

German-English Tales Study

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September 2nd

Attendees: Robin, Paula, Ekant, Stefon, Bobbie, Vanya, Kristina, Frieda

Sandy: Ahoon – he is Beelzebub's older less wise self?

RB: Ahoon is the personality that Beelzebub eventually tames and this is first appearance of Ahoon in the Tales chronologically.

Sandy: A little richer than that – laughing about flopping down with the animals. Why does he appear at this particular point – in Maralpleicie – about emotions – personality can be about emotions but can be a mixed bag.

Bobbie: He appears in this third flight.

RB: No mention of him going down onto the Earth with Beelzebub – has achieved some sort of age of majority – has just been introduced to his 'wife' as a way to continue his line. At the age of majority your body kesdjan can be crystallised and that is the point when essence can get control of personality. This is when B has achieved age of majority, brought his personality under control and been assigned a wife.

Vanya: A venomous satisfaction for Ahoon to remind Beelzebub ... venomous/poisonous – strong word. Don't usually use venomous and satisfaction together.

Bobbie: Being facetious – took at as 'thanks a lot'!

Ekant: Our behaviours are poisonous and not good. Could be a true meaning – strange enjoyment and if we look more ... still remember the commandment we read a few weeks ago: have the duty to protect our centers from being soiled. Many things we do ... not always honest, sincere, healthy. P225.

Vanya: Makes sense. I went to an indoor playground with 2 small children today and there was terrible music the whole time. It was hard to get them out of there. They liked it and adapted to the music.

Ekant: Not good to ask children if they like it – enforcing like/dislike. It is my responsibility to take them to good places. Until a certain age of course.

Stefon: I would talk to the people in charge about the impact you think it is having on the kids. They sometimes don't think about it. The consensus isn't always what makes sense. "Everybody does it!"

PS: I did just that. In a waiting room with my mother. I asked for the music to be changed and they did.

Stefon: It is poison.

Sandy: p224 schadenfroh – maliciously

Ekant: means you enjoy when someone has a failure – when something hurts other people.

Stefon: The guy spreading the message – was the truth – but had the adverse affect. The donkey ... why did they lead it to where it wants to go? If they let it go if would be free to go.

Ekant: If they let it go wouldn't drive it any more

Vanya: Don't escort in German – follow them where they want to go.

Stefon: Totally different picture.

Frieda: Can mean they accompany them.

Bobbie: If they block traffic they move them to the market? To face their fate.

Sandy: Like the dogs?

Stefon: What is this saying? That applies to me?

RB: Doesn't say that they stopped eating them. Stopped sacrificing. Not certain that you would ever sacrifice a donkey – goats and sheep, yes.

Stefon: Affront against organised religion – people worship and bow to beasts?

Sandy: What animals make the roster: cock, cat, ape, dog, donkey ... making noise and listen to.

Vanya: Donkey was there when Jesus was born – oxen also.

Sandy: people not making sense -talking like a cock ...

Ekant: Our manerisms – allow them to go where they wish to go and follow instead of using our initiative. Oxen is for strength and donkey stupidity and mechanical mind, dog for aggression.

PS: Dogs = habits

Vanya: Related to buffers

Ekant: Cock makes a lot of noise for nothing. And at midnight – when nobody needs it.

RB: Apes don't squeal.

Frieda: Some do

Stefon: Monkeys, not apes. An exercise given to me – things aren't what they appear to be – continue to observe and get to the essence of what it is. He is showing how animalistic we are and they gave them reverence, not realising why. Maybe not as confused as we are. Also cock is associated with pride. Master game ... didn't chase the carrot like the donkey does.

RB: Apes scream or make loud noises in the morning like the birds. Reference to

morning is interesting.

Ekant: Sphere between sleep and consciousness.

RB: Apes are characterised as people that are sexually abnormal.

PS: ... would startle them = would wake them up.

Sandy: Would raise their head and pray.

Stefon: Morning – also means dawning, beginning, waking up, arising. Same in German?

Vanya: Same ...

Sandy: Caps of invisibility – tradition in German fairy tales?

Frieda: The King said there are beings with invisibility caps and B said they are the animals.

Stefon: Be kind to the messengers and maybe they won't tell god ...

Sandy: p220 ... so it was B that said was the animals

Kristina: Animals have power somehow? Just a shift from one unclear belief to another. Before bad because the donkey was treated badly and then it changed position and becomes powerful and start following it. Later the donkey has strange qualities and doesn't shut up – uncontrolled and people following it.

Vanya: And through the remark of Ahoon gets ridiculous touch.

Stefon: When humans endow this in ... ridiculous.

RB: The worship and flopping down in front of them makes no sense. The thing to do would be not to do the bad deeds – probably does emotionally follow.

Sandy: Sacred cows in India?

Stefon: The cows can walk around and they eat plastic bags and get sick. They don't take care of them – only the Hari Krishna has a farm to take care of them.

Vanya: They are in the traffic ...

Ekant: How mechanised these beliefs are. Contradiction between nice temple and dirty outside.

Bobbie: Similar in Cambodia.

Kristina: Same in any religion – might stop killing cows, but not taking care of anyone else.

Sandy: Automatically react to the sacred animals ... p225 how long do they keep flopping down – does it become automatic.

Vanya: Doesn't add up. Not about respecting animals – want something from them.

Ekant: When I see the intervention/intrusion of higher powers to introduce kundabuffer and didn't consider the harm it could do. Then removed and the harm still remains. Has

an aim to stop the slaughter of animals and gave the impulse for his own sake and did harm to the psyche of people. The sacrificial offering went down but there is a price. The higher powers are one of the main sources and reasons for the strange psyche of man.

Kristina: And Ahoon – reminding and laughing about it.

RB: Question which is interesting in respect of The Work. Is there anything wrong with completely deceiving your personality in order to achieve a higher level of being. In world 48 and 96 – does it matter? G comes in 1914 in Moscow and starts preaching wild things compared to what people believe – and appear to be true now ... One of the things was that when he drew the Ray of Creation he talked about the Milky Way being a galaxy – nobody knew that in 1914. There were 2 theories – either nebulae or groups of stars and he came with this idea and if you adhered to scientific ideas would say unsure if it is true. Also, that the Earth is growing. Until 20 years ago nobody had that idea and people still don't want to talk about it. If dinosaurs existed now, they wouldn't be able to survive because of their size. 12 inch dragonflies couldn't fly. We have been told lies by science. It was their best guess at a particular point in time and now looking stupid.

Sandy: p221 – liars.

Ekant: Sacred places based on lies.

PS: 'usually'

RB: It is know that there are some places – Lourdes, Oracle at Delphi.

Ekant: Some original people ...

If I have an aim and on a higher plane of reason is it appropriate to use any means? And that everything has a price. He reaches his aim but it is quite a price.

Kristina: Maybe also referring to dualistic – people can be liars and also develop sacred ideas. Maybe this is the only way to reach them?

Ekant: With a high impulse there is always degeneration and even with a lie some evolution can take place.

Vanya: Different worlds – problem is with the lower worlds ...

RB: In the Work you have to accept things that you are told – would destroy yourself by arguing with what is accepted. Idea from G that you always bow down before the king and also think internally that the king is a shit. Problem of lies in world 24 is not the same as in world 48 or 96. They didn't check it, so don't know. I was taught in Hong Kong not to ask Chinese people for directions – if they don't know, they will tell you something anyway. Will not lose face. That is fine for their behaviour pattern.

Ekant: Everything you say has some truth in it ... can lead to something successful – more like an accident.

Stefon: Catholic religion – faith and belief. Faith in something that cannot be proven and

belief in something that cannot be proven. When somebody tells you something that isn't true – you have to be led – difference between being led and let go. When one conforms turning into a beast of burden. But something there makes people happy. God is going to take care of me – a form of contentment in something that is going to take care of them. Can somebody lead someone to the truth with a lie? Don't know. What do we give up and what is the price.

RB: Orage defined belief as an emotional attitude to a lie. G defines faith at three levels and at the lowest level faith and belief are taken to be the same thing.

Ekant: When he was speaking with Abdil assured him it is good to have faith. Like an inner attitude not an ideology.

Vanya: Also says not moral to disturb someone in their religious beliefs – rather do as they do to not distract them.

Ekant: Before he mentions then if you don't follow them ...

Sandy: Similar questions – any means OK in pursuing your aim or deceiving personality to achieve higher levels? Can you even do that? Do the means justify the ends?

RB: Political slogan from Marxism. G said faith of body is stupidity, faith of feeling is weakness, faith of consciousness is freedom.

Ekant: Could derive if someone is on a higher level – in a position to deceive people in lower worlds. If people think they are higher than others ... would be reasonable that a person on a higher level of reason and if people on a lower level suffering would be able to reach a higher aim.

Vanya: What we do in the Work. Deputy Steward and all the little I's. If I let every idea from my mechanical behaviour – would be chaotic. All have equal rights then in order to grow have to decide on something higher or lower.

Ekant: there is a responsibility or obligation.

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

Observe yourself, your behaviour, perceptions and beliefs,

- what kind of "drugging substance" or behaviour can you find and see in yourself, what are you "chewing" all the time with "passion", what kind of "those who chews" are you
- in which way does it "completely change, for the time being, all the established habits of [your] psyche", so that you "see, understand, feel, sense, and act quite otherwise than you were previously accustomed"
- what is it, that appears to you, similar to a "crow as a peacock", like a "water as a sea", a "harsh clatter as music", "good will as enmity", "insults as love"...

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

Observe yourself, how and when

- you "indirectly, playing with the weaknesses in the psyche of [others]" are trying to reach your aims

- are these your aims in favour for you yourself (only), or for the good of your "community"

- in which way do you sue the weaknesses, how do you recognise them

- what are the results of this kind of behaving, also taking into account the orientation of your aims

Exercise "Heaven and Hell"

A Warrior Came To The Zen Master Hakuin And Asked 'Is There Such A Thing As Heaven And Hell?'

Hakuin Said 'Who Are You?'

The Warrior Replied 'I Am Chief Samurai To The Emperor.'

Hakuin Said 'You, A Samurai? With A Face Like That, You Look More Like A Beggar.'

At This The Warrior Became So Angry He Drew His Sword.

Standing Calmly In Front Of Him, Hakuin Said 'Here Open The Gates Of Hell.'

Perceiving The Master's Composure, The Soldier Sheathed His Sword And Bowed.

Hakuin Then Said 'And Here Open The Gates Of Heaven.'

Vanya: The more I dwell on self-pity, the more I see the world upside down. That is one of my drugs.

Bobbie: My drug is sleep – enjoy not moving in the morning – let me sleep.

Ekant: I over-think some problems. Good to think and find different perspectives but sometimes would be better to stop and do what is needed in the moment. Difficult to let go of these streams of thought.

Frieda: I also tend to over-think and could see that I am messaging friends and they don't respond I think they are angry with me or something. I can see that these are my insecurities and mostly not true.

Sandy: Have a 19 year old that I nag – almost impossible for me not to try to be a good grandma. Common thing. Playing on the weaknesses of others.

Stefon: To hear myself through their ears – difference when face to face – is it really working – watch and see how they respond. What I am doing is not going to get me where I want. Think long, think wrong. Feed myself something and eating it and see everything backwards. Point of telling the lie to get to the truth inside myself – tell myself

a different story – alter messages that my conditioning is rattling off. Can be great.

RB: When the baby is in the womb from the point of being an embryo it is upside down.

Vanya: The story of the Samurai going to the zen master touched me.

AI German-English Differences

1. Here also in the city:

- **English:** States the 'Kaltaani' "*were already called* 'Chaihana'", implying a past state.
- **German:** States "oder wie sie *jetzt* heißen, 'Tschaikanas'", implying a present alternative name. This creates a nuance regarding the timing of the name usage.

2. It must be noticed:

- **English:** "It must be noticed" functions as a general observation.
- **German:** "Ich muß vorausschicken" translates to "I must preface" or "I must state beforehand," indicating the speaker is explicitly introducing this information as a preliminary remark. This is a subtle difference in narrative framing.

3. There in the city Gob:

- **English:** "...as I had in the city Koorkalai."
- **German:** Adds "mit dem Priester Abdill" ("with the priest Abdill") to the end of the sentence. This is an explicit additional detail in the German text.

4. My friend here turned:

- **English:** Describes the "tie" as "which arose *in my essence towards* the priest Abdil". This suggests an internal feeling directed by the speaker.
- **German:** Describes the "tie" as "das *zwischen* meinem innersten Wesen *und* dem Priester Abdill ... bestanden hatte" ("had existed *between* my innermost being *and* the priest Abdill"). This implies a mutual or reciprocal connection between the two entities.

5. During this time I:

- **English:** "...I decided to attain my aim here also, *through their religion*."
- **German:** "...beschloß ich, auch dort mein Ziel *durch das, was sie ihre Religion nannten*," ("...through *what they called their religion*"). The German phrasing adds a degree of detachment or scepticism on the part of the narrator regarding the nature of the religion.

6. Just then I invented:

- **English:** Refers to "our *Mister God*".
- **German:** Refers to "unserem ,*Herrn-Gott*" ("our *Lord God*"). "Mister God" carries a less formal or sacred tone compared to "Lord God."

7. Just then I invented:

- **English:** Refers to beings "which exist *among us*."
- **German:** Refers to "die in unserer Mitte *sich aufhaltenden* Wesen anderer Formen." ("the beings of other forms *dwelling in our midst*"). The German emphasizes an active

presence or residence rather than merely existing.

10. I particularly emphasized in:

- **English:** Refers to "those little evil *acts* of ours".
- **German:** Refers to "jene kleinen bösen *Manifestationen*" ("those little evil *manifestations*"). "Manifestations" is a broader term than "acts," potentially encompassing thoughts, intentions, or expressions beyond discrete actions.

11. At first, I spread:

- **English:** Mentions "my new friend".
- **German:** Adds "meines *erwähnten* neuen Freundes" ("my *mentioned* new friend"), explicitly referring back to an earlier mention of this friend. This is an added detail that emphasizes a prior reference.

12. I must tell you:

- **English:** States that "the beings of the planet Earth *are very fond* [of the reddish liquid]."
- **German:** States "die die Wesen des Planeten Erde *gern trinken*." ("which the beings of the planet Earth *like to drink*"). "Fond of" is a more general liking, whereas "like to drink" is specific to the act of consumption.

13. I soon became quite:

- **English:** Focuses on becoming expert in "talking with and persuading individual customers".
- **German:** Adds that the speaker learned "immer von ein und demselben zu reden" ("always to talk about one and the same thing"), which is an additional detail about the *content* of the speaker's conversations.

14. My new friend himself:

- **English:** States he "didn't know what to *do with himself*, for repentance for his past."
- **German:** States "daß er nicht wußte, was er vor Reue über seine Vergangenheit *anstellen sollte*." ("didn't know what to *do/undertake* out of repentance for his past."). The German implies a search for specific, active undertakings or actions, making it slightly more specific than the English's broader "what to do with himself."

15. He was in constant:

- **English:** Describes his state as "constant *agitation*".
- **German:** Describes his state as "dauernder *Verzweiflung*" ("constant *despair*"). "Despair" is a much stronger and deeper emotional state than "agitation."

16. Becoming day by day:

○ **English:** Refers to "the truth which had so *agitated* him."

○ **German:** Refers to "die Wahrheit, die ihn so *bewegte*," ("the truth which had so *moved* him"). "Agitated" often implies disturbance or unsettling excitement, while "moved" can imply a deeper emotional impact, inspiration, or profound change, which is generally a softer term.

17. It is very interesting:

○ **English:** Refers to "the *information* that serves on the planet Earth for the rise of a holy place".

○ **German:** Refers to "die *Kunden*, die auf dem Planeten Erde zur Entstehung eines heiligen Platzes dienen" ("the *customers/clients* that serve..."). This is a significant semantic difference, changing the subject from "facts/data" to "people."

18. The result of it:

○ **English:** States they began to treat beings "with unprecedented *attention*."

○ **German:** States they began to treat beings "*beispiellos gut zu behandeln*." ("to treat them unprecedentedly *well*"). "Attention" is about noticing or focusing on, while "treat well" refers to the *manner* of interaction, which is a consequence of attention but not identical to it.

19. Such comical farces very:

○ **English:** Refers to "comical *farces*".

○ **German:** Refers to "komischen *Schauspielen*" ("comical *spectacles/plays*"). While related, "farces" specifically denote a type of comedic play with absurd situations, whereas "spectacles" is a broader term for a public show or event.

20. Such comical farces occurred:

○ **English:** Describes a merchant being "thoroughly *mauled* him".

○ **German:** Describes him being "*verprügelte ihn ordentlich*" ("beat him thoroughly/soundly"). "Maul" implies a more severe, potentially disfiguring, beating than "beat thoroughly."

21. Or, what is called:

○ **English:** Refers to a woodcutter hauling wood "with his own *oxen*" (plural).

○ **German:** Refers to him hauling wood "mit seinem eigenen *Ochsen*" (singular ox). This is a factual difference in number.

24. A mob of citizens:

○ **English:** Mentions escorting "them" (referring to the *oxen*, plural).

○ **German:** Mentions following "him" (referring to the *ox*, singular). (Same as point 21).

25. And if the cart:

- **English:** Refers to "the *cart*".
- **German:** Refers to "ein *Lastwagen*" ("a *truck/lorry*"). While historically "Lastwagen" could denote a heavy wagon, in modern German it primarily means a motorized truck, which is a significant difference from a simple cart, especially in the context of animal-drawn vehicles mentioned previously.

26. Thanks to this invention:

- **English:** Mentions "various *quite new* customs".
- **German:** Mentions "verschiedene *neue* Sitten" ("various *new* customs"). The English "quite new" adds a degree of emphasis on the novelty not explicitly present in the German "neue."

27. As, for instance, the:

- **English:** Lists locations for troughs as "all the squares, *public places*, and at the crossroads".
- **German:** Lists "auf allen Plätzen und an den Kreuzungsstraßen" ("in all squares and at the crossroads"). The phrase "public places" is omitted in the German enumeration.

28. As, for instance, the:

- **English:** Refers to the "Sea of *Beneficence*".
- **German:** Refers to the "*Gesegnete-See*" ("*Blessed* Sea"). "Beneficence" implies active kindness or a source of good, whereas "blessed" implies divine favour or sanctity. This is a difference in connotation.

29. As soon as they:

- **English:** States they "began to praise the names of their gods and to *await their blessing*."
- **German:** States they "begannen sie sofort die Namen ihrer Götter zu preisen und sie *um Gnade anzuflehen*." ("...and to *implore them for mercy*"). "Awaiting blessing" is a passive expectation of a positive outcome, while "implored for mercy" is an active plea, often in a context of seeking forgiveness or relief.

30. It might be the:

- **English:** States that animal sounds "would always *startle* them."
- **German:** States that "all dies *erregte ihre Aufmerksamkeit*." ("all this *attracted their attention*"). "Startle" implies a sudden shock or alarm, which is a stronger and more immediate reaction than simply attracting attention.

31. Here it is interesting:

- **English:** "Here it is *interesting to notice* that..."

○ **German:** "Hier *mag noch hinzugefügt werden, daß...*" ("Here it *may also be added that..*"). Similar to earlier observations, the German explicitly positions this as an additional point from the narrator, differing from a general "interesting observation."

32. **“Do you remember, your:**

○ **English:** Describes having to "flop down in the streets".

○ **German:** Describes having to "auf die Kniee fielen" ("fell to our knees"). "Flop down" implies a less dignified or more chaotic collapse, whereas "fell to our knees" specifies a kneeling posture, often associated with prayer or submission.

33. **“You must know,” he:**

○ **English:** "they are, oh, very indignant and offended."

○ **German:** "sind sie *sogleich* sehr darüber empört und beleidigt." (then they are *immediately* very indignant and offended). The German adds "sogleich" (immediately), emphasizing the swiftness of their reaction, which is not explicit in the English.

34. **If one had the:**

○ **English:** Refers to "whoever *dared* not to do as he did".

○ **German:** Refers to "wer sich *erdreiste*, nicht zu tun wie er" ("whoever *presumed/was impudent enough* not to do as he did"). "Erdreiste" carries a stronger connotation of impudence or presumptuousness than a simple "dare."

35. **And at times, if:**

○ **English:** Describes an action to "simply *maul* the offender".

○ **German:** Describes the action as "einfach so *durchhaut*" ("simply *beats up/trashes*"). As before, "maul" implies more severe injury than "beats up."

36. **And at times, if:**

○ **English:** Mentions "the Russian *Sidor*".

○ **German:** Mentions "der russische *Isidor*". This is a difference in the specific proper name.

37. **And at times, if:**

○ **English:** The condition for mauling is if "an important power-possessing being *with whom he was not on very good terms was not watching him,*".

○ **German:** The condition is if "ihn kein machthabendes Wesen, *mit dem er befreundet ist, sehen kann,*" ("no power-possessing being, *with whom he is friends, can see him,*"). This is a significant reversal in the described relationship dynamic. The English implies an antagonist or neutral observer, while the German implies a friend who might prevent the act.

38. **Here it does no:**

- **English:** "Here it *does no harm to notice* that..."
- **German:** "Hier *mag auch noch bemerkt werden, daß...*" ("Here it *may also be noticed* that..."). (Similar to point 31).

39. Here it does no:

- **English:** Lists characteristics of tricks as "stupid, mean, and *insolent*".
- **German:** Lists "dümmer und niederträchtiger" ("dumber and *baser/meaner*"). The adjective "insolent" is omitted in the German list.

40. And so, my boy:

- **English:** Describes Ahoon as having "so *mischievously* reminded me".
- **German:** Describes Ahun as having "mich *schadenfroh* erinnerte" ("*maliciously/gloatfully* reminded"). "Schadenfroh" implies a malicious joy at another's discomfort, which is a stronger and more negative sentiment than "mischievously."

41. The beings of all:

- **English:** Refers to "The beings of all other forms of *that planet*".
- **German:** Refers to "Die Wesen aller übrigen Formen *auf deinem Planeten*" ("The beings of all other forms *on your planet*"). The German specifies "your planet" (implying Earth, speaking to Hasein), changing the addressee's perspective.

42. So, my boy, it:

- **English:** States they "had to *flop down* immediately".
- **German:** States they "sofort *niederfielen*" ("fell down immediately"). "Flop down" implies a less dignified action than simply "fell down."

43. So, my boy, it:

- **English:** Mentions offering prayers "to their god *and* to their revered idols".
- **German:** Mentions praying "zu ihrem Gott *oder* ihren verehrten Götzen" ("to their God *or* their revered idols"). The use of "and" versus "or" implies a difference in whether the objects of prayer are simultaneous/collective or alternative.

46. Well, then, as:

- **English:** States the custom "tickled our old Ahoon so much."
- **German:** States it "bereitete... unserem alten Ahun *sehr viel Vergnügen*." ("caused... *a lot of pleasure* for our old Ahun."). "Tickled" suggests light amusement or delight in a minor discomfort, while "a lot of pleasure" is a stronger and more general statement of enjoyment.

47. It is needless to:

- **English:** States that destruction of beings for Sacrificial-Offerings "*entirely ceased*".

○ **German:** States it "*fast gänzlich aufhörte*" ("*almost entirely ceased*"). The German includes the qualifier "almost," which significantly changes the degree of cessation.

48. It is needless to:

○ **English:** Describes accounts being settled "without *compunction*."

○ **German:** Describes settling accounts "*unbarmherzig mit dem Schuldigen ab*." ("*ruthlessly with the guilty one*"). "Ruthlessly" is a stronger, more active descriptor of severity and lack of mercy than merely "without compunction."

49. Soon after this decision,:

○ **English:** States "began to *sail up against its current*," describing a method and challenge of travel.

○ **German:** States "*wir verfolgten dann seinen Lauf stromaufwärts*," ("*we then followed its course upstream*"). The German describes the direction but omits the specific method of "sailing" or the inherent difficulty of going "against its current."

50. Soon after this decision,:

○ **English:** Mentions customs passing "from the beings of the city Gob to *the beings of this group* populating these large centers" (focus on the people).

○ **German:** Mentions customs passing to "*die großen von den Wesen dieser zweiten Gruppe bevölkerten Punkte*" ("the large *points/places* populated by the beings of this second group") (focus on the places). This is a subtle shift in the subject of the customs' adoption.

51. There in the small:

○ **English:** States "I continued *my usual procedure*."

○ **German:** States "und tat auch dort *nach meiner Art*." ("and also acted there *in my own way*"). "My usual procedure" suggests a specific, established method, whereas "in my own way" is broader and could imply a characteristic manner or style rather than a fixed routine.