speaker 2: You can look it up in a dictionary. It has a very specific meaning. I was just trying to point out that when you look it up in a dictionary, you have a specific meaning. And as long as you don't start introducing various other things to try and change the meaning. What you get is a very specific meaning.

Speaker 4: Well, lay it out in this context here then where it is used on page 359. which impulse exists under the name of objective conscious, is not yet atrophied in them, but remains in their presences almost in its primordial states So that uh our task, I guess, is essentially to try and Parse what Gurchiev means when he uses when he combines those two words, objective conscious, and uh gives that as a hope that it's not atrophied yet. Am

I making things more unclear there?

Speaker 2: The only difference between the dictionary definition of the word objective and the way that Gurdjieff uses this word Is that the dictionary definition knows nothing about the ray of creation and therefore it doesn't take into account levels. But in every other respect, they're using the same word.

Speaker 4: Well, I think the more confusing word that he uses, and I mean objective I have to think about it every time I read it in Gurjov is essence in regard on the previous page in the middle and as regards the third sacred being impulse, namely essence hope, the idea that and he he uses that idea of essence with another word often And I wonder if there is some connection between the idea of essence and objective or not.

Speaker 2: Well there is a connection, but the connection is to do with the ray of creation. Essence is at a particular level of the ray of creation and therefore something that is where essence is used as a noun adjunct to qualify something refers to that level of the rogue creation.

Speaker 4: Okay, uh you need to slow down a little bit there for me. Essence in the ray of creation.

Speaker 2: Yep.

Speaker 4: It does what? It's a noun adjunct.

Speaker 2: That's a noun used as an adject, too.

Speaker 4: Right. And uh on the ray of creation, essence is about Where where does it appear?

Speaker 2: Well it doesn't. It appears in the side octave to the ray of creation.

Speaker 4: Okay. To what purpose?

Speaker 2: To what purpose? So that um humanity can exist? How about that for a purpose?

Speaker 4: Well yeah. But again, essence, hope, and to connect it to other words so that humanity can exist

Speaker 2: You use you would use um an adjective to eliminate other meanings.

Speaker 4: Okay.

Speaker 2: You say this is a big tree, you've eliminated medium-sized and small. So you're using an adjective or noun adjunct to eliminate. When you use essence as a noun adject, uh adjunct, you are eliminating personality.

Speaker 4: Okay, that's and that explains it clearly to me. In that uh is clarified on the side octave of the ray on the side octaves of the ray of creation on the side octave or octaves of the ray of creation. There's more than one

Speaker 2: It's uh on the side octave the of our ray of creation.

Speaker 4: Okay. It's so complicated and that gets us back to objective science, does it not?

Speaker 2: Yeah. I guess you could get you if you want to take that road back, then yes, you can do that.

Speaker 4: Well nineteen thirty.

Speaker 1: In the 1931 edition, he says, where he says subjective, what we just read, he uses personality instead of the word subjective. Essence hope, he just uses the word hope.

Speaker 5: Could we not say that yeah, Dirk is looking for I also I ich habe auch nicht alles verstanden, was damit gemeint war. Could could we not say that Objective means looking to what's something from the outside and subjective means to experience something from the inside and in this respect We could say every uh s every times when we go one on the ray of c of creation or one level higher. This level is up mo is objective up more objective towards the lower level. and but it has still still some subjectivity in it, yeah, and it's about the the the own level and only when we go up to the highest point this would be mean purely objective So there is also a scale in objective and in subjective.

Speaker 2: Isn't that what I said about five minutes ago?

Speaker 5: Yeah, I just want to clarify.

Speaker 4: Reference.

Speaker 1: Rephrase.

Speaker 2: Yes, the word objective has different meanings at different levels of the way of creation.

Speaker 5: Yeah, is what what came not clearly through. Robin sagt, dass objektiv abhängig davon ist, wo man sich im Schöpfungsstrahl befindet.

Speaker 6: Nachvollziehbar. Für mich ist so eine ganz einfache Formel. Ich weiß nur nicht, ob es richtig ist. Objektivität schließt Subjektivität aus und Subjektivität schließt Objektivität aus. Das heißt, da wo subjektiv vorhanden ist, kann es keine Objektivität geben.

Speaker 5: He has a simple formula. Where there is objectivity, there is no subjectivity, and where there is subjectivity, there is no objectivity. So it excludes each other is what Dirk says.

Speaker 2: Yeah that's correct. Very very applies to levels.

Speaker 3: Aber es muss auf verschiedenen Ebenen angewendet sein. Du kannst damit was anfangen? Verschiedenen Ebenen.

Speaker 6: Je nachdem, wo ich mich bewege.

Speaker 3: Okay, für mich ist der immer ein Fragezeichen, wenn er was sagt.

Speaker 5: Ach so. Na, wenn ich mein ganz persönliches Leben anschaue, mich. Das ist subjektiv. Wenn ich aber schaue, welche Pflanzen im Garten wachsen. Im Nachbarsgarten, das ist was Objektives, weil das betrachte ich als was von meinem Inneren sozusagen unabhängig. Ich schaue auf etwas herauf Ich schaue auf etwas als einen Beobachter sozusagen. Dann habe ich einen objektiven Standpunkt zu diesem.

Speaker 3: Ja, ja, ja, aber was bedeutet das mit den verschiedenen Ebenen?

Speaker 5: Ja, das heißt, dass wir hier als Menschen subjektiv auf der Erde existieren und Die Sonne schaut uns, ist sozusagen eine objektive, ist eine andere Ebene und ist hat in diesem Sinne eine objektive Perspektive. Und wenn wir als Menschen uns weiterentwickeln würden und im Bereich der Planeten oder der Sonne existieren, dann hätten wir dieselbe Objektivität wie die Sonne jetzt und würden nicht mehr als subjektive Wesen. So verstehe ich das mit dem Schöpfungsstahl. So ist das, glaube ich, gemeint.

Speaker 6: Ob wenn ich mich in meine persönlichen Probleme verstrickt bin oder jetzt im Arbeitsleben mich bewege. Dann bleibt mir meistens wenig Zeit für Objektivität, weil ich noch mit vielen Sachen identifiziert bin.

Speaker 3: Okay, I needed a little help. I was also a little confused.

Speaker 5: Yeah Dirk just uh uh added when when I'm caught in the business life and in my identify identification, then I miss usually objectivity or just as an example of I'm lost in subjectivity. I'm lost in subjectivity. Of course we all are. Most of the time.

Speaker 2: I think it's your time to do your exercise.

Speaker 5: It's alm almost too late.

Speaker 2: Almost too late.

Speaker 5: Almost too late.

Speaker 4: Well this has been a pretty fascinating discussion. And I hope we haven't heard the end of objectivity and subjectivity and whether because of Khandaba for that's uh I can't remember Bird Jeff's phrase for it. Normal state of man. Subjectivity.

Speaker 5: Mm-hmm. For me too. Uh if you agree, we could extend the exercise just for the next week too, even if it appears to be not so complicated. There's a descriptions. I think the uh being uh busy visit is quite valuable so we could extend it and then to have everyone have to present something and maybe we start next time five minutes earlier that everyone has its time to to give I mean two examples or so. Okay.

Speaker 2: Okay. That's it. That's a deal.

Speaker 4: Two for one. We got a twofer. You can call out a twofer.

Speaker 5: We might send out the email again to remind you.

Speaker 2: Yes, send it out again.

Speaker 7: That would be good. That's good. Down baby design.

Notes from Chat

13:16:40 From Ekant : The period of 3 x 40 days (totaling 120 days) carries profound weight in religious and historical contexts. In the Bible and Middle Eastern tradition, the number 40 represents a period of testing, trial, or transition, and repeating it three times signifies a "complete cycle" of spiritual transformation.

Here is the breakdown of its significance:

1. Moses on Mount Sinai (The Triple 40)

The most direct reference is found in Jewish tradition regarding Moses. He climbed Mount Sinai for three distinct 40-day periods:

The first 40 days: To receive the first set of the Ten Commandments.

The second 40 days: To intercede and beg for God's forgiveness after the Israelites worshipped the Golden Calf.

The third 40 days: To receive the second set of tablets and final atonement for the people.

Significance: This 120-day span represents the journey from divine revelation to human failure, and finally to total reconciliation.

13:16:53 From Ekant : 2. The Lifespan of 120 Years

Since $3 \times 40 = 120$, this number became the symbol for a "full and blessed life":

Moses' Age: Moses died at exactly 120 years old. To this day, a common Jewish blessing is "Ad Me'ah Ve-Esrim" ("May you live until 120").

Divine Decree: In Genesis 6:3, God established 120 years as the maximum lifespan for humans before the Great Flood.

3. Development and the Soul (Islamic Tradition)

In Islamic theology (Hadith), the development of a fetus is described in three stages of 40 days each:

40 days as a drop (nutfah).

40 days as a clot (alaqah).

40 days as a piece of flesh (mudghah).

Significance: At the end of these 120 days, it is believed that the angel breathes the soul into the body.

13:17:05 From Ekant : 4. Historical "Quarantine"

The word Quarantine comes from the Italian quaranta giorni (40 days). While usually a single 40-day block, in historical plague management, repeated blocks of isolation were often used to ensure a city was truly "clean."

Summary Table

Context Meaning

Biblical Total time for Moses' reconciliation with God.

Numerical 120 as the "perfect" human lifespan.

Biological/Spiritual The time until the soul enters the body (Islamic tradition).

Symbolic A transition from a state of sin/earthliness to divine purity.

13:35:14 From Vanya : Biblical and Religious Symbolism

In the Judeo-Christian tradition, 40 is a sacred number representing transitional phases. The structure of

years can be found, for example, in the biography of Moses:

First 40 years: Life as a prince in Egypt.

Second 40 years: Flight and life as a shepherd in Midian.

Third 40 years: Leading the people of Israel through the desert until his death at the age of 120.

13:37:54 From Vanya : Historically, the word "quarantine" derives from the Italian "quaranta giorni" (40 days). In naturopathy or intensive treatments, 40-day cycles are often used, as this is considered a period in which habits become established or the body regenerates. Three such cycles (40 days) correspond approximately to the lifespan of red blood cells and thus mark a complete renewal of the blood.

13:43:06 From Vanya : In Kundalini Yoga and Islamic tradition, the 120th day (3x40 days) is considered a pivotal turning point:

Entry of the Soul: It is believed that at this time the soul fully enters the fetus.

Celebration: In Kundalini Yoga, this day is often marked with a celebration for the expectant mother to honor and spiritually strengthen her.

Imprinting: From this moment on, the unborn child is considered a conscious being, more strongly connected to the mother emotionally and energetically.

13:52:21 From Ekant : objective - means focusing on facts and evidence rather than personal feelings, interpretations, or prejudice

13:55:14 From Ekant : Subjective is the exact opposite of objective. It refers to information or perspectives based on personal feelings, tastes, or opinions.

AI Differences between English and German

Here are the differences in meaning I've identified between the English and German texts:

"In the name of the" — The English "all the originations" (plural) becomes German "den Ursprung" (singular, "the origination"). Also, "ALMIGHTY AUTOCRAT ENDLESSNESS" is rendered as "DES ALLMÄCHTIGEN UND ALLEIN HERRSCHENDEN UNENDLICHEN" (the Almighty and Sole-Ruling Endless), splitting "Autocrat" into an explicit two-part phrase.

"To me, a trifling" — English "great and important reasons" uses two adjectives; German "gewichtiger Gründe" (weighty reasons) condenses to one. Also, "trifling" is rendered as "nichtigem" (worthless/insignificant), which carries a stronger tone of self-negation than "trifling."

"All the sacred Individuals" — English "foreordained" (predestined) becomes German "ausersehen" (chosen/selected), shifting the nuance from predetermination to deliberate selection.

"When I completed my seventeenth" — English puts quotes around the entire phrase "to be able to be," emphasizing the ontological compound. German quotes only "können" (to be able), reducing the emphasis on Being itself.

"But when during this period" — English "I chanced to meet" implies accidental encounter; German "kennenlernte" (got to know) implies a process of becoming acquainted, more deliberate. Also, "progressively increased" becomes "ständig zu" (constantly increased) — gradual versus continuous.

"The different manifestations of the" — German inserts "sozusagen" (so to speak) before "as a lawful part of their essence," adding a qualifier not present in English. German also uses "Wesenskerns" (essence-core) rather than plain "essence."

"With this aim, I then" — The mountain name differs: English "Veziniama," German "Wesiniama." Also, "devoted myself to concentration" becomes "mich in Konzentration übte" (practiced concentration) — devotion versus practice.

"And only when, thereafter, I" — A significant divergence: English "I began to meditate how to BE" is existential and ontological. German "sann ich nach, was ich tun sollte" means "I pondered what I should do" — practical and action-oriented. This fundamentally changes the nature of the meditation.

"These meditations of mine made" — English says genuine functions are "proper to man, being as they are, proper to all the three-centered beings." German says "die die Menschen ebenso haben sollten" — which humans "should likewise have," introducing "sollten" (should/ought), implying humans don't fully possess them.

"And this degeneration occurred in" — English uses "foresight" for the divine attribute; German uses "Vorsehung" (providence). Foresight implies anticipatory planning; providence implies ongoing care and guidance.

"The contemporary three-centered beings here" — English "do at times" is vague about frequency. German "Gelegentlich" (occasionally) is more specific about the rarity.

"In consequence of this, the" — English "believe-any-old-tale" uses "any" (whichever); German "glauben-alle-alten-Fabeleien" uses "alle" (all) and "Fabeleien" (fables), implying they believe all fables rather than just any tale.

"It is perfectly easy to" — In the list of properties, English orders them "self-love, vanity, pride, swagger, imagination, bragging, arrogance." German reorders the second and third: "Eigenliebe, Hochmut (haughtiness), Eitelkeit (vanity), Großtuerei, Einbildung, Prahlerei, Arroganz" — swapping vanity and pride.

"One would explain this sensation" — English "a common craze for outer things" uses "craze" (mania, obsession). German "gemeinsamem Interesse für äußere Dinge" means "shared interest in outer things" — far milder. Also, "desire for submission" becomes "Wunsch nach Unterordnung" (desire for subordination), shifting from yielding to hierarchical positioning.

"And none of them would" — English says "here" (consistent with Ashiata speaking while on Earth). German says "dortigen" (there), adopting a distant perspective inconsistent with the speaker's location.

"Here, in these times, if" — English says the cosmic law of "polarity" or "type" (alternatives). German says "Polarität" und "Typus" (and — both together). Also, English "a relation has been established" becomes German "ein Kontakt besteht" (a contact exists) — relation versus contact.

"Thanks to the abnormally established" — English says conscience "penetrated and become embedded" (two distinct processes). German says "drang bis in die Tiefen ein" (penetrated into the depths) — one process but adding "depths" as intensifier.

"Well, then, it was just" — English "ruminating parts" implies deliberative, chewing-over cognition. German "auffassenden Teile" (perceiving/apprehending parts) implies receptive cognition. Different faculties are being described.

"My further meditations then confirmed" — English "general being-existence" versus German "gewöhnliche Seins-Existenz" (ordinary being-existence). "General" and "ordinary" have different connotations. Also, the compound "foreseeingly-corresponding" is reversed in German to "entsprechend-vorausgesehenen" (correspondingly-foreseen), reversing which concept modifies which.

AI Summary

Quick recap

The group met to discuss Chapter 27 of "The Organization of Man's Existence Created by the Very Saintly Ashiada Shimash," with Barbara reading the German text while participants analyzed key concepts and translations. The discussion focused on Ashiada Shimash's establishment of a brotherhood in Kurlandek, the requirements for becoming an "all-the-rights-possessing brother," and the distinction between different types of priests. Participants examined etymological meanings of various place names and terms, discussed the concept of "something very undesirable" that appeared in the text, and explored connections between the described spiritual practices and inner work. The conversation ended with a discussion about "the disease of tomorrow" exercise, where participants shared personal examples of postponing tasks and strategies for overcoming procrastination.

Ashiada Shimash Brotherhood Establishment

Barbara read a passage about Ashiada Shimash's activities and the establishment of a brotherhood called Hitch Divori. She explained how Shimash worked with brethren from the existing Chatantori brotherhood to create rules and statutes for the new organization. The passage described how the brotherhood trained 35 novices and eventually produced "all-the-rights-possessing brothers" who were called priests, though this term later took on different meanings.

Ascheata Schirmasch's Spiritual Teachings

The discussion focused on the life and teachings of a holy figure named Ascheata Schirmasch, who traveled to the city of Chulfapal in an unnamed Asian country. Schirmasch connected with a brotherhood called Chaffturi, which had been founded by two earthly initiates, Pao Doliro and Sensi Mirinico, prior to his arrival. He worked with the brothers to illuminate their reason and guide their spiritual impulses, eventually helping them establish a new brotherhood called Hichtori. Schirmasch also began illuminating the reason of 35 novices, gradually elevating some to become "all rights-bearing brothers" of the first Hichtori brotherhood.

German-English Translation Comparison Discussion

The group discussed differences between German and English translations of a text about organizational structure and existential order. They noted variations in wording and concepts between the versions, particularly around terms like "divine impulse," "confidence," and "faith." The discussion highlighted the text's emphasis on internal work involving multiple centers (moving, instinctive, sexual, feeling, and thinking centers) and the importance of repetition in conveying key concepts. Sandy pointed out the text's use of repetition to emphasize undesirable aspects, though the conversation ended mid-discussion.

Concepts of Purgatory and Priesthood

The group discussed concepts from their reading material, focusing on the term "something very undesirable" that occurs after achieving a high degree of reason. They explored connections between this concept and purgatory, where beings go for further development after not being perfect enough to join the absolute in its place of existence. The discussion also touched on the different senses of the word "priest" - as confessors/clergymen versus ordinary three-brained beings, and how these different types of priests can help awaken gratitude in others.

Gratitude and Influence Discussion

The group discussed the concept of gratitude as a process rather than just a feeling, and explored the meaning of "novice" in both German and English contexts. Sandy compared the requirement to convince 100 others to a potential Ponzi scheme, while Frieda+Ekant and Vanya interpreted it as representing a quality of being rather than a specific task. The discussion touched on the balance between inner work and influencing others, with references to cosmic forces and the idea of developing and transferring creative capabilities to others.

Spiritual Brotherhood Enlightenment Process

The group discussed a passage about a spiritual brotherhood, focusing on the process of enlightening novices and brothers. Robin explained that according to the text, only a select number of novices (not 35 total) needed to prove their ability to convince others, and the process involved both continuing to enlighten existing brothers while also working with new novices. Vanya and Frieda+Ekant emphasized that the work never stops, as both old and new members need ongoing enlightenment. Sandy expressed curiosity about how many people ultimately joined the movement and why they would join based on Ashita Shimash's teachings.

Spiritual Initiation and Brotherhood

The group discussed a text about spiritual initiation and the selection of first-degree initiates by Ashiyada Shimash. They analyzed the meaning of "brother" and "brethren" in religious contexts, with Vanya explaining the etymology and Robin noting the distinction between "brothers" and "brethren" in modern usage. The discussion touched on the difference between true spiritual practitioners and those who hold religious titles merely as professions, with Sandy comparing this to the distinction between true healers and mechanical practitioners.

Overcoming Procrastination Strategies

The group discussed etymology and word origins, with participants sharing insights about various languages and meanings. They then focused on the concept of "the disease of tomorrow," where members shared personal examples of procrastinating on tasks. Vanya described her approach to fasting one day per week by immediately ignoring the temptation to postpone it. Robin advised that making decisions necessary rather than optional helps overcome procrastination, while Sandy shared how setting specific goals and doing tasks with heartfelt intention can be effective. The discussion concluded with

Frieda sharing her struggles with sugar cravings and laundry procrastination, noting the importance of developing clarity and decision-making strength in these areas.