

German-English Tales Study

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April 21st

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

Meeting Transcript

Speaker 2: Well, I think we need to talk about suffering more than once today, but I wanted to see if there's some clarification on the German version of uh suffering. And I'm looking on page 372 specifically. Uh the idea of Kumers and Langd uh Langdul Longdul didn't, long du long basically long suffering and um uh Lyden and Lyden Uh so it seems like Leid and uh Kumers are the basic German terms for suffering, or am I wrong on that?

Speaker 4: No, you're right. Kumma and Leiden are the words, yes.

Speaker 2: So two words for suffering?

Speaker 4: No, kumma is more sorrow. Okay.

Speaker 2: Briefly. And how about the long goldendon? Hmm.

Speaker 4: How about long golden den? Langduldenden. Yes, uh dulden is in this context also meant like suffering. Dulden can be also that you um Um how you say it can't be tolerating or bearing.

Speaker 5: Bearing means and to to endure some something. But it has even if it's not explicitly expressed, it has obviously the notion of uh of uh

Speaker 4: Suffering.

Speaker 5: Some suffering, yeah. If you if you if you if you bear something, if you if you in d Deutsch etwas erdulden, it means it is nothing which is very nice or which you would prefer in in in a certain thing, certain way.

Speaker 2: Yep. Who cares?

Speaker 1: Likewise on that page, maybe this translated presences for no, no, no, no, excuse me. Suffering for passive. Where's that? I should put the line down, but um just in the stall second. It is on this page 372. Yeah Uh maybe um on the last paragraph, they must be suffering.

Speaker 5: They midend sein.

Speaker 1: Okay

Speaker 5: Yeah, leiden leiden means suffering and leidend sein means being suffering.

Speaker 1: So I'll try and be more exact with the uh line numbers next time.

Speaker 2: I remember reading P-A-S-S-I-B somewhere though, Bobby. Oh it was on that page.

Speaker 1: How about the end of the paragraph D4, the whole of us and the whole of our

essence? That says slide in two. So anyway, I'll try and figure out where I came up with these questions. Thank you

Speaker 6: One uh question I have is uh Givisance is conscience. Yeah and conscious conciesness is uh bevusta

Speaker 4: Bewusstsein.

Speaker 6: Bewusstsein. Just you know that I'll I'll just say that that passage, the way that it came across to me this time. This idea of the um it's like this idea of localization or or or or particles. The particles of the sorrow of of the endless creator. Um how our situation is that We're trying to actually put together like those those particles of it. And it and it took me back to this idea of of that um how we're very far away from uh God the absolute. Others is very far distance between us, but we still have like the the little grains of this essence and um you know it's just saying that everyone has to put the pieces together for themselves. And so that's why that that that's what I was thinking as we went through this this time. I thought it was very It seems suddenly very clear, all very clear and very simple what we're supposed to do for a moment.

Speaker 5: For me it's the opposite. For me it's very un unclear this time. I I have difficulties or I I have a certain I I stand before a certain friction. That on one side I don't take it like a m moral some some some moral uh aspect in a way and the other that this idea of uh the whole of us has i is only suffering in our foundation and we have to win non-desires over desires. This can be quite easily misused for certain uh self-violent disciplines which I doubt that this is really actually meant. But I have not at all a clear a a clear idea. Yeah, like you Paul, you say it's something's clear for you. For me it's not at all clear.

Speaker 7: Mm, I also was thinking along those lines because it should be understood like I do have the clear wish and desire to do this work and to work on myself. So does this mean I should not do that? Because that would make no sense.

Speaker 5: This is an intellectual uh whatever.

Speaker 4: It's a ja spiel.

Speaker 5: Yeah.

Speaker 1: Can I ask in also on 372 in the next to the last paragraph? In my book it says without exception, and when I translated it to The German it said exception. Does it say without?

Speaker 5: Yeah, ohne Ausnahme means without means without.

Speaker 1: Thank you.

Speaker 2: Bobby, I found that word passive. On page 374 und Auck and Enim Passiv Insectiven Zustan de Frage. Next to the last paragraph. In the passive instrument state.

Speaker 4: Is that yeah, passive instinctive state, yes.

Speaker 2: It refers to the question of conscience.

Speaker 1: Now also on three seventy-four the word transubstantiated. Yeah. That's a big one. The translation I came up with was penetrated, which could be used.

Speaker 4: Yeah, it's quite a different um translation. I also was thinking about it because it's more that he's saying that the um impulse that is there is not yet um getting in or is not um really integrated but he's using also the word geschmack which is a taste uh no that's just saying But transubstantiated is as far as I understand is something like like it's a total um um Wesensveränderung oder Wesens war das Wesensveränderung

Speaker 5: Umwandeln, verwandeln.

Speaker 4: Yeah, Wesensumwandlung, which is a little different than the German translation. The German translation seems a little weak Two.

Speaker 5: He says the taste has not yet penetrated them.

Speaker 4: Yes.

Speaker 5: Transubstantiated. Yeah.

Speaker 7: Yeah. In the English it sounds like it's already inside them and just has to be like brought out. And in the German it has to come from the outside or not?

Speaker 5: No, I would say the English uh says this impulse has to change someone. In the German it says this impulse has not yet entered into them. Yeah, there is not nothing about changing.

Speaker 4: Yes.

Speaker 6: That's interesting because so in English, uh some might have said this already, in English a transubstantiated I think one of the most common usages of that is in Catholicism, the transubstantiation of like the whatever the Eucharist, the into the body that the Crack cracker is transubstantiated into the body of Christ. Um

Speaker 5: So in in in a way it's kind of digestion or integration integration. Ah ja, dann hat das ja doch nochmal eine ganz andere Bedeutung, als einfach nur umwandeln.

Speaker 4: Ja, ja, ja.

Speaker 5: Heißt so viel, wie sich etwas zu eigen machen oder etwas zu dem eigenen Bestandteil geworden ist.

Speaker 2: Ja, genau.

Speaker 5: So so the this this means transubstantiate does not just mean something is has changed, it it means that something has become part of my of my of my body or part of my being in a way.

Speaker 6: Well the and the and the substance. So transubstantial is like saying that the s the a fundamental change in the substance of whatever we're talking about. Whereas like if I said transformation, I said, well that's just changing the form. That could just be the outer appearance of it. But the you know, like a werewolf or something, you know, it just goes through a transformation. But a transubstantiation is like a I I think of anyhow, I'm not looking at a dictionary or anything, but I think of it's the fundamental substance

of whatever the thing is changes.

Speaker 4: It's like also the opposite of this empty information, what he's saying. It makes it even more a contrast in the English, these two words, I find Yeah, but the German version is quite different.

Speaker 2: I don't know if it's worth uh just probably reminding us that transubstantiation was a huge theological quarrel and issue in the Catholic Church and I think among Catholics and Protestants. And that was about that issue of is of uh Does the does the wine and the bread become the body of Christ and then become the body of Christ in the person who uh tastes it. So it's it's the whole idea of uh it's not changing, it's it's becoming what something else was. Uh if if that's Too fine a point to put on it. But that was a a really big uh theological um argument. I don't remember exactly when, probably in the Middle Ages, but uh Anybody remember that?

Speaker 6: I totally remember that. And you also made me think of how this is all it's also it's it's the Last Supper. It's like where the whole the whole practice comes from the Last Supper where Jesus says it's my body eat of it, this is my blood, drink of it. The idea that by consuming that, you take a part of that essence. And it's a spiritual essence. It's like that's you immediately think of that With transubstantiation, you think, oh, something that's just physical and normal, in uh insubstantial, suddenly it takes on a spirit, it changes into something spiritual. becomes so super sub super substantial um or or or something something like that. Um that yeah, and that there's a consummation of it somewhere, maybe it's in views for the real world like Or maybe it in search of the miraculous, Gurjev is talking about that the Last Supper, and he hints around that. This comes from really ancient, like really ancient actually uh consuming body parts and stuff like kind of referencing Tibetan, you know, Tibetan Buddhism. They drink out of a skull and stuff like that. But

Speaker 2: Well, I I will reiterate that was actually more than spiritual. The transubstantiation was was almost literal for as as one of the arguments that was presented that uh you take The bread and the wine become the body of Christ, become physically in the person who takes them in. Oh, thank you, Robin. does does uh does take in that physical thing and it becomes physically a part of them as well as spiritually. But I like the connection to the Buddhist stuff practices and also the idea of uh early Christians were criticized for cannibalism because of that

Speaker 5: Yeah, this is in a way this is in a way again a reminder that There is not this strict difference which we often make between something which is material and something which is spiritual. Yeah. Robin's famous sentence everything is material, which is one of the fundamental sayings of objectives. So and somehow, even if we If we remember this, uh there is still in in in our belief system, I I guess, or in the instinctive uh uh There is some still still the the distinction between material, bodily and spiritual. Yeah, we I mean we use these words Yeah. Whereas it's it's it's usually we could say it is all material, but just the this what we call spiritual has just a higher vibration or a higher vibration rate in a in a way. But I I still I I also have this this distinction in me between

spirit spiritual which is some uh spherical and energetic and non-visual and the material which is something I can touch and buy and Uh I d I don't know. Yeah, but this I think this is a reminder of this in in a bay.

Speaker 6: I agree. It's like underneath it all, I think it's one of the most if you get into like the metaphysics of uh what Gurdjev is talking about, it's one of the most really radical things because and I'm not sure where like the idea of material and non-material things, where that really originates somewhere in philosophy, probably It's probably something to do with the Enlightenment and you know chur the the church being separate from sciences and stuff like that. But um to say that everything is everything is material But I'm not saying I'm a I'm not saying atheism. I'm not saying using material everything's material. I'm not saying that 'cause I'm trying to prove atheism that there is no spiritual becoming, there is no transformation, there is no higher state of being. No, there is. But but we've the way we've been led to understand it. And he talks about he talks about uh dualism in here somewhere too, I think. The way we've done uh led to understand it kind of like creates a separation. Well they're two separate worlds and they don't ever like ever like connect with each other. Whereas like everything's material and we're talking about levels and scales. Everything is connected. It just maybe it's far away, you know, maybe it's finer, harder to detect

Speaker 1: Someplace here I think he uses a term dual personality. Maybe it's on 375. And I wondered about, I mean, yes, I wondered about that.

Speaker 2: That was really important part to me, Bobby. That that just made uh I don't know why all of a sudden it seems like I should have duh. Why didn't I uh realize that already? And I think it also relates to that that may be the place where it relates to what Robin says in the chat in regard to accidents Uh the idea of you have those you have that dual personality because of the way you want to perceive things

Speaker 1: Substance versus accident. Yeah.

Speaker 2: Gotta find you gotta find where it is. Yeah. Yeah, that was that was a big A big re a big one for me. Revelation, I guess you'd call it

Speaker 5: The translation of their psyche has become dual is different in a way. Ihre allgemeine Psyche wurde zwiespeltig. Zwiespältig means ambivalent or conflicting ambivalent and dual uh seems to have a different Different notion.

Speaker 1: So on three seventy-six, that's what you're looking?

Speaker 5: Yeah.

Speaker 1: General Psyche. Yeah, the translation I came up with was instead of dual bifurcation. But again, meaning two. Yes.

Speaker 5: Mm-hmm.

Speaker 7: Ich meine zwiespältig, ist er wie zwei und gespalten, also aufgespalten?

Speaker 5: Ja, is not is not not not in opposition, but it is has a stronger notion in in in German than in English. Yeah, dual in English can mean everything, yeah. But zwiespeltig

means some uh some separation or some uh some some opposition between Between two poles.

Speaker 2: What's the German word again?

Speaker 4: Zwiespeltig.

Speaker 5: Zwiespeltig.

Speaker 4: It's like you are thrown from one side to the other side. It goes from one extreme to the other extreme.

Speaker 2: Can you spell it for me? I'm just I'm not saying where it is Behind behind, I don't see me at the end of the first paragraph.

Speaker 5: It's the last line of the

Speaker 2: That's because I'm looking for a V instead of a Z. Okay. And that means ambivalent.

Speaker 5: Yeah. It it means split split into two. In in literal in in r literary sense.

Speaker 4: What I find conflicting, yes.

Speaker 5: What I find interesting is that Gurdjieff gives for conscio in for what he says our waking consciousness and this subconsciousness he does not give special terms usually he gives for many things special terms But for these things he d he does not it just came into my mind the first time when we were at it today.

Speaker 2: Well, I'm gonna repeat myself here and just keep coming back to this. Their general psyche had become dual. Your allgemeine psyche is wiestbautig geworden. I think that's huge. Uh and it's like it's the two ends of the stick, uh, but it's uh Subconscious and conscience. And it's uh it's what they're trying to cure when the Brotherhood goes out and tries to sign people up, it's everybody realizes they're split that way and they want to become unified. Am I wrong on that?

Speaker 5: No, I agree.

Speaker 2: On top of bewusst them and losing words It makes sense.

Speaker 5: On page three seven seven, the last page we uh read There is again this word Zwiespeltigkeit, this time as noun, in the second paragraph.

Speaker 4: Yes.

Speaker 5: Ja, in English Duality and in German Zwiespeltigkeit.

Speaker 2: Ja, okay.

Speaker 5: Ich meine, wir haben im Deutschen kein wirkliches Wort für Dualität. Except Yeah, we have in Germany not really Another word for duality. We we we can say dualität, so we we just uh take this word and make a German word out of it. Yeah, but Zwiespältigkeit it it seems to have. I don't know how you perceive duality in in in English as a native

Speaker 4: I mean you have the word dual, which is not a German word, but there it's

more that you have two um Two parts which are in a way same leveled. The end storium. Yeah.

Speaker 5: Yeah, in in duality for for for me or for us at Germans, there is not really a valuation It can mean some some different poles of something or just two aspects of of one thing. So there is no dis no no opposition. uh by by nature and in the in the German word zwiespeltigkeit is a very clear notion of uh of opposition of of of of struggle of

Speaker 2: Where is that one located?

Speaker 5: This is the last page for yes seventy-seven, the second The second paragraph.

Speaker 2: Oh, there it is. Yeah, I was looking on the wrong page. Thank you for bearing with me.

Speaker 5: Yeah.

Speaker 2: Well, um what you are saying makes me ask that philosophical concept of dualism. Um how is it addressed in German? Dualismus.

Speaker 4: Dualismus, okay. So we have the word, but it's dualismus is like it's like just you have two parts which are it's more neutral, no? And Zwiespaltigkeit is really a struggle between two It's more contradiction or that you are torn apart between two poles. And then do dualismus I would understand in in the German just that there are two parts And it's just two parts. It's not not not no not necessarily struggle involved. I don't know how it's in English if dualism means more struggle kind of situation.

Speaker 2: I'm thinking it can be either or, but I'm not always right.

Speaker 6: That's how I feel about it. That's how I feel about it. So right away I think of like, oh, yin yang, you know. And there's a there's a struggle there, but there's also a harmony. There's a struggle, but they need each other. Um so I feel like there's kind of a wide range in in English how people, how you see the word dualism used. It's not always like, so you say, uh, tvi, uh, tvi. But he's speltigkeit. That that that sort of carries with it. No, there's a struggle. There's a struggle between these two.

Speaker 8: Yeah.

Speaker 6: Is it a struggle that like one of them's gonna win? Or is it a struggle that all they're just always in conflict, always in struggle?

Speaker 4: Always in struggle.

Speaker 6: Always in struggle

Speaker 4: Yeah, it's basically what he's describing then with a sincerity and a deceit. That that in the wordsweltigkeit you it it this it it in the description of of this part is in it already. The in the meaning of Zwiespältigkeit you can actually feel it when you say the word you can feel the struggle what he's describing describing between um sincerity and deceit And also he is not translating the seed in betrug, he is translating it into verlogenheid, which is more Um mendacity than deceit.

Speaker 1: And that was a new word for me, mendacity. It's like, is that an English word?

Okay.

Speaker 4: Is it not?

Speaker 1: Yes, yes. I just never never used it or heard it or But he speaks of divided into two independent personalities on this last page. So I I don't know of a struggle or whatever, but to realize that we have a dualism. Appropriated to us.

Speaker 5: Yeah, what is a little bit ambivalent, I'm a chicken.

Speaker 9: Yeah.

Speaker 5: That on one side it looks like a criticism, yeah, because he says is uh one of the uh the reasons why uh the why we degenerate in a way But a little bit above he says, No, it has to be. There have always always to be this inner struggle between t two different poles. And real happiness can only arise from from unhappiness. So he gives it in the same in the same par in the same text he gives ex exactly the opposite so he he krees a certain ambivalence there in his text

Speaker 2: That went right over my head. Thank you. For bringing it down where I can see it

Speaker 4: Yeah, it's basically the whole time it's like this. The whole passage passage is like this

Speaker 9: Swishbatic.

Speaker 4: It's very yes, twelve twist platic.

Speaker 6: So another um another question that I had when we went through this has to do with the paragraph on 373. where he talks about the not non-desires predominate over the over the desires. And I know we touched we touched on this and I I take it as a it's the that that it there's like a non-force, right? There's not not a forcing of non-desires or forcing of abstinence, forcing of like, you know things, but that you do this inner struggle and consciously like assist the non-desires. And I thought of how um the Philokalia and the Desert Fathers, they talk about appetites. You could talk about uh appetites, like a an effect of the moderation of the appetites. But when I looked at the before getting into a ph philosophical thing, I look at the the translation is Wunchen und nicht wunchen. Wishes and and and not wishes. And that made me pause because In English, desires and wishes are different, and there's a different sense to them also, like desires Well again that that really kind of connects with appetites. I desire something. I have an appetite for it. And it's something within reach too, typically. Whereas like a wish kinda means something, oh, it's really way beyond. It's it's beyond me right now. And and and you see this uh this term wish like kind of comes up in the work in different places, you know, like that you have to find a wish within yourself, a wish for being, a wish for um a wish to not be a machine Um and it's something kind of beyond me, you know, he's gonna wish upon a star. So that's what I wanted to uh ask about in the German Does something does it convey a sense of it or is it just uh bunching? Is it um does it have that sense of desire or is there s you know what I mean?

Speaker 5: It depends strongly on the context. I mean we in the work we have a certain a certain we make a certain effort to clarify some terms and to be more co cons consistent. But a normal person would not really uh distinguish between desire and wish and So it yeah, then the ordinary daily desires uh would be expressed d as wish wishes. So I I agree with you, yeah. There is there is somehow in our language which we here use there is a uh a strong difference between wish uh and and and desire But in the normal language, ordinary language, it's more difficult to say if it's really like this. There is a big variety what a wish could mean.

Speaker 4: Yeah, we also have also not a we don't have um different words for these two somehow. We have Wünsche.

Speaker 5: Gelüste, Begierde. No no, there are many German words also for for this. So it's not It's not so not so simple, yeah.

Speaker 6: That's what I've thought. So if you if you if you had a real big craving for For chocolate, man. I need some chocolate really bad. Wouldn't you say ich wunsch?

Speaker 4: Nein, you say ich brauche. Ich brauche Schokolade. That that would be more neat. That's true.

Speaker 9: Okay, indeed.

Speaker 4: So it's interesting that he's taking wish because wish is something that we fr t small children have wishes for Christmas and you you the wishes for Christmas and it's something you can't uh guarantee. It's something really When you see it from a child perspective, it's not sure if Santa Claus or is bringing what I wish. So So I I would say it's the same actually from from the feeling what you described that a wish is out of reach somehow. Because the wish for chocolate, I would not say chocolate. Right.

Speaker 5: Yeah, but in in in normal language we use the word wish and very often. I wish you all the best. I wish you a good day. I I have the wish that the weather would change. So it is a is a word which is uh like love, yeah, which is quite unconsciously used for many many things. So there is a quite uh big variety in ordinary language to to use it. And I think uh Gurdjieff plays a little bit around with this. Yeah. It I think it it sounds almost uh i I mean he's makes uh the to quotes It's it uh sounds a little like a little bit ironic, yeah. Your all your so-called wishes, yeah. Yeah, where desires is a but much better better and and clearer term in in a way.

Speaker 1: So the etymology of desire is Latin, and the D is from, DE from, and Ciddus from a star or constellation. to wait what the star will bring or in the absence of stars deep fateful longing. So I connected that with your wishing on a star.

Speaker 9: Uh-huh.

Speaker 1: Mm-hmm.

Speaker 9: That is really interesting. Yeah.

Speaker 4: Yeah, I'm just looking in uh what is the etymology of wunch It's similar somehow.

Speaker 7: Also, I mean language is changing all the time. And I'm pretty sure that nowadays we use these words differently than at the time the book was written. Probably yeah.

Speaker 1: Yeah, I think we see that, most definitely.

Speaker 2: Well that's a really good point, Frida, because I'm thinking when he's talking about functional nicht funktion non-desires and desires He's really bringing up a Buddhist term as an e back in uh the time when not a lot of Westerners knew anything about uh Hinduism and Buddhism. Most of us still don't. But am I wrong about that in terms of uh is that not a an Eastern concept, either way you look at it Specifically, tack it to India and Tibet.

Speaker 3: It it's important to understand when we read this book that we don't care about modern meanings. We care nothing at all for modern meanings. That's why we use etymology to determine the meaning of stuff. Because Gurdjieff used etymology to determine the words he used So the the fact that in one way or another. Um for instance when Gurdjieff wrote this book The word survey had a different meaning than the word it has now. And the word that we take, the meaning that we take is the word survey. from the time that Gurdjieff wrote it and actually from before that time. We take the uh etymological origin. Otherwise the book can mean anything you want it to.

Speaker 2: Sort of like the Bible that way. Well, how does that apply to desires and non-desires? Are we looking at uh etymology there and not considering uh any kind of eastern influence on Gurdjieff

Speaker 3: That's uh uh that's what Bobby's saying when she's giving you the etymology of desire. She said this is the meaning that's intended, is what she's saying. Okay.

Speaker 6: Right, and to me hearing that that etymological meaning that seems to make it closer to to Vuntsha to me.

Speaker 2: Well Bobby, would you repeat it for me too, just because it goes things sometimes just go in one ear and out the other?

Speaker 1: It comes from Latin De Sidious, D is from, and then Sidious is star constellation. Yeah. To wait what the stars will bring.

Speaker 2: Oh, okay.

Speaker 1: Or the absence of stars is deep fateful longing. So I I enjoyed the etymology of egoism. I don't know how you Picture egoism in your in your ego.

Speaker 9: It's very prominent, right?

Speaker 2: Come on, bring it on

Speaker 1: So what I found is egoism is the practice or doctrine of I, and in 1785 Theory was the person has no proof that anything exists outside his own mind. And I thought that was pretty interesting. Yeah

Speaker 2: Say it one more time. I'm trying to write it down.

Speaker 1: Practice of or doctrine of I Oh am I, yeah. A theory that a person has no proof that anything exists outside his own mind. Well that applies.

Speaker 2: And you say we have two of those, huh?

Speaker 4: Maybe so. Sometimes it's a little swies belti. This egoism. I noticed today that he is when he's talking about Nul Molanas Reddin, he's In the German version he's uh leaving one description out. He doesn't say he's ehrenhaft, he just says Hochgeschätzt and what? Hochgeschätzt unersetzlich, Seite 376. He says highly esteemed irrepreceable, but Not honorable. He leaves that out.

Speaker 1: No, he doesn't say honorable, yeah.

Speaker 4: He doesn't say honorable.

Speaker 1: Right. So that's

Speaker 4: But that's just a slight difference. And he's using quite an interesting word when he's sending out people to organize new brotherhoods He's using the word stiften in in German, which is um

Speaker 5: Found.

Speaker 4: Hmm?

Speaker 5: Found.

Speaker 4: Yeah. Yeah.

Speaker 5: To lay a foundation.

Speaker 4: Yeah, to lay a foundation or I also looked what is the meaning for in in uh what is the me what is the meaning of the word it's humological and it's uh to get something in motion to bring about an event

Speaker 1: And where are you reading? On which page?

Speaker 4: Oi Stiften Where he's saying that he the Rudasha the the brotherhoods are new brotherhoods are organized.

Speaker 1: Okay.

Speaker 5: Here on page first paragraph on three seventy-four.

Speaker 4: In English he says in order to organize similar brotherhoods there also while he himself remained in the town Jul Fapal. And in German he's saying, damit sie auch dort ähnliche Bruderschaften stifteten.

Speaker 5: Organized versus stiften.

Speaker 4: Yes.

Speaker 1: So he stayed in Jul Fapal And these other initiates went about through the continent of Asia. And then he talks about caste and classes.

Speaker 7: Yes, I wondered when uh we read that passage because um normally we do um consider what the text should mean on an idi individual uh Meaning um how that could

be interpreted with the tastes and classes. And also the dissolving of the organizational structures.

Speaker 5: The states.

Speaker 1: Is that where it says state organization? And and it reads something else in German.

Speaker 4: That's Ordnungen, yes, but that's the same.

Speaker 5: Yeah, I mean and when he says this is this is actually one of the strangest uh the strangest way of the uh what what is the the the disturbed uh the distorted uh usual ordinary being is existence. Yeah. two mentioned chief chief this are the chief abnormal um abnormality abnormally established forms of ordinary being is existence. Yeah, because he he often very often uses this term and it's often not so clear what it means. that our ordinary being assistant is is disturbed. And here he gives the very clear hint of of this. So in this sense I agree that it is more important to understand what what it means for ourselves than to say this is something how we could organize our society better that uh yeah so

Speaker 4: I was thinking about this past passage when you when you were talking about all is material and not to categorize it into a spiritual and a non-spiritual thing that having castes and classes is exactly that categorizing and um Yeah, I don't know. I had to do it.

Speaker 3: Argument, you could say it was a philosophical argument, but if conscience exists and every man or woman has the same experience of conscience, there is no need for any laws Because everybody will understand the same about any situation. So there is no need to have a guideline as to what happens when a certain event occurs, because everybody knows what's right And the same thing in in terms of class and castes, there is no possibility of caste because there is no idea. within let's say a pure and sincere conscience that anyone is actually superior to anyone else. So there couldn't be such a thing as a class or a caste. There would be no way that you could have any rules about that. It would just be completely obvious. And and those are, if you like, just uh clear logical deductions from the idea of conscience that Gurje explained, I don't know, in Search Moraps Truth.

Speaker 7: Maybe it for the individual it could mean something like that um I shouldn't declare some parts of me better or superior to other parts

Speaker 5: I don't know. There is a kind of of gradation. Yeah. Higher energies, higher being levels, uh, higher degree of reason. But this is something which comes from And castes and classes are the opposite. So you have something an outer organization form it it does not consider at all what is the inner state. Yeah, in this sense, I think it is not a criticism of any kind of hierarchy, it is more the criticism of the artificiality of this kind of hierarchy.

Speaker 9: Sure.

Speaker 6: It's also uh it it can also be a reminder that the of of that most of this stuff that

we talk about and understand as being state organization and class, you know, classes and stuff. is is really a largely a result of Kunda Buffer. It's wrapped up. It's just completely wrapped up. Whatever I think, you know. the the best political system is or the worst political system or whatever. Whatever I think about that is just completely wrapped up within my delusion and my inability. to see reality clearly and that I need to remember that's something that I it would do me well to remember that and return to that more often. And, you know, we kind of often find like the the work, doing the work can like, you know, help us like uh slip out of that mode. But I think we all know from like just experience in life, that's one of the hardest things, not to get Not to get pulled into with uh I like I like this, I like I don't like that, you know, sort of reaction um to things.

Speaker 5: Yeah, when I take these two notions of states and castes to an inner meaning, it leads directly to egoism Yeah. States means I separate myself from others, so there is this distinction of of me and others, and these casts mean I uh value myself ha more important than others. So it's exactly the opposite of of outer considering. Yeah. It's it's ac it's it's actually inner considering in in simple simple words. So these two notions lead directly toism and they are described in in in exactly this way on this on page uh 375

Speaker 4: Yeah, and it's like the opposite of the uh objective cons cons conscience. So it's also then logical that it f falls apart the moment real conscience is there. We I I notice this sometimes the moment something real comes up in me that that the outer struggle which was there before doesn't have any meaning anymore. It's just gone. What before was uh um as if it's about life and death and it needs to be solved and it needs to be discussed and it needs needs to be this and that and actually The moment something like a co collected state arises, it's really not relevant anymore to talk about it or think about it.

Speaker 5: Mm-hmm. And egoism in in a way sees this. Yes. Du kannst was nicht anmachen.

Speaker 4: I had uh today a very strong strong experience of that which we were reading. And if you don't mind, I would like to share it. I have in my car, Ikant was uh he bought me a new sound system for my car so that I could also listen to discourses while I'm driving. It was broken before. I was quite happy about it, but now It's a new thing in my car and it doesn't work like it's supposed to work and I'm really not good with this technical stuff so My mobile doesn't connect and then I'm all lost because I can't use my navigation system. I come too late to my appointments and it's a whole drama. Like from yesterday morning I left till now I'm permanently too late, I don't know where I am, nothing works. And I was getting more and more into this and of course it's all I can't fault So I got more and more angry with him and so it was it was really terrible. And Today, when I was driving then back from Hannover to my place where I stay, it's about one hour drive. I um kind of found uh um possibility to watch these inner this being torn apart between these two impulses and it felt like as if my solar plexus was was bursting. It was really like as if something really dangerous was would happen and I was quite under adrenaline somehow. And then at one point it it just happened that it dropped and I I noticed after five minutes that I didn't think about this problem anymore. that I didn't

look at the system anymore if it works or not. It was simply gone somehow. And then I realized what is what a drama for nothing somehow. So It really it it uh it kind of I don't know, by by trying to bear these two parts in me, it something changed and transformed. So and quite a lot of energy was released like my headache which I had before was gone and So yeah, I don't know if it's exactly this, but I felt quite reminded of it because

Speaker 5: Maybe this is even related to this not so easy to understand notion of desires and non-desires, which I'm quite interested in discussing not just the meaning of the words but what is what he wants to give as a message. Paul you said something because about uh desires to be something active and non-desires, not to have desires for for things which are difficult for us. No to have no desires. So to yeah what Bobby was giving with the etymology of of of desires actually Yeah, which i i is uh interestingly exactly this what we uh usually mean with non-desires, namely to wait what is given. Yeah. This is not uh what we usually uh understand as desire. Desire is something we hunt about and we we want to grab and to grasp and to to receive and to take over and actually uh a non-desire is we we don't care in a way, we don't we don't pay attention or so. but something in between to long for something, yeah, to to really to want something, uh maybe even to need something, but not to to do anything about in a way, to not to um forcefully to to to run after some something like this. So I don't know. There were many different little things today which Could help to understand better what goody uh m might mean with this uh

Speaker 3: The etymology that that Bobby gives for desire links directly to the idea the essence comes from the stars, which is why it has an astral body. But when the term stars is used in that sense, it doesn't refer to stars, it refers to the planets. So desires are things associated with the planet, and they are associated with the emotional part. A non-desire is higher than that. It isn't a matter of not caring, it's a matter of caring, but not but being in a complete balance in relation to whatever you're focusing on. So it belongs to the level of the sun. It's higher than the level of um uh of the stars. It i the impartiality is higher than any kind of desire It's a higher state. And it it's certainly it's certainly a difficult thing. A word like non-desire is poorly defined. And in fact, uh I'm not really sure that it isn't actually an invented term. In other words, I'm not really sure that anybody used it before. Gurjiv did. But if they did, almost certainly they were translating from Buddhist texts. Mm-hmm

Speaker 5: No, I like very much what you say, Robin, that it is more about a state. Yeah, usually when we speak about desires and non-desires, we speak about act actions and and uh decisions or disciplines and I think non-desire refers much more to a state. This is very very well expressed. Yeah, and in a way this also relates to this suffering I I don't think that suffering means we have to burden ourselves or to uh to to look for difficulties. I think suffering in this sense means to bear That there are dualities, that there is *Zwiespeltigkeit*, that there are opposing forces always there. uh to in in a way as long as it is uh meaningful and desira desirable and uh desirable uh And it is m uh uh m me uh m meaningful to uh to wait not to engage these two forces and to uh to to um

Speaker 4: Resolve.

Speaker 5: Yeah, to resolve, to resolve this conflict. Rather than to stay the conflict. Also not as a purpose for itself, but uh uh more in the sense that uh uh to really to look uh from where comes my impulse to resolve these things and mostly it comes from something which is named egoism, yeah that I want it differently or I cannot bear or I I think I know better in a way.

Speaker 7: Also identification. Mostly.

Speaker 5: And I I and I I have a feeling that this is meant by non-desire and and and uh being in in uh to to to to bear the sorrow, yeah, which means just to to uh to uh to to remain in this force field between the oppos opposing forces in a way and not always to to uh to to go in in any uh uh involutory process just to resolve the potential which is there and feels a little bit uncomfortable or S something like this.

Speaker 4: Yeah, he's also describing and they must be suffering because and then he goes on, it's also like a like a like a law. It's not nothing that um we have to organize ourselves or not. It's just the nature of things somehow Which in this um it's on page um 372 on the in the last paragraph, he's also talking then about that there are quite opposite what are called complexes of the functioning, which is also, he is repeating this also three times or something, funktionierungskomplex Where I was asking myself, what is a funktionierungskomplex anyway? What is supposed to be, complexes of the functioning And there it sounds like he's explaining it, the the the the function of suffering, that it's something that has to be like that.

Speaker 5: Yeah, but I yeah, yes, and I think it is important to understand what he means with suffering.

Speaker 9: Yes.

Speaker 5: Because our usual understanding and use of the word has probably just a little bit to do with what is meant here.

Speaker 1: Yes. To bring under, isn't it, Robin?

Speaker 3: Yeah, it's to bring under. And this is important because the the modern understanding of the word suffering is completely um uh completely incorrect in terms of the use of the word suffering in the tale. So the modern um interpretations of that word um should be thrown away completely. It means to bring something under yourself is to suffer it. So it has the meaning of bearing it.

Speaker 2: Mm-hmm.

Speaker 3: And not whining about it like all of those British people are doing all the time whining about things.

Speaker 2: Are they?

Speaker 3: Well, yes, of course they are. You know you know the the the Australian joke is how do you know when um uh an airplane on the tarmac has um come from the UK? It's

because it's still whining when they turn the engines off.

Speaker 4: In this way, what Sandy was saying in the starting, this long suffering, endless creator is translated all liebender, lang duldender undendlicher Schöpfer. There you have them the the meaning of Leiden in the German translation, Dulden, is bring it under. It's basically that. B in in in in no dulden is bearing.

Speaker 1: Why does They're not capitalized faith, love, and hope. Huh What's the question? I think in the German text it is not capitalized, faith, love, and hope. I just wondered why

Speaker 2: Oh, it is on page 376. But it is capitalized.

Speaker 4: Oh glaube, liebe Hoffnung, yes.

Speaker 1: It is there, yeah, thank you.

Speaker 2: I mean in German this is always capitalized because these are nouns all the nouns, all the nouns, not all the nouns.

Speaker 6: I have another question about suffering. Um Apologize if this has already been brought in up, but then at that at the end and that last paragraph on 372, it looks like the German word for suffering is Leidend.

Speaker 9: Yeah

Speaker 6: But up above on the all caps, long suffering endlessness, he says, long dual den. Yeah, so what is the difference between Leiden because Leiden as Tut mir leid is like it gives me sorrow, right? Like sorrow, sorry.

Speaker 4: Leiden, yeah.

Speaker 6: Leiden.

Speaker 4: So giving yes.

Speaker 2: Sonia gave us gave me a really good response to that. in terms of it means implied and Eckant said too, implied suffering. Golden is implied suffering. It means to endure and bear or tolerate, which really sort of relates to what um Robin was saying is the real definition of suffering.

Speaker 6: So in the in the last paragraph then when he says und sie müssen leiden sein It's not really meant in the same sense as it was up above.

Speaker 5: This is the process where you where you in a way wait. Yeah. So this is something uh or the state you are in or the action you do and leiden is more the consequence of such a such a such such such a process. Leiden means more to work out the consequences of something you dulled it. Some some some some somehow like this. But it's it's like with other words we had today. It is not so straightforward what what it really means. Yeah.

Speaker 6: Right. It sounds like this is a case where then in the German there's more specific words that he was able to use to get to this more specific meaning whereas like in the English we just got the same we got the same word and one time it's capitalized and

has long the word long in front of it.

Speaker 7: To me, Leiden is more active and Dulden is more passive, but I don't know if it's just my. Actually it's the other way around.

Speaker 4: Yeah.

Speaker 5: Yeah, in in in dulden a certain intention uh is there. Yeah, so you have to have a certain a certain aim, a certain uh Yeah, a certain uh attitude and in Leiden you can also have this attitude, but the the you the normal person leiden means uh you have to uh You suffer from the consequences of something you cannot do anything about.

Speaker 4: Yeah, you are more um the victim of it.

Speaker 5: The victim of something.

Speaker 7: Maybe it's just my um m mm uh feeling for me because I associate Liden with like moaning about it and complaining and that seem uh that seems more active than to then do it is you you remain quiet and you don't complain so that's It's perceived as more passive.

Speaker 5: Makes sense. The expression of it. Yeah.

Speaker 4: Yeah, I the the um etymology of the word leiden, it comes from the word gay light which comes from uh traveling, going, driving. So um And dulden is uh heben, which is um carrying or um yeah putting up actually Ist das auch mit Geduld nicht dann verwandt?

Speaker 7: Oder ist das nur zu verändern?

Speaker 4: Yes, could be, yeah, no. It's the same. Geduld means patience, which would be the same Wortstamm, ne? Duld.

Speaker 5: What is a little bit strange, there is also in Germany, you say also, ich kann dich gut leiden. The same word, but it means I like you. Ich kann dich gut leiden. Yeah, you can also say you can also say ich kann dich nicht leiden. So it means I don't like you. But there is the word jemanden oder etwas leiden können. Means I I find it affordable in in a certain way. Maybe a distortion too of German language.

Speaker 1: Christina, there's a little time left if you want to share with us what you got from this.

Speaker 8: Hi. Not so not so much more. I I was uh more f yeah, I'm fascinated about the word. Leiden uh and I think the explanation um of Robin made totally sense to me because when I was reading the text Everything in me was, you know, like I I couldn't accept that he really means that we need to suffer. I it was all in me that uh was like Yeah. I was suffering from the fact that he might want us to suffer.

Speaker 1: All purposeful.

Speaker 2: That really is important. Parked dog duty is uh intentional labor and conscious suffering. Or I got it backwards there, but I had the hardest part, uh intentional suffering and conscious labors. Yeah. And it's like uh, you know, I I struggled that for ten years at

least. He doesn't want us to suffer that much, does he And if it's to bear and uh to bury it, uh that makes uh a lot more bearable the idea of suffering, doesn't it?

Speaker 1: Then maybe there's some result. Yeah.

Speaker 2: That's a good point, Christina.

Speaker 8: Yeah, and especially because um parallel also started to read Uspensky's uh work about uh Gurjiv and there obviously he's not telling to suffer so I was really confused.

Speaker 5: Yeah, we have to sacrifice our suffering. Yes, he says.

Speaker 2: You do. The heart is too much.

Speaker 5: So what to do what to do

Speaker 2: Have another glass of Armagnac.

Speaker 5: This time a little bit more complicated in a exercise.

Speaker 2: I do have one more question on just a word. And we may have talked about it last week, but uh the word for the city where uh Ashyada is hanging out. I mean I just noticed uh today that Schuhl was buried right in the middle of that. That means school, doesn't it? S-C-H-U-L does that mean anything?

Speaker 5: Wow. Good idea.

Speaker 2: Well, maybe, maybe it's nothing.

Speaker 5: Yeah.

Speaker 2: And for Paul is common to both of them.

Speaker 5: I like this association of you.

Speaker 4: Also that he stays there could be uh Yes. Yeah. That he's not going anywhere else because The master stays there.

Speaker 2: It's his institute.

Speaker 4: But did you have anything, Bobby, after you said last week something? I don't remember.

Speaker 1: No, I probably don't either.

Speaker 5: No, I don't find Exercise exercise time. I see you you want to escape.

Speaker 1: Oh you wanted Jules for Paul. No, I'll I'll give that to you next week when I got okay, okay.

Speaker 4: Then

Speaker 1: So I'm reading the exercise. At the bottom it says, can you guide your being impulses in such a way that you can sense these truths without the participation of the abnormally crystallized factors. Which factors can you find in yourself? Well, I have been dealing with a certain concern for a while, and um it has to do with the young man or roommate and his um lack of motivation And you can't really, you know, sit him down

rejections and the buffering and the struggle. This has its meaning in itself. It does not mean I have to think about every day and to be a very good

Speaker 2: student of the Well yes I did want to think about it every day and uh it's uh yeah so no that's a good thing for me to do Uh but you are right to uh to to engage with it is really important. That's right. And I'll stop talking now

Speaker 6: I didn't I didn't uh remember to actually do the exercise and come back to it in an actual moment of self-observation. Um but I feel just based on my experience that there is like a it it it makes sense to me because uh truth It it it's like the platonic thing of like uh the good, the true and the beautiful. It's like truth is like not necessarily a a good thing. Um and when when it's understood with the mind and often it can be deceptive in that I need to try and uh incorporate more of my being into it. And that's like what, you know, when they're they it it talks in the text about guiding the being impulses in such a way. to sense the truth, to have a feeling of truth, you know, that uh I uh when when I have this um experience of a higher, more substantial kind of truth. There's a feeling associated with it. There's a sensation. It's not just a, oh yeah, one plus one equals two. I'm not just doing math problems. to confirm that they're true, that there's something more that needs to be um there with it. So I'm gonna continue to work with this. I find sometimes I end up actually remembering the exercise like A week after after the opportunity's gone, suddenly it like comes to me. So we'll see.

Speaker 8: I had um the possibility to observe myself in a very uncomfortable way for um Actually, I gave myself one week, but uh it is still ongoing. And actually the task seemed very easy to me at the beginning. I um it was that I when I have conversations private or at work, um that I observe myself and Don't talk too much actually. And um that I'm involved in conversation and ask like if I ask questions so really clear and uh towards the other person but do not comment on anything and do not put any of my own doubts and uh measures on on neither my questions nor my answers. So actually um talk less and listen more. And um And usually, that was the interesting part. It's not that I'm a person who's talking non-stop and cannot shut up. I would say that I'm usually a good listener. But the moment I gave myself this task, I couldn't stop talking. And uh especially for one week, it was very interesting. I had a very like full week of um dinners, lunches, uh with colleagues And all that so I had almost every day uh the possibility or the opportunity to prove that I can manage myself and I managed Only 35 minutes of a conversation where I could like very totally, you know, control myself. Like to the fullest, I mean. Only thirty-five minutes. And every every time I th I th I said to myself, okay, but tomorrow Okay, tomorrow I have dinner with this person. Tomorrow I have uh like uh a me um an important meeting. Hey, it's an important meeting. It's a presentation uh that has not like where I'm actually anyway the listener. How did I manage to still put my five cents into this presentation? I don't know. So I was not successful and I'm continuing to, yeah Find control over myself

Speaker 1: Yeah, I hear you, Christina. So you make the observation and maybe the taste of it stays with us and it'll go for 40 minutes sometimes.

Speaker 8: Yeah, let's see.

Speaker 2: On the other hand, five cents is not so much. You can put that in.

Speaker 8: Yeah, it's not about the five cents, but you know, like that I managed only 35 minutes to not put any kind even in my thoughts any kind.

Speaker 2: I think that's really good.

Speaker 5: 35 minutes is quite a lot. Most he mostly is thirty-five seconds.

Speaker 8: Example.

Speaker 5: It's still something Really.

Speaker 8: But many, many times I just lost myself, you know, like I totally forgot that I was actually controlling myself and of course I lost I lost it totally too Yeah.

Speaker 5: Yeah, I I find myself very inspired by this sentence to sense the objective truth. And I I know when I discuss or work with people I come back to this notion and I recognize I experience it by myself that in spite of every opinion and uh thought and uh discussion whatever there is quite clearly and I think in almost everyone there is a a voice which which knows I did I do right or wrong or was I honest or not? Yeah, and often I realize that people start to discuss and and to um Justify. To explain and to justify all the time. And then I say, and it is is not because I I have this in in me too. I say you you know you can say whatever you want to other people inside of myself. I know if I was honest or not. I know it Yeah, and even this the access to this point is sometimes not so obvious. Yeah. So the the voices and the the self-justification is very strong. oftentimes but somehow there is this point where I know was it true or not? So yeah this is something which I bring into relation uh about sensing uh d the truth and if it's really objective or still something job subjective I I will I will see. But really to sense, not to argue and not to think about, really to have a have a feeling, a sensation, if it's true or not.

Speaker 4: Enough for today.

Speaker 3: Okay. You're the one that called it.

Notes from Chat

12:51:43 From Robin Bloor : The Catholic doctrine of transubstantiation holds that at the moment of consecration in the Mass, the bread and wine are converted in substance into the body and blood of Christ, while the accidents — appearance, taste, weight, chemical composition — remain those of bread and wine. The substance/accidents distinction is Aristotelian: substance is what a thing fundamentally is; accidents are the properties by which we perceive it. Normally these are united. The Eucharist is the one case where they are severed.

12:58:08 From Vanya : zwiespältig

12:59:32 From Vanya : zwiespältig = in sich zerrissen, uneins, voller Widerspruch
torn apart, divided, full of contradiction

13:04:11 From Frieda+Ekant : Dual

Describes a neutral dichotomy—two sides, two aspects that exist side by side, often complementing each other. No contradiction, no tension. Examples: day/night, hardware/software, wave/particle.

"Zwiespältig" - Ambivalent

Describes an inner conflict—two opposing sides that create tension. Usually emotionally charged. Example: "I am ambivalent" = I want two incompatible things at the same time; I am torn.

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13:49:23 From Vanya : Leiden -

Suffering

The word derives from the Middle High German **liden** and Old High German **lidan**.

Original meaning: It originally meant "to go," "to travel," or "to journey" (related to the word **Geleit**, meaning escort or escort).

The shift: The meaning changed from "to undertake a journey" to "to endure" or "to bear" (in the sense of: to overcome a difficult stretch of the road).

The core: It contains a dynamic of passing or acceptance. One "suffers" a change or a state that befalls one.

13:49:55 From Vanya : Dulden -

To endure

The word derives from the Old High German **dulten** and is closely related to the Latin **tollera** (to tolerate).

Original meaning: The Indo-European root **tel-** means "to lift," "to carry," or "to cradle" (also found in the Greek **tlēnai** "to bear" or in the name of the giant Atlas, who carries the sky).

The core meaning: Etymologically, **Dulden** means "to possess carrying capacity." It is the ability to hold a burden upright without collapsing under it.

Relationship: The word "patience" also comes from this root—it is the inner strength to bear the burden of time or waiting.

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AI English-German Differences

1. "The factors for the being-impulse"

English: REPRESENTATIVE OF THE CREATOR **German:** STELLVERTRETER GOTTES — "Representative of God"

The German substitutes "Gott" (God) for Beelzebub's carefully maintained term "Creator." Throughout the Tales, Gurdjieff uses "Creator" as a functional cosmological title; "God" carries different theological freight, particularly in German religious usage. The translator has flattened a technical term into a conventional one.

2. "And this sorrow is formed"

English: ALL-MAINTAINING COMMON FATHER **German:** ALLES ERHALTENDEN VATER — "All-Maintaining Father"

The German omits "COMMON" (gemeinsamen). The triad "common father" is central to Beelzebub's address of the shared cosmic paternity, and it is preserved elsewhere in the same passage, so this reads as an omission rather than a choice.

3. "In all three-brained beings of"

English: three-brained beings **German:** dreizentrischen Wesen — "three-centered beings"

A terminological slip. The English correctly renders "three-brained" (driehirnigen), but the German switches to "three-centered." In Gurdjieff's system the two are closely related but not synonymous — "three-brained" names the anatomical-functional triad of brains, "three-centered" names the three centers of activity. Mixing them blurs a structural distinction.

4. "And they must be suffering"

English: two sources which are of quite opposite origin **German:** ganz verschiedenen Ursprungs — "of quite different origin"

"Opposite" and "different" are not equivalent, and the weaker German reading undermines the argument. The whole passage depends on the polarity of the two functionings in order to produce struggle; mere difference would not generate the required opposition.

5. "And they must be suffering"

English: parallel functionings **German:** gleichzeitigen Funktionieren — "simultaneous functioning"

"Parallel" implies a structural relationship (running alongside); "gleichzeitig" means only "at the same time." The English describes how the functionings relate; the German describes only when they occur.

6. "Owing to all I have"

English: many brotherhoods were already founded **German:** viele Niederlassungen — "many branches/outposts"

A real conceptual difference. The English suggests multiple independent brotherhoods; the German specifies "branches" (Niederlassungen) of the single brotherhood Heechtvari. The

German reading is internally more consistent with the narrative (Ashiata founds one brotherhood that spreads), but the English leaves the organizational picture ambiguous.

7. "And these almost independent brotherhoods"

English: arose there in the following order **German:** in der folgenden Weise — "in the following way/manner"

"Order" signals a temporal or hierarchical sequence; "Weise" signals method or manner. The English promises a chronological narrative; the German promises a description of process.

8. "However it might have been"

English: almost all of your favorites **German:** alle deine Lieblinge — "all your favorites"

The English qualifier "almost" is absent in the German. Beelzebub is habitually precise with quantifiers; losing "almost" overstates the claim.

9. "However it might have been"

English: completely removing from themselves, perhaps forever, the maleficent consequences **German:** vielleicht ein für allemal... auszurotten — "perhaps once and for all to eradicate"

"Removing" and "ausrotten" (literally: to root out, exterminate) differ markedly in force. The German is considerably more violent — appropriate perhaps to the theological stakes, but a clear escalation from the English.

10. "Even those three-brained beings of"

English: the taste of this Divine impulse had not yet been transubstantiated **German:** noch nicht gedrungen war — "had not yet penetrated"

One of the most significant losses. "Transubstantiated" is a technical term in Gurdjieff's psycho-chemistry for the change of one substance into another within the being — a specific, doctrinally loaded concept. "Gedrungen" (penetrated) is a generic verb of entry. The German reader loses the entire substance-transformation framework.

11. "The total result, however, of"

English: there had disappeared of their own accord those two chief forms **German:** verschwanden jene zwei Hauptformen — "those two chief forms disappeared"

"Of their own accord" is absent here in the German, although the same phrase is preserved in the very next paragraph. The missing qualifier matters: Beelzebub is emphasizing that the dissolution was spontaneous, not imposed.

12. "This exclusively particular property was"

English: a certain lawful and inseparable part of their general psyche **German:** gesetzmäßiger und unvermeidlicher Teil — "lawful and unavoidable/inevitable part"

"Inseparable" names a structural property — egoism cannot be detached from the psyche. "Unvermeidlich" (unavoidable) names a modal property — it cannot be escaped or

prevented. Structurally fused vs. modally inescapable are different claims about the nature of egoism.

13. "This became fully evident to"

English: being–impulses Faith, Love, and Hope **German:** heiligen Seins–Impulse Glaube, Liebe, Hoffnung — "holy being–impulses Faith, Love, Hope"

The German adds "heiligen" (holy) before the triad. The English has no equivalent modifier. This is an interpolation into the German, not a translation loss — and it colours the three impulses with an explicitly religious register that Beelzebub does not deploy in the English.

14. "This became fully evident to"

English: our highly esteemed, irreplaceable, and honorable Mullah Nassr Eddin **German:** hochgeschätzten unersetzlichen Mulla–Nassr–Eddin — "highly esteemed, irreplaceable"

The German drops the third epithet, "honorable" (ehrenwerten). The ceremonious triple-naming of Mullah Nassr Eddin is a recurring stylistic marker in the Tales; the German flattens it to a double.

15. "The mentioned duality of their"

English: the result of the accidental perceptions of impressions coming from without **German:** das Resultat zufälliger Eindrücke aus von außen kommenden... Wahrnehmungen — "accidental impressions from outside–coming perceptions"

The grammatical relationship is inverted. In English, perceptions are accidental, and the perceptions are of impressions. In German, impressions are accidental, and the impressions arise from (aus) perceptions. Both the subject of "accidental" and the direction of derivation differ. This is not a stylistic choice — it changes what is primary and what is derived in the chain from outside stimulus to what they call "consciousness."

16. "Later, the practice of deliberately"

English: deliberately destroying the just mentioned being–impulse called Sincerity **German:** absichtliche Verdrängung — "deliberate suppression/repression"

"Destroying" and "Verdrängung" are substantially different. "Verdrängung" is the standard German term for Freudian repression — pushing a content out of conscious awareness while it continues to exist and act. "Destroying" implies annihilation. The German reader inherits a psychoanalytic framing that the English does not carry.

17. "Later, the practice of deliberately"

English: from the day of their arising, or, as they say, from the day of their 'birth' **German:** vom ersten Tage ihrer ‚Geburt‘ an — "from the first day of their 'birth'"

The German collapses Beelzebub's characteristic double formulation. He consistently uses his own objective term ("arising") and then glosses it with the favorites' conventional term ("as they say, birth"). Dropping "arising" erases the narrator's estranging stance — the whole device by which Beelzebub signals that he stands outside the favorites' conceptual apparatus.

18. "Later, the practice of deliberately"

English: an entirely contrary impulse, namely, 'deceit' **German:** einen vollkommen entgegengesetzten Impuls gewöhnt, genannt ‚Verlogenheit‘ — "an entirely opposite impulse called 'mendacity'"

"Deceit" describes a practice or act. "Verlogenheit" describes a trait or condition — habitual mendacity, a settled disposition toward untruth. The German frames what is inculcated as a character property; the English frames it as a behaviour.

Summary Observation

The pattern of divergence is not random. The German translator repeatedly:

- **Softens or generalises Gurdjieff's technical vocabulary** (transubstantiated → penetrated; Creator → God; parallel → simultaneous; destroying → repression)
- **Omits qualifiers** that matter to Beelzebub's precision (common, almost, of their own accord, arising-vs-birth, honorable)
- **Occasionally amplifies the religious register** where the English is neutral (adding "holy" before Faith, Love, Hope)
- **Confuses technical pairs** in the Gurdjieffian system (three-brained vs. three-centered)

The net effect is that a German-only reader would encounter a somewhat more conventional, more Christian, less technically precise Ashiata Shiemash than the English reader does.

AI Summary

Quick recap

The group met to discuss and translate passages from Gurdjieff's writings, focusing on pages 372-377, with particular attention to the German translation and etymology of key terms like "suffering," "desire," and "conscience." The participants explored the distinction between the German words "Leiden" (sorrow) and "dulden" (to bear/endure), discussing how these terms convey a more passive, bearing-quality of suffering rather than active suffering. They examined the concept of dual personality and how it relates to the struggle between desires and non-desires, with Robin emphasizing the importance of using etymology to understand Gurdjieff's intended meanings rather than modern interpretations. The group also discussed the exercise from the text about guiding being impulses to sense objective truths, with participants sharing their personal experiences attempting to practice this concept in daily conversations.

Summary

Ashiata Shimash's Teachings Discussion

The group discussed reading from page 372, with Barbara confirming they were on the correct page despite technical difficulties accessing the email. The discussion focused on Ashiata Shimash's teachings about conscience and the struggle between opposite forces within three-brained beings. Barbara read from the text about how these teachings spread across Asia, leading to the disappearance of certain abnormal forms of being existence, including social divisions and castes. The conversation also touched on the duality of human psyche, which developed due to abnormal environmental conditions, leading to the loss of sincerity and the development of deceit among three-brained beings.

Divine Conscience and Human Struggle

Vanya read from a text discussing the concept of the divine impulse of conscience in three-centered beings, explaining how this impulse arises from the localization of particles of the suffering of their loving, patient, and infinite Creator. The discussion covered how this divine impulse leads to a constant struggle between two opposing functional complexes in humans, and how this struggle is necessary for the full realization of conscience. Vanya also explained how, after a certain period, the main forms of abnormal existence disappeared, leading to improvements in communities and the reduction of harmful factors, including the concept of egoism in human psychology.

German Terms for Suffering Discussion

The group discussed the German terms for suffering, with Vanya and Frieda+Ekant clarifying that "Leiden" means suffering and "dulden" refers to bearing or enduring something. Barbara sought clarification on specific page references and translations related to suffering in passive form. Paul shared his interpretation of a passage about particles of sorrow and the distance between humans and God, suggesting that individuals must piece together these concepts for themselves. Frieda+Ekant expressed

difficulty in understanding the material, noting concerns about potential misuse of the concept for self-discipline.

Translation Challenges in Transubstantiation

The group discussed translation challenges, particularly focusing on the word "transubstantiated" on page 374. They explored the theological significance of transubstantiation in Catholicism, connecting it to the Last Supper and Jesus's instruction about consuming his body and blood. The discussion highlighted the distinction between transformation (change of form) and transubstantiation (fundamental change of substance), with participants noting how this relates to Gurjev's ideas about the material and spiritual aspects of human experience.

Duality Concepts and Brotherhood Mission

The group discussed concepts of duality and dual personality in their reading material, with particular focus on the German term "zwiespältigkeit" and its distinction from the English term "duality." Sandy highlighted the significance of the idea that people's general psyche had become dual, representing a split between subconscious and conscious mind. The discussion centered on how this duality concept relates to the Brotherhood's mission to help people become unified, with participants examining specific page references and translations to better understand these philosophical concepts.

German Dualism and Language Concepts

The group discussed the philosophical concept of dualism, comparing German terms like "Dualismus" and "Zwiespältigkeit" and their meanings in English. They explored the distinction between desires and wishes in German, with participants noting that German lacks separate words for these concepts like English does. The discussion also touched on how language usage evolves over time and how Buddhist concepts like non-desires and desires were being incorporated into the text being analyzed.

Etymology and Text Interpretation

The group discussed the importance of using etymology to understand the original meanings of words in their text, rather than modern interpretations. Barbara explained the etymology of "desire" and "egoism," while Vanya noted differences in translations between English and German versions of the text. The conversation touched on concepts of conscience, classes, and castes, with Robin suggesting that a pure conscience would not recognize superiority or the need for organizational structures like classes and castes. Paul emphasized the challenge of avoiding delusional thinking about political systems and the importance of returning to a clearer understanding of reality.

Gurdjieff's Egoism and Suffering Concepts

The group discussed concepts from their reading material, focusing on the distinction between egoism and non-egoism, and the meaning of suffering in Gurdjieff's work. Vanya shared a personal experience about dealing with frustration over a car sound system issue, which helped illustrate how resolving inner conflict can release energy and reduce

suffering. Robin explained that in Gurdjieff's terminology, "suffering" means to bear or bring something under oneself rather than the modern interpretation of enduring pain, and that non-desire represents a higher state of impartiality beyond mere desires associated with planets.

German Suffering Terms Discussion

The group discussed translations and meanings of German words related to suffering, particularly the distinction between "Leiden" and "dulden." They explored how these terms convey different concepts of suffering - with "Leiden" being more active and "dulden" more passive. The discussion included an exercise about sensing objective truth without crystallized factors, with participants sharing their experiences trying to observe themselves in conversations without inserting their own thoughts or opinions. Several participants, including Barbara and Sandy, discussed challenges in helping someone with low motivation, highlighting the difficulty of providing guidance to others while respecting their autonomy.

