

# German-English Tales Study

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August 5th

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

Vanya: Tikliamish is Tiklamish – not a mistake?

Sandy: Amu Darya – dried up, at least partially.

Vanya: Not flowing any more.

James: Aral sea is also almost dry. Amu Darya was the Oxys. Aral Sea is the 3<sup>rd</sup> largest lake on the planet and started to dry up in '60s.

Ekant: Changed after a tremor and the ... still there. Interesting that it is dry.

James: Azerbaijanis have raised the level over the past few years and was salt and now fresher. Fish started to return. About 10% or less of what it used to be. Catastrophe because of irrigation dams.

Ekant: Interesting – so many geographical locations – inner things? What do the names mean? For what purpose? Almost like he describes something that really happens on Earth.

Vanya: Referring to places which were blooming and becoming a desert and Karakoom and Gobi desert – was like this. What does the picture mean in terms of our inner world. What are the black sands?

RB: There is a place that was once called Karakoom. Once we enter the age of majority have an existence based on 3 centers. 2 of those become covered by sand. Start to bury our experiences and fail to remember – anesthetise ourselves.

James: Karakoom – capital of Ghengis Khan – black mountain in Mongolia somewhere. How do we get rid of these black sands?

RB: The technique we can always use is whenever we are aware of an association taking place and our subsequent behaviour rides on the association – can ask the association where it came from. Can discover that the association is ... before the age of majority and frequently before 7 years old. That helps with this life where we bury everything we do. Do something embarrassing and bury it – don't want to remember, so cover it with sand.

Sandy: May come up when we talk about Ekant's exercise.

The geography of these places – amazing that they are so far apart – nowhere near each other. Being literal – on p185 ... quite on the other side of those abnormal projections of the continent Ashhark which also were formed during the second perturbation to this ill-fated planet.

RB: Himalayas. Pretty abnormal.

James: A catastrophe in the Himalayas – a town wiped out by a deluge of water this morning. It is in a place where I used to live. One of the old names of India was Barat. From King Barata. In 1949 was considered for the name of the country. India names after the river Indus.

Ekant: p186 Needful striving ... and then replaced.

James: It must without fail ... strong start. Where does it come from the striving to be the Center-of-Culture.

RB: Isn't it the ego?

Vanya: In German is a weaker start to the paragraph and the needful striving part isn't there in the German version.

'the needful-striving-for-selfperfection,'

which should be in every three-brained being, also a

'needful' but very strange 'striving' that all the other beings of their planet should call and consider their country the 'Center-of-Culture' for the whole planet.

Doesn't say needful in the German.

Ekant: Needful striving is different from just a need for – a necessity, a desire.

James: ... zu streben?

Ekant: Different notion – is connected to perfection.

RB: The ego of British/Americans and ego of the German may be different in how it manifests. Hollywood was a political arm of the American government ...

Ekant: I find this comparison quite obvious – just a need to be considered by others or to be better than others – exactly what our society is doing and obvious that the children inherit it from their parents. Later says Abdil has something like conscience .... also stronger in the English than in the German – this comes also by inheritance and circumstances. Some psychological schools are striving for where those things are coming from – G gives indication that it is passed from generation to generation.

James: Similar to heptaparaparashinokh ... in more detail here. What you said about the countries and what kids are taking in – about a country having an attitude or a population or about our many I's.

RB: Couldn't translate the idea of a center of culture in myself – each one has functions – intellectual, emotional, moving ... intellectually emotional ... could treat it that way and use the analogy in that way. Also true of countries – correspondence between cosmoeses.

Why Abdil has two I's in German.

Vanya: Sounds the I shorter – pronounced different

RB: Servant of the heart

The name "Abdil" is of Arabic origin and means "servant of". It's often used as part of compound names, particularly in conjunction with names or titles of God in Islam. For example, "Abdullah" means "servant of Allah".

"Abd" or "Abdi" (Arabic): Means "servant" or "slave".

"El" or "Allah" (Arabic): Refers to God.

Combined Meaning: "Servant of the" (in the case of Abdil) or "servant of Allah" (in the case of Abdullah).

James: Means servant and usually followed by honorific related to God.

I met a Sufi called Abdil in a Chai shop. Felt an incredible attraction. We sat holding hands and drinking tea – amazing experience with a wonderful man. My wife was there as a witness and she took some pictures. He didn't say he was a Sufi, but he was remembering himself.

RB: A phenomenon I don't understand – you meet someone and know them instantly – know you can't, but you do. Maybe an example of that.

James: Felt similar when I met you, Robin.

RB: Has to be an essence phenomenon. My assumption is that we have known each other before – difficult to prove.

Bobbie: translating Tikliamish in Uzbek is 'recovery'

James: Sometimes feel a strong connection with people on Zoom, even though we have never met in 3D.

Sandy: Not sure the strong connection develops in the first meeting if it isn't in person – think it is a plasma thing that you connect with people online.

James: Was much stronger when I got into Robin's atmosphere.

RB: You can probably have some essence recognition over Zoom, but it is really an atmosphere thing. When you get physically close to someone your atmosphere either accepts or rejects. Why people in The Work often hug each other. Not a feeling of being compatible ... more about having known each other before.

James: P188 – Abdil being compassionate and sensitive to other people around him. Can all work to be more open and embrace people and their existence and life. If you can just get past the initial feeling of fear, they will open up like flowers. People are sensitive in many ways. There are a lot of great people out there. Should embrace other people – encounter them and be compassionate towards them.

In German, doesn't sound like compassionate and sensitive. The German is more active.

RB: p189 – talks about slaves in the English and in German ... and the Kaste?

Vanya: My idea of a caste system was always slavery.

RB: Caste system from India but Greek philosophy – Plato's Republic, but about the inner world. Hindu Laws ... strict – not like classes in the UK. You can move from one to the other in England, but not in India.

Ekant: In Germany not such an explicit system of castes – noblemen and aristocracy or if you have been a peasant can't pass this hierarchy – very restricted. Even 200 years ago almost impossible to meet with someone beyond or below someone on a different hierarchical plane.

Bobbie: Do you think of peasant when you hear slave? Different.

Vanya: Think of different country when I hear slave – not Germany.

RB: Was Roman Empire where slavery began – invaded countries and captured population and made them into slaves. Could become free and go to all possible heights. Slave comes from word 'slav' – the Slavs were enslaved. Different from commercial slavery that came with capitalism.

Sandy: British slave trade – colonies – gave it up before the Americans did.

Ekant: In German was it named: "Leibeigener" - "your body is owned by me".

James: Serfs. What are these slaves in the Work? Are these our dogs?

RB: Idea that they are dogs that are trained is likely. Not the ones the dog catcher was catching. The dogs in your centers that you send off to do things. G said 3 repetitions and you have a habit – scares me.

If a new game comes out – start out neutral and very quickly becomes a habit ...

Vanya: Caste f. 'a group in the social order of the Hindu population that is strictly closed to one another in terms of its way of life, social life, and cult life', derogatory in its use of the German word 'caste', which means 'a strictly closed group within the Hindu hierarchy' (e.g. the nobility, officers, civil servants). The French word caste, which was adopted in the 18th century and means 'a strictly closed group within the Hindu hierarchy', comes from Portuguese casta, actually 'species, race, gender', which the Portuguese explorers in India used to describe the strictly separate Hindu groups (16th century). Portuguese casta is usually seen as the feminine noun of Portuguese casto 'morally pure, chaste' (from the Latin castus, which has the same meaning). Corominas 1:722 ff. raises reservations about this derivation, since the Latin caste used in the older Ibero-Romance language is not suitable for this derivation. predominant uses 'sex, genus, species' (of living beings and things)

and 'procreation, reproduction' the aspect of purity is unimportant, but even the connection with the Germ. that he considers is not entirely convincing. - Caste spirit m.

'attitude of a social class that closes itself off to the outside world, class conceit', first documented by Seume (1797) (after French esprit de caste?).

Bobbie: Offer trained slaves as sacrificial offerings.

Ekant: Good to be able to do things automatically. Missing our will or attention. We can do something a few times and somehow we know it. Quite high if we don't get identified and lost in it.

James: always comes back to presence – have to be present – being-partkdolg duty.

Ekant: Possibility to enhance, develop or improve – don't get satisfied too soon with what we have achieved. Also not to repeat things again and again – becomes a habit – either good and we need it or we look for something new or deepen the experience if it is something we do always. It is also a habit to always want something new.

Vanya: M de Salzmänn – playing a role – inwardly stay free from identification.

Outwardly play the role. Have to play the role in order to not be identified and be free. Might then be possible to be present.

Ekant: And in this way always new. I practice this – many people tell the same story again and again. I usually refrain from telling them that they already told me and I make the effort to listen again – the person is interesting even if what they are saying is not.

Kristina: P185 'bare desert in English and hungry desert in German - Hunger-Wüste

RB: Somewhere where it is difficult to get food.

Sandy: Trogoautoegocrat? Hunger part ...

Kristina: Perlandia – different from Pearl-land. Makes it sound more like India.

Ekant: Third big catastrophe – what are the other two – when Kondoor met the Earth and two pieces broke out – birth of something new. Second – disappearance of Atlantis – childhood has gone. Third is maturity and sand is like automatic associations and this hunger would mean we hunger for real impressions when our buffers refuse to take in impressions.

RB: Think that is right. Sacrificial offerings – that is what we give up. Essential or emotional part is being sacrificed in order to be more mechanical and identified.

Sandy: Wonder whether sacrifice is always voluntary – Trogoautoegocrat is when you can't get what you need to fulfil the process – food ...

Ekant: Understand it is more something happening very unconsciously by identification ... often see as some kind of symbolic acting. Fight against trash or fight for something. Mostly symbolic acting and covers something in themselves – kind of mechanical and unconscious sacrifice and no real satisfaction.

Sandy: The word 'hunger' and it comes across in the German and not the English.

Bobbie: When I hurry I sacrifice so much of my presence. I want to get something.

Vanya: In English on p187 – please and appease. German – reconcile and please them.

Ekant: Yes, appease and versöhnen are different.

James: Clean and unclean on p188

Ekant: He explains more in future text. Lion unclean because cannot deal with ... weak animals.

James: Clean – doves, sheep – what is this in our inner world.

RB: Various impulses that occur and some engender struggle and some don't and the part we sacrifice is the essence that doesn't struggle. Some people are intensely patriotic – not necessarily a good or bad thing – but if somebody insults their country it will be a struggle for them.

Ekant: Patriotic is a strange form of identification.

RB: You are part of a nation, so it isn't clean. If you are identifying with a soccer team is different. If you identify with a nation, you are part of that cosmos and will require a certain number of patriots to survive.

Sandy: P189 can be strong and not strong also.

Kristina: Haram and Halal. Forbidden and allowed – divides people. Similar in Judaism. Deviation from complete unity maybe.

Sandy: How we use that internally – trained dogs and what we give up – a relative, a captive or slave, internally. A lot of symbols ... what we give up or sacrifice.

P189 ... according to the law of what is called 'Solioonensius,' had at the given period—that is, at the period when their needful tendency to reciprocal destruction was more intensely manifested in their presences—a lesser significance in respect of this chief peculiarity of theirs.

Ekant: People who are weaker – not so much in psychosis like the others

Bobbie: Already involved in reciprocal destruction – too busy

Ekant: ... according to the psychosis of people – solioonensius.

James: Sacrifice in ancient India – what they used to do – political ritual focused on the King's right to rule. A stallion was allowed to wander for a year and if it went into another territory they would gain it ... if it stayed alive it was bathed, decorated and sacrificed and the King would be the ruler of the land covered by the horse.

Sandy: Reading the bible every day and Leviticus lists sacrifices ... pancakes!

James: Greek word for burnt offering – holocaustus



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

In retrospective looking back on the last days,

- look and reflect on your personal "Havatvernoni" - your beliefs, values, attitudes
- what in your daily behavior or in special situations could be called a "Sacrificial-Offering" - in the meaning of the given text?
- where can you observe and recognize, that you sacrifice some of you high values for "fantastic and wild fancies"?
- what are these "fantastic and wild fancies" of yours?
- is there a decision - or does this belongs to mechanical and automatic behavior?
- what would be an alternative, what could you gain out of it, and what would it cost you?

Ekant: When people are in drama, willing to sacrifice things they usually cherish – because so identified. Emotional pressure.

Vanya: Inner conflict last week with values of the family I come from and values I live with – from the Work – contradicting. Inner consideration, like instead of sensitivity and compassion – easy if they behave in the way I find right. Can be gone quickly if I don't find it right and have to be active and sacrifice the idea that I am right. It is like a fight. If I think someone behaved wrongly – think they need to suffer for it – come through sometimes and a struggle and need to decide to sacrifice the ideas and values.

Bobbie: In living with two generations younger than myself and knowing I cannot control any of it and when it gets out of control – look at it as I need to observe and maybe can offer them a better way to express themselves – it is my Work. Can easily be pulled in to be part of the volume and panic.

Sandy: Found this exercise difficult to deal with. This week saw some very old friends and the memories and associations reminded me of sacrifices made and embarrassing to think about.

# AI Summary

## English German Anomalies

- **River's former course:**

- English: Describes the old bed of the river as the "former half of that large river".
- German: Specifies the old bed as the "früheren Unterlaufes jenes großen Flusses" (**former lower course** of that large river). The German is more precise about which part of the riverbed is still visible.

- **Description of Tikliamish after catastrophe:**

- English: States Tikliamish was "simply called '**bare desert**'."
- German: Says it was called "einfach ,**Hunger-Wüste**" (**Hunger-Desert** or **Famine-Desert**). The German phrasing adds a connotation of scarcity or hardship that "bare desert" does not explicitly include.

- **The ideal function for three-brained beings:**

- English: Refers to this function as "the needful-**striving**-for-self-perfection."
- German: Refers to it as ",**Bedürfnis**-nach-Vollkommenheit-zu-streben" (**Need-to-strive-for-perfection**). The German directly translates to "need," making the inherent requirement more prominent, while the English uses "striving," emphasizing the action.

- **Description of "Kaltaani":**

- English: Lists "Meeting Places" among modern equivalents.
- German: Lists ",**Versammlungsräume**" (**Meeting Rooms/Spaces**). This is a minor difference in specificity, as "rooms" are a type of "place."

- **Nature of gathering places:**

- English: Refers to "such **gathering places** of theirs."
- German: Refers to "solchen **öffentlichen Versammlungsstätten**" (**public meeting places**). The German explicitly adds the qualifier "public," which is not present in the English.

- **Narrator's experience due to Priest Abdil:**

- English: States the narrator had "a great deal of **trouble** on his account."
- German: States the narrator had ",**große Sorgen** hatte" (**great worries/concerns**). "Trouble" can imply difficulties caused by Abdil, while "worries" suggests the narrator's emotional state *about* Abdil or his situation, a more internal experience.

- **Narrator's relationship with Abdil:**

- English: Abdil "afterwards became for me **like one of my kinsmen**."



○ German: Abdil "später **ein naher Vertrauter** von mir wurde" (**became a close confidant of mine**). "Kinsmen" implies a familial or very deep, intrinsic connection, whereas "close confidant" emphasizes trust and shared secrets or understanding, which is a less profound bond.

• **The state of conscience in Abdil:**

○ English: Conscience "had not yet been quite **atrophied** in him."

○ German: Conscience "noch nicht völlig **verschwunden** war" (had not yet completely **disappeared/vanished**). "Atrophied" suggests a process of wasting away or degeneration, implying a partial, withered state. "Disappeared" is more absolute, suggesting absence.

• **Description of Abdil's changed attitude:**

○ English: Abdil became "'compassionate,' and '**sensitive**' towards the beings surrounding him."

○ German: Abdil became "'**teilnahmsvoll**'" (sympathetic/participatory) and "'**entgegenkommend**'" (accommodating/obliging) against all beings he met. "Sensitive" implies an ability to perceive or feel deeply, while "entgegenkommend" describes an active disposition to be helpful or agreeable, which is a different nuance.

• **Description of 'saints':**

○ English: Refers to "fantastic '**saints**.'"

○ German: Refers to "**,erfundenen Heiligen'**" (**invented/fabricated saints**). The German emphasizes that these saints were human constructs or fictions, rather than merely "fantastic."

• **Location of a celebrated sacrificial place:**

○ English: States it was "situated on a **small mountain**."

○ German: States it was "der auf einer **kleinen Anhöhe** lag" (situated on a **small hill/rise**). "Anhöhe" is generally a lower, less imposing elevation than a "mountain," suggesting a subtle difference in the perceived landscape.

• **Definition of "slaves" for sacrifice:**

○ English: Defines "slaves" as "usually what are called 'captives,' that is to say, **beings of a conquered community**."

○ German: Defines them as "**,Gefangene'** waren, geopfert, das heißt Wesen einer besiegten Gemeinschaft **oder Wesen einer Kaste**" (captives... that is to say, beings of a conquered community **or beings of a caste**). The German version explicitly adds "beings of a caste," indicating that social hierarchy within the community, not just conquest, determined who could be sacrificed.

• **Description of the sacrificial custom:**

- English: Refers to these practices as "these **abominations**."
- German: Refers to "diese **üble Sitte**" (**evil/bad custom**). "Abominations" carries a stronger moral condemnation and sense of repugnance than "evil/bad custom."
- **Description of Abdil's positive qualities:**
  - English: Mentions his "responsiveness and **experiencings** about them."
  - German: Mentions his ",**Verantwortungsbewußtsein und seine Teilnahme**" (**sense of responsibility and his participation/sympathy**). The German is more specific about the moral and empathetic aspects of his character, rather than the broader "experiencings."
- **Narrator's developing bond with Abdil (repeated point):**
  - English: The striving was "towards him as towards a **kinsman** of my own nature."
  - German: The striving was "ihm gegenüber wie zu einem **Vertrauten** meiner eigenen Natur" (towards him as towards a **confidant** of my own nature). This reinforces the earlier difference (familial vs. trusted relationship).







