Meeting #64

Session Transcript

Attendees: Robin, Vanya, Ekant, Sandra, Dirk, ++

Speaker 6: Very, very partial, very, very partial

Speaker 3: All right, well we'll see what we can do here. You probably m understand more German than I do, but we're working.

Speaker 7: Just want to say welcome and Dirk. I missed you.

Speaker 8: Thank you. Welcome to So

Speaker 1: in the first sentence, I 'm now my boy After my tale about this Lentro Hampsonin, thanks to which you obtained a certain uh to a certain degree a conspective account. of the consequences for subsequent generations ensuing from the activities. Perspective isn't It's a very rare word in English.

Speaker 7: I had to look it up.

Speaker 1: It it's so rare that it etymon line doesn't have an etymology for it. But the etymology isn't that particularly difficult. It comes from the Latin conspektus, and it means Um affording a comprehensive view. Fully comprehensive view. So It's an important concept, I think, in this that um Beelzebub is saying that the story of Lentro Hansenin should give us a fully rounded view of the consequence of a pasnomus So I'm not sure what the German word is there. Inde Conspective, what's where is it?

Speaker 4: That's It has a clear imagination of the consequences.

Speaker 1: Okay, so it's not uh uh difficult to understand in German. It's difficult to understand in English. 'Cause most people have probably never encountered the word before.

Speaker 7: I was wondering if any of our German friends had any clue about that strange word inspective. Because I certainly never heard of it. Me too.

Speaker 2: It's a s suspective word. No, what I find a little bit funny is that he say uh in this in this long sentence uh uh the activities of such a typical representative of eternal husnamus individuals from from the planet Earth because there are just two. So he he he expl he expresses as if this is one of of many typical eternal Hasnamus, but it is one of two. So Mm-hmm.

Speaker 7: Didn't even think about that. And you're right, right, if the Andy talks about their only being two. Yeah. Only two.

Speaker 4: But maybe it's meant in like it is a very typical um Hasnamus eternal Hasnamus being. And this one is from the planet Earth, but there are 312 other typical eternal Hasnamus beings, and maybe they are all like Okay. Yeah. Makes

Speaker 6: three twelve or three thirteen.

Speaker 3: Three thirteen.

Speaker 4: Yes, it's 312 and Lentra Hampson.

Speaker 7: We have speculated in the past about the meaning of that number, 313. But I don't remember that we came up with any results, uh any meaning to three hundred and thirteen of them? Anybody?

Speaker 1: I have no record of any um helpful uh meaning to that word. I mean it's also strange Seeing he's made a big deal about Lentro hansening, and he says there are only two such hastenimous individuals from the planet Earth, you'd think he'd tell us who the other one was. We

Speaker 3: did in an earlier reading. And I think Frida had spotted something of that. Um The one who makes something some metal from gold.

Speaker 7: Oh.

Speaker 1: Must be an eternal hastnamus or just, you know, one of uh one of your common or garden hastamoses.

Speaker 3: He was an eternal. Eternal hazimus, yes.

Speaker 1: He was. Okay, so that's the two. So it doesn't matter how bad you might think any individual is before 1950. They weren't as bad as those two.

Speaker 4: I wouldn't say they weren't as bad. Um I would say they hadn't coated all three bodies and therefore they can't have been an eternal Hasnamus, but there could have been many Hasn't been who only had the planetary body or the Castron body.

Speaker 1: Yeah, but that's a problem because he explains in this um uh in this reading that once you get to i is it the third degree or second degree of husbands you get reincarnated as a two-brained being Which means that you're not going to be able to improve your status as being even worse than you already are, because It's only human beings that do all of that bad stuff. Two-brained beings like elephants and tigers and and lions and things. They may be a bit fearsome, but they don't actually get to be more Hasna Muslim than when they're born Just saying.

Speaker 3: So in the German w I see that it's clothing rather than coding. Do you read it as clothing?

Speaker 5: Mm-hmm. But Cliden. Mm-hmm. But that's something he's doing through all uh through um through the whole book.

Speaker 3: That is the translation for that.

Speaker 5: He's using always for for coating he's using bekleiding. Yes. Yes, I didn't realize that before.

Speaker 2: I think we just I thought we discussed this already quite uh

Speaker 7: I'm sure we did. I just have a terrible memory

Speaker 2: I I also just remember that we discussed it, not not much more. Yeah, but I what I find quite appealing about this this text we read. He gives us a lot of indications about some general notions which he otherwise does not do. So in about explain explaining about Hasnamus, he gives us quite many yeah uh ideas about sacred rascano , the three bodies, about uh Reincarnation. A lot of things he he puts puts into this. Hmm.

Speaker 7: Well one of the things that surprised me the most, I think, and it's like I I've heard it said a million times. uh you die in three parts, uh your physical, your and it's like here it's attributed to Hasn't only. And I was thinking uh that's how it happened for not just hasn't Uh you know what I'm referring to or find the page, yeah.

Speaker 1: Yeah Dying by thirds.

Speaker 7: Yep, that's it. And here it is, but only only applied to the hazmos.

Speaker 2: I thought when we look on our society and on many present ideas, it has quite clearly strong Hasnamusian uh notions in it yeah more than uh we than we would like to to have.

Speaker 7: I don't know. Every day when I think about how sore my feet are and how my memory is disappearing, it's like, yep, I'm dying by third. Every day. And I hope I'm not that bad hazimose. I don't want to come back as a cat or a dog. Yes. No

Speaker 2: , in in we as we as we work for people in these elderly homes, there are quite many, I don't know how much percentage, but in some of the homes 50% of people who uh suffer from dementia which which is in a way a the first dying of the mental part in in in in in a person.

Speaker 7: Mm-hmm.

Speaker 2: But but uh do you remember, Sandy, you said this dying in parts was mentioned before? not in with regard to Hasnamus. So maybe it happens also to other individuals, not just to Hasnamus, but to them. f much more intensely or much much more clearly somehow which I I I understood this passage That is it it sounds a little bit like a warning. If you get an Hasnamus, then your your death will be very horrible and and long and painful somehow

Speaker 5: What I I don't I don't find the um the section now, but there was a side comment that um the Hasna Musnians from first degree, which we are talking about now. that they um also become hasn't even though they don't do anything uh consciously it's like uh it's without their fault, it said at one point. And in this I can see when I see the seven um seven parts which is Hasnamusnian behavior. I can say at least to three or four That is something that I know in myself or which is basically how we grow up. And when When I see it like this, then and and then the number of of what Ekant was saying, the percentage of dementia growing in our society, so it's something that makes sense in a way.

Speaker 7: Well, I just happened to lay my eyes on that while you were saying it. It's on page 407. Even not always acquired by their own fault. And I was struck by that too, Vanya.

Speaker 5: I mean, I don't know exactly what it means, but it was I was struck by it, yes.

Speaker 1: Well, you can think of it in this way that a a lot of the um habits that you form in personality are formed long before you actually have, let's say any cognitive appreciation of what they might mean and therefore if you're raised in an environment where people do cruel things. then cruelty becomes part of your personality, not because you're cruel, but because you're just imitating cruelty.

Speaker 5: Yeah, that's how I thought

Speaker 7: And yet it's the same thing in terms of you s retribution, you still have to pay if it gets to the hazmov stage. Yeah.

Speaker 4: And it it still is always a choice. I mean, even if you grow up in really horrible conditions, it's still a choice to decide I want to do differently.

Speaker 7: Yes. I'm I I'm not sure of that. I mean by the time I've gotten to my old age I'm not sure some people do have a choice, but uh I hope it is, but I'm not sure it is.

Speaker 2: I agree with this, Sandy.

Speaker 7: Yeah.

Speaker 2: Yeah, yeah.

Speaker 6: It is very profound to uh And over the years, uh I've often thought of that. Uh what one 's bloodline Uh and inherited factors and consequences are uh when we find ourselves in this body Um it was it's good to hear some of your ideas and thoughts on this, but um I I wanted to go back to this conspective word, which seems to relate even to what We're speaking of now. Did Robin did I hear you say or someone um well rounded The perspective comprehensive. But was did somebody use the term well rounded? For perspective. It just seemed Yeah.

Speaker 3: I thought I heard it. I thought fully comprehensive view, well rounded or all rounded. Ah Good. But I that is just what I heard. Yeah.

Speaker 6: I suppose in America or in the Western Hemisphere, uh well rounded uh in Gergiv's time. uh was something that um was uh Looked at differently than it is today. As a matter of fact, I really don't hear that phrase often. But um it does seem like uh he's saying to uh Hussain that yeah This is what I think you acquire, what you've acquired from what I've been sharing. with you all along. And well-rounded seems to mean that there's a level of understanding. on the part of Hussein and that uh for me uh it had uh This particular sentence had uh a real um relative yet um a more firm um grasp of what uh Mr. Gurdjieff was trying to convey to us. Whatever, it's not. But it is a fascinating thing about what Hunt broke brought up about And I've worked with people who are in this condition and have had first hand um experience as a clinician. And I've often, you know, thought about this dying in thirds and this um You know, that it really does occur, and you can see it in every phase of our aspect of our society. Societies. walking down the street or driving in a car or what have you. But yeah I just wanted to bring that uh from my uh understanding.

Speaker 7: I'm glad you did because I think I'm I want to revisit this whole first sentence. It's it's uh says even more than uh that than I want to give it credit for, but conspective account of uh and here's what it's sort of like I have having trouble wrapping my mind not really but The important thing is the the account of the consequences for subsequent generations ensuing from the activities of a typical representative. So it's one typical Hasnimus affects all the subsequent generations. And that's a little bit about uh I think the question uh that Frida and I were talking about with uh people don't always have a choice in regard to their evil behaviors, if that makes sense It's uh the result of generations of uh effect from a typical representative back in the line I I I may be not being very comp not being very clear here, but uh that that idea of uh the effect on subsequent generations of one person It's uh a one bad one bad person can affect many generations and I know the Buddhists recommended that or recognized that. So uh anybody Go on with me on this little journey.

Speaker 6: Yeah, I am, but uh I I I prefer to hear Robin's Oh

Speaker 1: I was just going to simply agree, the the Taoists say seven generations, that you're responsible to seven generations beyond yourself. So the sins of the family fall a long way down the ladder.

Speaker 6: The sins of the fathers.

Speaker 7: Under what sagst du Ich

Speaker 8: verfolge erstmal nur und versuche so ein bisschen zu verstehen. Wie gesagt, mein Englisch ist sehr, sehr Schlecht. So dass ich nicht viel

Speaker 7: von Schreden kann. Okay. Better than my German. And I you've got a couple of translators here too.

Speaker 2: Yeah, Jack says he tries to follow and look what comes out of this this time.

Speaker 7: Yeah.

Speaker 2: I just want to I put it in the chat. I just looked and And the word conspect seems to be a normal Russian word, so it may by be just a leftover from the from the from the translation somehow, or he liked to to put it in Regarding what do you you brought in, Sandy, I like the picture that to make wine out of something, it requires quite some some effort in it. If just a little drop of vinegar comes into the wine, the whole wine turns to vinegar then. Yeah, in the sense just one all the efforts of generations and then one individual is enough to to to poison somehow everything and it takes long long time to uh to to get it to work it out again so this this is a yeah it's it's a good notion.

Speaker 3: Hey at the bottom of pi page go ahead, Vanya, you got something?

Speaker 5: Yeah, I wanted to share uh share something that I I can uh uh personally I can see that in my in my how you say that, in my family history somehow There is some I mean my parents were not bad people. They were actually also nice people, but there was a lot of cruelty in our in our family also, in my mother's when she was a kid and stuff. There was really a lot of yeah, cruelty in a way. And I remember when I was seventeen or something, I said I I will never have kids. Enough. But somehow um This is not like Frida was saying she will come back, she has a little bit stomach ache. But um It's not that it was a conscious choice, it was just a necessity in me or a wish, more a wish that something That something is not right and something should be di it should be different. This can't be right. Something like this But as and I and I'm sure my mother must have felt the same way at at a certain point, but still she couldn't change anything in her behavior. somehow. And I can't in many situations. I'm not able to be the loving person I want to be.

Speaker 1: But what part of you says this isn't right?

Speaker 5: I would say the essence part, but I'm not sure I

Speaker 2: would say the conscience conscience.

Speaker 6: I would uh and in this reading I um the word responsibility is used in this reading Uh, and seems to be part of the architecture that uh Mr. Gurdjieff wants us to pay attention to. Uh I want to share just uh my personal experiences um with my youngest son. Um and it came from his teacher. He is in the work Um but that um I made the comment to him that uh certain behaviors, certain ways that he uh and his siblings so to speak, my other children, um were uh subject to uh it needed to stop It needed to stop with this generation. Maybe it was the seventh generation. I don't know. But it was clear that there was a responsibility. On my part, brought to me by one of my teachers Uh that um this in fact does uh exist in all of our lives, somewhere or another. the the so-called bloodline or what have you has a a a strong influence That some of us aren't even aware of. So uh and was interesting to hear I think it's Vanya, right?

Speaker 5: Yes.

Speaker 6: Who's sitting there?

Speaker 5: I'm sitting, yes.

Speaker 6: Right, not treating.

Speaker 5: No, Frida, Frida is c coming back soon.

Speaker 6: I was interesting to hear her commentary or statement. uh about you know with deciding no children here which I have great great respect for

Speaker 7: Page four has some more puzzles for me too. Uh And I'm wondering if you can help me out with them. I've got question marks all over from in general these independent individuals all the way down to seven heterogeneous aspects. And in particular questions about the Nalu - Ausninian spectrum of impulses and why it is spelled so differently in German Naeu Osn Ossian I can't even say that. Oscishan. Okay, osition. So now Oshishan imp impul impulses.

Speaker 5: I think so it's Nalu Ossession.

Speaker 2: Nicht dreimal, nicht dreimal.

Speaker 5: Sure?

Speaker 2: Okay.

Speaker 5: Ziemlich, ziemlich.

Speaker 2: Ich gucke noch. Ich gucke mal in meine neue Übersetzung.

Speaker 5: Ich gucke mal kurz. In English ist Nalu.

Speaker 2: Ja, das haben wir manchmal, dass manche Sachen ein bisschen anders übersetzt werden.

Speaker 5: Dass es nur

Speaker 2: der Klang ist. Ich gucke mal nach, ich habe ja eine korrigierte Version. Ik

Speaker 5: kan just checking because I was reading Nalu Osion, but it can be that it's Nai Nayu Oshan. Do you

Speaker 6: think so quickly?

Speaker 7: But also, what the heck is the meaning of them? That is some of the most convoluted wording in those three paragraphs. Yeah. If anybody's got anything they want to tell me about it

Speaker 3: Well, coming from the list of the neolog neologisms, um Nalois Nyan impulse is conscious and unconscious depravity. And I found that in another place too that

Speaker 2: I think also I have no answers yet. I also think that what he how he starts when he says this A certain something, this something. So it could be helpful to try and understand what this something means. Yeah that when he says the something so it it has to be somehow a certain entity

or a certain something I have no idea, but I f I find it uh calling to to to think about what it could could what this could could mean.

Speaker 5: Yeah, he's also uh um repeating it quite often this s something. It's coming up quite a lot of times when he's also saying that we should um erase it or or yeah yeah he

Speaker 2: it it sounds like like this is not that he says there is an a a mistake so our normal parts j just work in in in in in a wrong way or they work wrongly together. So he says there is something in addition, something is added somehow which is which is this something which then influences everything else and we could probably get rid of it, but yeah, okay.

Speaker 6: Wow, that's um resonates real big with me. Uh discern something. Um I've for years that's been a uh Almost a topic, but I think for me and feel that uh and that's what I maybe Uh allocate to this phrase that it's You know it in all three brains, so to speak, there's certain something. It it doesn't just, you know, head brain. Or the but you know, in the body and in the feelings. Uh and for me that's and I suppose it's very personal. Um I think Gertje 's Takes a lot of personal things and really does an excellent job at making them or trying to make them impersonal to all of us. And mixing both, personal and personal. But yeah, it I I'm glad that uh This has come up. I would love to hear more of what uh all of you think, not today or what have you, but it's Uh it really is. Uh it resonates deeply, deeply.

Speaker 7: Well it does kind of explain it on page 405. It becomes a little more clear and frankly it gives uh Frida 's point of view a lot more of a resonance with me too, that there is something they can do about it. Even if not on the first go-round. Well I think I'm s I'm coming around to Frida 's point of view there that uh there is something they can do about it.

Speaker 6: Well does anybody have uh this Nalusian Nalu Osnian impulses um sense or what that is trying to bring uh and I has that been something we've seen before in the tales That um phrase

Speaker 5: uh yeah.

Speaker 6: I don't remember.

Speaker 2: But coming back to what Vanya's and we all said at the beginning that these seven aspects which he describes of these Nalu Osnian impulses. I would say we we should not be too hard on ourselves. Yeah. I I read it now when I read Page four or five again from the beginning. I read it. There is there are so-called Nalu Osnian impulses which consists of seven Which has seven aspects, and all these seven aspects of these impulses, yeah, which he describes here. So, and then these impulses So after a while form this certain something. So it seems that uh not single aspects of this, but somehow the the whole of this and when these impulses are somehow working constantly or with a certain uh uh c const constant uh uh impact on someone, then it might be that this certain something which then uh uh brings the individual to be a Hasanamus individuum seem seems to uh to start to to exist in in in someone.

Speaker 6: Yeah

Speaker 2: so it's it it is not that if I can observe uh certain of these aspects in myself that I am almost on the edge to be in Hasna Musian. I think even these are some things which occurs from time to time and it is somehow um part of the work to to recognize them than to work them out and to uh to adjust our inner state our our our our our our purposes and and so on so it is it's it's somehow it's somehow raw material to work with and it's not a bad sign in itself when we from time to time see some of these aspects in us. But when these aspects become somehow solid or

somehow um uh sta uh stabilized or static in us and and and continue all the time and then this something is is is be built which then um takes part in in in other um um um contributions we we do. So as in in this way I I read now when I read the start of 405 again.

Speaker 7: Well I'm staying with five again also because uh he says um the Nalu Osnian impulses besides being a cause of water cold serious retributive suffering consequences for the individuals themselves, but particularly for other people too. That's pretty important statement right there, I think, don't you? And uh retributive. I had to look that one up again. I thought I knew what that meant, but uh yeah. So uh Those depravities cause people to seriously suffer um retribution or con consequences of them is what it's saying for themselves and for other people. Uh what else have you got to tell me about that, anybody? I'm I'm not sure I've got it all there.

Speaker 3: I don't know if this comes in the same line or train of your thought, but the way that And it's come to me over the years, I mean, we all develop that something and the better it is, the better we are, of course. But we tend to pick up traits along the way and they could be mistakes. They probably are. And the more we pick up, the harder our um Fixing becomes but it can always be fixed up until the last straw and then it cannot be fixed anymore. But yeah, I take it as a warning. These are things to watch out for. This is what we have to be careful not to follow.

Speaker 7: And they bring their own serious suffering form of retribution. They are their own form of retribution, would you say? These depravities. I don't know.

Speaker 2: Interesting is that in the German this series is missing, but it's just a side side command. I understand when I read it, I understand the inner meaning of this part. I understand that it's not that someone just out of fun or just out of um out of was heißt Zufall?

Speaker 5: Accident.

Speaker 2: Accident becomes a husnamo individual. No, it is someone who is constantly under the impact of these so-called Naluosanian impulses and suffers from them. uh and if this one uh this per this person or this individual cannot somehow resolve or find a certain balance so this constant unresolvable suffering this leads to something to this certain something to to some factor in him yeah where he I don't know where he yeah I I I I think about this I think it's called the Stockholm syndrome where if if you experience too much suffering and it is uncompletely uh senseless, it's unreasonable completely, then there is a tendency just to come into a state where the suffering could be a little bit better bearable, then uh you adjust just your inner uh valuation of it and you say and and there is then the idea ah maybe this is for a good purpose or whatever yeah the the thing it it has not changed but the inner the inner attitude to each changes so that someone who is um I don't know if maybe someone can express it better in in in in English uh Ich weiß nicht, wie das auf Englisch ausgesprochen wird, dass die, dass ein Gefangener sich mit seinem

Speaker 5: Identität.

Speaker 2: Brutalen Täter identifiziert.

Speaker 5: Und insoweit.

Speaker 2: Victim identifies himself with the was heißt ein Täter.

Speaker 5: With uh with a bad guy. Captors So

Speaker 2: in this sense , Yeah, so in this sense, an Hasnamous individual individual is not some someone who is by accident uh just bad and brings something bad in the world. No, it's someone

who starts to to to move into a certain corner and s find no means to to come out again. So in in this sense. I don't know if it if if if it's the right uh intention, but this is something which I perceive somehow when I read this

Speaker 7: I think that's really good. And uh what it prompts me to think about is uh how much can I remember about Lintro Hampson and his youth again? Does it tell us how he got to be into a Hasnamusian state I mean it doesn't really tell us how he sunk into depravity and uh how his great-great-grandson must have sunk into depravity when he brought the uh Uh the what's it white rash lightner, whatchamacallit, Cash Your Right Lightner uh uh out to people again. So this uh that story is an example of how these things play out. Uh and I'm thinking how did uh we heard a lot about his his mother and his father And uh his own being uh he's condemned almost as just being a mama and papa's darling And they weren't good people, uh, from our po from my point of view So uh what set him on that trail?

Speaker 3: Uh I think he was born into it. I mean, you just said he had this family and they cultured him. And said, you're right, you're right, you know. Go ahead, you're right. And the other thing, number two, on 405 is The feeling of self-satisfaction for leading others astray. I think that's really an important yeah

Speaker 2: Yeah, it it it appears to me that Hasnamus, yeah, it sounds very strong and and and and bad. It is not in existence something like a big event, it is just a Sum up of little little in itself not seemingly very bad impulses. And but it it uh still impul all always impulses which which go in the wrong direction somehow just a little bit and then yeah somehow a certain threshold is is is yeah Yeah. And when we read about his his his family and his arising, it sounds not so bad. When we read then these seven ex aspects here, yeah, when we really think about every single one Yeah, it's not good in a in a in a way. It's not very cruel or whatever, but it's it's it's actually against uh all the values we have in work. Yeah, so it's the opposite direction somehow. And when we f when when someone maybe is following always just these impulses, he just goes astray, completely astray somehow.

Speaker 3: The first group I met, I was told, forget everything you know. And that's kind of hard to do. And then um some project some project came up and the members were instructed to do things at the time they were to do them, to get together, to um you know, follow all of the prescribed agenda. And it was a big deal. And I met Robin and he didn't do that. He said, think for yourself. And I was like, oh no, now, now what? Possibly. But I I look at that first group as being led by someone who did not know how to lead people.

Speaker 7: Or even uh paid any attention, I think one of the first things I learned was verify for yourself. Gurdjev says, verify it all. Verify, I'll always remember that word. And

Speaker 3: confirm. So I think you mentioned at the bottom of page 404, there's kind of it doesn't line up that last paragraph in English is it is it included in two pa in one paragraph here on the bottom of the page? Because I could not Make that work.

Speaker 5: I also try to figure it out now from a while, but I somehow um This this something in these separate cosmic individuals, that's the part, dieses entsteht in diesen einzelnen cosmischen Individuen. But It seems like maybe Ikant and Dirk can help me that it's translated different uh it's a different meaning, I think so. Dieses etwas entsteht in diesen einzelnen kosmischen Individuen. It means this something arises in these cosmic individuals. So it's not like there said there's something in these separate cosmic individuals arises and blends in the process. Here it is said that it arises in the individuals and then blends in the process. So it's two steps somehow, where uh whereas the English version is one And then this uh next paragraph is missing completely. This

Nalu of the Uh

Speaker 2: it's

Speaker 5: is

Speaker 2: is is somehow compactified. Yeah.

Speaker 5: Oh it's c ho how was the word? Cons con conspective, this what uh Robin was pointing out, so it's conspective.

Speaker 2: Conspective Yeah, this perception of engenderings and resulting manifestation, this is not there. He somehow says just in a in this last uh Lines aufgrund des heiligen kosmischen Grundgesetzes Heptabare Paginok. Und das ist das, was er auf der linken Seite Quasi ein bisschen ausführt. So in in German is it just the last s two lines where he just Refers to the heptapartinoch and in English he gives this a whole paragraph where he describes it a little bit more detailed. So it is there in in essence but not as uh uh as well formulated.

Speaker 7: Except I couldn't make much sense at all of what that was. That uh

Speaker 3: The seven the seven heterogeneous as aspects are they written into that? No, no, no. Yeah, I think that's kind of important. But I don't know why. I don't know what it means. Yeah

Speaker 6: Something else that has occurred for me while uh you were sharing and it it really uh brought this home uh which is you know this And it just so happens that I was working with this first book in the Tales, and this is, as you all know, the conclusion. of the first book. And where he puts this never before for me Nalu Aznian spectrum of impulse, spectrum of impulses, and relates it to something sacred, which is of course the sacred law of hepta para parashinok. It um it really uh speaks to me about how In the previous pages in this chapter at the end of the first book , how the obligonian strivings are A focal point, at least for me and for many people who You know, I have worked with the tales for years. Anyway, uh the fact that we're speaking of something sacred and that he's bringing This lawful uh idea and that we're talking about something that is the Spectrum of certain what are called Na Lupazine impulses And that uh this is the chief cosmic law that we're all working with. Uh And you know, this idea of seven aspects has always been not an easy thing for me to discover. You know, but uh In fact, you know what was lost um by Ashyadashimash not And of course, uh, I think it was Barbara who pointed it out. Or maybe it was Sandy, I'm not sure, but Uh these three brain beings who arose in Europe. You know, uh and historically uh the Greek, you know, Alexander and we all know that story. But anyway, this is To me, uh Gurjov pointing, at least me, towards okay, now you see uh these seven aspects and You know, your favorites, uh they express or they define as follows. And those seven Those seven as comments uh or aspects, uh, they fall uh Number seven, the striving to be not what one is. Thanks. I don't know how you translate that into German, but that's uh for me a uh and again where it's placed in the um in the book, at the end of the first book, has uh profound and I'm so glad that I, you know, was able to join at this point in your conversations and what have you. Anyway, that whole idea of something sacred and you know the third striving is um You know, it's a reckoning for me. So I just want to say thank you for bringing all you brought.

Speaker 3: So number four on this spectrum. Does it say in German addiction to avoid? On page 405, number four. Yeah. Okay.

Speaker 7: Say that again, please, Bobby. Addiction to avoid.

Speaker 3: Yeah, the the fourth thing here is the urge to become free from the necessity of

actualizing the being efforts demanded by nature. Yeah it's not

Speaker 5: it's r it's put in a different way but it it's not becoming free, but to go around it

Speaker 2: To avoid.

Speaker 5: To avoid it, yeah. In the first one, this depravity, that is a little different than Ausschweifung. Ausschweifung is So depravity is verderbt, which I don't actually I had to look it up what it means and aus Schweifung

Speaker 2: excess.

Speaker 5: What do you say?

Speaker 2: Ex ex Excess.

Speaker 5: Excess. Yeah, excess.

Speaker 7: Excess versus depravity. That's an interesting uh

Speaker 5: And and I I looked for the German Ausschweifung. It's um it's it's it's it's basically from the word it also means that you go off. that you go off the um uh i you leave the past in a way.

Speaker 7: I'm surprised uh people in the work don't talk more about this list. It's pretty fascinating. Uh but I also wanted to ask Robin maybe would this uh I mean it it the the the talk on page one uh four oh four about its connection to heptoperapars note And then here's a list of how we would say it in common English, or uh the Europe people would say it. Are these seven uh is this list of seven uh can it be put into uh an Enneagram? You think Robin?

Speaker 1: It it's possible. I don't know. I haven't tried it. I've been looking at and trying to find if you like whether they correspond to specific notes. And I haven't managed to do that So, you know, the order, does the order make sense? I've no idea. Every kind of depravity, the first one seems like the the dough of a descending octave and everything else is an aspect of the dough which often happens in these lists Um depravity really means corruption and the leading astray or going astray The word privacy, which we don't use anymore, meant originally the the um tendency of human beings to commit sin. So as the church idea, which is not really that helpful because it's one of those kinds of things where the church had gone got weird, you know.

Speaker 7: Bravity isn't a word.

Speaker 1: Yeah. Huh Um something I think I should mention because I think it's important. It isn't in respect of the question you asked, but it's on page three hundred and twenty Or I'm in search of the miraculous This paragraph, this was in fact all I heard from G about this strange diagram. He's talking about the step diagram. Which actually appeared to upset a great deal of what had been said before. In our conversations about this diagram, we very soon agreed to take angels as planets. and archangels as sons. Many other things gradually became clear to us. But what used to confuse us a great deal was the appearance of hydrogen 6,144, which was absent altogether in the previous scale of hydrogens. In the third scale, which ended with hydrogen 3072. At the same time, G insisted that the enumeration of hydrogens had been taken according to the third scale. A long time afterwards, I asked him what this meant. He replied, it is an incomplete hydrogen, a hydrogen without the Holy Ghost. It belongs to the same, that is to the third scale, but it is unfinished Each complete hydrogen is composed of carbon, oxygen and nitrogen. Now take the last hydrogen of the third scale, hydrogen 3072. This hydrogen is composed of carbon 15,

oxygen 1536 and nitrogen 1024. Now, further, nitrogen becomes carbon for the next triad, but there is no oxygen for it and no nitrogen Therefore, by condensation it becomes itself hydrogen 6144. But it is a dead hydrogen without any possibility of passing into anything further. A hydrogen without the Holy Ghost. This, in my opinion, corresponds to the eternal hasnamus, because by the law of three If it were possible for the eternal hastymos in whatever state and energy passing proven they represented to combine with something else, then they could escape. So this is the place where there is no escape. Hydrogen 6144, it's condensed into the lowest part of the Uh uh of the three octaves, it's three octaves coming from the absolute in actual factor So So that's the that's the logical reason why this could be so. that there could be a place from which there was no escape. There's no escape because the law of three does not apply there. It isn't possible for it to manifest there. So we don't want to go there really, do we?

Speaker 5: When he's talking about the husnamous individuals, hmm He's talking in the German version, he's always talking in plural. In the English version, he's always using singular form.

Speaker 7: Yeah, I didn't notice that.

Speaker 5: So he says in German individuals? Yes, individuals. And then the whole sentences are always put in in plural form. So as if there are many.

Speaker 1: Is that just a grammatical nicety, or is it a definite difference?

Speaker 5: He could put it in singular form to this. Gehurt? Yes. Oder?

Speaker 2: Aber das kann sein, dass das einfach eine deutsche Eigenheit ist, dass man im Deutschen mehr von verschiedenen Sachen spricht und im Englischen sozusagen das Prinzip. I I say it might be just a certain um particularity in the language is that in in English there is more the tendency to describe the the the fact and in j in German more describe by using the examples in this sense. Yeah, this

Speaker 3: maybe more hasn't used Germany. At the bottom of four oh six, the reason why I bring this up is because it seems to me a um a difference. In English in this last paragraph, it says it doesn't he is his does not proceed in the middle of the paragraph. And what I could read in German was does not cease.

Speaker 4: The decomposition by the office does not proceed.

Speaker 2: Also das ist eigentlich das Gleiche, oder? It's actually ex exactly the same.

Speaker 3: Okay.

Speaker 2: Yeah, this this is the this is because in German sometimes the ver the verb forgeen proceed is is is uh split into two parts the first part is at the beginning and the sentence And the second part is at the end and for. But geht for means is it is the verb for gehen, which means uh

Speaker 7: proceed. Proceed. Yes. All right. Well thank you.

Speaker 2: It's more difficult to find. Yes, yes, yes, yes.

Speaker 4: Uh-huh. It's called the verb bracket.

Speaker 3: Oh yeah. I think it's in the first paragraph. Oh, number one. Number one, it says, um In English, remorse of conscience. In German prickling? Prickling of conscience? Bite. Bite.

Speaker 4: I think we have that in a few chapters already. Yeah.

Speaker 2: We had we had this discussion already. It is actually a very good it's a good translation somehow. So it's

Speaker 4: Yeah. And it is a figure of speech in Germany, so I would say division space. Yes. It's a common term.

Speaker 3: And for number two, it is it written repentance? Because I read remorse. Yeah. It's remorse.

Speaker 5: Yeah. Okay. But I don't Buße. Aber es heißt Buße. Aber es heißt auch. Ja. Aber auch Buße. How do you use repentance? What do you mean by it?

Speaker 3: To repent? Something of being sorry and doing something about it

Speaker 5: Mm-hmm.

Speaker 3: So yeah.

Speaker 4: Yeah, but it's more like the feeling, but not with necessary doing something about it. Whereas booster is is you're doing something about it.

Speaker 5: Mm-hmm.

Speaker 1: Really with pen um from its original translation in the Bible means to change mind or to change attitude. That

Speaker 4: doesn't matter

Speaker 2: Yeah this this is in agreement with the German word reue. This means to to to to change inwardly the the the the yeah the attitude, the evaluation of what has been done.

Speaker 5: And that is the measurement we We found this also before with the word remorse of conscience. Robin was also saying that remorse comes from something like a bite to be bitter. So and repentance and and Roya also comes from this word to to uh a a ruin, to like a ruin with a building which is a ruin. It's something where you where you but where you stop doing something.

Speaker 3: Right.

Speaker 6: Wow. Ouch. Ouch? Yeah, ruined. Ouch

Speaker 3: So I came across this a difference, maybe or not, recognition and cognition. And this is on 408. Um degree of recognition in English. And I had to think about this then. Difficult. You see down the third the second paragraph and quotes degree of cognition. And in German does it say degree of recognition?

Speaker 5: Ja, Erkennungsgrad, jetzt Recognition und

Speaker 2: Rognition meint das Erkennen, die Erkenntnis, die Kenntnis, die Erkennung.

Speaker 5: Was this? It's it's it would fit, I think.

Speaker 2: It would be actually the same.

Speaker 5: Yeah.

Speaker 3: And what about in English, Robin, recognition and cognition?

Speaker 1: Well i cognition is straight from the Latin it's to know, isn't it? Um or to find out. The recognition is to do it again, obviously. It's like you already knew, but you now recognize. It's like I'm looking at this video of you and I'm thinking, I know that person. Yeah. What's her name? I think it's that's Bobby. I recognize you.

Speaker 4: Yes, and erkennen in German is in this sense not recognize, but Because that would be wiedererkennen.

Speaker 5: What erkennen? Ich erkenne dich.

Speaker 4: Aber auch ich erkenne, dass es keine gute Idee ist, das zu tun und ich habe es nicht schon mal gemacht.

Speaker 5: Man kann es auch so und so benutzen, ja. Ja, also die wörtliche Übersetzung von Cognition wäre wahrscheinlich Erkenntnisgrad und nicht Erkennungsgrad.

Speaker 2: Ich finde es gut.

Speaker 5: Du findest sowieso alles gut, was da steht.

Speaker 2: Du sagst immer

Speaker 5: ach, das passt.

Speaker 2: Sometimes sometimes not. Sometimes yes, sometimes not.

Speaker 7: Sometimes not

Speaker 5: What I was wondering is why are these three uh these actually four planets inharmonious i i this word struck me how what does it mean an inharmonious planet does that correspond to what robin was just reading Dishonious? Yeah. Dishharmonized planet. I mean

Speaker 2: how how could a Hasnamus live on an harmon harmonized planet? It is not possible.

Speaker 1: Huh. Well, you would think anyway in terms of the way that the three lower centers work that if you've got any of those um conditions which is naming these planets, you would think that there is a disharmony in the um in the functioning of those lower functions. It makes sense, you know, in the semantically it makes sense that you would expect it to be disharmonious rather than harmonious.

Speaker 7: Yes. That's true. Well now you brought up something new, and that's the idea of how do these things connect to the lower centers? The haznamusis or the planets? Yes, I wanted to ask.

Speaker 4: Go ahead. Yes, I wanted also I wanted to ask, do these three planets somehow correspond to th the three centers or some other uh thing in each individual.

Speaker 7: Not everybody at once, please.

Speaker 2: So I I I just thought self-pity would be just would be one aspect of it. You

Speaker 1: see, the the thing is if you actually look, um read the history of the of the um terrible behavior of specific individuals, the the uh behavior that led to great murderous events. You can see that they all have a disharmony between the intellect and the emotional part. All of these people, all of these monsters, Paul Potton, um Stalin and Hitler and anybody else you want to name, including a lot of lesser folk who uh of doing that they're all pursuing an intellectual idea without a heart so there's a fundamental disharmony in these people and um It it it's the same pattern, you know. Um some of them in one way or another a a lot of people admire, you know, Napoleon was extremely um uh admired because of his military skills, you know. Hitler not so much, but he had some really good generals that were quite good at that stuff, you know. It's not that these people are without skill or talent. It's just that they have no conscience. The conscience doesn't operate.

Speaker 7: Well I said last week and I'll repeat it. The first time I read about the haznemous I was for Clempt because I thought well that's me all over. And uh that's me all my life. So uh it that's how you do internalize it and recognize it does play out in even in somebody as ordinary as I am, uh, in my internal life over the over the past and yeah, yeah, work to try and fix it somehow the way the uh the the the second and third had has the mouses too but yeah that's uh that I guess that's how I how I look for them in my lower centers And you're right about intellectual and emotional disconnect there. That happens a lot to people. True confessions du jour.

Speaker 2: I just want to

Speaker 7: take it away, I 'm not. Take it away, I'm not.

Speaker 2: I just want to rem remind that we have now exercise time. And and for Lynn, we give out of the reading we have a little quotes somehow uh as an inner exercise to to to read and to to work with it for a breaking up.

Speaker 6: I say I couldn't understand your breaking up.

Speaker 2: I say it again. We we we we take one after the reading, one two days later, sometimes a little later even, I sent a little quote where everyone is invited to work with to so to read it and to try to understand for themselves and then we share at the end of every meeting for ten or fifteen minutes about our insights and cognitions and recognitions both

Speaker 6: So do you send that to uh as an email or is

Speaker 2: Yes I will send it as an email to you too from from now on. Robin will give me your Email address and then you will receive these things too.

Speaker 7: Go ahead and read it for him for today at Hunt. Why don't you?

Speaker 2: Okay, I read the passage we have from last time, and gradually, as it is also usually happens there, almost everywhere, beings became divided into two. Mutually opposing parties. In Deutsch und allmählich spalteten sich, wie es dort gewöhnlich vorkommt, die Wesen in zwei völlig entgegengesetzte Parteien. And the exercise I asked you to think about is look in life and f for yourself about this central notion. Almost everywhere beings became divided into two mutually opposing parties. How is this division manifested outside?

Speaker 5: I was putting it in the chat for you.

Speaker 2: Okay, Vanya put it in the chat for you.

Speaker 6: Thank you. Thank you. Okay. Thank you.

Speaker 2: Yes. So everyone wants to say something, Sandy As you like as you like these exercises especially.

Speaker 7: this week today. All I can think about this particularly is where are things not divided up into two parties? And it's like, don't watch TV news anymore. It will drive you crazy because it's all about everybody's divided. And uh in regard to uh family matters, uh frequently uh there are divisions and For example, my son told me he was going to New York City for three days from Georgia. He told me this on Sunday. And the two uh grandsons are gonna be home alone and I'm thinking, no, no, no, don't leave those boys alone, even if they are uh nineteen, or neither one of them capable of uh taking care of the other, one of them being autistic and uh developmentally delayed. So uh I didn't say anything, but uh there is The division right there is uh don't go off and have fun when you got kids at home alone, uh, even if they are technically of the right age. And all I can think of again is the stick has two ends. There's always an opinion. And you got your dualism And uh so it I mean you you can't walk down the street and spit without uh seeing some form of uh division there in the neighborhood and it yeah and well I'll stop there because there's some division in my neighborhood right now too so interesting. But that's enough just to tell you about my son's trip to New York and my grandson staying at home.

Speaker 3: I mean it is at the point of conflict that I mean a choice can be made. I can actively get up out of my chair and go do whatever is necessary, or I can absolve the whole thing. I can just sit. So that conflict exists and which is the right way to go must be my decision and hopefully it is a decision and not just The happening as it would be.

Speaker 5: I noticed that um it's a it's more a state than a fact That i uh there is this um there are times where I'm in the state If let's say this is my opinion and this is your opinion and they are they are different and we don't they're like a conflict what you said Bobby But there are also times where it doesn't uh happen at all, where it doesn't exist in a way. Where it's just not um yeah, it's not relevant somehow. I don't know There's just beings doing what they are doing, and it doesn't matter if I like it or I don't like it somehow, and sometimes it's a real problem for me. So I thought it of it as a state. And the other thing I was thinking is um the forces, that it's always that you have opposing forces and as long as there's something which is um versionant, um reconciling It's good.

Speaker 4: Yes, I also uh thought about it in regard with the three forces because we had our Rudyf weekend now and we talked a lot about This and also that uh Rudy F says were said that people are blind to the third force And um therefore I try to uh beobachten. Watch to watch to watch out for this and to nein, it's an anders Wort

Speaker 2: Observe.

Speaker 4: Observe. Right. Thank you. To observe in myself and also in my interactions. Uh just like f yeah, where are the active forces, where are the passive forces? Can I somehow See or get an vague idea what could be the third force now. Yes, and also um Beatros we talked about how There are like it's a what triada? Triad. It's a triad and there are of course always many different triads with which also like are inters intercepted with each other or we had this example like um and the active force in one triad can also be the passive force in in in another triad. Yes, and I try to observe this. Yes, and yesterday I had Leo, my little brother, in the evening. And uh first he was playing on a big pile of sand on our uh in front of our house house. And then he uh wanted to go inside and

he uh took a bath and I um yes I I had uh time to observe because he was quite satisfied with himself. He was very like playing in the bath and I tried to be passive, to not like uh give him any impulses f if he didn't need any. And yes, I was there, I was like uh thinking about uh where these forces could apply in this situation.

Speaker 2: I didn't realize that in relationships or in connection to someone sometimes there is somehow a certain carelessness or laziness in me, I would say, because I have the capability to put myself into the position to think from the other position. and then somehow to estimate the ideas of the other, my ideas, and then to see where is the connection. So I I I am able to do this. But I Sometimes I don't do it because sometimes somehow I don't care. Yeah, so I give not really much value to uh to make it somehow complete or there is a certain laziness yeah that I I'm too much uh uh caught in myself somehow and and don't recognize that it would be helpful or supportive to bring in a certain uh reconciling attempt or some somehow. like this. So this is in the outside and in the inside I I I also uh have moments when really two quite opposite positions in me are just there. Yeah. And it's sometimes not so easy to what Bobby says, to just to observe them, to accept that it's there, yeah, and not to be drawn towards the uh one side and the other. Which brings me sometimes when there is a decision is somehow needed for some outward uh task or whatever, brings me in a in a certain um resistant friction and so I I I I I have really to work hard somehow to overcome then this this uh Yeah okay, these are two examples from observing this.

Speaker 5: That's when he asks me what he should do.

Speaker 2: Ja, ist der reconciling force then or die actor or whatever. Force de force. I call it just the de force.

Speaker 7: May the force be with you then. Yes.

Speaker 2: She she is

Speaker 7: Sorry, I couldn't resist.

Speaker 2: Beautiful, thank you. Dirk, möchtest du auch noch was erzählen?

Speaker 8: Tatsächlich war das sehr kurzfristig, dass ich die Aufgabe gelesen habe. Ich war ja beim anderen Treffen gewesen, wo wir andere Aufgaben hatten. Was ich ad hoc sagen könnte, also jetzt aus dem Bauch heraus, ist, dass ich bei mir wahrnehme, ich kann anfangen, mich oder ja. mich dieser Arbeit hier zu widmen und kann versuchen, die Dinge intellektuell zu verstehen, wozu ich sehr oft neige. Das heißt wirklich rein verstandesmäßig. Oder ich kann zulassen, dass sie, sag ich mal, in der Lage sind mein Sein zu verändern. Also diese beiden Sachen können sich aus dieser Arbeit ergeben und ich merke selbst, entweder geht es in diese Richtung oder in die andere Richtung. Das sind so die Spaltungen, die ich bei mir persönlich erlebe. Verständlich.

Speaker 2: Ja, super, gut. Dirk says he observes in himself this split into two. There are the impact of doing this work in different groups and the impact can either be to understand something purely intellectual or to let it be penetrating somehow the being. So this is somehow the split into two. And Sometimes it tends to be more this the the one, sometimes the other, and this is somehow the the decision point or the the

Speaker 7: They're good.

Speaker 1: Okay, I just thought I would take the um opportunity to remind Eckant that he is supposed to do the DTP work for the next setup. um meetings I'll send you my list of the way we split up meetings in the second book and I'm expecting you to send me something by next

Tuesday where we can at least do the readings from the beginning of the second book.

Speaker 7: Or were we going to review uh what we've done so far in order to give you guys a little extra week to catch up on that.

Speaker 1: Well that's up to Erkant. Do you want to review next week, Aircant? Would we would we like a review meeting?

Speaker 2: Yeah, I think we we already decided to have one meeting where we can look back and on on the practice and to see what it comes out. what are the pitfalls, what are the yeah wherebe you can maybe you can optimize something with so I think I thought it was a good idea to have one yes okay meeting to look back so I uh have in mind that I have to have the book ready in two weeks. So I'm

Speaker 1: okay, that's good. That's okay with that. I think it would be Um, I mean we've done a third of the book now. And we have found, in my opinion, quite a few distinct differences between the English and the German. So we can go to anywhere in the first book to discuss all of those things. I think that would be fine. Okay, so I can't you have two weeks

Speaker 2: Registered. Acknowledged. Confirmed.

Speaker 3: See you then. Very good. Todd.

Speaker 6: Thanks everybody. Thank you.

Chat

12:53:55 From Ekant : ?? From Latin conspicere (to behold, to survey) → conspectus (overview, synopsis).

"Conspective" would mean: giving an overview / taking a synoptic view — similar to "synoptic" or "panoramic" in the intellectual sense.

The noun conspectus still appears occasionally in academic English ("a conspectus of the field"), but the adjective "conspective" is effectively extinct.

>>From Russian конспект (konspekt): a structured written summary or digest of a text or lecture — more than notes, less than a full paraphrase. Closest English equivalents: synopsis, digest, or précis.

The word entered Russian from Latin conspectus but developed its own specific meaning in the Russian academic/educational tradition that has no single exact English equivalent.

13:33:00 From Ekant : Depravity — moral corruption as a state of character. Structural, deep, permanent.

Ausschweifungen — excesses, dissolute acts. Episodic, behavioral, concrete.

Closest to Ausschweifungen: debauchery, dissipation, excesses, licentiousness

Closest to depravity: corruption, wickedness, turpitude, degeneracy

13:43:07 From lynn Leidersdorff : Thank you all for welcoming me. My wish is to continue participating.🤟🏻

13:47:08 From Ekant : Reacted to "Thank you all for we..." with 🤝

13:54:17 From Frieda und Vanya : EXERCISE (inner work with self-observation, self-reflection, impartiality):

Look in life and for yourself, about this central notion "almost everywhere beings became divided into two mutually opposing parties".

How is this division manifested - outside and inside as well.

What are the consequences, effects and results of this divisions?

ÜBUNG (Innere Arbeit mit Selbst-Beobachtung, Selbst-Reflexion, Unparteilichkeit):

Schau auf das Leben und für dich selbst, bezüglich dieses zentralen Motivs "spalteten sich... die Wesen in zwei völlig entgegengesetzte Parteien".

Wie gestaltet sich dies und formt es sich aus - im Außen und Innen gleichermaßen.

Was sind die Konsequenzen, Wirkungen und Folgen diese Spaltung?

AI Summary Meeting 64

Quick recap

The meeting focused on discussing and translating passages from Gurdjieff's text about Hasnamus individuals, particularly examining the seven aspects of Nalu-Osnian impulses and their connections to the Heptaparaparshinok cosmic law. Robin led the group through detailed comparisons between English and German translations, with participants including Lynn, Barbara, Frieda, and Ekant sharing insights about the philosophical concepts and personal reflections on the material. The discussion covered how these cosmic principles relate to human behavior, the concept of "dying by thirds," and the idea that certain harmful traits can be inherited across generations. The group also explored how these teachings connect to personal development work and the three-brained being model, with participants sharing personal experiences and observations about the division of forces in their own lives.

Next steps

Ekant

- Prepare and send the DTP (division of labor) plan for the next set of meetings (second book) to Robin by next Tuesday.

- Organize a review meeting focused on reflecting on the practice, pitfalls, and possible optimizations from the work on the first book.

Collaboration

- All participants: Review the first book's material and be prepared to discuss distinct differences found between the English and German versions during the upcoming review meeting.

Summary

Meeting Waiting for Vanya's Arrival

Robin and Ekant discussed the arrival of Vanya, with Ekant joking about his powers of invocation. The conversation included some light banter and waiting for Vanya to join the meeting.

Hazardous Individuals and Retribution Concepts

Barbara explained the significance of the word "haznumus," describing four kinds of hazardous individuals that arise due to specific Nalosnian impulses. She detailed how these individuals experience various retributive suffering consequences, with the first kind being destroyed forever, the second and third kinds acquiring the property of Torino and being reformulated repeatedly, and the fourth kind being eternal hazardous individuals. Barbara mentioned that only 313 highest being bodies have reached the planet Retribution, with two arising on the speaker's planet, and described the terrible sufferings these individuals must endure, including Inkaran Noodle, which are like remorse of conscience but much more painful.

Hasnamus Individuals Concept Discussion

Frieda discussed the concept of Hasnamus individuals, explaining that these are independent entities who develop certain properties through individual impulses that affect their spiritual and physical development. She described four types of Hasnamus individuals, each with different consequences and limitations, including the possibility of eternal suffering for the fourth type. Frieda explained that these individuals are sent to specific planets for their punishment, with only

313 higher spiritual beings having been sent to the planet of Eternal Retaliation so far.

German Language Discussion Meeting

Lynn joined the meeting for the first time in recent years due to health issues and expressed gratitude for being welcomed back. The group discussed the German language, with Lynn admitting she has limited knowledge and some basic vocabulary from past translations. Robin explained the etymology of the word "conspectus" and its meaning in the context of Beelzebub's story about Lentro Hansenin, noting that the concept provides a fully comprehensive view of consequences. The discussion included attempts to translate and understand German terms, though some words remained unclear or difficult to interpret.

Hasnamusian Behavior and Reincarnation Concepts

The group discussed concepts from a text about Hasnamusian behavior and reincarnation, focusing on how individuals with certain negative traits might reincarnate as two-brained beings like animals. Ekant noted that the text provided insights into sacred concepts including the three bodies and Hepta Paraparsinokh incarnation. The discussion concluded with observations about dementia rates in elderly care homes and how Hasnamusian behavior patterns appear prevalent in society.

Gurdjieff's Nalu-Osnian Impulses Discussion

The group discussed Gurdjieff's concept of Nalu-Osnian impulses and their seven aspects, examining how these depraved impulses can affect individuals and subsequent generations. They identified differences between English and German translations of the text, particularly around terms like "cognition" versus "recognition" and "repentance" versus "remorse." The discussion included personal reflections on how these concepts relate to internal experiences and family patterns. The conversation ended with plans for an upcoming review session to examine their progress through the first book, with a two-week timeline set for preparation.