

## Meeting #19 May 12th

### English-German Tales

— Page 115 - 120 —

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

Vanya: Impartial friends – in German says Gerechte Freunde which means righteous friends.

RB: Assumption in the English could be that he is addressing members of Beelzebub's tribe, all of whom are at least capable of being impartial. Implies just, but doesn't mean just.

James: Unbefange?

Vanya: Maybe need to be if you are Gerechte. These words feel different to me. Free from any part ...

James: What is the king a metaphor for?

RB: Can begin with him as being deputy steward. Would make that assumption because they chose to preserve him and sounds like being kind to guy who got himself in a mess ... but would have let him die if he deserved to. Have to look at as a metaphor for trying to get your personality in order.

James: Young countryman getting involved in work and inner consideration?

RB: He is essence. Essence is naïve. All the strategies you have for getting around people you know and work with are all personality stuff and involves you in various deceptions that you take for granted. Almost being polite. Essence doesn't like it.

Vanya: The administration would be different I's of personality?

RB: Would be. Can talk about the way the work proceeds. Different things you do relate to different activities in yourself. No a single line. You are not expressing negative emotions which means you have to have somebody as deputy steward in charge for that to happen and from time to time might be you do express negative emotions but it is OK because you know. If you look at different aspects of the work to try to external consider ... to put yourself in someone else's position and not keep account and not resent actions of others, not make judgments mechanically ... Attempts to be present and sensitive and aware of your body ... most is training the personality. Not developing the essence. At a certain point in time start exposing the essence. Got a personality that runs like Atlantis was running – runs fine. Various impositions you make on parts of you that would cheat. Started to keep all this stuff in order. Samlios is 'place of I' – light of self is the capital of this. All in the implication of this.

This chapter not about essence beyond the obvious thing. Tribe member who started the whole thing becomes the bailiff and must understand the natural justice in the world. He does understand and he is the person who imposes justice.

Sandy: In German is a mayor. Seems odd if a matter of justice.

PS: Bailiff acts on behalf of the law.

Bobbie: From Latin – carrier or manager. Enforcer of something.

Sandy: Is that what we set our essence to?

Ekant: In medieval Germany, the Schultheiss was the head of a community, a bailiff, or an executive officer of the sovereign. As an official, his duty was to command his assigned village or district to pay taxes and perform the services due to the ruler.

<https://en.wikipedia.org/wiki/Schulthei%C3%9F>

RB: Better than bailiff – normally heartless person.

Vanya: From Schult and heisen –

Sandy: Don't like the connection between essence and bailiff as debt collector.

Biblically would be the master steward. G uses that term, but not here.

Essence being to do your duty to the king – the higher up – is a respectable service to essence.

Bobbie: Word for elder

Ekant: Betacht – usually when very old and unable to do anything.

alle Gegebenheiten erwägen ... slightly different order because of German grammar.

Vanya: From Ouspensky – deputy steward – when steward is new people go through negative state and illnesses. Wonder whether revolution can be like that.

Ekant: Before the process order works quite well and then disturbed and then have to bring back the order.

Bobbie: We had something that worked and can't really change it all – template to begin again.

Ekant: Story says we tried something new and didn't work and with high cost turned completely to the old order.

PS: Except didn't return exactly.

Sandy: Young kinsman didn't like what was going on. When he changed it – not working – became self-involved.

PS: Shouldn't have rules – should be volunteers.

Ekant: Period of disturbance and return to what was before.

Vanya: But the King didn't die and the deputy steward has experience that is not lost. Can't avoid the revolution then chance to stand the revolution and go through without dying and losing everything.

Ekant: Aim not step of development but coming back to what was before.

Bobbie: Needed to bring impartial and righteous council to review and take blame for what had happened.

Ekant: Return to something which was there with high costs – die ...

RB: Don't think suggests they died.

Ekant: Beelzebub's tribesmen. They took on themselves any consequence.

RB: People of Atlantis died, not Beelzebub's tribe.

Sandy: Becomes a hallmark of psychosis that they destroy other beings like themselves on track for being free of crystallizations.

Ekant: To save at least the king means to sacrifice the others.

Vanya: Replaced the members of Beelzebub's tribe ... means they are still alive.

Somebody is

Vanya: Not written that Beelzebub's people died ...

James: Also in almost the last paragraph – that he would no longer remain... but returned with us to the planet Mars.

PS: Returned to already established tempo – not exactly same as before.

Sandy: Also destroyed a lot of property ... key point.

RB: One of the great arcs of the Tales – Beelzebub is not the same person he is at the beginning and the end. Only episode that involves him leaning on or requiring the help of his tribe. As we go forward the tribe disappears and isn't talked about again and see appearance of Ahoon – Beelzebub's personality. We are watching development of Beelzebub and how he deals with things. First, 2nd, 3rd visits to Earth on behalf of others and later exploring himself. We need to bear in mind that Beelzebub is changing and this is the most primitive that we encounter. Appears not to have gathered together all his essence and not to be in control of personality.

Sandy: Young tribesman is an avatar for Beelzebub being kicked off his own planet and exile. Beelzebub as young kinsman ...

James: Business of Beelzebub coming from Mars ... reading from Nyland and he says the planets are emotions and that may be what it means about Beelzebub coming from Mars to the Earth – different emotional state. Earth is chaotic.

RB: I regard the Earth as the field of the personality and when he comes down to Earth becomes necessary to interact with people in area of personality. Have to sort o make sense of the way the book progresses and eventually I concluded that he moves from one cosmos to another. When he is visiting Earth sometimes talking about cosmos of humanity and he makes observations about humanity behaves – not the way Beelzebub's personality behaves. When Ahoon appears needs to visit the sphere of personality ... First talking about collision of kondoor on planet Earth and then pregnant woman – different cosmos – dances from one to the other from paragraph to paragraph.

Worth surfacing – Gornahoor Harharkh – not sure what he is. The spaceship – Karnak – not sure what that is.

James: Is it the Work?

RB: Might be. Can assign ideas to them. When they are sitting on the Karnak and get a strange sensation in their hooves – what is that about? Can't remember ever having that ...

Try to get closer to the meaning of these things ...

James: Scientist in shape of a raven. In India there was a fisherman staying close to where we were staying. Had a raven who could talk in Hindi. Very clever bird

Story from Nassr Eddin about a parrot – been to a market and seen a guy selling parrots ... Picks up one of his chickens and takes that to the market. Selling parrots for 10 gold pieces and chicken for 30. Nothing that the parrot can talk – this bird thinks.

Vanya: p119 – English version – three-brained phenomena – same in German.

PS: Not beings at all – just phenomena.

James: Kenntnisse for knowledge?

Vanya: Is more practical.

Ekant: It is a good translation.

PS: Interesting because has the word 'ken' in it.

Vanya: Through own experience or studies. <https://www.dict.cc/?s=kenntnis>

Facts of knowledge acquired through one's own perception ...

Kenntnis: durch eigene Wahrnehmung, Erfahrung und durch Studium erworbene Fakten des Wissens, die Gesamtheit des Wissens um etw.

facts of knowledge acquired through one's own perception, experience and study, the totality of knowledge about sth.

Ekant: I tell someone something and he says 'now I know it' – not from own process.

PS: So all that was destroyed in this revolution – maybe was a good thing?

Sandy: Except the Atlanteans are the advanced people of their time ... loss not a good thing. Becomes common practice of revolutions to destroy knowledge is a bad thing.

Bobbie: Atlantis – adolescence?

Ekant: Childhood.

PS: Can revisit what we have learned and discard some. Need rules and have to return.

Ekant: Need rules and values and some of the new ones weren't good. Have to return to the good values.

Bobbie: Old order.

Vanya: The way they came back to the old order is they suffered grief for the poor King. Draw attention of negativity to somewhere else so that they could come back ...

PS: And king was somewhere on the outside

Vanya: That is how we resolve conflicts – distract ...

Bobbie: Reconciliation

Ekant: Ruling persons replaced by persons from Beelzebub's tribe – had more reason. In this time of revolution introduce means of reason to pass over more destabilised period to bring some aspects of reason.

Sandy: Making more sense ... reminder that Atlantis time of childhood and adolescence and seeing as working on personality ... helpful.

James: Similar scenario with Lentrohamsanin – chaos/psychosis?

Ekant: Something unjust and revolt against it.

James: 24 dynasties in Egypt and so many revolutions and uprising. Things were destroyed. Going on in our lifetimes.

Vanya: “ ‘With things as they now are, I can at present do only what you will indicate.’ Vorschreiben is more like telling than suggestion.

Ekant: dictate, rule, decree and indicate is advice.

James: Think the German translation is incredibly good. When Vanya reads there is flow also.

RB: It is pleasant to listen to.

Frieda: ... part about psychosis of revolution and that knowledge gets destroyed – impacted on me.

Task

Frieda: Holiday in Germany and people went out with beer and play loud music. I didn't have to work or go to University and I wanted to take walk and I had a water bottle with me and on the route where I normally go there was a group with loud music and I decided to take another route. I judged those people and what they were doing – thought it was a little stupid from my point of view. I put myself above them but I didn't go and confront them – avoided them.

I don't think I would ever tell someone that I think what they are doing is wrong, but I do think like that. Especially when I see people with small children – think I wouldn't talk to a child like that or be on my cell phone.

Sandy: I commend you for those thoughts. Don't think they are a bad thing. I have definitely intervened on behalf of children when I think their parents are mistreating them. In the case of my own family too. Think that is a good thing – parents don't appreciate it. In that case you are externally considering the child. Walking around people you may not feel safe around is a good thing too. Not necessarily bad instincts.

Bobbie: Agree with that.

RB: Issue that needs to be introduced into this idea of judgment. Difference between judgement and measurement. Measurement is something we should do always. If situation you are in is where there is a group of people who are drunk, measurement is that it is a situation worth avoiding. Not a judgement of those people. Different to the idea that you see them and something in you starts condemning them for their behaviour.

Bobbie: In the text – said they should weigh together – some measurement.

I have an acquaintance and she always talks as if the sky is falling and I will always reject it. She frustrates me. It is good – I answer the phone and learning to say ‘that’s too bad’. What about me – how often to I refute something someone has indicated.

PS: People closest to us who help us to observe this.

Vanya: I work with someone and she has the tendency to tell me that she has done things when she hasn’t. I check and it is clear that it isn’t done. I take as if she is deceiving me consciously and come to understand that it can’t be – it is about me and remembered a few things: take myself as too important and my mind was more quiet and see that she is in a position that is really hard and is in an impossible situation. Today I met her and instead of this rage had a warm and friendly feeling towards her. Amazing shift – could have an idea of outer considering – not only myself.

Sandy: Compassion.

RB: It is a useful thing. Whenever you notice the behaviour of someone else – just ask yourself if you have ever been like that. Have I ever been rude, inconsiderate? Normally the answer is you have a fault also – maybe only in a small way. Puts you in a position to do what you did – also can recognise really bad behaviour and take avoiding action.

PS: Also can ask why they might be behaving in that way.

Sandy: Sometimes I see why they are doing it and can’t help reacting the way I do. I am in various groups and someone says that one group doesn’t do something as well as the other and my immediate response is ‘are you crazy?’ - all personality. On that person – need to be better. Hard for me to forgive because I see it in myself.