

German-English Tales Study

— Page 246 - 251 —

October 21st

Attendees: Robin, Frieda, Ekant, Sandra, Vanya, Kristina, Bobbie

Bobbie: On page 250, the last paragraph, "various occult." He had used occultism before, but I didn't see it in this paragraph. Is there another word translating it?

Vanya: Again, what was your question?

Bobbie: In this last paragraph on 250. There exists thousands of various occult. And I kind of look for the familiar word because he had used occultism in the prior paragraphs. What does he use here?

Vanya: He doesn't use it. He says "höchst geheime und aller geheimste Wissenschaften." That means secret and very secret, highest secret and super secret sciences.

Bobbie: Okay. Thank you.

Robin: That's different.

Vanya: Bobby, you're getting quite good in it.

Bobbie: I just pick apart things. It is much fun.

Vanya: Yes. It's quite different.

Robin: So in the two paragraphs up, then we saw that instead of the word Kundabuffer they obtained the word Kundalini. But it seems from the German, "die Worts Kundabuffer," rather than the word?

Bobbie: Say that last part again?

Robin: "die Worts Kundabuffer das Wort Kundalini." So the words Kundabuffer? I'm trying to understand the German here.

Vanya: You mean the plural to the singular?

Robin: Yeah, yeah, the words.

Vanya: "Ach des Wortes." No, it's a genitive. It's a different case. It's not plural, it's still a singular.

Robin: Okay, so I stand educated.

Bobbie: I don't know which paragraph it's in, but he talks about the spinal cord. "The extremity." I thought that was an unusual word for him to use in English, the extremity of the spinal cord.

Ekant: It's on page 249, the second last paragraph.

Bobbie: Thank you.

Ekant: "Am äußersten Ende." Yeah. It's quite the same. The main difference is that he says "he made this organ grow" in English, and in Deutsch he says "eingepflanzt wurden." This means it is implanted. This is the main difference.

Bobbie: Which is consistent to what he had done before between English and German. Yes. What about the word "hover" on 249? I thought that was an interesting word. Up on the first paragraph. "Have ever since hovered and still hover in vain."

Ekant: He says in German, "da an no results realized." "Resultate verwirklicht." "Verwirklicht" means to brought to reality, so realized.

Vanya: "Sie waren vergebens." "Vergebens" is in vain. "Schweben." No, this word is not there in German, "hover."

Bobbie: Anything to resemble the idea of it?

Ekant: He says "they are in vain and have so far not really actualized, realized results." He's basically saying what was tried is in vain and nothing has been realized. The German part of "have ever since hovered and still hover in vain" is "sind noch immer bloß ob der Seltsamkeit ihrer Psyche vergebens." So this means word by word "are still just in vain."

Bobbie: And on the third paragraph in this page, "unparalleled planet." Does he describe the planet in the same way?

Ekant: "Unvergleichlichen." Incomparable.

Bobbie: Incomparable. Okay. Thank you.

Robin: I notice on page 248, the last paragraph or last but one paragraph, English, he calls it first being food, but in the German he just says first food. I'm kind of wondering how often he's doing that. By using this noun adjunct in British English, it would be called a noun pretending to be an adjective, being food.

Vanya: Yeah, he usually says also "Seins Nahrung," but not here, yes.

Ekant: But in German, he says twice, "Ach. Ach." So the German needs a double impulse.

Robin: Is that just a different mode of expression because it's German? Or is it? I mean, no one says "ech" in English. Do they? I never heard anyone say that.

Ekant: No, it's very common in German. "Ach." "Ach, was." The first is "Ach," and the second is "Ach." So we use it quite often, at least hundred times a day. Depends if we are together or not.

Vanya: It's a very common expression.

Robin: Aha, in English you don't say "ech."

Bobbie: If I put my hand into something sticky maybe.

Vanya: Okay.

Ekant: "Ach" is a very common, this means to mourn.

Robin: To mourn?

Ekant: To mourn.

Vanya: "Ach" is when you mourn about something.

Ekant: "Aber nicht nur."

Vanya: Okay, but not only. If you say "Ach was," it's more like a filling word. "Ach was" is a question like what? It can be also "Ach" if you're interested, surprise. It can be basically used for everything. So it is used for quite a lot of things, yes. But with the long "Ach," it's morning, yeah, mourn.

Robin: I can't think of an English... we don't say "ech." But I can't think anything that we would say, you know, that wouldn't be words. I mean, because this is just a sound. There is no word here in English.

Ekant: If you put a "t" after you have "Acht," which means eight. But this has nothing to do with the meaning, but just the sound is very... there are many words which use the root "Ach." "Achtung." "Jacht." "Macht machen." Very many words have this in. The sound, yes.

Robin: We've also got in English, we've got the city Kaimon. And in German, "der Stadt Kalamon."

Ekant: "Kayamon."

Robin: Oh, is that an I? Oh yeah, Kayamon. Okay. Yeah, you had this already before a few times. Yeah, it's the same thing. It's just thrown an extra vowel in.

Ekant: I think I remember in the manuscript, in English is also Kayamon, but I'm not quite sure.

Robin: I've never understood this tale, by the way. I just don't have anything to say about it. I don't know what is meant by him saying they invented this word Kundalini. Okay. It is Kundalini anyway, it's not Kundalina, you know. I mean, I don't know what this is supposed to indicate. It's always been a mystery to me. Now, I've talked to someone that did Kundalini yoga, and they talk of experiencing a very genuine force rising up from the seat of the spine. I don't think they were lying. I don't know what this is about. I really can't understand what this is about.

Bobbie: I mean, denial of the effects of Kundabuffer? Trying to change it in some way to not be a bad thing?

Robin: Well, I mean, I don't understand why reflection. What's he going on about, reflection?

Bobbie: I don't understand that either.

Robin: What's reflecting? Who's reflecting what?

Bobbie: Is buffer to be the reflection? I don't know.

Ekant: I put in the chat what the German Google AI says Kundalini means, but it's also what I'm familiar with.

Vanya: But it's true, he says Kundalina, not Kundalini.

Ekant: To confuse us. What is really weird is the first seven years of our practice of Gurdjieff movements, we had a group in Hamburg and we practiced this in a center of Kundalini yoga. There was a friend of mine, he invited me to come there and to bring the movements and the Gurdjieff work. And once I encountered this passage, I sent it to him, he was a little bit confused. He was not amused like I was. Because he takes it very serious with this energy.

Robin: Well, it's a phenomenon. You know, the conversation I had with somebody, it seems to be a phenomenon that there's something that can rise up the spine. I have no idea what that is. I've not experienced it, so I can't say, but again, why is it Kundalina and not Kundalini?

Bobbie: Wanted to make it like feminine?

Robin: Well, I suppose that would be true.

Vanya: That could be yes.

Bobbie: Yeah, I don't know.

Robin: There's also something else here which is earlier on, when he talks about the physical part.

Vanya: Ekant is looking for the text passage.

Bobbie: While you're looking for that Robin, let me ask. On "Saint Hermete Nauscia," page 246, "his words." Do they translate pretty much the same? "Blest is he that hath a soul"?

Vanya: "Selig wer eine Seele hat, selig wer keine Seele hat." Soul, grief and sorrow, "Unglück." Yes. I mean, conception would be receive, no? There is "im Keimen." As a what is "im Keimen"?

Ekant: In its nascent stage.

Vanya: Nascent stage. It's just growing, it's a very small. "Keim," what is "Keim"? Seed. Germ. Germinating.

Bobbie: Rather than conception?

Vanya: That's in conception.

Bobbie: Okay.

Vanya: So it's basically, it's basically a stage after the conception, one could say.

Ekant: "Obwohl Keimen ist ja das, wenn der bevor der anfängt zu wachsen." It's about the same. It's differently expressed, but actually, yeah.

Vanya: Yeah, in the state of germination, one could translate "im Keimen."

Robin: When I read about Kundalina, Kundalini reflection, I must think about something which we read recently from Rodney Collin, where he says we see everything we see reflected like in a mirror, so upside down. This just comes in my mind. Yeah, that's a good connection. And when we say that the properties of Kundabuffer is to see reality upside down, it is actually literally like this in a way. And another thing is just something I read. Orage, I don't know how serious the source is, but I read that Orage was saying that the organ Kundabuffer was not implanted, that something was produced and put in the atmosphere, and by inhaling, then it created the organ Kundabuffer. I just read it and someone said, "Ah, when Orage said this, it seems that he had some discussion with Gurdjieff about it because never else it is written like this." I found it interesting as a possibility.

Bobbie: That sounds really odd.

Ekant: I find it more reasonable than to implant in every human being. Instead of, in a way, put a kind of germ into the atmosphere which is inhaled. I don't know. I don't know how the archangels work, so.

Bobbie: But that seems most reasonable to be able to inhale something not to know that it's even happening.

Robin: No, just when we discuss the means how to implant something into every human being, this would be good. It was implanted when men had tails. It was put in the embryo. When men had tails, that's when it was done, and the angel that implanted it was the womb. That doesn't help. Orage says some other odd things that I've come across, and it's like Bennet, but it's not as bad as Bennet, where you don't really know whether to take it seriously because Orage has said something but you can't connect it with anything else. Yeah. I was talking to somebody recently about Bennet and it was just like, I thought I understood something from Bennet, and then I read some more of what he said, and then I didn't understand it at all.

Ekant: Second, he says the second part of the word, second half of the word, so buffer means reflection.

Robin: Right. Well, I think that that's fair enough. That's good. I'm glad you said that. Because this is like the, it's the nature of a buffer, isn't it? It's like something happens in reality, and rather than accept it and digest it, we reflect it, we bounce it off us.

Ekant: But when I just take literally what is written there, they wanted also that reflection remains, but also the meaning of former. But when they changed the second half, so they replaced reflection with former in a way. You understand what I mean? So it's nothing written about Kunda, just the second half. The start of the paragraph says the second half of the word.

Frieda: "Aber da steht es doch dann. First they, the second half meant reflection, but then they wanted it to mean former, and so they changed the word reflection or the part

reflection to former."

Robin: I think Gurdjieff has just invented this. I just looked up the etymology of Kundalini and I put it in the chat. So there's a meaning just for Kunda?

Kristina: Hello.

Ekant: Hello Christina.

Robin: You are... I tried to warn you on email, but you're an hour late for the beginning of the meeting because the time has changed in Europe, but it's not changed in the United States because the United States never agrees with Europe about anything.

Kristina: Okay. So what what is the quintessence? When do you start now?

Robin: I don't know. Bobby, have you got any idea when we move our clocks around? It's probably in a week or two's time, is it?

Bobbie: Yeah, usually seems around the weekend coming about the 10th. I can check it.

Robin: I'm going to check it now.

Bobbie: But I'm more confused when the Germans change time.

Robin: Well, they just... it's the whole of Europe, it's not just the Germans. You can't blame it on the Germans.

Bobbie: They're my only point of contact at present.

Robin: I mean, well, you can blame it on the Germans and we can all have fun doing that, but it's not really fair.

Vanya: We always change the last weekend in October, Saturday to Sunday.

Robin: Yeah, and the Brits are the same. You know, the British and the Germans agree completely on this.

Bobbie: So next week we have to think about what time we're joining.

Speaker G: Daylight savings time ends at 2:00 a.m. Sunday, November 2nd this time.

Vanya: So next week it's already all normal again.

Robin: Is it really? Oh, that's good.

Vanya: Yeah, November 2nd is on Sunday.

Sandra: Sunday. Yeah.

Vanya: Oh good. "Also Christina, 7 Uhr."

Robin: Well that's a wonderful thing.

Ekant: "Hast du den Text vor dir, Christina?"

Kristina: "Ich habe ihn da, ja."

Ekant: "Wir lesen, wir haben gelesen äh von Seite 246 ab."

Kristina: "Mhm, genau. Also das habe ich auch Okay, gut. Und wir diskutieren gerade, was das mit dem Kundalini auf sich hat, warum das warum er nicht Kundalini, sondern Kundalina sagt und äh solche Sachen. Und sind jetzt auf Seite 250 gerade."

Kristina: "Alles klar, ich weiß, wo es ist."

Frieda: "Frieda, du hast jetzt gerade gesagt, dass ich was?"

Speaker G: Do you suppose Kundalina has anything to do with Scheherazade and the secret hidden in the mole of that lovely little creature? It's like, I know the answer to that's got to be no, but on the other hand, she's always pictured as this hot little number without a lot of clothes on and maybe she's that divine feminine energy that is awakened.

Ekant: When I read this paragraph, I'm reminded about the paragraph in the first chapter where he explains the midwife smoking, having a German Ersatz in her mouth and then the goat from the neighbor. So a little bit like this. So it seems that he wants to say something with this. Robin might have an idea.

Speaker G: Scheherazade just comes out of nowhere a couple of times in the tales, doesn't she? Where else was it she appears?

Robin: She, she um... There's um some mention of the finding... well the veil of Scheherazade is mentioned on page nine or something very early. Yeah. There's also... I'll see if I can get to it because it's... In Zolyanka is everything except the veil of Scheherazade. Page nine, but Chesma doesn't mean veil. He puts a note at the bottom that says Chesma means veil, but it doesn't.

Bobbie: I did some research once and it came to something of a nursing mother, like the wrap that you would cover your breast and the baby. And I can't tell you how I got to that, but it seemed like a very reasonable part of the story.

Robin: So when he talks about evolution, which is later, and he talks about the two people, Darwin and Menekel, who came up with different theories. One that Darwin says we descended from apes and Menekel says that the apes descended from us. And he says they were both very successful, though of course not without luck in finding the authentic godmother of the incomparable Scheherazade on an old dunghill.

Bobbie: And what page is that?

Robin: 273. Okay, we're going to go there. Page 351. As for the information which passes from generation to generation through the ordinary mass of beings of that planet, it has either completely disappeared having been soon forgotten, or there remains of it, as our dear Mullah Nasr Edin expresses it, only the tail and mane and food for Scheherazade. That's not on 351, what's it on? That one's on 351. Oh, thank you. You also find her on page 623. Well, sorry. Where is that? 617. And that's it. So she appears five times. It's not well known, but in just about the time of when printing was invented, someone got the Thousand and One Nights in Arabic and translated it into French. And it became the basis

of French literature. No one had thought to write tales like that.

Speaker G: Well, I'm struck by his description of her as an incomparable Arabian fantasist. He's got the value of that since he's also creating tales, fantasies, more than fantasies, but similar.

Robin: Maybe in the tales of Scheherazade there is somewhere a hint about Kundalini.

Speaker G: The problem with the tales of Scheherazade is that there's really only one story, which is the story about how she tamed the caliph. She was the daughter of one of his administrators, and the guy had gone somewhere and he came back and he found that his wife was being sexually unfaithful to him. So he had her executed. But he also came to the conclusion that no women could ever be trusted. So he would marry a new woman every day and execute her the following day, then she would never be unfaithful to him. Which worked, when you think about it, that's a method that works. And so Scheherazade volunteers to become his wife. But in the evening, as he's going to sleep, she starts telling him a story, but she makes it so that the story doesn't end. And so he has to preserve her for the following day so he can know the end of the story. So the next night she ends that story and begins to tell him another one. So some of the early stories of the Thousand and One Nights were invented at the same time as the story of Scheherazade. Eventually the caliph falls in love with her properly and they end up getting married and everybody lives happily forever. But what happened was that once it had been created, people started adding stories. So they actually have no idea as to the author of many of the stories of the Thousand and One Nights because it was all done through the storytellers who had a role in those days in the Arabic and Iranian society. And they would of course make things up because that's what they did.

Kristina: Actually, the oldest version is from the 9th century from Nabia Abbot, and you can even find a very accurate translation from this from my professor, Claudia Ott. So this is the oldest fragment like of 200 pages, like from the 9th century from Arabic language. But actually the scientists say that it derives from the probably 3rd century from India and Persia. So there is a very big gap.

Robin: It's probably oral. It's one of those things, it's like people don't know this unless they study it.

Kristina: And it is very sexual, so everything is explicitly very sexual about all kind of sexual behavior, bad and good and very antisocial sometimes, like sex with brother and sister, rape, but also love and so on and so on. So yeah.

Robin: Oh, so that's what made it popular. I get it.

Kristina: It's very explicit. But anyway, so I don't know like why he's mentioning her.

Robin: Well, because she's symbolizing fantasy. I mean, really, that's the whole thing. But she's also, if you symbolize the idea of a true woman, you're really symbolizing essence. It's

not really female at all. It's just the fundamental part of you. So that's maybe partly what he's symbolizing.

Speaker G: Well, he may not have done it, but I can go back and make a connection between Scheherazade and the definition you put down of Kundalini in terms of that coiled energy representing divine feminine energy. That is probably what Scheherazade symbolizes too is divine feminine energy, maybe essence you say, but divine feminine energy that keeps the balance with that male that wants to kill the women every night.

Kristina: But isn't Kundalini more about balance in general? Like all the chakras when they're in balance, then this Kundalini starting from the bottom till up, and then you're somehow like in balance.

Speaker G: Well sure, I just am not sure how it all works. I'm making this up as I go. Work with me here, Christina.

Kristina: So what I tried to say is not necessarily, in modern understanding Kundalini is not a feminine energy whatsoever, so it's actually something...

Speaker G: Well, no, I'm just it's like I don't know much about Kundalini, the whole practice of it. I was just reading off Robin's chat that calls it that and feminizes it, so I don't know that it is except it's on Wikipedia, so I believe.

Robin: But Scheherazade, by the way, means "of noble descent." That's what the name means. Okay. Which would make sense also if it's talking about essence. Scheherazade as essence.

Ekant: It is also interesting that in one sentence he puts down occultism, theosophy, spiritualism and psychoanalysis in one sentence. I have since then I have the same feeling about them like Robin about Kundalini. Since I read this.

Robin: Did anybody ever study Freud? I read something about Freud, but it wasn't like I studied it. But I read some Freud, and the only thing that I could work out was that this made no sense to me at all. And I never understood why various psychologists took it seriously because it just sounded like he's just made it up. I can make stuff up as well, you know. Seems like that's what Freud did.

Ekant: I experienced true psychoanalysis for a while when I was on the search for a good therapist in our town. But actually it did not brought something to me.

Robin: So the thing that made sense to me was Carl Jung. I read Carl Jung and all of a sudden it kind of seemed to make some kind of sense. Long time ago, and Freud just seemed to be ridiculous stuff that he made up.

Kristina: Yeah, I wanted to say something similar. I think it is due to the time. Looking back when Freud started, so that maybe nowadays his theory seems to be very strange, but at that time he was one of the first with his group of course, that he actually distinguished something that is like me, myself and I and all those kind of stuff. So you didn't have this

kind of understanding inside the popular, it was not the popular opinion. So he made it fashionable or visible, and on that all the other people like Jung who were probably more intelligent or deeper in that kind of sense could build something up. So I think just he built a frame.

Robin: Yeah, yeah, first attempt. He probably got hold of that copy of the Thousand and One Nights you were talking about and thought, "Hey, it's all about sex." Is there anything in that about toilet training? Maybe? Thousand and One Nights toilet training. But I mean, back to Scheherazade, she did something similar. I mean, it's not what she was not Freud, but kind of. I mean, she was not curing the king by medicine, but by talking and speaking and telling. So it was kind of method of therapy. So it was actually psychoanalysis, psychotherapy she did over long time.

Ekant: Maybe hypnosis with him.

Robin: Well, is it, I mean, this is the... I read about hypnosis a long time ago in terms of the psychoanalytic terms. There's a guy called Milton somebody, who was curing children by giving them allegorical stories. So, you know, the problem with children normally is if they have problems, it's normally because they've had really difficult events for them to understand happen to them while they were very young. And he would cure them by telling them stories where the child becomes a hero. So where the child isn't confused. So, I mean, a lot of this has got to do with abuse of any kind. It's not just sexual abuse, it's physical abuse in one way or another. It's not being neither parents actually even giving the child any love. That kind of thing that is really quite devastating to a young child. And they were being cured not by having to examine the events that happened to them, but just by being given stories where they've turned out to be the hero that in some way or other seemed to apply to their situation. And he was very successful. And it's one of those things, he had become good at it and he was a hypnotist. So it wasn't anything that anybody could just reproduce just like that. But it is interesting.

AI Meaning Comparisons

English paragraph: “Before saying more about

- **Explanation:** The English text uses "Pearl-land" as the name of the locality. The German text consistently translates this proper noun as "Perlandia." This spelling difference ("Kaimon" vs. "Kaiamon"; "Looisos" vs. "Luisos") occurs with several proper nouns throughout the text.

English paragraph: “And He could not

- **Explanation:** The English text states Saint Buddha "once happened to be" ("happened to be") among his disciples. The German text states he "einmal... im Kreise seiner... Schüler... sagte" ("once... in the circle of his... disciples... said"). The English "happened to be" implies a chance or coincidental meeting, a nuance that is absent in the more direct German phrasing.

English paragraph: “Blessed is he that

- **Explanation:** The English text ends with "...to him that hath in himself its conception." The German text translates this as "...dem, der sie im Keimen hat." The English word "conception" is abstract, implying the beginning of an idea. The German "im Keimen hat" is a stronger, more organic metaphor meaning "has it in germination" or "has it in the bud," implying a living, sprouting process.

English paragraph: “There in Pearl-land also,

- **Explanation:** The English text uses a hyphenated, invented-sounding phrase: "invented-a-detailed-addition". The German text translates this as a standard noun phrase: ",einen ausführlichen Zusatz" ("a detailed addition"). The English formatting suggests a special, speaker-invented term, while the German treats it as a simple description.

English paragraph: “I began to spread

- **Explanation:** The English text states Prana is present in "people." The German text says "in uns Menschen" ("in us humans" or "in us people"). The addition of "uns" (us) in the German text creates a subtle sense of inclusion, grouping the speaker with humanity, which is absent in the more general English "people."

English paragraph: “A particle of that

- **Explanation:** This paragraph contains two significant differences:
 0. **Tense:** The English text says the particle "has... settled" (past tense), implying a completed action. The German text says it "dringt... ein" ("penetrates" or "enters," present tense), implying an ongoing or habitual process.
 0. **Omission:** The English text describes beings "breeding on the surface of the planet." The German text is more expansive, describing beings "die auf der Oberfläche und im Innern des Planeten vorkommen" ("which exist on the surface and in the interior of the planet"). The English version completely omits the "in the interior" ("und im Innern") detail.

English paragraph: "And there in Pearl-land,

- **Explanation:** The English text describes the "famous Sacrificial-Offerings." The German text describes them as "ihrer berüchtigten Opfer-Darbringung." The English "famous" can be neutral or positive. The German "berüchtigten" is explicitly negative, meaning "infamous" or "notorious."

English paragraph: "Many of them took

- **Explanation:** The English text begins this paragraph with a standalone statement: "Many of them took the precaution..." The German text begins with "Aus gleicher Vorsicht..." ("Out of the same precaution..."). The German phrasing explicitly creates a logical link, indicating this action (wearing veils) was done for the same reason as the precaution in the previous paragraph (avoiding water). The English text does not make this direct connection.

English paragraph: "Rules existed in all

- **Explanation:** The English text uses the hyphenated term "first-being-food." The German text translates this as "erste Nahrung" ("first food"). The English version's structure implies a specific *type* of food (perhaps "food for the first being"), while the German "erste Nahrung" is simpler, implying "primary food" or "first-ranking food."

English paragraph: "Owing once again merely

- **Explanation:** The English text uses a visual metaphor, stating the labors "have ever since hovered and still hover in vain." The German text is more direct, stating the labors "waren und sind noch immer bloß... vergebens" ("were and are still... in vain"). The German text omits the "hovering" metaphor entirely.

English paragraph: "It is needless to

- **Explanation:** The English text says "absolutely nothing has survived." The German text says "absolut nichts übrig blieb" ("absolutely nothing remained" or "was left over"). The English "survived" implies a struggle against destruction, a stronger connotation than the more neutral German "remained."

English paragraph: "Even the contemporary 'learned

- **Explanation:** The English text describes Latin roots as "very abstruse." The German text describes them as "sehr wunderlichen." "Abstruse" means "obscure, complex, difficult to understand." "Wunderlich" means "strange, peculiar, whimsical, or odd." The meaning is different; the English implies the roots are complex, while the German implies they are *odd*.

English paragraph: "The whole of what

- **Explanation:** The English text lists "occult, secret, and revealed 'sciences'". The German text lists "höchst geheime und allergeheimste ,Wissenschaften"" ("most secret and most-most secret sciences"). This is a major contradiction. The German text describes two *intensifying degrees of secrecy*, while the English text lists "secret" and its logical opposite, "revealed."

English paragraph: "And it became a

- **Explanation:** This paragraph has two differences:
 0. The English text says the explanation "entered the favorite mole." The German says it "in dem Lieblings-Muttermal... zum Vorschein kam" ("came to light" or "appeared" in the favorite mole). "Entered" implies moving *into* it, while "appeared" implies emerging *from* it.
 0. The English text says the explanation "remains perfectly preserved." The German says it "wird... unversehrt aufbewahrt" ("is kept... unharmed"). The English "remains" implies a passive state, while the German "wird... aufbewahrt" (is kept) implies a more deliberate, active "keeping" or "storing."

English paragraph: "When I was quite

- **Explanation:** The English text names the sea "Sea of Beneficence." The German text names it ",Gesegneten-Meer"" ("Blessed Sea"). "Beneficence" (the quality of doing good) and "Blessed" (holy, fortunate) are related

AI Summary

Quick recap

The meeting began with Robin welcoming everyone and discussing scheduling details before transitioning into a discussion about Saint Buddha's teachings and the concept of sacred prana. The group then explored linguistic differences between English and German translations, particularly focusing on terms like "Kundalini" and its various interpretations. The conversation concluded with discussions about Scheherazade's character and story, followed by reflections on sacrifice in religious teachings and personal experiences with managing difficult situations.

Next steps

- [Ekant: Send official invitation for the summer weekend meeting](#)
- [Ekant: Send round another exercise or the same exercise for the weekly task](#)

Summary

English-German Translation Nuances Discussed

The group discussed linguistic nuances between English and German translations, focusing on specific words and phrases. Barbara and Fam. examined terms like "occult," "extremity," and "hover," comparing their usage and meanings across languages. Fam. explained the German word "ach" and its various uses, while Robin and Barbara noted differences in expressions like "first being food" versus "first food." The conversation highlighted cultural and linguistic differences between English and German, with Fam. providing insights into German expressions and their equivalents in English.

Kundalini: Interpretations and Origins

The group discussed the term "Kundalini," noting discrepancies between English and German translations, and debated its origins and implications. Robin shared a personal experience with someone practicing Kundalini yoga, describing a phenomenon of energy rising up the spine, though they remained unclear about its meaning. Fam and Barbara explored potential translations and interpretations, including the concept of reflection and the idea that Kundalini might be inhaled from the atmosphere rather than implanted in humans. The discussion concluded with Robin comparing Ora's views on Kundalini to those of Bennett, noting the difficulty in understanding and connecting these ideas with established knowledge.

Kundalini, Clocks, and Scheherazade

The group discussed the etymology of the word "Kundalini" and debated its meaning, with Robin denying any connection to reflection. They also talked about the changing of clocks in Europe and the United States, with Barbara confirming that the European time change would occur the weekend of October 10th. The conversation then shifted to the character Scheherazade in a book, with Robin mentioning her appearances on pages 9, 251, 273, 351, and 617. Barbara shared her research on Scheherazade's

connection to nursing mothers, and Sandy commented on the character's description as an "incomparable Arabian fantasist."

Scheherazade's Storytelling and Healing

The group discussed the story of Scheherazade from "The Thousand and One Nights," exploring its themes of storytelling, balance, and psychological healing. Robin explained how Scheherazade used storytelling as a form of therapy to save herself from execution, while iPhone shared insights about the oldest known version from the 9th century and its explicit sexual content. The discussion touched on the origins of the story and its evolution over time, with Sandy connecting it to concepts of divine feminine energy and Kundalini. The conversation concluded with reflections on Freud's theories and Jung's contributions to psychology, as well as the use of storytelling in therapeutic practices.

Sacrifice and Emotion Management

The group discussed Sandy's observation about the absence of sacrifice in Beelzebub's teachings, particularly regarding Christianity's concept of a final sacrifice in Jesus. Robin clarified that the original meaning of sacrifice is to make something sacred, and explained that Jesus Christ was initially used in place of Akshire in early manuscripts. The discussion then shifted to personal experiences of handling difficult situations, including Barbara's family dynamics and iPhone's work challenges. Robin shared insights on managing negative emotions through attitude control and the use of intellect, suggesting that emotions can be controlled by maintaining a relaxed body and using the intellect as a wall to resist negative feelings. The conversation ended with a brief mention of an upcoming summer weekend gathering in August 2026.