German-English Tales Study

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September 2nd

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

Sandy: This part strikes me as G at his most charming. Like a charming myth and fairytale. Engaging. I would change some parts like women for everybody.

Bobbie: At some point we search for a new womb – possibility of rebirth.

Ekant: As a child I was brought up without any religion. At some point I read about paradise and as a child wondered about it even though I thought it was just a story. I found it very agreeable that it existed. Some deep longing in us and even some memory of being in the womb.

Frieda: I also had an impression ... paradise exists outside of religion. Xanadu. Is a kind of longing and also it sounds boring if there are rivers of milk and honey – what would I be doing all day long. If I could be in some kind of paradise would be terribly bored after a few days.

Bobbie: did you ever associate paradise with heaven.

Frieda: Yes, but not that I believed in it – more a fairy tale and others believed in it.

Bobbie: Did you Ekant?

Ekant: I didn't have a picture of heaven. Even as a child I understood the idea of heaven is not literal. Not someone sitting in the clouds. Too absurd. In Eastern Germany – no religious teaching in school. Quite materialistic and scientific ideas. I was reading science fiction novels which had content from astro-physics. In my description were also doves.

Bobbie: My concept was soured because of my Catholic teaching. If not Catholic can't go to heaven – upset me.

Kristina: He is calling the seed gulguljan – in Turkish/Armenian/farsi – life, soul, darling – rose. On p217 "That island on which Mister God Himself and the deserving

souls exist is called 'Paradise,' and existence there is just 'Roses,

Roses.'

Translation into German ist wahrhaft ‚auf-Rosen-gebettet'.

Connecting a drug which is destroying you with a soul and roses.

RB: The term roses, roses is a term G used in common conversation to imply an imaginary paradise. In English – saying: on a bed of roses.

Ekant: Which is what the German says. And Osho also uses 'roses'

RB: G said 'first of all it is roses, roses; then it is thorns, thorns'

Ekant: Invented religion is like a drug. To bring people to their duties and fill up the world.

Psychological impact is interesting. First the attempt to rule with power and then

punishment and then somehow recognition that this is not the optimal way. Next is some sort of delusion – offer of postponed reward.

James: About the opium – goes into in several chapters, especially in Heptaparaparshinikh. Think it is to do with the emotional center.

RB: To undermine the emotional center – opium. Alcohol to undermine the intellectual center. West is more intellectual and East more emotional. Self-calming.

James: On my first journey to India – I began to eat opium on the journey. You take the opium and roll into a ball and pop it down. It was wonderful and no problem to get it in Afghanistan and in Pakistan can buy it in public shops. In India there wasn't any and I became very ill for a few weeks. Not a good thing.

Ekant: It is an amazing experience which we usually avoid.

Roses, roses and then thorns, thorns.

RB: The body becomes addicted to opiates and also alcohol. Opium makes the pain go away. The body probably likes it ...

James: Doesn't G talk about quinine, caster oil and opium as the three medicines.

RB: most drugs in hospitals are opiates.

Vanya: I was in a retirement home today and there was a patient who has cancer and she gets opiates when her pain is bad. The other night she had her does and instead of sleeping she was up and running around. After that she fell in a deep coma sleep for two days and said don't give me that again.

Ekant: Consider the body as a denying part and if we neutralise that part and make it affirming – there is no inner work possible. Something I discover in myself – how much effort in myself and in our modern society we try to make things pleasant for the body. To relieve us.

Expression of the decreasing ability to actualise work. I can really be critical when I have strong headaches and unable to do anything reasonable – not so often recently – I carefully decide whether to take a painkiller or not. I am careful to not exceed 5-6 in a year and a low does. Also don't experience the pain but remind myself that it is still there. I know so many people for them it is common to take many pills to be able to work. Frieda has menstruation pain and tries not to take painkillers.

Frieda: My mother gives me the painkillers but it is always the last resort. A few years ago I was crying and was in the bath for so long ... then I took a painkiller and slept for a while. About once a month I took a painkiller. Now only about 3-5 times a year. Only if I have an engagement I can't not go to.

James: What is a Toosook?

Ekant: A beast with a lot of hair!

James: Why no skunk ... a cadaver in a bay – not a skunk at bay. Makes no sense.

RB: Implies Louise G didn't know about skunks, hence the error.

Is only in English because of America.

Bobbie: Translation of flies – fleas. Don't have flies in Germany.

RB: Have to experience skunks to understand. Have incredible aim and can spray – the smell is awful.

Sandy: If you are at bay you can't run away. We have skunks in our neighbourhood and the smell goes a long distance.

RB: We used to put food out for the animals when we lived by the lake. We had a fox, racoon, possum and skunk who came to feed and the skunk was in charge.

Bobbie: Concept of 'your being attracts your life' – right after I was introduced to it I went home and the skunk let off under my house.

James: p216 "In that ingeniously original 'religious doctrine' of the wise King Konuzion

German: „In jener erfinderisch seltsamen ‚Religionslehre' des weisen Königs Konuzion

Different.

Ekant: In paragraph above it is directly translated.

James: eingefleischten Gewohnheiten

Ekant: Means embodied – so in the flesh – good translation.

P218 – salted cake and salted pancake

Not eating and drinking for 18 days? Why eighteen?

Ekant: Sometimes when we stop bringing food inside the energy can develop to higher – practice of fasting.

RB: Something to understand. Process of digestion is to take some of it to a certain level and then some is available at a higher level. When you fast there are processes that go on that are not required so more energy goes up. When animals are ill they fast – to provide more energy to the immune system. Two things you can do – fast and have a sauna. Can't wait for a sweat lodge – have to fast.

Ekant: A few tiems when I fasted for 9 days. I realised that a completely different energetic inner state. I had no difficulty and didn't take a pause from life – even physically demanding.

James: I fast for 10 days every year in an Ayurvedic hospital. I feel wonderful afterwards. There is a sweat bath. Allowed to drink fresh juice. Walking around and meditation (not organised). I was given smoke and hot water baths for a problem with my leg – it worked. That science is a couple of thousand years old. The doctors are classically trained and Ayurvedic also.

RB: India and China were lucky because ... they couldn't afford the medicine being sold by America. Mao Tze Tung time – 10K times traditional doctors. Can get drugs from China and they don't use them. When I was in Hong Kong for a couple of weeks was told that a Chinese doctor would give him something foul to take and it would always fix what was wrong.

James: I haven't had acupuncture – does it work?

Vanya: I had an allergy on my hand and was given a needle and left it for 2 ours in my hand and never had again.

PS: I didn't find it helped me at all.

RB: If you find a doctor that is effective you should continue to go to them. They deduce what is wrong from the six meridians. Acupressure works more generically.

Ekant: I was afraid of the acupuncture needles and had laser treatment. Also had treatment in India from a Vedic doctor and it was effective. Good that these ancient healing methods still exist.

Interesting that he uses the word 'chewing' so much. Repeated so often – could be to do with thoughts that go on and on.

James: Meaning of Konuzion.

RB: -zion ...

James: Kon – with. Also Mister God in inverted commas in English and in German without after the first time.

RB: Wonder whether it is typographic errors. Sometimes not clear – such as religious doctrine.

Kanu – Turkish – object or subject seen. Conu to know in French. Zion – God.

RB: Something unusual – invented a narrative which is a lie and spread between gullible people and they have all taken it up. If a matter of rationalising would get atheist arguments you get from adolescence – don't believe in God stuff. The formal ideas I experienced from the Christian church seemed like garbage – didn't make any sense. Pie in the sky when you die.

Ekant: I thought we could read the invention of religion as the Trogoautoegocrat – not just a lie – we participate to also provide something of the higher. When we go up ...

RB: Only true allegorically. Why not 72 virgins? Although that is a mistranslation – supposedly 72 raisins. Like camel and thick rope – through the eye of a needle.

Ekant: I can take it as a poor description of the trogoautoegocratic process – not just a stupid lie.

Sandy: ... our religion is the lie ...

RB: The atheistic regimes not very good at it.

Sandy: Trying to get people to work harder – the reason for his invention.

Ekant: Isn't this also comparable when we discover the Work and are provoked to work better to provide what is needed for the highest.

RB: I was going to put another slant on it – most of your I's ...

PS: I can do a deal with parts of me that are not aligned with my objectives. If I need to do something and I don't want to I can promise those I's a reward.

Kristina: Like the painkiller – gives you a small relief of the pain ...

Bobbie: "Here it must without fail be noticed that the beings of
Maralpleicie then only had a passion for chewing those seeds of
the mentioned surplanetary formation which had without fail to
be gathered at the time of what is called 'ripeness.'

RB: Not reality of how they harvest. Gut the seed pod and harvest the liquid. So they

didn't know what they were doing.

James: This is the third visit – ascending octave and note 'mi'.

RB: Will become more obvious later. First three visits not going down for himself and the 4th, 5th and 6th visits are for himself.

Vanya: Papaveroon?

RB: If you take the biological name it is that.

Vanya: Piwawerun?

RB: My assumption is that the biological names are same in English and German.

The Latin word for poppy is "papaver". This is the scientific name for the genus of poppy plants, from which the common names for many poppy species are derived, such as Papaver rhoeas (corn poppy) and Papaver somniferum (opium poppy).

Different in German – don't know why.

Vanya: Strong pictures ... like cap of invisibility. Also soul attached to organs and limbs – what is the meaning of this in our Work? What do we have to detach.

RB: If you separate the body kesdjan and soul fro the physical body you would float up to ionosphere. But with limbs and organs ...

James: Spirits with caps on – could be pricks of conscience?

RB: Does seem that we are very suggestible and we obey the law because we know the consequence of disobeying. He just made the laws different.

In practical terms – would it stop people taking opium? If inner psyche I think it would work.

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EXERCISE (inner work with observation, self-reflection and understanding):

Observe yourself, your behaviour, thoughts and convictions,

- how and when are you "fascinated" of all kinds of "inventions", "afterwards widely spread by various ‚freaks' on your planet", find examples for these "inventions"

- how can there be "gradually crystallized in [your own and] in the Reason of the ordinary beings there an illusory directing factor"

- observe (in yourself and others) "the frequent change in convictions"

- what are those convictions, how easily do you follow them, how much do you believe and spread them (you yourself becoming a ‚spreading freak')

- what is the difference to "more real convictions" - and how do you prevent yourself from believing these ‚widely spread' ‚inventions'

Bobbie: The use of internet – first didn't like it at all – but made a change in how I live.

Sandy: Tarot cards. I like them and they are pretty and fun to play with. Unfortunately I got one of my nieces involved and she is using them daily and they become illusory. May be serious psychological delusions for her.

RB: When we become psychologically identified – differs from person to person – can be

good or bad. Encourage her to become a fortune teller and can make some money out of it.

Sandy: She is having hallucinations and may need to see a psychiatrist.

Vanya: I have menopause symptoms and have difficulty not looking up in the internet what to do. If I sense what is happening ... I have a chance to watch what is going on.

PS: I don't think it is wrong to do research.

Vanya: But I don't like my inclination to look for answers in those sources.

PS: Yes I have noticed an inclination in myself sometimes when I have a particular problem to want to turn to the internet and then I realise that it isn't going to be the place to get an answer.

I spent some time recently with someone I haven't' seen for a long time and she knew me many years ago and remembered things about my life then. She had a different perspective on certain things that I held strong opinions about and it was difficult to consider the viewpoint she presented. But I found that I could be open to her suggestions and I could observe my convictions changing.

AI Differences in Meaning: English German

• In the description of King Konuzion's initial actions, the English states he "had been **actualized**" measures, implying he brought them into being. The German, however, uses "ergriffen hatte" (had **taken/undertaken**), which suggests a more direct initiation of action.

• Regarding the evil that arose, the English mentions a "terrifying evil which had **arisen**". The German specifies that this evil "sich...**weit verbreitet hatte**" (had **spread widely**), adding a detail about its prevalence that is not explicit in the English.

• When describing the increase in social ills, the German notes that crimes, robberies, and violence " **ungewöhnlich** zunahmen" (**unusually** increased). The English equivalent lacks the word "unusually," making the German description of the increase more emphatic about its abnormality.

• The English version states that the beings of Maralpleicie "then **only** had a passion for chewing those seeds...which had...to be gathered at the time of ripeness". The word "**only**" implies a specific restriction, meaning their passion was limited to ripe seeds. The German equivalent does not contain this restrictive word, suggesting a more general passion for the seeds, with ripeness being a condition for gathering, rather than a limiter on the passion itself.

• A significant difference appears in the description of the Gulgulian seed's effects: the English states the seeds could change habits "**for the time being**", indicating a temporary effect. This temporal limitation is **omitted** in the German text, which simply says the habits were "vollkommen veränderte" (completely changed) without specifying duration. This could imply a more permanent transformation in the German version.

• The nature of the changed habits is also subtly different: English refers to "established habits of the psyche", while German uses " **eingefleischten** Gewohnheiten in der Psyche" (**ingrained/deep-seated** habits). "Ingrained" suggests a deeper, more fundamental, and potentially harder-to-change aspect of these habits than "established."

• In dispatching his subjects, the English says the king "dispatched **everywhere**" trusted subjects. The German, in contrast, states he sent out "**eine Anzahl**" (a **number**) of subjects. This implies a difference in the scope of the immediate dispatch, with "a number" being less absolute than "everywhere."

• The types of penalties are also differentiated: English mentions "punishment and **fine**". The German uses "Geld- und **andere Strafen**" (**money- and other punishments**), explicitly including "other punishments" beyond just a fine, making the German more specific about the range of possible penalties.

• When describing the functioning of curiosity in three-brained beings, the English states it functioned "so **blatantly**", implying an obvious or conspicuous manner. The German uses "so

üppig" (so **luxuriantly/profusely**), which suggests a greater quantity, intensity, or richness of manifestation of this curiosity.

• After the initial measures failed, King Konuzion sought "some other **real** means" in the English. The German translates this as "andere **wirksamen** Mitteln" (other **effective** means). "Real" suggests genuine or authentic, while "effective" specifically implies successfully achieving the desired outcome, a subtle shift in emphasis.

• In addressing the listener, the English uses a more general statement: "It must in any case be noticed here". The German is a direct, imperative address: "Auf jeden Fall **mußt du wissen**" (In any case, **you must know**), making the statement more personal and commanding.

• The king's motivation for finding a solution is described as "particularly **anxious**" in English. The German uses "ganz besonders **dringend**" (very particularly **urgent**), which emphasizes the pressing need or immediacy of the situation rather than the king's emotional state of worry or desire.

• Regarding the community's finances, the English mentions "the flow of what is called money" ceasing. The German is more specific, referring to "die sogenannte **Geldsteuer**" (the so-called **money-tax**), clarifying the type of monetary input that stopped.

• King Konuzion's indirect approach involved " **playing on** the weaknesses" in the English. The German " **durch** die psychischen Schwächen" (**through** the psychological weaknesses) is more neutral, describing the means used without the strong connotation of manipulative exploitation implied by "playing on."

• In the religious doctrine, the German explicitly refers to it as "dieser **ersten** ‚Religionslehre‘" (**this first** religious doctrine), implying there might be subsequent doctrines or phases. The English simply states "this religious doctrine," omitting the "first".

• The description of Mister God's island in the doctrine is "a **larger** island" in English, implying a comparison in size. The German states "eine **große** Insel" (a **large** island), which is an absolute statement of size.

• The description of the doctrine itself varies: " **ingeniously original**" in English, but "erfinderisch **seltsamen**" (inventively **strange/odd**) in German. "Strange/odd" adds a nuance of peculiarity not explicitly present in "original."

• Regarding service to Mister God, the English states it enables beings to serve " **efficiently and profitably**". The German uses " **gut und nützlich** zu dienen" (to serve **well and usefully**). While similar, the English has a slightly more pragmatic or beneficial outcome emphasis, whereas the German focuses on the quality and helpfulness of the service itself.

• When the soul is liberated from organs and limbs after death, the English refers to "these **specially attached** organs and limbs", consistent with their earlier description of being "intentionally attached". However, the German simply says "diesen Organen und Gliedern" (these organs and limbs), omitting the explicit "specially attached" qualification at this point of liberation, subtly lessening the emphasis on divine intentionality at this stage.

• The parts of the soul are called "its **added parts**" in English, but "ihr **beigegebenen** Teilen" (its **assigned/given** parts) in German. "Assigned/given" implies a more deliberate bestowal than simply "added."

• The "spirits" in the German version are described as "von ihm **ausgesandte**" (**sent out** by Him), emphasizing their mission and origin from Mister God. The English " **attendant upon** Him" suggests being in His service or company.

• In Paradise, the English says "existence there is just ‘Roses, Roses.’". The German uses the idiom "wahrhaft ‚**auf-Rosen-gebettet**‘" (truly **'bedded on roses'**), which metaphorically conveys a life of ease and luxury more explicitly than the direct English phrase.

• When describing adornments in Paradise, the German specifies that a soul can take "was **und wieviel** sie will" (what **and how much** she wants), adding an explicit emphasis on quantity that is not present in the more general English "anything he likes."

• In the description of Hell, the English notes that physical parts "have been idle here". The German adds a more vivid detail: "faul waren und **herumbummelten**" (were lazy and **loitered around** or **dawdled**), depicting a more active form of idleness.

• The stench of Hell is compared to "a **skunk at bay**" in English, evoking the animal's defensive spray. The German uses "ein **Aas in einer Bucht**" (a **carcass in a bay**), creating a different, more gruesome image of decaying flesh.

• The "very salted cake" given in Hell is specified as a "sehr versalzener **Pfannkuchen**" (a very salted **pancake**) in the German, providing a more precise description of the item.