Meeting

Eng-Ger Session Transcript

Attendees: Robin, Ekant, Vanya,, ++

Speaker 4: Well, let's look at the last paragraphs first. In the ancient priest organizations, being remembered as what the ancient savages did. These are out and really den bisheft again. So basically contemporary people have some memory. some inscriptions of that blissful age of Ashia Shemish, but they dismiss it as uh as a nothing. Ancient savages did it. That seems kind of sad They had a chance to remember and they think they're too sophisticated

Speaker 2: Well, I'm just interpreting it. Brings to mind to me hasn't these prior priest organization and even possible contemporary.

Speaker 4: So are you thinking the priest organizations were hasn't the Muslim?

Speaker 2: Well that paragraph seems to indicate it to me. The one above it? Um, just the one you read. And by history, uh we see where mistakes have been made.

Speaker 4: Well, I was a little confused as to whether the priest organizations were good or bad.

Speaker 1: And think they're good.

Speaker 4: That's what I was wondering.

Speaker 5: Me too. Me too. And what you ask, uh Sandy, I I observed f long long time for for myself that somehow uh b before I read Goodyear's work, I have just a feeling, it's not that I think much about it, but it is a feeling that what came before us is not as good and as cultivated and as modern than what we have. So in this sense I could understand the last sentence that I am not really interested what these ancient savages did. Yeah, so but And I still feel a certain friction inside when Gurdjieff gives us very clearly the notion that We are the degenerated ones, so that in earlier times life was longer and more rich and more natural. And we live an unnatural and strange life. And I hear it and somehow I can follow it, but inside I feel still a certain friction. So in this in this sense I follow you with your interest for the for the last sentence.

Speaker 1: It it seems to be the um repeating pattern of history that various um world orders or in various areas, uh a certain civilization dominates and they their first claim is that they were better than anything that went before. And it's uh I can't in I can't think of any um example where any dominant um empire didn't make precisely that claim. So this is just what you'd expect from Hassan Musis.

Speaker 5: I I I even would say we could we can even observe this attitude inside ourselves. Yeah. How quickly we think and s pretend that we know better. It happens so quickly that anybody uh we I just had it last uh weekend we had friends here and we discussed some topics and it has happened so quickly that someone has an opinion and Behind this opinion is a very clear uh a very clear assumption that what I say this is better or more wise or more right as what the others are saying. And this seems to be so so clear that Uh I mean it it's quite obvious to be uh to observe it, but in normal and ordinary conversations Uh it is an assumption that everybody uh uh d does and the best thing is when they discuss about some something outside of them, then there is no uh no friction. But as soon as it p starts to become something about themselves this can creates a certain friction. And the assumption that what I uh what I value or what I say it's uh must obviously better than what other say is very deep imprinted As far as as I can observe. And this is

actually the same what is written there.

Speaker 3: I I I I can agree to that. I also even reading the sentence, it is put in such a way that it creates a friction. the the way the language is put here is how he is giving the phrase. It's little I don't know in English it seems the same. That you start is this den gegenwärtigen nicht gleich? It means it's more like a is it not a All the same it's it's the same way how it's put. It's like in he's using using in the German a little bit ancient way of of language to describe the ancient savages. So my my mind by reading this sentence doesn't understand immediately what he wants to say. It's obviously quite clear, but the friction is created also in the mind intellectually by reading it.

Speaker 4: So that's cool.

Speaker 6: I got the impression when I what he says in s uh in certain inscriptions which have survived from ancient times What flashed in my mind is pharaonic Egypt and the idea of a society where the you know the the priest king, right? The idea of the priest king. And that that to me that's a rep uh that's a reference Because of how he says it's survived that I I take that to still be around he's still referring to this time of Ashiara Shiamash, where where uh individuals r arose to certain functional positions based upon their um their the development of conscience and and and that sort of thing. And and it it complete the the last paragraph is totally asking us to like do a a flip on it because that is like um you know In in in so many ways, like church Christianity, organized religion, and and atheistic Darwinism are in agreement on the fact that ancient civilizations were like more barbaric and savage. And that we're great right now. We're at the best time ever. Man is most kind and loving. Um and And I think Gurdjieff wants us to not wants to destroy, that's one of the things he wants to destroy mercilessly in our in our psyche. because uh we need to see that we're no we're in the fallen state is now that's happening right now we're in a fallen state right now I'm in a mechanical automaton state um and and uh no nobility of being and wisdom is something that's very far away. Um and I have to see that. I have to see that we're in the savage state. r right now so I can like understand that how how dire it is. What kind of work needs to be done.

Speaker 5: Mm-hmm. I agree completely, and still I I have at least the feeling that Okay, maybe the modern society is much worse than before, but I am at least better than this. So this is and and I and I I can I can now I can really see this. But it is so deep in my feeling, it's really difficult to reconcile this. Hallo Dirk. Dirk, wenn du was übersetzt haben willst, sagst du Bescheid, ja?

Speaker 7: Ich versuche gerade auf Zoom einzustellen, ob ich da was übersetzen kann. Leider gelingt mir das nicht.

Speaker 5: Nee, das macht der nicht. Der macht immer nur, dass er die Kommentare so direkt wiedergibt. Das haben wir auch schon mal ausprobiert. Das funktioniert leider nicht.

Speaker 7: Ah, schade. Ansonsten melde ich mich. Danke dir erstmal.

Speaker 5: Ja, also wir sind am Ende des Lesens, wo da steht, dass von den Zeiten quasi kaum was übergeblieben ist und das Sich die heutige Menschheit auch nicht wirklich darauf dafür interessiert, was die alten Wilden gemacht haben. Und wir diskutieren gerade, dass das Gefühl so ist. dass wir moderner und kultivierter und sonst alles andere sind, aber dass Gurjew im Grunde das Gegenteil davon immer wieder betont, ja, dass wir quasi in einer Degenerierung Und nach unten sich verwickelnden, nicht entwickeln, sondern verwickelnden Zeitleben. Paul hat das gerade gesagt, dass ja das das nochmal ausgeführt. Also, das ist gerade das, worum die Diskussion geht.

Speaker 7: Ja, kann ich auch nur bestätigen, aus meiner Sicht. Ich denke auch, wir sind Opfer

unserer Leidenschaften.

Speaker 5: We are victims of our uh was heißt denn Leidenschaften? Passions say victims of our passions

Speaker 3: From the uh just a small note to the wording in the English version he's using priest organization and state organization. In German he's saying Priesterordnung und Staatsordnung, which would be priest order and state order That's a small thing, just a small thing.

Speaker 5: I would say one of the problems with these things is he says in certain inscriptions, in eidigen Inschriften. there still is something written and that the the head was a being of the highest attainments The problem is that never no nobody ev even understands what high attainments are in a in a certain way. Yeah, when the modern society has values like uh like wealth and uh power and whatever, then it seems to be in accordance with this. But we know that highest attainments is something completely different. Yeah.

Speaker 3: Is ist highest attainments die höchste Leistung auch?

Speaker 5: Nein, das sind die Leute, die halt an sich gearbeitet haben.

Speaker 3: Ja, ja, aber schon klar, aber so wie er es geschrieben hat, kann man das halt auch. Genau wie du sagst, wenn man sagt, das sind diejenigen, die die höchsten Attainments ist, Leistung, glaube ich. Das sind diejenigen, die die höchste Leistung, die höchsten Errungenschaften hatten, dann ist das halt auch was, was abhängig ist vom Kontext, so wie du es beschreibst. Wobei die das Höchste erreicht hatten, klingt schon so ein bisschen spiritueller.

Speaker 5: Now the c what what good Gurdjieff means this this is clear. I just want to say even if these inscriptions reach someone in our times uh he would not understand what what this mean so easy so easily

Speaker 4: Well, we might even take a look at the five obligonian strivings and say, how much do I really understand of that? Yes, I also see those are inscriptions basically, yeah. At least on our page here.

Speaker 5: Yeah. Is a centr central part in this in this. What is really interesting in English he says being obligolien strivings and he translates this obligo obligolnian into verpflichtolnish. So ob The root of obligolion is obligation is the duty and this he translates. So he does not use it as a as one of his special terms. He says An obligation is a verpflichtung. So he translates this.

Speaker 4: Is the actual word he's using the signs of Pflichtonischen Bestembungen?

Speaker 5: Bestrebungen.

Speaker 4: I I can't I mean that that word is just way too long for me, but is that the word he's using to be equivalent? I was wondering.

Speaker 5: Yeah, yeah It's it's it's equivalent. Being is design, strive striving is best oblig oblique Is perpflicht and old and olnischen is the same. Okay.

Speaker 4: Just amazing what the German language comes up with every now and then. What's the longest word in the German language? Well, hasn't been discovered yet.

Speaker 5: Yeah.

Speaker 6: So Ikant, you cut you cut out for a second. Can you say again, what does verblic Tolnition

Speaker 5: Now it's the same construct it's it's a contr constructed word. Yeah, in in English he says obligalnian And he say uh I think it it is is a is a kind of artificial word which uh starts with the root of obligation. And then he says Olnian, which means I I don't know what what it what you in English putting.

Speaker 6: I think it means duty. I mean I can't translate it right now, but I've always heard that it means like Or no, I'm thinking of park doll of duty. Never mind. Never mind. I'm thinking something else.

Speaker 5: No, I would s yeah, I I think it's it's a it's a constructed work. It is, yeah. So and and in German he's mach he does the same, so he constructs a word and he takes just the first part is is one-to-one uh translated so oblique from obligation. It is translated to perplicht, from verpflichtung, which is obligation. And he then in German he says olnischen, which is like Olnien in In English.

Speaker 2: It seems to me that the ending of neon comes to a a state.

Speaker 8: Mm-hmm.

Speaker 5: But I agree with Sandy that To strive to understand the five obligonian strivings is is good

Speaker 2: So I think I do understand the words, but as far as actualizing, um that could be another subject.

Speaker 4: That probably is a good distinction to make Seems like the words are clear, but actualizing them is not so clear

Speaker 5: Oh I I I agree that the words the first at the first sight they seem quite clear. But if we look a little bit deeper, it's not so easy to yeah, just the first striving. I would say It is very important to understand what everything satisfying and really necessary should should mean.

Speaker 4: Yeah, there's a difference between satisfying and necessary, I think.

Speaker 2: Well yeah, I think so too. We can search out that word satisfying. I think we all understand what's necessary. Or maybe we don't.

Speaker 5: Yeah, and the emphasizes uh when he says really necessary. In German even he's not a little bit more than a little bit of a He says alles für ihren planetischen Körper wirkliche notwendige. And then so he he says first everything for the planetary body really necessary and then not just to have have uh to have it satisfying. So he the the order is is differently. So it emphasizes this first comes the really necessary and then we should be satisfied by the really necessary. This is implied in the German

Speaker 4: So Zu Friedenstellen, how how do you translate that?

Speaker 5: This is satisfying.

Speaker 4: Just that that one word is satisfying. Okay.

Speaker 2: So by etymology to satisfy is um wait a minute, I forgot something here. Um to have

enough, to have sufficient.

Speaker 5: Yeah, we could say this is one of the of the aspects of our degenerated existence that we are not satisfied with the really necessary that we are n satisfied when we get more than the necessary.

Speaker 2: But it does go on to say it is to do enough to pay off or make amends Which makes a thread through the strivings

Speaker 4: I don't know if this has any bearing or interest, but I'll throw it out here anyway. I just remember reading uh histori h historical analyses history books that would uh talk about uh the Puritan in America. Puritans in America uh brought out the idea one of their moral principles was uh a s having a sufficiency. You wanted to have a sufficiency. And every time I've read this uh first striving, I've thought about that. It's not having too much, it's not having too little. And the question was, why does God make some people rich and some people poor? And the idea of the Puritans was to strive to have a sufficiency, which is kind of the same idea of everything necessary and satisfying And I also think about my education and my uh education courses in college, all those charts made by uh uh educators that had uh uh human wants and needs on pyramids. I couldn't tell you which what the names of them are anymore, thank goodness. But uh you've probably seen those charts about what you need in terms of uh Food, clothing, companionship, etc. You remember those?

Speaker 1: Muslow's hierarchy of That's it.

Speaker 2: That's it. And here Ericsson put out something very very similar, but Yes, I picture those That graft often as we go through this book.

Speaker 4: Oh, that's interesting. Old associations coming up in Gurdjieff. How about that? And he and he's and he's talking about it before I knew about it.

Speaker 6: What I what I think about when I see the satisfying thrown in there is how You know, if man is to have everything really necessary for the planetary body, well, you can keep people in a cage keep people in cages and give them what is really necessary. for their bodies, but my sense of satisfac of satisfaction about what I'm getting my sense of uh Another word I think of is satiety, right? My appetite appetite being satiated, right? That there's also, it's not just getting the bare minimum. But there's something that that I'm getting what um gives me a sense of of of contentment, contentment and well-being from it. So that yeah, like that Maslow's hierarchy, I mean, is really similar in the fact that I couldn't really go on to the need of self-perfection or being, if I'm worried every day about I gotta scrounge for food or or uh or whatnot so that um So it's it and and and it's an inner thing too. It's a thing. It's like whether I'm satisfied or not. It's like You couldn't put on a chart. You could put on you could make a chart if you had a bunch of people in cages that you're taking care of. You could put on a chart like uh amount of uh you g quantify the amount of food, the amount of water, how many times you go to the bathroom every day. You gotta walk around in a courtyard for at least a half hour, you could quantify the whole thing. Satisfaction is a we i it you it's really hard to think of objectively quantifying what's going to make everyone satisfied. It's very inner. It's very inner and very unique and very uh individual individualistic. Which is another thing I'll just throw in here since I said the word individualistic, the fifth striving Where he says, up to the degree of the sacred martfati, that is, up to the degree of self-individuality. And I I come back to this when when I hear of the idea that that the final thing and and it even comes up in Beelsweb's sales somewhere like uh the idea where you join you he went and joined the Father Absolute, that that the final stage in conscious evolution, the final stage of achieving objective consciousness means a loss of individuality and a complete like uh joining

of like the all and everything um sort of thing and and and and a loss of the sense of self is given o over to the loss of a sense of just, you know, just it it it's gone. You just become part of the all. And and you see this in in uh a lot of Eastern stuff, like, you know, it has this like kind of idea in it. But then when I see this I I come back to this fifth striving, which is like the highest striving I can have. And I I guess I know I'm I'm pres I'm kind of making an assumption this is the final thing. Maybe there's something beyond that, you know. But I always think about that. It's like the final thing that Gurdjev talks about in here is the super high degree of s of self-individuality. And clearly it's beyond what I even think individuality is right now. It's something beyond that, but still it's within the that that that idea of individuality. And it looks like this is some similar thing in the German translation.

Speaker 5: I find this this uh this term self individuality also contradicting in a in a in a way Because what I so far understood that is true individuality is quite a high state which goes somehow beyond the self. Somehow. I I don't know if it's what what you also expressed, yeah, in this sense.

Speaker 2: Is not the Marta Fautai um brought into like the first degree of reason, or yeah, I guess that is it, first degree of reason.

Speaker 1: It's something like that. I don't know if it's the first, but it corresponds to the Sufi idea of the man of light. Because that's what it means. Ma thai means man of light.

Speaker 2: And I kind of think this is an entrance into this work when one could be brought towards. This sacred degree. But um that there what I'm trying to say is that there are higher degrees of reason, that this would only be the first when one could possibly understand themselves. Work from self to begin to be something more

Speaker 1: I think one thing worth um taking note of is that the first um oblig on your driving is only about your body So it really doesn't have any connection with Maslow's hierarchy of needs. Because Maslow's hierarchy of needs doesn't apply to a body, it applies to a whole human being So they're not really, if you like, in the same um in in the same viewpoint, they're just not. The second refers entirely to essence. And the third r refers really to the body of the soul. Just saying

Speaker 4: The third refers to the soul. Yep. Because it studies the laws of world creation and world maintenance.

Speaker 1: I'm afraid that's the one.

Speaker 4: I just I don't see the connection, so the um

Speaker 1: The there's four bodies, right? According to the original um scheme created by Gurdjiepp Bhott, I believe it comes from the theosophical tradition that there's four bodies. The body The planetary body, the body of essence, the body of the soul, and um the three taken together, which is the body of the master. Um it goes horse carriage driver master in the carriage. You know, so the the carriage is the planetary body, the horse is the essence. the um the body of the soul belongs to the intellect. And when I say intellect, I mean intellect, not thinking center. Those are two completely different concepts.

Speaker 3: So in this way I would have thought like like Sandy that the third would belong to the to the intellect, not to the soul.

Speaker 1: But where's your definition of soul come from?

Speaker 3: Yeah, that's true. I don't know

Speaker 1: Because I'm just using Gujar's definition of souls, so your definition must therefore be different.

Speaker 3: Okay. So what is the definition of Gourdiev?

Speaker 1: The driver in the carriage.

Speaker 3: Okay

Speaker 5: With this picture I'm a little bit confused uh because it is also used that the carriage is the the body uh it's the f it's a physical center in a way and the the the horse is the emotional part and the uh the driver is is the in in t in is the normal intellect so I'm not sure if I understood this picture always towards the three bodies, but towards the three centers is is is a question. Yeah yeah uh that's why I also got it maybe this principle is is is possible for for seeing it in in in both parts in a way.

Speaker 1: It's page ninety-two in Search of the Miraculous Read it.

Speaker 5: But I follow what g what what you say, Robin, that the third is towards the the third body Yeah, we could we could say the first body is in a way the w our existence here in this world, so the material existence. The second body it it has something to do with emotional state and the third with uh d uh uh also called the body of reason. So in this sense the connection to the in intellectual or i uh in in um to the perfection in in i in in into this yeah understanding the reason Is this what you mean?

Speaker 1: What I mean is page 92 of In Search of the Miraculous. That's what I mean.

Speaker 4: I do have it right in front of me.

Speaker 1: Yep, 92, 93, 94. It's all there.

Speaker 4: Okay. That won't necessarily read it all, but there it is.

Speaker 6: So I don't know if this is if if if if if this is right, but what I I'm I'm thinking of is that in those di like a lot of those diagrams like uh the ray of creation the food diagram, you know, World forty eight, World Six, like all of these like all line up and connect with like the bodies, first body, second body, third body, fourth body. So it's connected with it. So it's like the It's like the substance of you know, whatever, World 48, uh hydrogens. There's correspondence of the hydrogens between this part aspect of the body and the and the world and so while I'm so it it it's part of the lesson is I can't separate it all out and study them all differently, right? It's like It it I I can only really study myself in relation to the context I find myself in. I can only really study the context in relation to myself and the uh inner interconnectedness of it of it all

Speaker 8: Let me read this to you.

Speaker 1: In fact, the the Gurdjieff advises you to study yourself and to study the universe at the same time. And if you don't do both, then you won't get very far.

Speaker 4: Because you are a small cosmos. I'll read this real quick if you don't mind page 92, just a little bit. Work on oneself must begin with the driver. The driver is the mind. In order to be able to hear the master's voice, the driver first of all must not be asleep. He must wake up. then it may

prove that the master speaks a language that the driver does not understand. The driver must learn this language and when he has learned it he will understand the master. But concurrently with this You must learn to drive the horse, to harness it to the carriage, to feed and groom it, to keep the carriage in order. Because what would be the use of his understanding the master if he is not in a position to do anything? You want me to go on or is that enough I'll stop Yeah, that uh horse and driver co uh analogy, I mean the the carriage, yeah, has always you know it's like it seemed clear when I first learned it, and it's getting less clear the more we Or I've talked about it over the years.

Speaker 1: You can go to the food diagram and you see the three kind of foods and the three kind of kinds of food. They feed three different bodies. And the body of essence, the body of the emotion is fed by air And the body of um the mind, or if you like, the body of reason is fed by impressions. There wouldn't be any there wouldn't be any possibility of studying the laws of world creation and world maintenance except with the mind.

Speaker 4: Gotcha. That makes the third the third obligonian striving a lot more sensible and clear Well, when I first read the Ablegonian strivings, and for a long time thereafter, the one that always caught my attention was to lighten as possible the sorrow of our common father. And we've talked about that a lot, so we don't need to talk about it again, but I still think that's a pretty interesting thing how the absolute has sorrow. And I mean they see that that's not only possible, but how how could it not be? But anybody want to talk about that?

Speaker 2: About how to pay. Say that. I couldn't hear you, Bobby. I just said more about how to pay for this existence. Yeah.

Speaker 6: So when I when I read that, I uh w one of the things I think of in the fourth striving to pay for their arising, to pay for my arising. Um I think of the idea of the the good householder, which gets talked about in In Search of the Miraculous, also, and the idea that Um, or the obiv obivitel, obivitel, I think is the word for it that that G talks about that I have to be responsible for myself. In other words, paying paying for myself and my existence, I can't be dependent on anyone, right? I can't be living on you know crashing on my my parent um on my friend's couch or or living with my parents or or uh just to take a couple of really uh blatant kind of kind of examples, but I have to take responsibility for my existence in a really material uh physical kind of way that often actually many systems and spiritual systems just try and like cut you off from that immediately and say, oh no, shouldn't worry about any of that. That leads you towards uh um, you know, any kind of interaction with, you know, the world of of of greed and and and and money. But I think there's so many examples Gurdjev gave so many lessons that all have to do with buying stuff, bartering stuff, making things. I mean meetings with remarkable men. It's like how to sell these these birds to like make money so he can go do this with it. All these like really like practical things, which, you know, over here in in in America anyhow, we we grew up with almost no like education on how to like take care of yourself uh in a real practical financial material like kind of way. And so that's one of the things I think of when he talks about the fourth, the fourth striving and that we have to be able to really take care of ourselves responsibly, just in a basic way. Because we always come out like, oh, I want to take care of myself and I want to be a, I want to be Superman, I want to be a guru, I want to be all these incredible things when when the reality is we're not taking care of ourselves at a very basic kind of level. So that's one of the things that I think of with the force driving.

Speaker 1: So a note on that, when he talks about, when he uses the word arising, he's referring to the incarnation of a cosmos. So that's what you're trying to pay for, the fact that you were born at all Or conceived at all. That's his use of the word arising throughout the tale, as far as I can deduce it.

Speaker 5: Mm-hmm. I but I I I agree with what Paul says. I I would would say the fourth striving, it connects somehow the lowest with the highest. Yeah, first we have to yeah what what first we have to uh to fulfill somehow our duty here on uh on earth. Yeah, which is the uh the first purpose for what we are here. But then we have to uh we have also to to strive to uh to fulfill our higher existence in a way. So it's somehow it contains both the the the lowest and the highest.

Speaker 6: What is the essay? The material question. document, which I can't remember where that's at. Maybe it's at the end of Meetings with Remarkable Men where they ask Gurjeff a question one one night at a group meeting and he talks about how he lost everything in in the in uh Bolshevik uh Russia and how he made everything everything back um in just a basic, real like financial kind of way. Um so it's there's I always think there's something to that. And then the other thing is that we have to do we pay for that, pay for our arising in whatever ways. We have to do that to be able. to be free to light to help the father, to help the father with the sorrow, in order afterwards to be free to lighten as much as possible the sorrow of our common. Father. And I just always said when I think and then the the the the sorrow of the common father, that image just always makes me think of Christ, Christ on the cross.

Speaker 1: The fourth striving is the first that mentions individuality. I I would suggest that striving number one is man number one and striving number two is man number two and striving number three is man number three. And striving number four smells very much like man number four, doesn't it? And um Striving number five, it it isn't to perfect yourself. That's already done by striving number four once it's completed. It's to help the perfection of others. That's man number five Well, at least that's one way of looking at it all.

Speaker 4: Before we leave the obligonian strivings, I wanted to ask our German prince, are there any outstanding differences? I mean, I can't tell for sure, but it doesn't look like there's a whole lot of outstanding differences between the German version and the English version in that frequently quoted section of the book

Speaker 3: I didn't see any Big differences. There are small stylistic differences, like he's not using the force striving. Um He's saying the fourth, then he has these dots and then the striving from the beginning. He's putting the sentence in the Force a little different, it's it's more subtle differences. But I will look more detailed if I can find something

Speaker 5: Ah, he leaves out in the German from the beginning of the existence. This is not the fourth.

Speaker 4: Yeah.

Speaker 5: Yeah, he just says so immediate as possible to pay for But not from the beginning of the existence. He says the arising and the individuality Of their existence.

Speaker 3: So there is the word existence, but in a different in a different uh in a different context, yes.

Speaker 5: Yeah.

Speaker 3: And it's especially in the fourth one that it's That i there is this difference. The others are quite same, I think.

Speaker 4: So no arising in the fourth one. That's really significant if uh yeah, given the emphasis on right from your birth and creation in English. Using the word the right the the arising is is there.

Speaker 3: Arising is there. Arising means and steel In but um from the beginning of their existence it's this from the beginning is not there. Oh okay

Speaker 5: And in the fifth is also a slightly different. He says in the English the most rapid and in the German he says der schnelleren. It's not der schnellsten. So it's the more rapid, not the most rapid.

Speaker 4: Mm-hmm.

Speaker 5: The increased uh perfecting. As you ask for differences. Wir gucken nach Unterschieden, Dirk. Sandy hat gefragt, was denn Unterschiede im Text zwischen Deutsch und Englisch sind. Und es scheinen so ein paar Kleinigkeiten zwischen den in den in den Bestrebungen zu sein. Und wir suchen die gerade so raus, so kleinere Formulierungsunterschiede. Der Sinn ist mehr oder weniger der gleiche, aber so ein paar kleinere Unterschiede.

Speaker 3: Ich finde im Ersten, dass das Erste ist im Deutschen viel klarer. Da sagt er, also was heißt klarer? Es ist irgendwie so ein bisschen dieses, ja. The first one is I was also giving the translation in the chat before. What we were discussing before about satisfying and what is really necessary in the in the German version. He's quite clear He's not he's saying what is truly necessary. Um how did I how did I say really necessary The first striving in their ordinary existence to have everything truly necessary for the planetary body in a satisfactory way So it's not satisfying and really necessary. It's um

Speaker 5: Yeah it's it's it's what Paul discussed before, yeah that to have the necessary and to see that the uh attitude is like to be satisfied with with it. Yeah. And that it's not so easy to say what it is because everyone has different uh yeah, has different things to be satisfied with. But I agree, it's it's it's it it's m it's it's it's it's a different notion in in German and seems to be more more direct. than to say it has to be satisfying and really necessary.

Speaker 2: I agree with you. Yeah.

Speaker 3: Also Zufriedenheit, I don't know, Zufriedenheit is not so much like Befriedigung. Like satisfaction is also Befriedigung, I think so. satisf it's it's more contentment or something. I don't know good word. Befriedenheit is basically your, how to say, yeah, I mean it's satisfaction, but I have to do that.

Speaker 5: Satisfying heißt zufriedenstellend.

Speaker 6: So so zu Frieden zu Frieden stellen means satisfying. Actually, yes.

Speaker 3: Yes, yes.

Speaker 6: And Mari Virklik uh Notvendiga is their it not vendiga is that satisfying? Yeah

Speaker 3: Notwendig ist truly necessary.

Speaker 6: Truly necessary.

Speaker 3: Ja, wirklich ist wirklich is truly and notwendige is necessary.

Speaker 5: Wirklich means really, really. Really. Really is really is wirklich. And yeah, he puts a noun the necessary. Yeah. So this, but this is the same.

Speaker 3: Yeah. I kind of think of that we basically don't really know what is true, what is really

necessary for the planetary body.

Speaker 5: I agree.

Speaker 2: I think here you can look at Maslow's laws. Those are necessary for an organism, a body as such. Maybe on page 387 in the last paragraph, that's where I say maybe, because I think I think that lines up, but In the German it says this could not change it. And I think in the English at the last sentence, and this continued there only because Last paragraph or why are you Well I I'm I'm sure it's in the last two paragraphs and it looks to me like it must be in the last paragraph. Okay.

Speaker 5: Of the last reading.

Speaker 3: Ne, kannst du meinen dreihundertsiebenachtzig?

Speaker 2: I'm just wondering if that is in line with this continued there. Because it does have a different um feeling to it. I got confused now. Uh is it on three eighty

Speaker 8: Seven.

Speaker 2: Yeah. Look at the bottom paragraph, maybe even the bottom line, the last line.

Speaker 5: But the last paragraph is the process of reciprocal destruction. It's what you speak about, Baba.

Speaker 2: But anyway, that's the only thing that I came out with on the translations that question.

Speaker 4: Well, I'm confused, I'll admit it. I'm not sure what we're looking at here, Barbara. Could you repeat again what your phrase was?

Speaker 2: So in comparing the German translation with the English, this term thus could not change it. And I couldn't relate other than In the English and this continued there only because Oh, okay, I see.

Speaker 4: Yeah, that's true. Yeah

Speaker 5: No und dort geschah er noch weiter and this continued there.

Speaker 3: Could not reach and be transit Dieses und somit nicht ändern konnte. Das fehlt in der englischen Version irgendwie, meint sie. Das wäre wieder dieses And be transubstantiated, oder? Das wäre ändern. Oder? Nee.

Speaker 4: Well should we talk in general about list?

Speaker 5: Not reach and not transubstantiate. This is in the German the last of the sentence. Nicht erreichen und nicht ändern konnte.

Speaker 2: But before that in the English and this continued there, that that's all I was looking for was what means in German. Thus could not change it.

Speaker 5: No, und dort geschah er noch weiter. Das means uh and the there it continues to be there.

Speaker 3: Well thank you. And this and this continued now.

Speaker 4: It means Well, it's just to expand it, that well, I think what we're talking about is that war continued outside of Asia because the priest could not reach those places. That's what that's about. And I'm wondering should we talk a little bit more about the blissful state attained by the saintly labors of Ashia Shimash that's right above that. Going up 8386. Is that worth talking about? Of course.

Speaker 2: You kind of confuse me because I thought those outside of Asia still maintained somewhat of the presence of the Ashyada Shimash because because of location they hadn't heard that Like d wars are happening or something. You say go back to eighty six, three eighty six? Yep

Speaker 5: I thought when we were reading uh what could it mean? Yeah, we we we often try to to understand uh that it is not something not only not just something uh outside not just an outside uh description so what could this mean inside of me right Yeah. And I thought for a moment, sometimes we go to a an incredible seminar and then we receive the blessing of the teacher and we and meet nice people and so in in a certain way we live for a moment a kind of ideal, but as soon as we come out of it It's almost uh immediately gone. So this is something which I could refer to, what it could mean in my personal experience

Speaker 2: Yeah, I've seen people leave church and get in the parking lot and they're a whole different person.

Speaker 5: Yes. Perfect. Perfectly. Yeah. Yeah. Ja, Sandy hat gefragt, Dirk, ob wir nicht diskutieren wollen, diese idyllische Phase, was das bedeuten könnte.

Speaker 7: Ich habe mir auch die Frage gestellt, was Asien sein könnte. Also in mir.

Speaker 5: Na, wenn man Rob, wenn Robin sagt, Asien, das bedeutet immer das Emotional oder das Herz oder so, wenn ich das richtig erinnere.

Speaker 4: Well getting back to that uh characterization of the time of uh Ashiadas Influence being blissful. I guess it really starts on page 384 on that second paragraph. When everything comes together, the divine impulse conscience surviving in their subconscious began to share in the functioning of waking consciousness. then being existence, both personal and reciprocal, began to proceed. And that's when things got good for them. They began to re pay respect to each other according to merits, attained by parking off duty. I think that's when they got the good directors there that come in and help them. And um Then and then it just carries over to page three, eighty-five, and eighty-six. So until we get to where it gets destroyed. We're given the hint that it will be destroyed, and it is

Speaker 3: If I pick up what Dirk just said, if I try to see this part Asia, what is it in myself? that then there is a part in myself that could be have this this um peaceful and high uh higher um State state. But outside of this part there are still there's still War going on. So at the same time basically. And Dirk said was asking what could Asia be in himself.

Speaker 4: And Robin always had a good answer for Asia versus Europe.

Speaker 1: Well Asia's Asia's um more in essence, Europe's more in personality.

Speaker 3: And the other thing but but the other thing what is interesting in that that he's putting it like this that the the the the priests can't reach there what we were just trying with the translation but on the other hand it's also the other way around I thought, but then that can't be because it was all destroyed, so it must have no, it doesn't work this way around. Okay. No. It's a good thought though. Yeah, but it doesn't work.

Speaker 5: No, but I agree that this this direction of thinking about something more essential and something in our acquired personality. This is a good personal uh description of this. Yeah that even if we feel inside sometimes some real values and something like conscience, then often when something from the outside triggers our usual reactions and whatever It is uh it is somehow uh overflooded by our reactional uh parts. So and even if we we we have still a little consideration and and and contact to it we have often not the force to uh not to react in a way. So And in this sense the what the priests the we could say the innest innermost wisdom gives us it does not reach all the circumstances, does not reach uh we have today some fluct fluctuations. Yeah.

Speaker 2: Even the neighboring continent and islands.

Speaker 5: Yeah, maybe m m yeah, the these continents and islands which where this message is reached, I mean some of our person of or personality aspects, they start to change somehow for a while.

Speaker 8: Yeah.

Speaker 5: But then when this Whatever this means, the presence of Ashyatashimash is gone when he when he when he left. When this force somehow is is has left us, then everything f is destroyed and falls back quite quite quickly.

Speaker 2: So it could be inner and outer, even the neighboring continents and islands. You might bring home an influence to your family or your friends. Uh you know, not in words but in examples. Changing more than oneself.

Speaker 5: Mm-hmm. And when when when you uh or or me or whatever with a good influence is gone, then uh quite quickly uh everything falls also back to the usual behavior. Or if we uh I think we can extend it to every uh group of people, yeah, where we we or someone else has a good influence, but as soon as this influence is gone, it it usually goes quite immediately back

Speaker 4: Very easy.

Speaker 5: Mm-hmm.

Speaker 4: How do we take those ideas and apply them to that uh three eighty-eight, the idea of uh the most astonishing and significant result of the labors of Asiana was the um diminishment of the death rate and the birth rate both at the same time. How does that apply to our internal state? I'm asking you because I don't know.

Speaker 5: I mean this th this seems to relate directly to what he explains about uh existing uh with the full Asnitamnian or principle or regarding principle of Ito Clanos that great nature had to increase much and that this uh can be reversed in a way. That this seems to be clear. But what it could be in mean insight, hm. Maybe that's a good thing. Yeah, I have I have an idea. Maybe everything in us becomes much more simple in a way. Yeah, when we read about development in the work, it often uh calls for simplicity. Yeah, and when we take what is born and dies in us, so all the drama of life and all the strange attitudes we have. They reduce to a fifth.

Speaker 1: In simple terms, it's just quality over quantity.

Speaker 5: Mm-hmm.

Speaker 1: It's just that.

Speaker 2: And uh I may think of the birth rate decreasing because of less need for self-calming.

Speaker 6: I I thought of uh in terms of uh personality and the many eyes that the many like in my ordinary state we have a a plethora of unnecessary eyes. and that a possible result of the work is that you have fewers, a reduction in the number of eyes. It was fewer, fewer eyes, fewer eyes are needed.

Speaker 8: Mm-hmm.

Speaker 6: The trimming down. Um, and then that makes me think of the idea that the earth is uh the earth is an organic being. all planets are organic beings in this in this system and and is in some sense does the humane race does this represent Are we representing the uh the personality over the face of the the face of the earth? You know, organic life is a film covering earth. the all of the people running around here represent the personalities that the earth has. And if the earth has too many people on it, it it's burdensome, just like for me individually, too many personalities running around up in here. Too many eyes is is burdensome, inhibits my my movement, inhibits my possible evolution.

Speaker 3: What I was thinking is that it's quite an elegant way of saying that if you do the work, it works, it has results. And it has astonishing and significant results. And he's using this, this with the death rate and the birth rate Because it's also quite a a strong picture.

Speaker 4: Well I must say I do like uh just for the noun on the page uh an almost literal interpretation of the idea that um and you were c you were mentioning it already to be truthful um They also began to radiate vibrations responding more closely to the requirements of great nature, thanks to which nature needed less of those vibrations. Which are in general obtained from the destruction of the existence of beings. And it's like I find that a comforting thought literally if not uh internally an applicable choice that I can imagine to myself. So

Speaker 3: And it brings back this idea of that there's not enough for everybody and so on. That it's basically the moment We really start to work on ourselves, there will be enough for everybody without changing the circumstances. Very good. Very good

Speaker 5: And somehow we can observe this in our personal behavior when we work. we find towards more acceptance and more tolerance in a way. So there is not so much the need for for fight and when we take i the destruction of the existence of others when we take that we have to win the battle of opinions, yeah, for example which is usual in ordinary relationships. That's we d we d we don't have a need. Yeah. We can easily accept that someone else has a different opinion or different w sta uh view viewpoint and we can even try to make connections with between his viewpoint and my and to to evolve it in a way. So this is something which we could adapt regarding the destruction of yeah of of people

Speaker 2: On the bottom of three eighty-four, he um the last paragraph. There ceased to exist there the said two maleficent forms of their ordinary existence, namely their separate independent communities and the division of themselves in these communities into various castes or classes. I kinda go around on that. I'm not sure where.

Speaker 5: Yeah, I mean we had the last time we discussed it that this with the communities could mean I have to to separate myself, to set limits, and that the casts could mean to feel better than others for whatever reason. Or to feel worse than others.

Speaker 1: Pasts in India were interesting in the sense that they had become completely crystallized. So in in most organ in most state organizations you had the possibility of migrating

upward. In Rome, for example, you could start off as a slave and end up as a, you know, a landowner. There wasn't anything that made that impossible because you could migrate from one class to another. It was uh it w it was generally the case in in the UK and possibly most of Europe, but certainly the UK, which I know about. that you really, really couldn't get into the aristocracy at all until they started running out of money. And then you could buy your way in. So the merchant class could get in. But in and I met Indians and lived with Indians, so I kind of know this, you know. If you're Brahmin caste, you're Brahmin caste, you're born Brahmin, you will always be Brahmin. Nobody else who isn't Brahmin can ever be Brahmin. There's no way into that. You have to be born. So it had been completely crystallized in India. But in other countries the caste system was kind of penetrable in a way. But that's I think why he uses the term class because normally if it's impenetrable it's referred to as cas. Okay.

Speaker 3: It it's funny in the English version he's saying in these communities into various castes or classes. And in the German he's saying in various castes or as it is said sometimes in different classes. Ah no, the same, oh my god, I'm so confused today. But this part wie dort manchmal gesagt wird, this is not the end English, at least something.

Speaker 5: Before we enter our sharing about the exercise, I have one uh term which I find interesting on the beginning of 389 where he says but to the infinite sorrow of all more or less consciously thinking individuals. Just this Formulation is is quite interesting. And now we are in the sharing time, exercise time

Speaker 3: I mean I had just in this meeting uh gewissensbiss remorse of conscience when uh Robin said that I don't know what soul is. So very quickly I tried to give it one of the on the head this sensation in me. So I tried to do what the um what the um suggestion was in your exercise not to resist it and leave it for a while and then uh something uh started to be curious about it that instead of feeling guilty To look what could be in it On top of all this, Sandy didn't let go and started even reading it out loud. So thank you for that.

Speaker 5: I would say if it's the um With calming down these impulses, this takes away to get information about myself. Yeah, because this happening that something is there and starts to feel a certain friction which was happening or what someone says or what something in my inner attitude could be. could could be shown whenever I calm it down and avoid to meet it then I lose the opportunity to to under to to see something of my about myself. So I uh find it very um very helpful to work with this not to to calm it down but to what vanya just described but to to Really to try to resist all the reactions, which is sometimes not so easy, not to do anything to use what we learn in our exercises to f to sense the body to breathe uh uh and and then something else comes. If it's pleasant or whatever and and or unpleasant it doesn't matter then and then I see something a little bit more clearly about myself This is what I could observe with this uh how I behave with what is called uh remorse of conscience Oder in German Gewissensbiss, the bite of my conscious, cons conscience

Speaker 6: When um I uh when I have this experience experience um I find myself um just sort of naturally kind of like uh um and in and trying to not react to it and trying not to get caught up with it sort of returning to my uh sense of my my breath is like kind of my my go-to the sensation of breath um But what I've I've what I found is that as uh the as the remorse like kind of expands that I don't feel as uh maybe identified with it is is the right term for this. I don't feel as like within it that I uh that I have this imperative need to explain it away. or struggle against it, but just just allow it to uh exist there and then it just you know I'm just watching it watching it happen um and experiencing it. And then I don't know what happens after that. Somehow somehow I find myself onto the next thing.

Speaker 4: Well, I told you before I was a thief in my younger days around my employers. Don't leave a stapler around if I need a stapler. And uh so you know that that that still haunts me, this stuff like that. I wish I had not done that. That is still remorse of conscience and To give up the remorse is not something I want to do. I want to suffer over it. So uh I make myself suffer over it. Well, another thing that I am is a hypocrite Do you all know what hypocrites are? Okay, well I can be a hypocrite and don't think I can't. Um I have a neighbor who comes around and um She comes around to visit every night. And I uh on the one hand will encourage her to investigate another neighbor. because she has a slightly paranoid streak about what goes on in the neighborhood that I've never had. And I'm just curious enough to have her figure it out and tell me about it and uh do something about it if she wants to. When I really don't care what's what's going on with uh whatever she's investigating. And I will also say uh it's sort of like uh one of the reasons she comes over is because our little dogs like to play together and my little dog will sit in the uh in the doorway and watch for two hours For hers to come down the street to come in to have snacks. And uh after they've had their snacks and played for about 10 minutes, he starts giving me the eyes that it's Mommy, it's time to go. It's time for her to leave now. And it's the funniest thing I ever saw. And it's sort of like, uh, is he a hypocrite too? Is he taking on my characteristics? So Don't trust me, people What I do about that, I don't know, is I think about it and I feel remorse of conscience, but I uh I haven't done I haven't stopped it yet. So it's sort of like I still, you know, I'm okay. I need to stop encouraging her now. from uh from investigating and being my eyes and ears in the neighborhood. And uh the other thing I do is I uh is that I will eat something after something like when I feel remorse of conscience, I'll eat something sweet. Which is kind of weird. I mean cookie, candy, whatever. And it's like there's a sign that it's going on, but doesn't stop me. So okay, I'm done

Speaker 5: No, with the sweet and with eating, I also have this. Yeah.

Speaker 4: In reaction to remorse of conscience, I think I've said that before, but in reaction to that? It really is a signal.

Speaker 5: Yeah.

Speaker 4: You're not you're not you're not good about this. Your conscience is bothering you.

Speaker 8: Yeah.

Speaker 2: So simply my dilemma is how to reach another. There requires a voice, a tone. That will not expect or receive a defensive reply Anyway, to put somebody on the defense is not not what I want to do, but nevertheless, some things have to be addressed. So finding that way, that Is sincere enough to say this is caring about you and therefore saving my life. But um it is just that finding that way to make the impression By communicating something to someone Well, with that, I really have to go. I have a physical therapy appointment and uh I can't wait.

Speaker 1: I hope you're feeling remote. Enjoy!

Speaker 2: It's all working. It definitely is. Thank you. Okay, bye.

Speaker 5: Bye.

Speaker 1: Th there's something that I just kind of it keeps going through my mind. The the reality is that that that most people experience remorse of conscience not at all In the main, simply because their mechanism clicks in before they have any realization that there's anything happening. So their mechanism just completely squashes it. So the the remorse of conscience he's talking about is when there's struggle. Because if there is no struggle, there was no remorse. And

this struggle is about change of values. Something you did either now or maybe you're remembering something you did in the past. You now think it is against the dictates of conscience, let's see, or let's just say you feel uneasy. You feel uneasy about it. And that means that this behavior pattern that you have is something that you're going to have to draw. And that may not be so easy because it may actually be a pattern, it may be strongly a habit within you. So the the length of time that you will have to experience remote subconscious in respect of that habit might actually be, well, let's say a number of events, not just one. Many events perhaps. Perhaps you don't actually feel all of it You've behaved in a particular way and you feel bad about part of it, but another part of your behavior you thought was okay. But in actual fact it's wrong. This is complex picture. I try personally to Investigates all of the associations that rise up in respect of things that I notice. It can only be things that you notice, really. And examine that, you know, I I remember there are various events in my past where I should not have behaved in the way that I did. It's just true. And the accepting that I am that kind of person that did that And I still have that behavior in me because it's in my memory, so it isn't gone. So it it it's always there to a certain extent. There may be a need to struggle with it for longer than you ever suspect. So I hope that's cheered you all up.

Speaker 4: Oh, I have a question just related to the readings. Uh I I only have uh readings to page 409. Am I missing part of the pages or is something else going to be posted?

Speaker 1: There will at some point in time a certain amount of work is going to have to be done.

Speaker 4: Okay.

Speaker 1: That amount of work is going to involve going through book two and marking off the readings for book two. Now, deep inside and without any feeling of remorse, I'm hoping that Ekamp wants to do this.

Speaker 5: I suspected this.

Speaker 4: Well we've got at least two more weeks.

Speaker 5: Yeah.

Speaker 4: And if you wanted more time, you could have a third week where we just talk in general about what we have read so far. Yes, I think it's a good thing.

Speaker 1: This to me this whole um series of meetings has been really very good Because it it gives me a much better perspective of to uh Gurdy's nature of composition. It's um interesting to me that In a number of situations, my judgment is that the German version was better. You know, that there wasn't any kind of um when he put the German version together. There wasn't any kind of um trying to do it, make it easy and just have it a a a direct copy of the English as far as could be, you know, done with the help of um Louise Gephardt. No, I think he I think that that there are very genuinely most of them are small points, but very genuinely important points. Anyway, I'll shut up because that's for the meeting that um Sandy has proposed. So I'll just shut up. It's not I don't I never said that. You all forget it. But yes, let's do that.

Speaker 5: Yeah.

Speaker 3: That's a good idea, yeah.

Speaker 1: Okay, so thank you everybody.

Chat

12:46:58 From Vanya : die das Höchste erreicht hatten - which reaches the highest

12:54:53 From Vanya : state organization - state order

Ordnung - Latein (Ordo) - Zustand/Prinzip, das große Ganze, Grundwerte.

Organisation - griechisch - Werkzeug, Instrument, Funktionsweise, etwas, womit man eine Aufgabe erledigt

Order – Latin (Ordo) – state/principle, the big picture, fundamental values.

Organization – Greek – tool, instrument, mode of operation, something used to accomplish a task.

12:59:57 From Vanya : Das erste Streben — in ihrer gewöhnlichen Seins-Existenz alles für ihren planetischen Körper wirklich Notwendige zufriedenstellend zu haben.

The first striving — in their ordinary existence — to have everything truly necessary for their planetary body in a satisfactory way.

13:03:25 From Ekant : Just two time "Martfotai" (here the other):

Teleoghinooras can be formed from such a quality of being-contemplation as only those three-

brained beings have and can actualize, who have coated their higher being bodies in their presences

and who have brought the perfecting of the Reason of their higher being part up to the degree of the

sacred 'Martfotai.'

AI English-German Comparison

Comparing the English and German texts side by side, here are the differences in meaning I found, organized by the first five words of the English paragraph:

"Well then, my boy, at" EN: "the being-existence both *personal and reciprocal* began to proceed" DE: "die *persönliche als auch gemeinsame* Seins-Existenz" (personal and common/shared) "Reciprocal" implies mutual exchange between beings; "gemeinsame" implies communal or shared. Different relational concepts.

"That is why, during that" DE inserts a parenthetical absent in English: "in verschiedene ‚Kasten' oder, *wie dort manchmal gesagt wird*, in verschiedene ‚Klassen'" (or, as is sometimes said there, classes). The German treats "classes" as local terminology; the English presents it as a straight equivalent.

"At that time, also, there" EN: "the consequence was that *masters* ceased to deprive their slaves of freedom" DE: "daß *selbst Gutsbesitzer* aufhörten" (that even estate-owners stopped) Two differences: "masters" is general, while "Gutsbesitzer" specifically denotes landed estate-owners; and DE adds "selbst" (even), implying surprise that this class would relinquish power. EN has neither qualifier.

"Of course, at that period" EN: "as there are everywhere *on all planets* of the Universe" DE: "wie auf *allen übrigen* Planeten" (on all *other* planets) DE explicitly contrasts Earth with other planets ("other"); EN includes Earth in the general statement.

"All the beings of this" (first difference) DE: "Alle Wesen *auch* dieses Planeten" (all beings *also* of this planet) DE links to other planets via "auch" (also/too); EN drops the connector and presents Earth in isolation.

"All the beings of this" (second difference) EN: "they *transubstantiated* in themselves what are called the 'being-obligolnian-strivings'" DE: "und *eigneten sich…an*" (appropriated / made their own) This is a significant terminological loss in the German. "Transubstantiation" is one of Gurdjieff's specific cosmological terms denoting inner alchemical transformation; "sich aneignen" reduces it to ordinary acquisition.

"The fourth: the striving from" EN: "the striving *from the beginning of their existence* to *pay for* their arising and their individuality" DE: "*so bald und so rasch als möglich* die *Schuld* für ihr Entstehen…abzuzahlen" (as soon and as quickly as possible, to pay off the *debt* for…) EN locates the striving temporally ("from the beginning of their existence"); DE replaces this with urgency ("as soon as possible"). DE also makes the obligation explicit as "Schuld" (debt/guilt) — EN's "pay for" is softer and lacks the moral-financial overtone.

"Of course, these objective attainments" EN: "to have for themselves their *counsel and advice*" DE: "ihren *Rat und Beistand*" (their advice and support/assistance) "Counsel and advice" are near-synonyms in EN. In DE, "Beistand" means active support, help, or standing by — a substantively different second concept than mere advice.

"And these outstanding beings of" EN: "the *neighboring* continents and islands" DE: "auf *ändern* Kontinenten und Inseln" (on *other* continents and islands) EN restricts the recognition's reach to spatially adjacent landmasses; DE makes it global ("other," meaning any other).

"At that period the counsel" EN: "became *law* for all the three-brained beings" DE: "wurden zum *heiligen Gesetz*" (became *sacred/holy law*) DE adds a sacral dimension; EN's "law" is unqualified.

"That is to say, these" EN: "now carry out the *various* commands and orders" DE: "alle *Befehle und Anordnungen*" (*all* commands and orders) "Various" is selective and partial; "alle" (all) is comprehensive. DE makes the modern subjugation total.

"The results of the Very" (the labors paragraph beginning the Ashiata reflection on destruction) EN: "in respect of *that terrible* peculiarity" DE: "auf *die schrecklichste* Seltsamkeit" (the *most terrible* peculiarity) DE uses the superlative; EN uses a positive adjective.

"The process of reciprocal destruction" EN: "could not reach and *be transubstantiated* in the presence of the beings" DE: "nicht erreichen und somit nicht *ändern* konnte" (could not reach and therefore not *change*) Same loss as earlier: the cosmological technical term "transubstantiated" becomes the ordinary verb "change" in German.

"But the most astonishing and" — *the most consequential difference in this passage* EN: "their 'birth rate,' diminished *to at least a fifth*" DE: "ihre...‚Geburtsziffer' *um ein Fünftel verminderte*" (their birth rate diminished *by a fifth*) The English claims the birth rate fell **to** one-fifth (an ~80% reduction); the German claims it fell **by** one-fifth (a 20% reduction). These are radically different magnitudes — possibly the most significant doctrinal divergence in the passage. The numerical claim about "the law of the equilibration of vibrations" depends on which is correct.

"It was just in this" EN: "to the *infinite* sorrow of all more or less consciously thinking individuals" DE: "zum *größten* Kummer" (to the *greatest* sorrow) "Infinite" is unbounded; "größten" is superlative but bounded.

"In certain inscriptions which have" (first difference) EN: "what is called a *special kind of* 'state-organization'" DE: "eine *sogenannte Art* von ‚Staatsordnung'" (a so-called kind of state-organization) EN qualifies the kind as "special"; DE merely calls it a so-called "kind."

"In certain inscriptions which have" (second difference) EN: "at the head of *every such state*" (plural — many such states) DE: "an der Spitze *dieses Staates*" (singular — *this* state) EN implies there were multiple such state-organizations across the planet; DE implies a single specific state-form.

"And on the basis of" EN: "they call it a 'priest-organization' *and that is all*" DE: "und *begnügen sich damit*" (and *content themselves* with that) EN is descriptively flat ("that is all"); DE carries an evaluative tone — the contemporary beings are *satisfied* with this superficial naming, which sharpens Beelzebub's contempt.
A few of these (#6, #13, #14) look serious enough that I'd flag them for the concordance — the loss of "transubstantiation" twice, and especially the birth-rate magnitude inversion, change the doctrinal substance, not just the prose.

AI Summary

Quick recap

The meeting focused on discussing and comparing English and German translations of Gurdjieff's text, specifically examining pages 384-388. Participants analyzed differences between the versions, particularly in the translation of "obligonian strivings" and concepts like "satisfying" versus "necessary" needs. The group explored Gurdjieff's description of a blissful period when divine conscience influenced human behavior, discussing how this might relate to personal spiritual development and the concept of "Asia" representing essential aspects versus "Europe" representing personality traits. The discussion concluded with participants sharing personal experiences related to "remorse of conscience" from an exercise, followed by a brief discussion about continuing the reading schedule and potentially extending the meeting time for further discussion of the material.

Next steps

Ekant

- Go through Book 2 and mark off the readings for Book 2 (as suggested by Robin and agreed to by Ekant).

Collaboration

- All: Optionally schedule and participate in a meeting in 2-3 weeks to talk in general about what has been read so far (as suggested by Robin and agreed to by Ekant and others).

Summary

Conscience and Terrestrial Evolution Changes

Robin and Barbara discussed the content and manifestation of conscience in three-brained beings, focusing on the positive changes that occurred on Earth during the time of Ashiata Shimash. They explained how these changes led to a more conscience-driven society, where beings were respected based on personal merits rather than heredity or caste. The discussion highlighted the five strivings that guided terrestrial beings during this period and the resulting improvements in their existence, including increased life span and reduced death and birth rates. Unfortunately, these advancements were eventually lost after Ashiata Shimash's departure, and contemporary beings have little knowledge of this historical period.

Evolution of Consciousness and Societies

The transcript appears to be a philosophical or spiritual text discussing the evolution of consciousness and societal structures on a planetary scale. It describes how certain properties of psyche emerged in three-dimensional beings, leading to both destructive and constructive societal changes. The text mentions the influence of a figure named Asiata Shirma, who seemingly brought about positive changes including reduced mortality rates and birth rates, demonstrating what is described as the "Law of Balance of Vibrations." However, these positive developments were ultimately destroyed after Asiata Shirma's departure, leaving only fragmented memories of this golden age in ancient inscriptions.

Ancient Societies Text Discussion

The group discussed their reactions to reading about ancient societies, with particular focus on how the text characterized modern people as "degenerated" compared to ancient "savages." Sandy

expressed confusion about whether priest organizations were portrayed positively or negatively in the text. Ekant shared feelings of friction when reading claims about earlier times being more natural and rich, while Vanya agreed that the phrasing created intellectual friction while reading.

Philosophical Concepts and Modern Society

The group discussed concepts from their reading material, focusing on the idea that modern society may not be as advanced as commonly believed and that humanity is currently in a "fallen state." They examined translations and interpretations of German terms, particularly around the concept of "obligation" and "strivings," with participants discussing the distinction between satisfying and necessary desires. The conversation included reflections on how modern values differ from historical concepts of achievement and understanding, with participants noting the complexity of implementing these philosophical ideas in practice.

Satisfaction and Basic Needs Discussion

The group discussed the concept of satisfaction in relation to basic needs and the German translation of "really necessary." They referenced Maslow's hierarchy of needs and compared it to the idea of having a "sufficiency" as discussed in historical analyses of Puritanism. Paul emphasized that satisfaction goes beyond meeting basic physical needs, involving a sense of contentment and well-being that is difficult to quantify objectively. The conversation concluded with a discussion about individuality and self-individuality as described in Gurdjieff's teachings, particularly in relation to the concept of achieving objective consciousness.

Gurdjieff's Four Bodies Teachings

The group discussed the concept of self-individuality and its relationship to different levels of reason and human bodies. Robin explained that according to Gurdjieff's teachings, there are four bodies: the physical body, planetary body, body of essence, and body of the soul, with the driver representing the mind. The discussion included references to page 92 of "In Search of the Miraculous" where Gurdjieff advises studying both oneself and the universe simultaneously, emphasizing the importance of understanding the master's language and learning to control the horse (emotional part) to harness the carriage (physical body).

Self-Sufficiency and Personal Responsibility

The group discussed the fourth striving, focusing on how individuals must take responsibility for their own existence and financial stability. Paul emphasized the importance of practical self-sufficiency, citing examples from Gurdjieff's teachings about responsibility and material care. Robin clarified that when Gurdjieff refers to "arising," he means the incarnation of a cosmos, and explained how the five strivings correspond to different levels of human development. The discussion also touched on the connection between the lowest and highest aspects of existence through the concept of "forced driving."

German-English Text Translation Discussion

The team discussed differences between German and English versions of a text, focusing on stylistic variations in the "four striving" section. Vanya and Ekant identified several key differences, including the absence of "from the beginning of existence" in the German version and different wording regarding "arising" and "more rapid" versus "most rapid." The group also examined translation nuances around the terms "satisfying" and "truly necessary," with Barbara noting a specific difference in how "thus could not change it" was translated in the German version compared to the English text.

Asiata's Influence and Conceptual Analysis

The group discussed concepts related to "Asiata" and its influence, particularly focusing on pages 384-386. They explored how Asiata's influence represented a peaceful and beneficial state, both personally and collectively, until it was eventually destroyed. The discussion touched on the distinction between Asia being more essential versus Europe being more personality-based, and considered how inner wisdom can be overwhelmed by reactive patterns. The conversation concluded with an exploration of how these concepts might relate to the reduction in both death and birth rates mentioned on page 388.

Personal Development and Social Structures

The group discussed interpretations of concepts related to personal development and societal structures. They explored ideas about simplicity, reduction in "eyes" or unnecessary aspects of personality, and how individual transformation could reflect broader changes in society. Robin shared insights about historical class systems, particularly comparing India's rigid caste system to more fluid class structures in other countries. The discussion touched on how communities and castes/class systems might be transformed through personal spiritual work, though specific details about next steps or action items were not clearly established in the conversation.

Conscience Remorse Discussion Group

The group discussed their experiences with remorse of conscience, sharing personal stories and reflections. Robin explained that most people suppress remorse before realizing it, and emphasized the importance of examining past behavior patterns and accepting responsibility. The group agreed to have an additional week of general discussion about their readings, with Ekant potentially taking on the task of marking off readings in Book 2. Robin noted that the German version of the text often contained genuinely important points that weren't present in the English version.