GER Meeting #Bk2 - 01

Transcript

Attendees: Robin, Ekant, Vanya, Bobbie, ++

Speaker 2: Goodyev has such a wonderful humor. It's it's so beautiful wonderful to read it. The first time I was uh s somehow um a little shop bit shocked but s but just for a m a moment. And then it took not long and then I something in me like falling to the right right uh place and since then I find it just amusing how he expresses this The board fisherman

Speaker 6: Yeah, the word boredom he's using quite often.

Speaker 3: We have a preference for his expression in German or English in terms of the humor, Eckhart?

Speaker 2: What do you mean?

Speaker 3: Oh well I I I I think there are some Subtle differences and things might seem funnier in one language or the other.

Speaker 2: Ah, okay. I'm yeah, i i i when when I read it when we read it in German it has an a m much more immediate uh Impact on me. Ja, also ich hab's Sandy fragt gerade Dirk, ob das im Englischen oder im Deutschen witziger ist. Und es ist natürlich im Deutschen irgendwie wirkt es direkter. Yeah. Yeah like like I said less last week, everything read in German is much more immediate, much more direct.

Speaker 6: There's a slight difference in the title. The fruits of former civilizations and fruits of old civilizations? And the blossoms of the quantum Polary? I don't know, it's in German it's the blossoms of the modern.

Speaker 2: Das heißt contemporary.

Speaker 6: I don't know. What is contemporary?

Speaker 2: Zeitgenössischen.

Speaker 6: Zeitgenos ist ja gut.

Speaker 3: Is there a way to say it in German or the way it's said in English? Basically using Fuchsha of what would a word for former be? What would a word for contemporary be? The word That's an interesting observation and I sure didn't see it funny.

Speaker 6: The fruits of former could be called die Früchte vergangener Zivilisationen oder vergangener Zeiten. Früherer früherer Zivilisationen. And the Blossoms of the Contemporary und Blüten der Zeitgenössischen? Keine Ahnung.

Speaker 2: Der Zeit der heutigen. Der Zeit der Zeitgenössisch.

Speaker 6: Der Blüten das heute. But basically this former was was the one which I there you could say früher früherer civilisation

Speaker 3: Must have liked the sound of uh Alter and Modeman better than uh the other versions.

Speaker 6: I mean this is also what I thought that alt and modern is basically like two um two opposites, the old and the modern. Which is not so clear in the English title. Maybe. Maybe no.

Speaker 3: I think you're right.

Speaker 6: But what struck me most this time was this. This uh this um uh countryman who decides to stay forever on planet earth and is running a Undertaker's business. I can't figure out yet, but it's somehow it co uh uh collected my attention. I can't figure out what it means for the for the insight.

Speaker 2: Krass, das heißt er wirklich gut.

Speaker 4: And in German does he use Undertaker or funeral?

Speaker 6: Begräbnisanstalt? Yes. I mean it's it's not the the undertaker is heißt ein bisschen anders oder bestatter ja ja ein bestatter ja okay Yeah, he's basically not saying uh calling the job he's doing. He they are saying

Speaker 2: Enterprise.

Speaker 7: The Enterprise Enterprise.

Speaker 3: That's one of my favorite uh passages too, Vanya, and the one I think Bear's talking about, but I'm not finding it all of a sudden. Where is it now? What are you looking for? The Undertaker. And uh I was struck particularly. He wants to live there forever. I mean, are they being literal? He thinks he's gonna live there for like a thousand years or uh I just want to live here forever. Yeah.

Speaker 2: That he wants to live forever is in paragraph eight.

Speaker 6: Paragraph eight. That's cool now. That we can do that.

Speaker 2: And the undertakers business is in pub in paragraph eleven.

Speaker 3: I see it. I wish to remain to it remain to exist forever. I mean that that's an interesting phrase. Remain to exist forever. on that planet of yours. Can't can't be kind of a literal thing for uh Or the keratasian there. But uh it's got some implications for us. And they liked it so well

Speaker 2: Yeah, but it basically means that he will not develop because when he will st when he stays forever on this planet, it is almost like Hasnamus uh remaining on on one of the disharmonized planets. And that you have an Undertaker's business is also somehow a little bit um morbid. Morbid, morbid. Yeah, two or three.

Speaker 3: I mean, we know uh means technically he's a mortician. He's dealing with uh the dead bodies, but also uh undertaker can mean something like you're undertaking things for other people of uh all kinds of business. And um I think that might be some allegorical meaning for uh how this person exists in us. Maybe huh?

Speaker 2: No, I'm I'm kinda confused. The the the dictionary says that Undertaker is Very clear and just for the funeral business business man and nothing else. Okay, I could be wrong on that, but I would No, I'm I I also th th thought thought that undertaken an undertaking is yeah and and it's kind it's kind of enterprise, but

Speaker 7: Our dictionary in German says And the German translation is Begreibnis Institut, so

Speaker 3: The graveness is definitely uh dealing with the uh mortician part, huh?

Speaker 2: Yeah, yeah, yeah.

Speaker 3: Okay. Disposing of the dead, disposing of what we don't need anymore, disposing of the body that has no spirit or life in it.

Speaker 7: He was mentioned before, wasn't he? But I can't remember what was said. about him.

Speaker 2: Meinst there in the ganz weiter vorne? But it's not clear if it's exactly this man You'd say one of the p persons. I think it's not just one who is remaining.

Speaker 7: But there was a bean from Beelzebub's tribe. Who settled on Earth and was an Undertaker? Yeah, yes. Pretty sure. And it was said that he was an Undertaker. So I do think it's the same.

Speaker 4: I agree with you, Frida. Good.

Speaker 7: Because I also think it was like he talked about how many of his tribe remained. And it were only a few, like three or so? And he said one of them stayed in Europe and were an undertaker and another one was like somewhere else

Speaker 2: So it has to be this same it does not has to, but uh that it it's it's it's it's true that there is probable. It's it's likely, yeah.

Speaker 4: Well I don't find in the index that it had been mentioned before, but uh and I'm not sure where it was mentioned, but I recall. one of his tribes stayed behind and now he has a very successful Undertaker business. Yeah yeah. I don't know where that is.

Speaker 7: It could be around the this with the apes, the question of the apes, but I'm not sure.

Speaker 4: Are there islands in a strait between Asia and Europe?

Speaker 5: Well those are the Greek islands, aren't they?

Speaker 4: I guess that might be. Okay.

Speaker 2: The description is in chapter twenty-three.

Speaker 4: Out undertaking?

Speaker 2: Yeah, yeah, yeah. And all three of whom have at the present time on the continent of Europe different substantial independent undertakings. indispensable for everyone existing there under the prevailing conditions. One of them has in one of the large cities an undertaker's business. The second in another city, large city, has a bureau for what are called matchmating making and divorce. And the third is the proprietor of many offices founded by himself in various cities for what is called money exchange.

Speaker 4: This is the description of the two three. What page is that a cunt?

Speaker 2: Um, I think page 283.

Speaker 4: Thank you.

Speaker 2: Yes

Speaker 1: This would be if you look at it from the perspective of the work Anybody that is um or any part of you that is mixing with personality w would be concerned with the economizing of energy The relationships between the many eyes and the disposal of the eyes that have no real function. So that's probably what it is.

Speaker 7: I mean in that regard it would make sense that he's the one who is uh is watching these Romans and Greeds and their civilizations. Um yes, because they were not very good or productive.

Speaker 1: The w we'll get this in the next readings. It's only really, I guess, introduct here. Helen Artie is not. the the derivation of the word Helene. It's got nothing to do with fishermen. And the derivation of the word Latin has got nothing to do with shepherds. The um What he's hinting at here is the Roman church and the Greek church The uh the the Greeks being fishes of men and the Romans being shepherds and their flock. So he's running the the two religions against the two civilizations. And that will become much clearer in the next few pages, I guess, next 10 or 20 pages. Okay.

Speaker 6: Yeah, I was also I I didn't uh uh think of it in that way, but I it stoked me that you have the shepherd. And uh and the fishermen which are very strong biblical um figures or or pictures.

Speaker 1: It's also not true the Romans didn't keep a lot of sheep. Okay. And that civilization was based on corn. Anyway, I have to go now, so I'm I'm going to leave Eckant in charge.

Speaker 4: Wait, hope everything's well?

Speaker 1: Yeah. Me too. You should tell Dirk what I said because he probably didn't get it

Speaker 4: Did you kick off your host speaker?

Speaker 1: I think I have. He's gonna have to come back in.

Speaker 4: Okay

Speaker 1: Um I didn't mean to do that, but um I have to go. Okay. So I presume he'll return.

Speaker 3: If he doesn't, uh Bobby you're in charge.

Speaker 4: Oh no, no. I'm I'm sending an email to a cotton. Yeah, that's a good idea.

Speaker 3: Der Gates

Speaker 8: Gut, danke. Und selbst, und selbst

Speaker 5: Ich auch.

Speaker 8: Sehr gut. That's nice.

Speaker 6: Okay Robin, I tell Ikant that he should come back. Okay. He is uh still in Our meeting room because he didn't know if you will be available.

Speaker 1: I'm making you the house.

Speaker 5: Okay.

Speaker 1: That means you can let him in.

Speaker 4: See, okay, bye. Excellent.

Speaker 6: So I wrote him, let's see Ja, Dirk? Kannst du ruhig was sagen?

Speaker 8: Ich sage spannend. Ich weiß noch nicht, was spannend auf Englisch heißt.

Speaker 3: Exciting.

Speaker 8: Okay.

Speaker 3: I was gonna try and say it in German, but I can't, but who can sing us a little German lullaby while we're waiting to entertain us? Once is it yeah. Can't do it. Won't come. Oh

Speaker 2: Okay, back again.

Speaker 3: Back.

Speaker 2: We have also a meeting a song. Okay. Just in just in case we have also a meeting space if if for whatever reason it would not happen. I sent you an an email and we could also meet there. Just as an alternative for

Speaker 4: All right. Good to have. Yes.

Speaker 2: Okay.

Speaker 3: Okay.

Speaker 6: So Robin, the la the last thing Robin said was that we should translate for Dirk what he said.

Speaker 8: Okay, tell me everything, please. Oh, that's great.

Speaker 6: Weißt du noch, was es war? Ach, das mit den.

Speaker 2: Achso, ich dachte, er wollte, dass wir ihm sagen, dass er jetzt weggeht wegen seiner Frau, weil sie ihm krank, weil er sich wegbringen muss.

Speaker 6: Nein, das habe ich mitgerichtet. Was mit den Römern und Griechen, sollten wir sagen. Und der Religion.

Speaker 2: Ja, er sagt das, faktisch stimmt das nicht wirklich, ja, dass die Römer waren und die Griechen Fischer und dass auch die Namen sich daraus ableiten, stimmt faktisch wahrscheinlich eher auch nicht. Aber es kann das, was damit zu tun haben mit der römischen und mit der griechischen Kirche, dass der sozusagen das damit reinbringt, dass. in der in der römischen kirche die die idee des des schäfers und in der in der griechischen die idee des fischers und von ja hat auch nochmal gesagt, dass das halt zwei recht starke biblische biblische Bilder sind. Der Schäfer und der, also der Hirte und der und der Fische.

Speaker 8: Das kommt so oft vor, ja. Ja. Und die Römer haben Getreide angebaut, das habe ich mitgekauft.

Speaker 7: Obwohl er ja auch, also obwohl ja steht, dass es die Vorfahren waren, die Fischer und Schäfer und Hirten.

Speaker 2: Ist ja auch egal. Yeah. I think we we know that it is not just factual what Goy Gojiev gives. I like very much that that he in a in a certain way he deconstructs all our I think this is an historical act, he does. Ich hab grad gesagt, ich finde es cool, dass er im Grunde Mit dieser kleinen Geschichte, ja, sind ja wohl sechs Seiten gewesen, die unsere stolzen Vorfahren sozusagen so entmachten. Das römische Reich und die griechische Hochkultur. Yeah. But I thought the there is more content in it which could probably be seen as what uh part in us is this? Yeah, where w which which parts of eyes uh we could uh say

Speaker 6: And I was also particularly interested in that because these are the parts which are um wegfegen everything. What is it in English? Which just destroyed Yeah, d which basically destroyed everything what was there from Ashia Dashimash and Robin said last week in a side comment that Ashia Dashimash is something like the the the the person who watches or the the beobachter or or the the eye or something like that. And if if we can find out what are the Romans and the Greeks then maybe It can be possible to yeah. I don't know. First of all to see.

Speaker 3: And uh from what Robin was saying about hinting at the Roman church and the Greek church, it might have to do with religion destroying or s uh or that kind of deeply organized religion destroying Yeah, those parts in us that ASHANA seems raised. I guess that's a possibility and it's pretty vague. But uh

Speaker 7: That's one way to go about but I don't think that it can be this because nowadays there are many people who who are not that involved or are not involved at all in religion, so then you you could argue that They would not have these bad transit transits, but clearly we all have them. So I don't know.

Speaker 4: Well through generations this thing Yeah. But it what is the word he used? I mean it degraded, it degenerated as more people came along. Well, we might not know anything of any of this religion, but I think it still gives the foundation for personality.

Speaker 3: Well, and he does talk about morals and objective morality and instinctive shame on them Page twenty-nine, paragraph paragraph twenty-eight, so that might have something to do with it too. Mm-hmm. Mm-hmm

Speaker 2: No, I somehow it is it is not so somehow it is almost obvious what is is meant here when we Look how he describes the Romans that or was this this the Greeks just this inventing uh stories, yeah. This is I this is something which which we always do, yeah. We invent stories and there are many parts in our personality which just want to tell anything just to be part of a group or to be heard or to be recognized or whatever. So there uh and these parts in in in in me and in us they don't care what what is is told. Yeah it's just uh some rubbish.

Speaker 4: And do you think maybe does that lead to the game Mouse Trap?

Speaker 2: Uh I d in in a way. Yeah. Yeah. Yeah. And the other and the other part the the Romans have which uh destroyed the the the being shame I mean everyone in us has also these parts which seems to be a kind of achievement, yeah, this sexual freedom and whatever w which is now nowadays there. But somehow to be concerned which uh vi with how I look, how I I appear, how uh the other sex is interested in me, how uh yeah so all all these these these interests, these this part of per of our personality which uh is so much concerned to to to appear and to attract s other other other persons yeah this uh appeared to me quite obvious the which what what is meant uh inwardly which which parts of of personality which which uh eyes uh

Speaker 3: Well, I'm struck particularly by uh Greeks tell stories, Romans invent sciences in that this is two different aspects. But pretty similar if you think of sciences as stories, which I do. But it's stories. But two different aspects of two different cultures that basically are invading whatever Asheana Shimash left. So that That may just be repeating. I'm just trying to uh take what you said, Ekmont, a little bit further in my brain in terms of stories. For the Greeks, sciences for the Romans. Uh two ends of the same stick, maybe? And uh would somebody tell me what mouse trap is? I don't know that game

Speaker 7: It's not explained further. It just it just hinted that for the game mousetrap they invented some kind of writing for of letters and then they use them to write down their stories. But you s you now said that you think the Greeks told the stories and the Romans invented signs, but weren't it both the Greeks? They told the stories at this as this game and their descendants then said this is science.

Speaker 5: Oh

Speaker 3: That's what we think of it in terms of how the Romans viewed the Greeks, but in terms of how Gertie is saying it, I think he's making a division and a distinct one between the Greeks and the Romans And and I think that's where uh what Eckant said earlier in terms of this is history according to Gurdjieff, not according to the way we tend to look at the Greeks and the Romans. And that's just th that that's what I'm trying to to to separate and consider as a very fine Slice between these uh ideas. Uh, because the other thing that doubles back to what you're saying is I consider sciences to be stories uh sciences to me uh in in in and this is this is uh history according to sandy and that would be mythology or myths This is a definition I heard long ago. Myths are the stories we tell ourselves about our deepest held beliefs. So they're stories. And uh for me, the modern age is about science, and science is the story we tell ourselves about our deepest hell beliefs. This has nothing to do with Gurchief, but that's where my associations are coming out in regard to retelling the ancient story of the Greeks and the Romans. as uh as as coming from two different parts. Sorry to take up so much time and hope I wasn't too unclear

Speaker 2: Very good, Sandy. You are always very good.

Speaker 3: No, no, no, no.

Speaker 2: No problem. Everything is good.

Speaker 3: Poor Dirk. I'm so sorry, Dirk.

Speaker 8: No, no problem.

Speaker 3: Oh, here's a question. Do our AI uh what do you call it? Uh

Speaker 4: Companion.

Speaker 3: Yeah, does that translate it into German uh for for Dirk?

Speaker 2: And I mean all these things were it's not possible.

Speaker 3: Okay, I wondered

Speaker 2: Yeah. No, it if we we tried it would be would be nice, but he just uh repeats in this language which which we say.

Speaker 6: Okay. I just found something in uh about Mausefalle, about this mousetrap, that there was um um a priest uh in uh uh uh wait in in some christian theolo theology that um jesus on the cross is called a mousetrap for the devil Wow.

Speaker 4: Well I don't know if it helps, but Well that's the first I've heard of anything to explain it

Speaker 7: Wow.

Speaker 2: I understood this with the mousetrap more. Just that they invented uh what is called pergam pergam pergament.

Speaker 6: Speaker 2: Parchment, yeah, and it sounds oh they they did something very uh useful, but they just invented it to write down for another game. So in the in this sense I did not pay so much attention to what a game, just to another game. So it's not that they invented to I don't know to to make something uh serious out of it but just to have another game. So dz in this sense I understood it with the trap.

Speaker 6: Yes Yeah, I just found that in this context now that you call it mousetrap and and also this sharks is also somehow with little little Weird jetzt ist beinahe so, um wie heißt das denn? So, um Ach, obskur, so irgendwie. Dann plötzlich kommen da die Heilfisch heute und die dann und dann außen nichts die Mäuse falle deshalb.

Speaker 2: Wird ein Pergament aus Eifisch heute hergestellt? Will is Parchment Bild from from from Shark Skins? I don't I don't think so.

Speaker 6: Now there is something that also with high fish bows.

Speaker 3: I'm gonna step out a minute, I'm sorry. Hey

Speaker 2: We will miss you already.

Speaker 3: Really? You're sweet.

Speaker 6: Now with high fish hout I just found that um they are trying to in some kind of Flugzeuge und Schiffe, what is that? Air airplanes and ships, they try to um um copy the skin of the high fish um for for some kind of um Ober für die Oberfläche. Ich habe es gerade nur gelesen. I don't know how to say it in English.

Speaker 4: Shark skin is rarely used for writing on. Highly prized in bookbinding and luxury crafts. Under the name Chagreen, okay, hmm

Speaker 8: Right?

Speaker 7: Yeah, but I think but firstly it's it it may may not be meant literally, but even if we do uh assume that is it is also meant literally i it could be that nowadays you say it was never used but several thousand years ago when they were fishermen and they caught sharks, they just used the their skint to somehow in engrave it and inscribe it for their games. So whatever. I do think it would have been possible to use it as some kind of parchment.

Speaker 4: Yes, I'm sure they tried, probably. In our fictitious tale.

Speaker 5: Yeah.

Speaker 4: Well, Gurjeef has often spoke of the division. you know, one thing easily divides into two and then it degenerates thereof. So I see in German possibly he has used the term hapless planet. And he used that in the 1931. In this version, he uses ill-fated planet.

Speaker 6: There is one um difference where in the when they walk uh when they come to Europe, the people come to Europe in the English version they come from Maral Plessy and in the German version they come from Tiklamisch.

Speaker 4: So in the English version something is said about Tikliamish.

Speaker 6: Yes, yes. But there's one where he introduces it.

Speaker 4: Where is it? Maybe I I immigrants from Marapolis. Maybe fifteen, I d uh,

Speaker 6: Yes, fifteen, you're right. And the numbers of your favorites on the continent Europe only increased when emigrants from Maral Plessy wandering from one place to another finally arrived. And in German they are coming from Tiklams. Afterwards he's also in the English version only talking from the migrative from from Tikliamis, but in this piece is not extra. That's weird, yeah.

Speaker 4: fünfzehn und sechzehn The chief culture of Tikliamish was on the continent Europe. So I think they were already there. And then Miraplisi added to it.

Speaker 2: Yeah, but it appears appears like a contradiction.

Speaker 6: What did we say? What is what what what is the meaning of Mahaplessy and Tiklamish again?

Speaker 4: Picliamish is the intellectual center, Maraplisi the feeling center. He says a number of beings of the first Asiatic group, which I don't know. Those were Tigliomish, huh?

Speaker 7: I mean regarding that those are the ancestors of the Romans and Greeks. it would make more sense that they come from Tikliamish, from the intellect. Because then they invent sciences and games and yes

Speaker 6: I find it now more confusing than anyway, it's oh uh uh it's not

Speaker 4: So this group started the cattle raising and the sheep herding Say it again, Bobby. Um the group, the first Asiatic group, which I think is Teekliamish. Um They were engaged in marine occupation. Oh yeah. And they were just that. And then I suppose it is the others, cattle raising and sheep farming. So I don't know if those are Miracles.

Speaker 7: No, I think it is the same group because he says the frozen group who followed two quite distinct occupations. So it uh uh I interpreted it like they come all from the same place but they have two quite distinct occupations, one of them fishermen, one of them shepherds.

Speaker 6: Yeah, and also in this in this uh paragraph fifteen he brings this into context with uh the with the fact that the numbers of of people need uh to incr or or increase not need to but increase that moment when These emigrants came and And in the next part it seems like he's talking a different thing. I don't know.

Speaker 4: So do you read it that the Tigliomish became the Greeks and the Romans?

Speaker 5: Mm-hmm.

Speaker 4: Okay. I can see that.

Speaker 2: In English is Maral Plessy and in German is Tiklamisch. It's how difficult how to understand this. I mean we had those uh other passages when they say the east west and the north south and the north west and the east south shore. So I don't know.

Speaker 6: Mm-hmm.

Speaker 2: Maybe it sounds better in in English or in German like this and it's not really the content who who count uh which counts.

Speaker 6: Mm-hmm Dirk, hast du eine Idee dazu, warum es dem Englischen Maral Plessis ist und dem Deutschen Tiklamischen?

Speaker 8: Überhaupt keine.

Speaker 2: Kann nur ein Fehler sein.

Speaker 4: Well,

Speaker 2: When we just read the English, this is not really a contradiction because he just says with paragraph fifteen, he says uh Europe became bigger from uh immigrants, yeah. And in the next he says and from t uh uh he says emigrants from Mary Plessis and in the next he just says At the end, when then came people from Tikliamish, yeah, so it is not really positioned. So it

Speaker 7: So he says like there was a period of emigration now and first they came from Arab Placey and Europe got bigger. And towards the end of this emigration period there came people from Tiklianish and they were shepherds and fishermen and they became Romans and Greece.

Speaker 6: So I also see that it's not a contradiction. It's just that he's pointing to different different uh different roots. Yes.

Speaker 4: And all of them at first Killed quadruped in ri reptile?

Speaker 7: No, I thought that were the three brain beans who were already uh in on Europe. Yes. But they were quite wild and they only killed the others and but were not really not much more than what is called hunters in in in

Speaker 6: Can be yes. I mean in the in the German version it's also quite they say ausschließlich they were only doing this. They were only killing either the four Uh the quadruped or or the reptile beings or occasionally also each other. But in the in the English version they say merely that it's uh so so it's It's not all the time. But in the German version it's even stronger. They say it's all the time. They just do this. But I also understand it like this that this is These are the people who were in Europe already. And like I can said, the hunters is a somehow good.

Speaker 2: Yeah, the Hunters and then the Came the Shepherds and the Fisher. Merli heißt übrigens bloß lediglich nur rein. Also das heißt ausschließlich.

Speaker 6: Ah, okay. Ach, ich dachte, das heißt ah, okay. Oh good. What revelation did you now merely is the same light ausschließlich is I understood it wrong. I thought merely is I thought merely means something like sometimes, but it's not true.

Speaker 2: Yeah, ausschließlich would be translated to exclusively. Exclusively But merely m almost means exactly this, I I guess.

Speaker 6: Yeah, yeah. I I really I thought it's a totally different word

Speaker 4: So I like what you've written about mousetrap as a feeling sense Um when I go to express something I don't know, you know, and just carry on. And the people there, they like they say she doesn't know this In other words, I've been trapped. I've been trapped by what I don't know.

Speaker 5: Mm-hmm. Mm-hmm.

Speaker 4: Mm-hmm. That's better.

Speaker 6: So basically we are the mouse that tries to not go into the mouse traps so that nobody recognizes we don't know anything.

Speaker 4: But these long questions they opened it up.

Speaker 6: But if someone can catches you, then that's it.

Speaker 3: Um, does anybody say anything on page 29-21 about Rimke? R-I-M-K Rimke? Yeah. How is that really connect connected to the Romans? Uh it seems to me there must be some significance to that. I didn't look up The etymology of it, I should have.

Speaker 4: I never found anything.

Speaker 7: Wasn't that the word that Robin said it does in fact not have anything to do with Light Shepherd? And also the other which is translated as Fisherman does etymologically not have anything to do with it. and that this was like the connection to the church, to the Roman and Greek church. I thought those were those two words. Latin. Yeah, what Robin said about them.

Speaker 4: Latinike and Hellenicae.

Speaker 6: Yeah. But that was different words, I think, so all not rim. Oh Don't know where that goes.

Speaker 3: Rank is a place And I think I I don't know, I can I really connect, you know, in in in uh the history I'm taught I connect Romans with Romulus And it doesn't seem to fit with Rimk, but I connect, as he said, Hellenic with the Hellenes, and he said that doesn't have any, Robin said Helene has nothing to do with. And this is hell uh the hell Hellenic is a word uh for groups of terrestrial beings and not a place. So that's not uh, you know, just grammatically. That's not a parallel. Uh the shepherds are named for a place and the fishermen are just uh a group called the Hellenes or the Hellenic. And I'm just really fiddling around with grammar there a little bit Probably the no good results But that word rent is really uh I'm curious. I mean that one just really strikes me for some reason. So let me see what it says on my whatever

Speaker 4: And then to remember, this part of the tale right here is what was told to him. These were not his researches and investigations. So how things change in that translation, I don't think

Speaker 2: When we take this towards an inner experience, when I don't, then it's something which I cannot really observe directly. It is more that I have something which I can observe which then tells me about something which goes on somehow so I could understand this story that uh that he did not un and did not come to the to know this by himself, but he heard from someone. So it's a quite reliable one, yeah, because it's one of his stripe. But it is just from hearsay some so to

say. And and this is yeah, I I think When we look inside many things which lie in our subconscious, yeah, we cannot really access directly somehow or things which going on in the instinctive uh part of our of our ic being we also cannot really access directly but we can through the uh impact it has on on our feelings and body sensations and whatever. So we can somehow recognize that something has to go uh on be beyond what we can uh actually access directly. So so I understand this notion. Ich habe gerade gesagt, dass diese Erzählung, dass er sagt, er hat das nicht selber, sondern es hat ihm einen Landsmann, der sich auf der Erde niedergelassen hat, erzählt. Da habe ich, wenn ich das so nach innen nehme, überlege ich, es gibt ja Dinge in uns, die wir nicht direkt wahrnehmen oder direkt beobachten können, sondern Dinge, die irgendwie in uns abgehen, was weiß ich, zum Beispiel Sachen im Unterbewusstsein oder Dinge in unserer instinktiven instinktiven Natur. Aber wir können sozusagen indirekt anhand der Wirkungen oder anhand von Dingen, die wir wahrnehmen können, schließen, dass dahinter sich sozusagen was bewegt oder verbirgt. So, und so sehe ich sozusagen so ein bisschen diese Rahmenerzählung, dass er darauf hinweist, ja, das ist nicht von mir selbst, sondern das habe ich nur so von jemandem. Das ist ja ein bisschen komisch eigentlich, weil er sonst ja alles selber erzählt.

Speaker 7: But it's also, he says he was so busy with uh Oh, yeah. So it's maybe uh also something like it's not as important as some other aspects. But it's more like it's the cause of something and we have you know we experience the consequences and yeah, or they did not have enough attention to to to to to look at it.

Speaker 2: So that it's not just not possible, but it's you did not do it do it. Herr Frieda sagt gerade, dass es vielleicht. Nicht unbedingt so ist, dass man das nicht direkt zugreifen kann, weil er ja, weil er sagt, er war so sehr beschäftigt mit anderen Dingen, dass er keine Zeit dafür hatte. Deshalb erzählt er uns das von seinem Kollegen. dass das vielleicht Dinge sind, für die man einfach keine Aufmerksamkeit aufwendet oder von wo man abgelenkt ist.

Speaker 6: Yeah, it's interesting that he says in in the English version, I must warn you, warn you, my boy, that my story is not, yeah, also erwarned sozusagen, Hassin davor. das erst nicht aus erster Hand hat. In German it's not so strong. In English it's much stronger. I must warn you.

Speaker 4: In German it sounds like a preface.

Speaker 6: Yes. I must tell you that it's like this. Ich muss vorausschicken. So it's not not so.

Speaker 2: Wo ist denn das mit der Warnung?

Speaker 6: Absatz 8, 29. 8 It's just the first. And in Germany, it just says, ich muss vorausschicken, mein Junge, das ist nicht so. So.

Speaker 4: And further on up on that page, in German he uses the word for prepared and no no Yeah, created and in English prepared. Yes, yes

Speaker 7: I had a thought um about the other uh paragraph about these wild European three brain beans and then the others came, uh what that could mean in in an individu individual if Those beans they are also only small, very small groups and they are mainly uh occupied with hunting. Uh yes what that should be if that should be like early childhood with like just learning more also mainly bodily functions like walking, grabbing things, things like these.

Speaker 2: I would say rather than direct more directly our instinctive animal nature-like functions we also have. Yeah.

Speaker 7: And then through education, no, these intellectual came there and

Speaker 6: overthrew everything and invented science and learned poetry from some husband candidates.

Speaker 4: Speaker 7: Because we we uh we talked about that and So you said hunter and they uh merely uh kill these two brand and and it has like a negative connotation, but Is it really negative? No, uh is it sad that they kill them because they are like evil, or is it just because they kill them to feed themselves and not for other reasons.

Speaker 2: And yes, that they did not uh not nothing else.

Speaker 7: It is also said that they sometimes destroyed each other and not only those. Two brain beams.

Speaker 6: Yes. Manchmal auch mit der Vernichtung der Wesen ihresgleichen, ja. Also each other. But but it's not put in that way like usually when he's talking about it.

Speaker 3: Speaker 2: Yeah. Wobei die Vernichtung, the term destruction, it has definitely a negative connotation.

Speaker 6: Yes, true. I also re-read it now.

Speaker 4: And what is that?

Speaker 2: I say I say uh the term destruction, it has definitely a negative uh connotation.

Speaker 4: What you've written in the chat on Rim, Banya. Harmonish Frunk is is that

Speaker 6: It means yes in in in Armenian.

Speaker 4: Wow, that's good. Yes, right.

Speaker 2: If it's true.

Speaker 3: If it's true.

Speaker 4: Oh we gotta go.

Speaker 6: Yeah in that in that I want to because Frida brought it up, you have the basically the Europeans, the wild Europeans, which could be the instinctive center. Then he's coming up in the English version with Marat Plessy for the feelings and then take Liamish for the intellect. In the German it doesn't go like this so smoothly, but it's basically just my formatory apparatus who tries to find some Rule. Okay, but Sandy, you wanted to go on something

Speaker 7: I just uh thought Um it occurred to me that because he describes that the the shepherds uh or the fishermen mainly populated certain areas Um that this would also correspond with like the centers, and also that I don't I I'm not as familiar with the instinctive center, but Is the instinctive center also like localized or is it in the in drücken mark? So light the moving center.

Speaker 2: I think so.

Speaker 4: Well, it certainly has a root with moving center, but it has its own brain, I might say. I mean, even if you didn't move Your instinctive center is still having you breathe, you know, changing a position every now and then if it's uncomfortable, things of that.

Speaker 2: Yeah, it's quite a str strong notion. I think Usbensky or some one of the direct students says that the instinctive center is everything we are born with on the bodily functions and the moving center is everything we are not born with, everything which is acquired. So this is a quite Strong distinction, yeah.

Speaker 7: So also like heartbeat and um digestion is instinctive.

Speaker 2: Everything, yeah, it's all as instinctive. I mean main sensors are the things we can't control. Somehow.

Speaker 4: And sometime could it be you sense a feeling of danger. And you don't know why.

Speaker 7: Or also fear I would say.

Speaker 2: Yeah, fear can be in every center, I guess.

Speaker 7: Maybe like uh I feel fear if it's dark, but from my intellect I know that I'm not in danger or anything. Like I So that makes me a picture of heights.

Speaker 4: Gives me an association with um Falling. I think falling is an instinctive fear. You know, a baby, if you let go, it feels something. So when we talked about the law of falling, I think this is our first fear, is that instinctively is so

Speaker 3: I know you probably talked about it while I stepped out, but on uh 2915 We're still talking about centers in one respect, instinct, intellectual and emotions, but uh In the English, uh that it just in that one in in that one pair in that one sentence he's talking about immigrants from Mary Placey, but in the German it's tikliamish. Yeah, that we were talking about, yes. Yeah. What did you say about why there was a difference from those two? No, okay. I didn't know if it was a typographical thing or

Speaker 2: No, this cannot be.

Speaker 3: No, no.

Speaker 2: No, I think we we have a few a few um occasions in the text where the English and the German is quite opposite. I remember just on this North West Shores and Southeast Eastern Shores. So there are some places and I don't know if if Uh Goodyev was more concerned about the sound of maybe the consonance of of what was written there than of the content in in a way.

Speaker 6: Yeah.

Speaker 2: Yeah, when we're just to coming this came in my mind when Vanya was uh complaining about the difference in the title. Yeah, when we would instead of alter when we would form to translate former, then it would call be Früchte frühere civilisation. So früh, früh, fr so it and it it just sounds not like uh Früchte Alterzie this just sounds better. And who know who knows, yeah, who knows if if this is also something which which is for for Goodyear m much even more important sometimes. than what is actually written uh directly there. When I remember just the this this story that he was writing and then the she he has then he let this be read aloud for a group of people that observed how uh what impact it had on others and For this we know when we listen to a sound, yeah, uh that the the the the the sound is is sometimes more important than actually the the direct meaning, even if and and uh we anyhow d derive different meanings from from the same words.

Speaker 3: That makes sense That's poetry.

Speaker 2: Yeah, poetry, yes. I'm struck by this by paragraph six As we are still always in the same chapter, we can just refer to the to the number of the paragraphs. So in six, when he speaks about Organic shame.

Speaker 3: Yeah.

Speaker 2: Because usually shame is somehow an unpleasant happening inside, an unpleasant feeling somehow. And In a way I try to overcome something like shame. But I have to say I I am I was very I observed very interested my children, and I have now the older children, and now again with still with the smaller one. So I had a second chance with s quite a different distance to to look again and they have something like an organic shame even So we don't uh we don't be very concerned with the event. uh uh with dressing or with hiding ourselves so we are quite open with being naked and and so i there isn't no not not uh what we usually uh in in former times which we c what what what we connect with shame. Yeah this this we don't we don't have and we don't live towards the children. But they have somehow a certain um i I would call uh had c would have called it before an kind of instinctive shame so that F some things they they they hide and I I'm I'm very uh um um Das heißt, nicht bin sehr genau, I'm I'm very precise with observing if the children just copy some uh something which they s see from us yeah which is almost all the time there but some things also come just from them yeah which i which are not so much or not at all in in our behavior And and this this I observed with with the children that they have something like an organic shame. And of course we can we can uh this austreiben, we can we can uh make them get rid of it somehow, yeah. um if if you don't uh respect it or whatever. So this is something which struck me always when I read it. Because there is a certain kind of contradiction in me that on one part I think shame is not a really good thing and a lot of the old fashioned morality yeah, puts somehow an artificial shame on on on on on on children and on on on and on my s myself too. And but on the other side a certain n organic or natural shame it seems to be that Yeah, that there is some value in it.

Speaker 6: I mean this is this is really something which the church was w which was put on top of it like this you should do, this you shouldn't do, instead of being connected to this how you call it unpleasant Uh because by putting these rules, this unpleasant sensation is gone, basically. The connection to this instinctive reaction is somehow gone.

Speaker 2: It's how intellectualized or mechanical rationalized.

Speaker 7: I wouldn't say rationalized because many or some like Yes, reactions t or f you are ashamed for some things that aren't rationally I would say.

Speaker 2: No, mit rationalized. That's what the church trying.

Speaker 6: Yeah, it's in and it's interesting that he says it's the main level for objective morality, this organic shame.

Speaker 7: But I I also thought maybe or I hope there is more about this when he tells about the Romans because he says they were the cause for this. Yeah, also like thought um it reminds me of this I think objective morality was mentioned before already in in connection with with conscience or with with the having a blight of conscience or something like that. And that would be similar I would say, no so if you have a bad conscience, um it's not a pleasant feeling But Rudyev says that originally that was a good thing because it told you something you do or don't do isn't right. And this would be the same if you feel shame for something

Speaker 2: It's actually something good.

Speaker 7: It would be still organic shame, then it would be a clear sign too this is not right or this is not as it should be.

Speaker 6: Yeah, I would say the the remorse of conscience, the gewissens comes from a different center than organic shame.

Speaker 3: That's a good uh distinction to make.

Speaker 2: Yeah, and I think the old morality and church they have misused this this uh yes feeling of organic shame and they made uh artificial shame out of it.

Speaker 5: Yeah.

Speaker 2: Out of push people put push people down somehow.

Speaker 4: Yes It sort of changes the direction of things, such as in the commandments, thou shalt not lie. But what about a commandment that just says, tell the truth? And I I think that boggles in the mind in how we respond to it. So organic morality was introduced in the second descent. On page two oh one. Oh I think that was the page Yeah, two hundred and two or one or no helio, or nahilo. And he speaks of gradations of consciousness of self. Oh, I think it was the man who uh was the friend of Abdul.

Speaker 3: Oh yeah.

Speaker 4: Oh no, no, no, on the bottom of two hundred Concerning reciprocal relations of beings, a former famous prophet funds the planet Des. . . Guranskrad, the great Archunio, assistant to the chief investigator of the whole universe, in respect of the details of objective morality And he said, if by his reason a being is higher than you, you remember that. You must always bow before him and try to imitate him and everything. But if he is lower than you, you must be just towards him, because you once occupied the same place, according to the sacred measure of the gradation of reason, of our Creator and all maintainer. I hadn't associated that.

Speaker 6: This pouring from the empty into the void. I have the feeling we had that before, did we?

Speaker 2: I also remember like this.

Speaker 6: I don't remember in which context, as we find context to the first book now.

Speaker 2: I have to make cross references in the text.

Speaker 3: Yes. Or we can use Robin's uh cross reference. We could look it up real quick in that if we wanted to But I don't remember thinking it was uh a a Buddhist phrase and talking about it. Is that not a Buddhist Homily or uh whatever you call it. Saying pouring from the empty.

Speaker 4: So it is on um In apicon treat on page ninety-five, the athema. Huh? It's quite in the starting, yeah.

Speaker 6: Yeah

Speaker 2: Yeah, where he tells Hassin what everything could happen if they would know that He called men slugs.

Speaker 6: Really? Yeah.

Speaker 4: Well, by the new format of our second book on It's causing me a little equilibrium disequilibrium. Ways that I had researched before. I'm like, oh, this can't work this time. So you've given me a little challenge, and this is good.

Speaker 2: Good challenge is always good.

Speaker 4: Yes, yes, yes. Gotta change something here. And really it Akhand, you've done a wonderful job and putting this together and presenting it. Sure. Thank you. Julie, thank you.

Speaker 8: Yeah.

Speaker 2: Yeah, I will provide the first book in the same format and the third, of course. And maybe we can even uh start start something out of it. Yeah, to have the paragraph. It was since a long time it was my vision and to have this side by side directly and then to make something with it. And I think also the reference now when we I I mean sometimes it's not really uh clearly separated, but uh basically in ninety-nine percent it's it's it's it's direct and we could even reference to to it more easily than And we say, ah, which page was it?

Speaker 7: Like with the uh Undertaker.

Speaker 2: Yeah, yeah. Like something like this. Okay, we are running out of time. But we can also take a few more minutes more if you have something to discuss. We had no exercise this week. But I will continue to give exercises from now on now on again.

Speaker 3: You had enough on your plate.

Speaker 2: Oh it's it's it's okay. This is this is my my my duty. If you have some some ideas about it, yeah, s uh if uh or if you have some some some preferences or some wishes or some contributions to it, you can just tell me or write me. And then I will try to include it in the in in the exercises.

Speaker 3: Okay. Here's something. Do you think of yourself more as a Roman or a Greek?

Speaker 2: I'm a German. I'm guessing I'm the descendant of the white groups of the small white groups. No, I don't I don't know.

Speaker 4: Really, I think the Germans were descendants of the Greeks. We find out maybe a little later on.

Speaker 2: Yeah, yeah.

Speaker 4: Scientifically minded, yeah.

Speaker 2: He tells it soon in the text, yes. But we have our own chapter with the Germans.

Speaker 4: That's right.

Speaker 2: A little bit. But a little very very little. The Americans have a very big chapter.

Speaker 4: Dirk, do you have anything to say before we it's so good to be with you. Yeah. But uh anything?

Speaker 8: No, sorry. No. Okay.

Speaker 3: I thought your English was good today. Much better than my German. My poor German

Speaker 8: It's very strong. Good.

Speaker 2: Good then

Speaker 4: Thank you all.

Speaker 2: Thank you very much. Thank you. Good night. Next week.

Speaker 8: Goodbye.

Speaker 4: All right.

Speaker 2: See you then.

AI Summary Meeting Bk2 - 01

Quick recap

The meeting focused on discussing Gurdjieff's text about Roman and Greek ancestors, with participants comparing English and German translations to understand differences in content and terminology. The group examined concepts like organic shame, instinctive centers, and the distinction between Roman shepherds and Greek fishermen, discussing how these cultural groups represented different aspects of human development. Participants noted translation discrepancies between versions, particularly regarding the terms "Mara Plessy" and "Tikli Amish" in different languages, and explored connections between these historical groups and modern centers of consciousness. The discussion included insights about how artificial shame replaced natural organic shame through religious and intellectual systems, and participants shared observations about how these concepts relate to personal experience and development.

Next steps

Frieda

- Provide the first book in the new side-by-side paragraph format, and continue with the third book, to facilitate easier cross-referencing and study.

- Continue to give exercises to the group on a weekly basis and consider including suggestions or preferences from group members.

Collaboration

- All participants: Send ideas, preferences, or contributions for future exercises to Frieda for possible inclusion.

Summary

Gurdjieff's Cultural Influence Analysis

The group discussed Gurdjieff's interpretation of Roman and Greek cultural influences, focusing on how these ancient civilizations represented different aspects of human personality and development. Sandy suggested that while Greeks were associated with storytelling and Romans with science, both might represent complementary aspects of human consciousness. The discussion included analysis of how Gurdjieff characterized Romans as being concerned with appearance and attraction, while Greeks were associated with storytelling. The meeting also involved some technical coordination regarding hosting responsibilities and language translation for Dirk.

Christian Theology and Translation Discussion

The group discussed the concept of a "mousetrap" in Christian theology, where Jesus on the cross is referred to as a mousetrap for the devil. They explored the historical use of parchment, which was potentially made from shark skin, and discussed the origins of different groups including the Mosefalle and Tikliamish. The participants examined translations between English and German texts, particularly noting discrepancies in how "Marplessy" and "Tikliamish" were translated between the versions, though they concluded this likely represented translation errors rather than actual contradictions in the content.

Text Translation Distinction Discussion

The group discussed translations and interpretations of text, particularly focusing on the distinction between "merely" and "exclusively" in different language versions. They clarified that while the English version indicated occasional behavior, the German version suggested it happened all the time. Barbara shared insights about feeling trapped when pretending to know something, comparing it to a mouse avoiding a mousetrap. The discussion concluded with Sandy asking about something on pages 29-21 related to Remke/RIMK.

Roman-Greek Etymology and Translation

The group discussed etymological connections between Roman and Greek terms mentioned in their text, particularly regarding "Rimk" and "Hellenic" origins. They explored how these terms relate to different centers (instinctive, emotional, and intellectual) and how organic shame differs from artificial shame imposed by churches and morality systems. The discussion included comparing English and German translations of the text, noting differences in wording and phrasing between the versions.