

## German-English Tales Study

— Page 199 - 208 —

August 19th

Attendees: Robin, Paula, Sandy, Ekant, Frieda, Bobbie, Vanya, James, Kristina, Stefon

Sandy: Heart-wrenching section.

Grandmother, by assignment or continuation of his line – passive half of continuation or just a throw-in.

“Enlargement of my genitals” – literal translation.

Vanya: I also had that strange perception.

Zufällig – by accident?

Bobbie: Zirlikner – teachers ...

RB: Zirlikner is the healer and leaders of community should be chosen from Zirlikners.

James: Only time Beelzebub's wife is mentioned?

RB: Think so.

Vanya: Zufällig ... and vorbestimmt war – seems to be contradictory?

Ekant: Two different things.

Vanya: “by the way” maybe translated as zufällig.

Vanya: Not by accident that he is mentioning his passive half – where sacrificial offerings were reduced. Can't see the connection.

Bobbie: Sacrificial offering is self-calming.

Ekant: Distinction between clean and unclean. Rationalisation that many people make – way of self-calming.

James: Things that we have to give up in the Work – negative associations ... form of sacrifice.

PS: What is happening when they take his planetary body to Mars?

RB: He is dead and chopped to pieces ... what are you going to do with his dead body?

Bobbie: Impressed Beelzebub – takes him to his heart.

PS: Why the planetary body?

Sandy: ... because they are going to do something to his body and can't get to Mars.

RB: Mars seems to signify the higher emotional center.

Bobbie: Planetary memories he has of him.

Sandy: Why people perform rituals and bury bodies ... archangels approved and Martians

approved. Reverential to those who were killed.

James: In Egyptian mythology Osiris was chopped into bits ... brought back to life ... by Isis and Horus was their son.

RB: Wouldn't have written chopped to pieces otherwise.

Sandy: Other god chopped to pieces ...?

James: When Isis got pregnant had Horus who signifies new beginnings.

Vanya: Might also make sense that the grandmother shows up – to continue the line.

Ekant: ... body given back to the presence of the planet – not Earth, Mars

Sandy: And three-brained beings feeding the place where they arose – spiritual and maybe physical significance.

Vanya: Corresponding construction – monument? In German it is a monument.

Sandy: Seen pictures of a pyramid on Mars?

RB: Five different gods that were torn to pieces ...

Sandy: Abdil's soul ended up on Purgatory?

RB: Body of Soul goes to Purgatory, not astral body.

Vanya: Archangel gives a command concerning the soul of Abdil.

James: Archangel name ... Seth was the one who killed his brother.

Ekant: corresponding command concerning the soul – maybe didn't yet have a soul but started to build one and opportunity after first rascoarno. May not be a contradiction between kesdjan and soul body. Feeling about pieces of his body and importance to save and take to Mars – responsibility and honour towards the rest of somebody – Abdil could be something in us that starts to stand up from lower state and not yet in space and time to really develop and other forces in us are too strong and destroy what is there. The rest we are responsible for and could take into a higher part – traces can be saved and not being completely forgotten.

James: The priests – aspects of our personality that turn against.

RB: Tikliamish – Beelzebub's strategy is to create an intellectual argument against sacrificial offerings. Can never run out of intellectual arguments – intellect can never prove anything.

Ekant: p201, 2<sup>nd</sup> paragraph – Priest Abdil began to cognize almost as he should have done. If I take something literally it is a thought – if I come close can feel what it is to have objective reason. Not just to see but to sense.

Zadik

PS: <https://www.armgeo.am/en/zatik/>

Vanya Nicole Klauß: In the Armenian Church, the feast is also known as "Surp Zadik" (Arm. Unipp Qwunh4). With the word "Tzadik" The Holy Translators of the Bible into Armenian used the Hebrew word "Passover" Or "Passover" translated. As we know from the Bible, this Jewish festival is connected with the commemoration of the Exodus of the Jewish people from Egypt. Since the salvation events (suffering, crucifixion, resurrection of Christ) according to the New Testament took place during the Jewish Passover week and Jesus Christ was sacrificed as the Passover lamb (see 1 Cor 5:7), the Feast of the Resurrection is also called the Christian Passover. The Armenian word "Tzadik" is most likely derived from the Armenian verbal root of the words "zadel" or "azadel" derived, which is approximately "select" or "liberate" The two terms refer to the liberation of the Jewish people from Egyptian captivity. By designating the Feast of the Resurrection as "Tzadik" Our Church Fathers wanted to emphasize that through the resurrection of Christ, humanity was freed from the slavery of sin and evil, and that Christians were chosen to be inhabitants of the Kingdom of Heaven.

In the Armenian Church, the feast is also called "Surp Tzadik" (Arm. Unipp Qwunh4). The holy translators of the Bible into Armenian used the word "Tzadik" to translate the Hebrew word "Pesach" or "Passover." As we know from the Bible, this Jewish feast is associated with the commemoration of the exodus of the Jewish people from Egypt. Since, according to the New Testament, the salvific events (the suffering, crucifixion, and resurrection of Christ) occurred during the Jewish Passover week, and Jesus Christ was sacrificed as the Passover lamb (see 1 Cor. 5:7), the Feast of the Resurrection is also called the Christian Passover. The Armenian word "Tzadik" is most likely derived from the Armenian verbal root of the words "zadel" or "azadel," which roughly mean "to choose" or "to free." Both terms refer to the liberation of the Jewish people from Egyptian captivity. By calling the Feast of the Resurrection "Tzadik," our Church Fathers wanted to emphasize that through Christ's resurrection, humanity was freed from the bondage of sin and evil, and Christians were chosen to be inhabitants of the Kingdom of Heaven.

Paula Schmidt:

The Hebrew "Tzadik" means righteous or holy person. I didn't introduce this in the meeting because it doesn't relate to a religious festival. However, it may be that Gurdjieff knew of the various historical religious connotations and intended us to consider the multiple references.

From the wikipedia article linked below:

According to Shneur Zalman of Liadi's Tanya, a work of Hasidic Judaism, the true title of tzadik denotes a spiritual description of the soul. Its true meaning can only be applied to one who has completely sublimated their natural "animal" or "vital" soul inclinations into holiness, so that they experience only love and awe of God, without material temptations. Hence, a tzadik serves as a vehicle (na27) merkavah) 6] to God and has no ego or self-consciousness. Note that a person cannot attain such a level, rather it is granted from on

High (or born with, etc.).

I can make a connection with the passage we read today.



RB: Mirroring of resurrection of Christ?

Vanya: Related to crucifixion story – people no longer standing by ...

RB: People sobbing – never attended speech where people started sobbing. Don't sob because they heard a good intellectual argument.

Sandy: Tradition in more emotional religions – in black evangelism and hillbillies. Preachers set New England on fire and converted people in 1800s. Billy Graham tradition. Not about intellect.

This is all about sacrifice. Another parallel to the Easter story. Also stopping animal sacrifice – what Jesus did by being crucified. Abdil died and a lot of the animal sacrifice

stopped – as with Jesus.

Bobbie: If we live a useless life we may become abnormally old – if I do nothing can just exist.

James: Three paragraphs devoted to this old useless man.

Sandy: Ahoon came to mind ... is personality that Beelzebub gives up – parallels. Multiple personalities and parallels to the Work.

RB: I got the same feeling – not logical – Ahoon is particularly useless. Can get you a cup of tea. Beelzebub is often kind to him by letting him speak.

James: Represents Beelzebub's personality ...

RB: Not there in this chapter – hasn't mastered his personality on this descent. Turns up in Maralpleicie ... laughing about them bowing down to sheep. This is Beelzebub before he masters his personality.

RB: The way of the world – either pursue something spiritual or become useless. You can hardly contribute much any more ...

James: on p203 – ecumenical and not used in German at all.

Ekant: In German would mean connection between Catholic and Protestant church.

James: Why did he bring in cutting people's throats?

English – “that it was as if he had not only injured them personally, but had slaughtered and butchered all their near and dear ones ...

When he hears about his friend being murdered ... shattered and in German translates as disturbed.

Vanya: A few differences – and makes a difference to drama.

In German speaks of lamb instead of sheep.

RB: Lamb is symbolic, but if not in the English is more like an error by the author.

Cutting of throat is symbolic of intellect cutting off access to higher. Act against oneself to be locked in the intellect.

Ekant: Cat is proud – not a good thing.

James: The lion is cleverer.

RB: Could have used a bear ... lion is a symbol.

James: Symbol for strong emotions? Anger or jealousy.

RB: Horse and lion are used to symbolise emotions.

PS: Lion supposed to be brave.

RB: Yes – courage.

Bobbie: In 1931 edition used Russian Makkar, not people from Albion's Isle.

Vanya: In English would at once fly off to where "people from Albion's Isles" have not yet been. And in German ... don't dare to follow.

Ekant: In Zarathustra also symbol of lion.

Frieda: Cat related to lion.

James: A lion is a cat ... writ large

RB: Strange statement about cat having achieved level

Bobbie: Consciousness of self used twice.

James: Ouspensky liked cats.

Ekant: Also says attained by its ancestors ... heredity. The already defined crystallised presence of the dog and cat. No further development – already crystallised.

RB: Nature of two-brained beings already crystallised and no possibility in their lifetime. Ouspensky claimed the cats were fully conscious of their own body.

Said cats don't become identified except possibly when there is salmon around.

PS: Accept the nature of the individual and they can't be anything different.

James: What about the dogs? They are our habits and mechanical behaviour patterns. If you pet your dog ... it will become obedient and affectionate ...

I have spotted several dogs in myself over the past half a year and they do have a way of squirming around. They know how to get a subtle control over me.

RB: Because you haven't paid the dog tax.

Raised a really big point – you are that way. I see unpleasant things in me. I am capable of behaving in a particular way and I am not proud of. It qualifies as sin – against the Work. Do I have to love them? I mustn't enable them, but do I have to like this person. I am ashamed.

PS: I can see the same – I reject the behaviour and I am capable of doing it again. If I don't accept it ...

Vanya: That is what is said – we can't change their behaviour. Reminds me of sending the dogs to the oven.

Ekant: No big difference between the dog and the cat.

PS: Just doing what they do.

RB: The one that is obedient has to be trained to be obedient.

Ekant: ... the merit of its ancestors – when we look at our deeds and bad behaviours we are not responsible. We have grown up in certain circumstances ... we can try to take responsibility.

RB: Very convenient argument ...

Ekant: Not an excuse – a starting point. When I have the chance to awake, then I have the duty.

RB: Things that they did themselves and consequences of the organ kundabuffer. Kundabuffer gives you an out in certain areas.

In the kundabuffer book there is a list.

Abnormal being existence is the problem. Kundabuffer is not the problem. P99 – 148 of the Kundabuffer book: (partial list) suggestibility, not keeping to good being customs, fashion, lust for gold, self-calming, expression of joy, capitalist education, habit of wiseacring, desire to be learned, pecking to death, imagined authority of famous people, degeneration of man's spiritual life, subconscious/buried conscience, loss of allegorical translation, inaccurate historical record, disease of tomorrow ... all your fault.

PS: Some individuals don't accept what they have been brought up with ... they are able to reject and take their own path.

Ekant: Difficult to know whether it is a personal choice. Mechanical, so how to blame.

RB: Something in essence.

Stefon: Inherent.

.....

### **EXERCISE (inner work with observation, self-reflection and faith):**

Observe and reflect on the text,

- what about is your faith, in what or whom do you have faith?
- how "strong" is your faith, is it more consciously, or, if you think about it, more unconsciously?
- in which way is it "very necessary and desirable" for you?
- how does it give you "being-self-consciousness" - and "also the valuation of personal Being as of a particle of Everything Existing in the Universe"

Bobbie: Faith of consciousness ...

I tried to say where this faith of mine is. Is it in feeling, body, consciousness. I have a faith in the next step – perceiving where – moving from this place to the next.

RB: Faith is opposite of fear. Going against fear – doing it with faith – not a belief, certainty. Belief is intellectual. Faith is emotional posture.

Vanya: I have a strong faith in situations where I am quite desperate, or it seems like I can't see the next step and there comes a moment where there is a let-go or a faith in something higher or bigger or wiser – higher than me that brings a wider view or possibility. Helps me to wait and stop degenerating. Faith in higher forces is helpful. Not just an idea – rooted in me.

RB: Good question – to ask what is it I am experiencing and where is it being experienced? The intellect gives itself away – always obsessed with some kind of path with a kind of logic or associated chain. Faith comes and you are within it. Almost like I can't be touched when I am here.

James: I pray every morning for my mother and my father. Say three "Our Father's". Takes me 10 minutes or so and the words resonate and there is some special emotion that occurs during that. Usually still in bed – first thing I do when my eyes open. There is a connection with them that is difficult to explain and there is perhaps faith that touches me in those precious times with mum and dad.

Vanya: Have to remember the movement where the inner work is about the mother and father.

Ekant: I also experience faith as a state. Primarily experience as feeling, consciousness, awareness and sensation of being here as a body. Maybe real faith is connected to all of them ... one way to express my faith: very strong faith that every person is good in a way – in everyone is a particle of the absolute and have a strong faith in this. People behave badly - I very rarely experience this – when I have this inner attitude to people it creates something in the other which is a certain orientation. Even if I am feeling tired or desperate there is a stillness in me and it is there. Even more when I am happy.

Sandy: Too intellectual to talk about faith. It is there.

Stefon: "Firm belief in something in which there is no proof". I have very little faith in humans but I act like I do. I run into a lot of mishaps and if I approached with more trepidation and caution, wouldn't get tricked. Know what people can be because I know what I am. That is what is inside of me. It was 71 years and 3 hours and 5 minutes ago that I was born. Nothing is what I appear to be. I am not what I appear to be, constantly unfolding.

## AI Differences between English and German Text

- **Initial statement about 'clean' and 'unclean':**

- The English version begins with "This also was invented by people...", which is a more general statement.

- The German version is more specific, stating "„Rein“ und „unrein“ ist eine Erfindung der Menschen...", explicitly identifying what "this" refers to ("Clean" and "unclean").

- **Lion's power over humans:**

- The English states people call the lion unclean because "they **dare not** do to it what they like".

- The German translates this as "weil sie mit ihm **nicht machen können**, was sie wollen", meaning they **cannot** do what they want. "Cannot" implies an inability, whereas "dare not" implies a lack of courage, a subtle but distinct difference in nuance.

- **Destination of 'valiant's life':**

- The English says life would fly off "to where 'people from Albion's Isles' **have not yet been**".

- The German says life would go "wohin ihm selbst die Leute aus Albions Inseln **nicht zu folgen wagten**", meaning where people from Albion's Isles **did not dare to follow**. The German implies an active avoidance or inability to pursue, rather than simply not having visited that place.

- **Lion's superiority:**

- The English describes the lion as "a hundred times **higher and stronger** than they".

- The German uses "hundertmal **überlegener und viel stärker**", meaning **superior and much stronger**. "Superior" is a stronger qualitative descriptor than "higher," suggesting a more profound dominance.

- **Dog's devotion:**

- The English says a dog will be "obedient and affectionate to the point of **abasement**".

- The German says "bis zur **Erniedrigung** ergeben sein", meaning devoted to the point of **humiliation**. While very close, "humiliation" can imply an external act causing shame, whereas "abasement" can be more self-imposed lowering.

- **Treatment of a cat:**

- The English asks if a cat will respond to "your **indignities**".

- The German refers to "deine **schimpfliche Behandlung**", meaning your **disgraceful/ignominious treatment**. "Schimpfliche Behandlung" specifically implies treatment that brings shame or disgrace, which can be a stronger term than "indignities."

- **Cat's act of revenge:**

- The English mentions a cat has "bitten the throat of a man".
- The German uses "die Kehle **durchbiß!**", which means **bit through** the throat. This implies a more severe, decisive action (a complete severing) than merely "bitten."

- **Reaction to the cat:**

- The English advises that no one "should be **angry** with a cat for this".
- The German says "sollte kein Wesen... deswegen **ungehalten** mit der Katze sein", meaning **displeased** or **annoyed**. "Ungehalten" is a milder term than "angry," suggesting irritation or displeasure rather than strong rage.

- **Cat's consciousness-of-self:**

- The English asks if it's the cat's fault that "its **presence** occupies such a gradation of 'consciousness-of-self'".
- The German states "daß ihr **Bestand**... einen solchen Grad von ‚Selbstbewußtsein‘ **besitzt**", meaning that its **existence/composition possesses** such a degree of 'self-consciousness'. "Bestand" (existence/composition) is subtly different from "presence" (manifestation), and "possesses" is a more active verb than "occupies."

- **Introduction of Archunilo's quote:**

- The English uses a casual transition: "**By the way**, my dear boy...".
- The German uses "**Nicht umsonst**, mein Junge...", which means "**Not for nothing**" or "It is not without reason," implying a deliberate and significant reason for introducing the quote.

- **Archunilo's role:**

- The English refers to Archunilo as the "assistant to the **chief investigator** of the whole Universe".
- The German translates this as "Assistent des **Hauptuntersuchungsrichters** des ganzen Weltalls", meaning assistant to the **chief investigative judge** or **chief prosecutor**. The German explicitly adds a legal/judicial connotation, making the role more specific.

- **Priest Abdil's position:**

- The English states Abdil was the "**chief priest**".
- The German calls him "**erster Priester**", meaning the **first priest**. While functionally similar, "first priest" might imply a ranking, whereas "chief priest" suggests primary authority.

- **Speaker of the sermon:**

- The English says Abdil's speech "shocked nobody, because **he** spoke unprecedentedly well".

○ The German explicitly names him: "weil **der Priester Abdill** außerordentlich gut und schön sprach", making it more specific.

• **Customary sermon length:**

○ The English mentions the sermon lasted till the next day "instead of the customary **half-hour or hour**".

○ The German specifies "statt einer **halben Stunde**, wie es die übliche Sitte war", omitting "or hour," making the customary duration a more precise half-hour.

• **Congregation's reaction to the speech:**

○ The English says "all **stood** for a long time as if spellbound".

○ The German says "jeder lange noch wie verzaubert **dablieb**", meaning everyone **stayed there** for a long time. "Dablieb" (stayed there) is more specific than just "stood."

• **Introduction of priests' customs:**

○ The English uses "It is **interesting to notice** that it was the custom..."

○ The German uses "**Man weiß**, daß es damals Sitte war...", meaning "**One knows**" or "It is known," implying common knowledge rather than a remark by the narrator.

• **Form of offerings received by priests:**

○ The English mentions receiving "roast and boiled 'corpses'".

○ The German adds specificity: "**in der Form von** gebratenen und gekochten ,Leichen“, meaning "**in the form of** roast and boiled 'corpses'."

• **Change in offerings to Abdil:**

○ The English says people "brought or sent him only fruits..."

○ The German says "sie **fingen nun an**, ihm Früchte... zu **senden**", meaning they **now began to send** him fruits. This implies a new, ongoing practice of sending, rather than just a general description of bringing or sending.

• **Priesthood's reaction to Abdil's popularity:**

○ The English states the priesthood became "**alarmed and anxious**".

○ The German uses "**aufgeregt und erzürnt**", meaning **agitated and enraged/angered**. The German terms suggest stronger, more active negative emotions.

• **Actions against Abdil:**

○ The English says Hasnamuss beings were bribed "to plan and commit every kind of **outrage** upon this poor Abdil".

○ The German uses "die alle Arten von **Schändlichkeiten** gegen den armen Abdill planen und ausführen sollten", referring to **atrocities** or **disgraceful acts**. "Schändlichkeiten" can be a stronger term.

- The English mentions they tried "to destroy his existence by **sprinkling poison** on the various edible offerings".

- The German says "indem sie den verschiedenen ihm **geschenkten Gaben Gift beimischten**", meaning by **mixing poison into** the various gifts **given to him**. "Mixing into" suggests a more thorough integration of the poison, and "given" is more specific than "brought."

- **Nature of Abdil's trial:**

- The English calls it a "general **ecumenical** trial".

- The German refers to an "allgemeine **Priester-Gerichtssitzung**", meaning a general **priest-court session**. The German is more specific to an ecclesiastical court, whereas "ecumenical" could imply a broader inter-faith gathering.

- **Outcome of the trial:**

- The English says Abdil was "completely **excommunicated** from the priesthood".

- The German uses "aus der Priesterschaft **ausgeschlossen**", meaning **excluded** or **expelled**. While excommunication is a form of exclusion, the English "completely excommunicated" emphasizes the totality more.

- The English states colleagues "also **organized means for** his further persecution".

- The German states they "**strengten** sogar... seine weitere Verfolgung **an**", meaning they **even initiated/endeavored** his further persecution. The German suggests a more active initiation of persecution.

- **Description of Abdil's "murderers":**

- The English says it was as if Abdil "had slaughtered and **butchered** all their near and dear ones".

- The German is more graphic: "ihren Nächsten und Verwandten **den Hals abgeschnitten und sie geschlachtet hätte**", meaning **cut their throats and slaughtered** them.

- **Servants' departure:**

- The English says servants "had **gradually left** him".

- The German states "fiel natürlich **einer nach dem ändern (...) von ihm ab**", meaning **one after the other naturally fell away from him**. This emphasizes a sequential and more active abandonment.

- **Old man's reason for staying:**

- The English mentions the old man remained due to "old age which, **owing to abnormal being-existence**, most of the beings there reach".

- The German specifies "wegen seines **gebrechlichen Alters**... das die meisten Wesen

dort **ob ihrer anormalen Seins-Existenz** erreichen", highlighting "frail/decrepit age" and explicitly linking it to "abnormal being-existence" as the cause.

- **Old man reporting the death:**

- The English says the old man "at once **ran to** me to tell me about it".
- The German says he "kam er sofort **zu mir**", meaning he **immediately came to** me. "Ran" specifies the mode of locomotion, which "came immediately" does not.

- **Narrator's emotional reaction:**

- The English states that when the terrible fact was learned, "there almost occurred **in my whole presence** a 'Skinikoonartzino'... the connection between my separate being-centers was almost **shattered**".
- The German states "in meinem ganzen **Bestand**... ein 'Skinikunarzino' vor sich ging... so daß die Verbindung zwischen meinen einzelnen Seins-Zentren fast **gestört** war", meaning in my whole **existence/composition**. "Bestand" (existence/composition) is a more fundamental term than "presence." Also, "gestört" (disturbed/disrupted) is a milder consequence than "shattered."

- **Fear of further atrocities:**

- The English mentions fear of "further **outrages on my friend's planetary body**".
- The German mentions fear of "andere **Schandtaten an den Teilen des planetischen Körpers meines Freundes** ausführen könnten", specifying "atrocities on the **parts** of my friend's planetary body," acknowledging the dismemberment.

- **Hiring beings for removal:**

- The English mentions hiring "several **suitable** beings".
- The German uses "verschiedene **dementsprechende** Wesen", meaning **corresponding/appropriate** beings, which might imply a more specific qualification.
- The English mentions the raft was "moored not far away".
- The German states the raft "nicht weit weg auf dem Fluß Oksozeria **lag**", meaning **lay** not far away. "Lay" is a simpler verb than "moored," which specifies being fastened.

- **Impact of Abdil's preachings:**

- The English refers to "his preachings and **persuasions about the cessation** of Sacrificial-Offerings".
- The German refers to "seine Predigten und seine **Überzeugung von der Notwendigkeit der Abschaffung** der Opferdarbringungen", meaning his **conviction of the necessity of the abolition**. This implies a stronger, deeply held belief in the need for abolition, not just attempts to persuade.

- **Diminution of slaughterings:**

- The English uses "the **quantity** of slaughterings".
- The German uses "die **Zahl** der Schlächtereien", meaning the **number** of slaughterings, which is a more precise term.
- The English says the custom would "not be abolished completely".
- The German says "nicht vollkommen **ausgerottet**", meaning not completely **eradicated/exterminated**. "Eradicated" is a stronger, more absolute term than "abolished."

- **Ascension to Mars:**

- The English states, "I **soon ascended** on the ship Occasion".
- The German states, "Bald danach stieg ich **tatsächlich** mit dem Schiff Okkasion... auf", including "**tatsächlich**" (actually/indeed), which adds an emphasis on the factual occurrence.

- **Description of Abdil's grave:**

- The English refers to "what your favorites call 'grave,' for a being of the planet Earth on this so near yet so far...".
- The German specifies "wie deine Lieblinge **auf dem Planeten Erde** sagen, ‚Grab‘ für ein Wesen vom Planeten Erde", explicitly mentioning that "your favorites *on the planet Earth*" use this term.

- **Archangel's reaction to the story:**

- The English states the Archangel "manifested his **pleasure** by giving **to whom it was proper**, a command".
- The German states he "seine **Freude** darüber **zum Ausdruck brachte**, indem er einen **dementsprechenden** Befehl betreffs der Seele meines irdischen Freundes gab", meaning he **expressed his joy** and gave a **corresponding/appropriate** command. The German omits "to whom it was proper" but implies it was given correctly.

- **Expectation on Mars:**

- The English says, "I was **indeed expected** by several beings".
- The German again uses "**tatsächlich**" (actually/indeed) to emphasize the factual nature: "wurde ich **tatsächlich**... erwartet".