

German-English Tales Study

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August 12th

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

Sandy: The word 'predestined' – always fascinated me. What is it in the German?

Vanya: bestimmt ist – means 'predestined' in that context.

Ekant: We use this word 'bestimmt' in many ways and often. It has many different meanings. To decide something, to determine something, to define something.

Certain, definitely, destined, specific, decisive.

Sandy: Did G believe in predestination?

Ekant: It looks like it. Everything is for a certain purpose.

Sandy: Do I believe in predestination? Philosophical question. Religious-oriented question too.

PS: own-donkey?

Vanya: Same in German. Also wondered about that. Emphasised.

PS: Is it a part of me? I could accept it is the physical part and that it is two brained ... but it has four legs.

Ekant: Points to the stupidity – senseless or stupid. Often project something to the outside and it is our own.

Vanya: In German version – donkey not only unwilling – slave

PS: ... as many as four legs?

Sandy: "Khorassanian-donkey" maybe such a noisy donkey – decided they were particularly noisy.

RB: A donkey from Khorassan could quite literally be a specific and notable breed: the Shinghari donkey. This breed is indigenous to the Khorassan region and is known for its larger size and strength compared to other donkey breeds. Historically, the Shinghari has been the preferred pack animal for the nomads of the region, prized for its ability to carry heavy loads over long distances through challenging terrain. So, in a very practical sense, a Khorassan donkey might be "particular" for its physical attributes and its vital role in the traditional nomadic economy.

Ekant: on p195 top - Und obgleich ihr beide für ... although you both ... in your presence for the possibility to coat the higher-sacred ... even the donkey has that possibility ...?

PS: In the English ... don't actualise our possibilities.

Ekant: translation: namely, since you both
are created with the potential to embody within your being that
'Holy-Higher', for whose possible emergence
the entire world was created

- Difference is three-brained being can consciously coat and the donkey has also this
opportunity – new and interesting information.

Bobbie: Consciously – translated as confidence?

Ekant: Consciously coating ... Bekleidung – put on clothes

Dirk: The donkey seems to be the presentation of the body – the physical – the other 'you
both' – the spiritual.

Ekant: The possibility of the donkey – our physical body plays its role in the coating of the
higher sacred.

Vanya: Cunning – has negative connotation?

German word means clever ...

Ekant: Can be good or bad connotation.

Bobbie: Clever – etymology to catch and hold

PS: To cleave?

Bobbie: Manifestation?

Ekant: Use it or misuse as cunningness

Vanya: More active if manifest?

Ekant: Manifestiren is not used often.

Bobbie: p191 "... the possibility of continuing the task of self-perfecting.

Different in German?

Ekant: In German: The beginning of the possibility of eternal existence ...

Bobbie: What does he say for hors d'oeuvres? P193

Vanya: In German is what you give the pigs. ... throw to the wolves. Wouldn't use this in
combination with fish. Maybe sharks.

RB: This is Orage being humorous ...

Ekant: Passage about faith ... impulses of hope faith and love. I grew up atheistic and find
it difficult to connect inside with something like that and on the other side people who
have a strong faith, even dogmatic – strong force ...

Bobbie: Practice of Baptism has gone out of style ...

Sandy: Do you not have a faith?

Ekant: I do have a strong faith. This somehow concerns me.

Sandy: Struggle between organised religion and faith ...

Ekant: Even if faith is unconscious –

Ekant: Fish and fear of water – lost in feelings and identified is when we are hors d'oeuvres for fish.

Vanya: The translation of God, OUR FATHER CREATOR ... not same in German. Mentioning God a lot here ...

Sandy: A lot her about God and human relationship to God – important. P191 ... desirable ... and p 195 – you were created for the purpose of the creator. Connected – in regard to ‘why am I here?’ and ‘what is my relationship to God?’

Dirk: God needs us

Sandy: And we are created to need God - think

RB: Pondering on the last page p198

“ ‘Then perhaps on the Earth also would begin to exist the eighteenth personal commandment of our COMMON CREATOR which declared: “Love everything that breathes.”

Different in German? Direct commandment.

Ekant: The commandment is different in German also. Love everything that has breath. Odem – is an old word – Beethoven's 9th – Odem ...

Dirk: What is breath?

Ekant: Could say it is directly given if it is a personal commandment – could understand as HIS personal commandment. That he forgives everything has become a law.

RB: What makes it personal? ‘of personality’ – wouldn't be right.

RB: Kesdjan body is the body of breath and origin is okidanokh – which is the breath of the absolute. Okidanokh appears to mean ‘that which gives soul’.

Eighteenth – at the level of eighteen run out of the possibilities of man – the idiots. 19, 20, 21 are the levels above man. 21st idiot is the unique idiot – God.

Ekant: Highest commandment regarding man.

Dirk: We know 10 commandments – what are the missing ones?

RB: Good question.

PS: He did suggest elsewhere that we did receive more commandments but some were lost along the way.

Sandy: Maybe the commandments are not commandments – are descriptions of what we could be if we were perfected beings. Would not kill if you were perfected being.

Ekant: p194 – first para: your nose and the organs connected with it are so adapted that you may take in and transform in yourself those World-substances by which there are coated in the three-brained beings similar to yourself both higher-being bodies, on one of which rests the hope of our COMMON ALL-EMBRACING CREATOR for help in His needs, for the purpose of actualizations foreseen by Him for the good of Everything Existing.

Emphasises the importance of breath.

PS: Emphasises nose – not mouth. Does make a difference to what you take in.

Frieda: Also connected to eyes and ears ...

RB: Highest food connected to eyes, middle to nose and ears and lower to mouth. Biology not managed to explain how things manage to work together ... nose can breathe and smell ... interacts with things it is next to.

Bobbie: Essential organ – can't do without breath.

PS: not just about breathing in air ... you may take in and transform in yourself those World-substances ...

Ekant: Also hands to take in food ...

RB: The second body and third body have their own sense organs – can still see and hear even when the first body is gone.

Frieda: When people have near-death experiences – in a coma and saw and heard what doctors were doing and saying.

RB: Evidence is strong – many examples of near-death experiences. Another body relocates in the room – near or floating above.

Bobbie: At the bedside of someone dying ... don't speak a language that needs to be audible – contact that transcends.

Vanya: ... he is saying that we should think – sincerely think – repeating it – strong impact. It is about Reason.

RB: This is distinct. It is often the case when we say 'thinking' – mechanical – here about Reason – the act of the thinking center.

Bobbie: p195 – this is where we clean off black sand – had become a practice that people believed but not in their heart.

Ekant: The whole piece – attempt of Beelzebub to reveal something with images and examples – an important notion, without judgement ... including Abdil also – when he

says if there could be one being – could be you – this has a strength and density in it.
Albion's Isle?

Sandy: England. He does that more than once.

PS: Albion means white – refers to the cliffs – chalk.

RB: Britannia – think it means all of it – Roman.

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

Observe and reflect on the text,

- how is your "needful-striving" - what is it's purpose and orientation?
- where you pay too much attention on the fact, that "all the other beings of your planet should call and consider" you as "Center-of-culture" - what does this mean in your daily experiences?
- how do you recognize the difference of these strivings of yours
- how to shift from the one to the other, are you aware of it?
- what kind of "bitter struggles" do you fight "for the attainment of the mentioned aim"?

PS: Found this very difficult

Bobbie: Dropped a phone in the water and had to replace it. Told myself that it was OK because it was an old phone.

PS: I call it justification.

Bobbie: Black sands – it was important, then not – I have a new phone.

Ekant: In our trip to Portugal – one day something was very important and then something else was important ... then when the key was lost, nothing else was important. Really depending on what happens outside. How much the outer needs and happenings are reflected and bring things to an importance.

Sandy: Walking my dog ... nearly got run over by a car and a lady was coming round the corner with her dog and my dog was off the leash and she said that we have a leash law ... who is the center of culture?

PS: good example

Ekant: My intention was to see what image we project to the outside and how much considering what others think and how meaningless ...

Vanya: In case we would marry Anna – would save a lot of tax. But I don't want him to and I don't want to marry a woman. And I am embarrassed just thinking about asking the tax consultant. Just happening in me – not because I want it. Not reasonable and makes myself the center of culture – what the tax consultant thinks of me.

RB: Need to have three marriages and three divorces – one you get the tax relief and then divorce and have another marriage. Needn't inner consider because your status changes all the time and after a while you will forget who you are married to.

AI Difference Notes

• Outcome of the Friend's Existence:

- **English:** "brought him nevertheless to the beginning of the possibility of **continuing the task of self-perfecting**."
- **German:** "gleichzeitig zum Anfang der Möglichkeit **ewiger universaler Existenz**" (at the same time to the beginning of the possibility of **eternal universal existence**).
- **Explanation:** The English implies a continuation of an ongoing, personal process of self-improvement. The German, however, suggests a more profound and expansive outcome: a **new beginning for an eternal and universal state of being**, which is a significant conceptual difference in the friend's post-planetary fate.

• Emphasis on Faith:

- **English:** "owing to faith **alone** does there appear in a being, the intensity of being-self-consciousness..."
- **German:** "durch Glauben und **nur durch Glauben** in einem Wesen die für jedes Wesen erforderliche Intensität von Seins-Selbstbewußtsein entsteht..." (through faith and **only through faith** there arises in a being...).
- **Explanation:** The German phrase "und nur durch Glauben" (and *only* through faith) places a **much stronger and more exclusive emphasis** on faith as the sole catalyst for the described internal developments, making it a more singular and indispensable requirement than the English phrasing.

• Value of Life in the Creator's Eyes:

- **English:** "Is not that 'life' **just the same as yours** for the CREATOR..."
- **German:** "Sein Leben **wiegt** für den SCHÖPFER seines und deines Lebens **gleichviel** wie das deine." (His life **weighs** for the CREATOR of his and your life **equally as much** as yours.)
- **Explanation:** The German "wiegt... gleichviel" literally means "weighs equally," which conveys the idea of **equal value or importance more directly and formally**, as if measured, compared to the English "just the same as yours," which is more colloquial.

• Necessity of Factors for Self-Perfecting:

- **English:** "which **alone** can form the requisite conditions..."
- **German:** "die **insgesamt allein** die notwendigen Bedingungen... liefern können." (which **altogether alone** can provide the necessary conditions...).
- **Explanation:** The German "insgesamt allein" (altogether alone) adds a layer of emphasis, stressing that the conditions are met **only when all factors are considered as a collective whole**, reinforcing the interdependence of these factors.

- **Nature's Pre-arrangement/Determination (Recurring theme):**

- **English:** Often uses "pre-ordained to flow" or "preordained by the CREATOR".
- **German:** Uses "zu verlaufen **bestimmt ist**" (is determined to proceed), "vom Schöpfer **vorgezeichneten** Existenz" (existence **traced out/outlined** by the Creator), and "vollziehen **muß**" (must **take place/be accomplished**).
- **Explanation:** While both convey a sense of destiny or design, the English "pre-ordained" often implies a more direct, absolute divine decree. The German terms ("bestimmt," "vorgezeichnet," "muß") can suggest an inherent, necessary unfolding or a blueprint that must be followed due to its intrinsic nature, rather than solely a direct command, though the ultimate outcome is similar.

- **Consequence of Jumping into Water:**

- **English:** "...become **hors d'oeuvre** for those same fishes..."
- **German:** "...zum **Fraß der Fische**..." (as **fodder/prey** for the fish...).
- **Explanation:** "Hors d'oeuvre" (appetizer) is a somewhat lighthearted and euphemistic term. "Zum Fraß" is a much more **direct, grim, and visceral expression**, implying being consumed as animal feed, which conveys a harsher reality.

- **Donkey's Compulsion:**

- **English:** "compelled to stand **unwillingly** in your stable..."
- **German:** "steht dieser Esel jetzt unter **sklavischem Zwang** dort in deinem Stalle..." (this donkey now stands there under **slavish compulsion** in your stable...).
- **Explanation:** The German "sklavischem Zwang" (slavish compulsion) is considerably stronger than "unwillingly." It highlights a sense of **harsh, enforced servitude and lack of freedom**, making the human's exploitation of the donkey seem more severe.

- **Scope of "Field-of-Hope" and "Higher-Sacred" Coating:**

- **English:** "Although **you** were created also as 'a-field-of-hope'... created with the possibilities of coating in **your presence** that 'Higher-Sacred'..." (uses singular "you").
- **German:** "Und obgleich **ihr beide** für diesen und noch für einen anderen Zweck geschaffen seid, — nämlich ,als Hoffnungsfeld'... nämlich, da **ihr beide** mit den Möglichkeiten geschaffen seid, in **eurem Bestand** jenes ,Heilig-Höhere' zu bekleiden..." (uses plural "ihr beide" - you both).
- **Explanation:** This is a **significant divergence**. The German text, by repeatedly using "ihr beide" (you both), initially suggests that *both* man and the other beings (specifically the donkey, by context) are intended as a "field of hope" and possess the potential to "coat the Higher-Sacred." While the text later reverts to addressing *man* (singular "du") as the one who abuses this property, the initial plural phrasing broadens the scope of the Creator's expectations and the potential spiritual role to include non-human beings in a

way the English text does not.

- **Donkey's Cognition/Individuality:**

- **English:** "without the **personal cognition** of the donkey itself..."
- **German:** "ohne den Esel als **Individuum anzuerkennen...**" (without **acknowledging the donkey as an individual...**).
- **Explanation:** "Personal cognition" refers to the donkey's awareness. The German "ohne den Esel als Individuum anzuerkennen" implies that Nature's transformation occurs **without treating the donkey as a distinct, self-aware individual** in that process. This goes beyond a mere lack of personal thought to a lack of recognition of its individual agency in that specific context.

- **Manner of Destruction:**

- **English:** "...destroy their existence **right and left...**"
- **German:** "...ihre Existenz **unterschiedslos** vernichtet..." (**indiscriminately** destroys their existence...).
- **Explanation:** "Right and left" is an idiom for "everywhere" or "indiscriminately." However, "unterschiedslos" directly translates to "without distinction" or "indiscriminately," providing a **more precise and explicit ethical condemnation** of the thoughtless and non-discriminating nature of the destruction.

- **Speaker's Involvement:**

- **English:** "...whose existence **I or we** are now destroying..."
- **German:** "...deren Existenz **er oder die ändern** auf diese Art vernichten..." (whose existence **he or the others** destroy in this manner...).
- **Explanation:** The English inclusion of "I or we" implies the speaker (and the listener) might be part of the group engaging in such acts, creating a sense of shared responsibility or introspection. The German phrasing "er oder die ändern" (he or the others) keeps the speaker **more detached and solely in a critical, condemnatory observer role**, pointing out the actions of "these unfortunates" without self-implication.

- **Cause of God's Sorrow:**

- **English:** "...causing them, in their essences, sorrow and grief **that there should exist** in the great Universe 'in-the-likeness-of-God' beings-monsters..."
- **German:** "...dadurch sogar Leiden und Kummer in deren Wesen **darüber hervorruft, daß** in dem großen Weltall ‚Ebenbilder Gottes‘ als — Ungeheuer-Wesen existieren..." (..thereby even causing suffering and grief in their essence **over the fact that** in the great Universe 'likenesses of God' exist as — monster-beings...).
- **Explanation:** While similar, the German "darüber hervorruft, daß" (causes over the

fact that) more directly links the sorrow and grief to the **sheer existence of such "monster-beings"** who are supposed to be "in-the-likeness-of-God," emphasizing the inherent contradiction and disappointment their very presence represents.

- **Nature of the Commandment:**

- **English:** "...the eighteenth **personal** commandment of our COMMON CREATOR..."
- **German:** "...das achtzehnte **direkte** Gebot unseres gemeinsamen SCHÖPFERS..." (the eighteenth **direct** commandment of our common CREATOR...).
- **Explanation:** "Personal" in English suggests a commandment relating to individual conduct. "Direkte" (direct) in German emphasizes that the commandment comes **directly from the Creator**, rather than being an indirect teaching or interpretation, highlighting its divine authority.

- **Severity of Human Action:**

- **English:** "...men have **even divided** beings of all other forms into the clean and the unclean."
- **German:** "Anstatt dessen gehen die Menschen auf der Erde **sogar so weit**, die Wesen aller anderen Formen sogar in ‚reine‘ und ‚unreine‘ einzuteilen." (Instead, people on Earth **even go so far as** to divide...).
- **Explanation:** The German phrase "sogar so weit" (even go so far as) strongly implies that this division is an **extreme, audacious, and morally questionable extent** to which humans have pushed their actions, conveying a greater degree of condemnation than the more descriptive English "have even divided."