

## German-English Tales Study

— Page 260 - 267 —

November 11th

Attendees: Robin, Frieda, Ekant, Sandra, Vanya, Bobbie, Kirk, James

Sandra: Going back to the beginning on page 260 and a little bit of 261, I was struck by how many times the word Mauer, M. A. U. R. E. R., is a root used in in in the German. So ummauern, Ummauerung, just walls. And I'm thinking there's something allegorical about that building walls. I know immuring in this story, but in the allegory, it just really showed up a lot to me.

Speaker B: Yes, I noticed that too.

Sandra: So on the outside we have the story of these fanatic monks, but on the inside this is always one of the parts of the tales that allegorically has been sort of scary or difficult to me, those ideas of walling in and and how do we immure ourselves?

Speaker B: And do we, I mean we must do.

Sandra: So, fundamental religious teaching as a misconstruction of what the Buddha said?

Speaker C: And I'll also point out that it's the men that are doing this, it's not the women. It's the wives that protest and give out the loud cry against it. So there aren't any women. They go out with the men to this village but they don't, they don't, they don't participate in this ritual. Austiefrauen, in the middle of page 260.

Sandra: So the feminine, the passive side, protests against this masculine, active, wrong action, I would say.

Bobbie: But apparently they don't listen to this passive side.

James: It seems to have some, some form of reality though, speaking of what these monks were doing. You know, two years ago I traveled up to Sanchi and Sarnath, where the Buddha gave his first sermon to his five acolytes. And there was a, there was the ruins of a monastery there, a Buddhist monastery. It had been built a couple of hundred years after the Buddha passed away. But there was one section of the monastery where there were very, very small cells, not, not many, perhaps a half a dozen, I can't quite remember. But it looked as if they were places where the monks were either living or blocked in. I, I couldn't say. They, they were quite crudely built. And the, there were no doors on the, on the openings into these rooms. I went into one of the rooms and it was, it was very, very small. And there's also something about there was a Japanese Buddhist sect, from the 11th century up until the 19th century, where the monks used to do this in Japan, Buddhist monks used to immure themselves, mummify themselves. That's, that's horrifying. But what does it mean, what does it mean for us in the work? What does it mean for us in the work? That we shouldn't perhaps try too much alone, that we need others, that we need a

teacher, that we need guidance, and also we need to to work with others to try to help them, and also to to work for the work itself. These three principles, basically, that we we all are aware of. And to to go into solitary confinement in order to achieve anything is, is crazy, isn't it? It's not, not, not the way.

Speaker B: Also what I was, what was sticking out for me was that they were immuring themselves with their so-called emotions and thoughts. And what you said, James, that if I just turn myself around and around with my so-called emotions and thoughts, nothing really comes out. Like, like an ongoing self-stimulation and for nothing, in a way.

James: Just like a loop. Like a loop of associations, the same old things coming up, same old movie.

Speaker B: Something like that. And also that they describe these boxes as sentry box, Schilderehaus-artig. That is very small.

James: Yes, why, why did they use this word Schilder instead of just Wacht-häuser?

Speaker B: Yes, it's an old word for it. Schilderhaus means Wacht-häuschen.

James: Okay, okay.

Speaker B: Yes, and, and it's a sentry box. It's exactly the same word.

James: So, from the old days in Germany, yes?

Speaker B: Yes.

James: All right, thank you.

Speaker B: Where where you have just this one guy who is on a post with his, with his, whatever, and he can just stand in it and that's it.

James: You used to have them outside Buckingham Palace.

Speaker B: Yes, yes, yes. I also thought so.

James: I noticed that the word Tskowanau was used a few times during this reading. You know, and speaking of, I think, I think with Tskowanau, he's speaking about self-observation, but this business about looking with a Tskowanau from the top of a mountain and seeing the other side of the planet, that just sounds, what does that mean? What does that mean?

Ekant: I find interesting that at the end of the passage we read he has a similar idea that the beings of planet Mars try to bring the Salyakuriya sea masses from one side of the planet to the other side. So, there is again this notion of from the other side to this, this, this came in, in my, in my mind when we, when we read it.

James: That sounded like an enormous pig jolt at the beginning of an octave. What's, what's, let's move the sea from one side to the other.

Sandra: Well, we kind of do that with our irritation possibilities and it provides a flow, it

provides food.

James: Yeah.

Speaker C: Glad to see you all, by the way.

Sandra: You too.

Speaker B: Robin, we don't hear you.

Sandra: You're muted.

James: Muted and blurred.

Speaker B: Yeah, he's, he's, he's, he's muted and blurred and unzoomed.

Robin: And I'm just about sentry boxes, the that that's the wrong word, isn't it? Is it, there isn't any way that he actually was trying to use the word sentry box as a description of any of the cells that people are immured in, because it doesn't look like a sentry box. It absolutely doesn't because, apart from anything else, a sentry box is fully open on one side. You know, so he's using the word sentry box to emphasize the idea of the state of guarding.

James: Yeah.

Robin: So, in, in some way or other, they think they're observing themselves but actually they're locked in a cell.

James: Yeah.

Robin: You know, the guard is there to observe. So, this is it's an emphasis of what was originally said, this kind of tolerating the unpleasant manifestations of others whilst stood in a sentry box. It, it, it, it doesn't make any sense, does it? So, there's that. When he talks about the Himalayas, I think he's he's basically saying two things in consecutive consecutive parts of the book: that on the earth the the rising up of the Himalayas is really the rising up of the intellect and the the problem of the rising up of the intellect creates a problem in the emotions being underfed anyway. So, Mars is underfed. And the the impact of the intellect is too high. And all of this hooking on is really, I think that's the intellect interfering with other centers. I think that all of this should be interpreted as being within the body. And that the intellect in one way or another is just absolutely interfering with the other centers. And the particular impact on Mars is that the emotions are just not being fed.

James: But this, this business with these sentry box and the guarding, could this have something to do with Adi always saying that the the head was the policeman?

Ekant: Yeah, I think that's true, too.

Robin: Because that is the case. And it's a particular, it's a completely intellect. I mean, and he's doing this. You know, it's it's one, two, three, isn't it? He's talking about these people immuring themselves. Then he's talking about the over-emphasis of the intellect in our in

our civilization right now. And then the the need for the emotional center to find its own food. The emotional center shouldn't be finding its own food. It's the emotional center feeds upon interaction with other people.

Sandra: I think this is the only place in the tales that he uses the term emotion.

Speaker B: Oh, really?

Sandra: Or Mofen and he says feeling.

Speaker B: Ah, when he says that they are stuck in the cell with their emotions and thoughts. Is that the place?

Sandra: Yeah.

Speaker B: Yeah, in German, in German he says Gefühle und Gedanken, feelings and thoughts.

Sandra: Okay.

Speaker B: But I don't know, we had that before, maybe emotions doesn't mean Emotionen. I have to look, I don't know exactly.

Sandra: You know, when one isolates themselves, they sort of relinquish the responsibility of their planetary body for other people to take care of, nowhere near a positive development.

Robin: Yeah, he doesn't use the word emotion a lot. He does use it in other places a couple of times. And it's certainly the case that feeling is his preferred word.

James: Just to clarify that, what was spoken about before about these monks in Japan, it was, it was the Shingon sect of Buddhism. And they they went through, they, they were on a very, very strict diet in order to try to preserve their bodies after death as a path to enlightenment.

Sandra: Did they starve to death?

James: Yes. And you know, there's, there's another, another very, very fine religion in India, the Jains, Jainism. It's, it's a little bit older than Buddhism, but they practice a lot of things the same. But the nuns, particularly the nuns, they seem to be more Jain nuns than than priests or monks. And they starved themselves to death towards the end of the lives. They just stop eating in order to obtain what, what they call moksha, which is enlightenment. I've met some of these Jain nuns in Gujarat. They were wonderful, really, very, very fine humans. But they, they that is what they do, they starved themselves to death when they, when they're older, they just stop eating.

Sandra: Maybe in regard to what you're saying, page 261 refers to having rested and fed our biped and quadruped workers, we left that melancholy place of sacrifice. But I looked up Opfer and its place of victims, which I think there's a difference. Although Vanya and Eka would be able to tell me more closely. Is there a difference between Opfer?

Speaker B: Yes, take a page. It's 261, sort of just below the middle. Having rested, yeah. Sacrifice is also Opfer. It's the same.

Sandra: Okay, it's not victims then.

Speaker B: It also is, you can use the word Opfer in that and that sense. But there is a difference in that part, the melancholy place and the traurige Ort, which means sad place instead of melancholy place. It's a slight, it's a slight difference.

James: She could have wrote melancholish though.

Speaker B: He could have, yes.

Sandra: And the word convenient, I translated the word here in German to be comfortable.

Speaker B: Bequem, no? Convenient is bequem.

James: Bequem, yeah.

Sandra: And some place on this page it has implanted. And I wondered here down in this paragraph having rested and fed our bipeds, without fail to be implanted into the presence of the earliest three-brained beings. Did that come out in German the same way that we've talked about before?

Ekant: Yes, it's the same, again, eingepft. So, it's the same like we already discussed, that he uses not the word implanted, which is, in German we have also a word, but he says, was heißt eingepft? In injected or vaccinated.

Sandra: Well, I, I just want to, I just want to clarify, because I had to, I had to clarify to myself that that same wretched organ refers to the organ kundabuffer, right?

Speaker B: Yes, exactly.

Sandra: That's kind of interesting. He doesn't actually come out and say it there. He just refers to it and assumes I'm going to pick it up, which I kind of did but didn't trust myself.

Speaker B: I wanted to ask Dirk, did you, did you get everything so far? There were some quite, Hast du alles verstanden, Dirk?

James: Ich höre dich nicht.

Speaker G: Nein, alles, alles habe ich nicht verstanden. Natürlich nicht.

Speaker B: Okay, was willst du wissen, weil da waren ein paar Konzepte dabei, die sind vielleicht ganz spannend.

Speaker G: Also mit dem Ummauern, was vorhin anging. Das das war ganz interessant. Ich gehe, ich gehe mal davon aus, dass wie so ein Charakterpanzer gemeint ist. Vielleicht. So, das. Seh ich da dann erkenne.

Speaker B: Ja, Robin hatte so die Idee geäußert, dass ähm er drei verschiedene Ebenen beschreibt. Einmal die Sache mit dem Ummauern, dann den, den großen in den Himmel

ragenden Himalaya und dann die Arbeiten auf dem Maß. Und dass das sozusagen die drei Zentren beschreibt. Also der Himalaya, der immer weiter hinaus ragt, als der übergroß werdende Intellekt, der sozusagen nicht mehr in Balance ist. Und der Maß als emotionales Zentrum, der versucht sich selbst zu versorgen, obwohl das eigentlich nicht die Aufgabe des emotionalen Zentrums ist. Ist das ungefähr richtig erkannt? Ja?

Speaker G: Ja, das mit dem Himalaya fand ich, fand ich ziemlich spannend, als Robin das erklärt hat, mit dem Himalaya.

Speaker B: Ja.

Speaker G: Habe ich so, so nicht gesehen oder hätte ich niemals drin gesehen.

Speaker B: Nee, ich auch nicht.

James: Could it also have something to do with the with evolvment in the work that when one reaches a higher level, and perhaps one's self-observation becomes even more clearer. The higher one attains, the the easier it is to to see further into oneself. One's behavior, one's manifestations.

Robin: I think there's an issue there. It's like this description doesn't make any sense, right? It doesn't, doesn't make sense. If you take it literally, and therefore it has to be allegorical. He said that this massive growth of the Himalayas has happened in the past 200 years.

James: So an impossibility.

Robin: And then he starts to talk about the earthquakes that are happening. And these earthquakes just reminded me, really, of the predictions of the Hopi Indians that they saw what was coming and they saw what was going to happen, but they didn't describe it except in metaphorical terms. You know, and in the past 200 years we've had the advent of steam power, the steam engine, electricity, we've had the all of the consequences of electricity, we've had the communications revolution. We're having earthquakes of a kind every, well, every 10 years. You know, and the latest one, the AI one, which is going to actually bring disaster financially, because it's just become so so a crazy area of speculation. It is, it's almost the coup de grâce. It's like now that we have made the moving center almost irrelevant, and we've made the emotional center almost irrelevant with the communications and and so on, the participation in artistic activity is very low amongst the populace. And the intellect's been destroyed now, pretty much by the ability of the computer industry to mimic the formatory apparatus, because that's what it does. And so he, he's saying that there's maybe necessary for there to be intervention.

Sandra: But the intervention has to come from outside, Nespark?

Robin: Well, he isn't suggesting that humankind's going to fix itself. There's nothing in the text is indicating that.

James: In fact, there's nowhere in the tales, Robin, where where he says that it's possible

for us to to get humanity on a, on the right, on the right path. He, he says about things like wars, and, you know, all those big events. He doesn't actually mention wars, but he says if something is bigger than than us, we, we just have to accept it. And we, we just have to because we can't we don't have any influence over these huge phenomena that occur on our planet.

Robin: Yeah, I mean, that is obviously true, isn't it? It's like, you know, you and I get together and think, "Oh, this atom bomb stuff, that's a bit bad. Let's stop it." We're going to have zero effect. I mean, it's really, you know, even if we get a big following, it's going to have zero effect because, you know, our gear did get a big following and it had zero effect, you know?

James: Yeah. Christianity, Buddhism, as regards the, as regards the state of the world at the moment, they haven't helped much, have they?

Robin: And that's, I mean, it it's an interesting thing because the the beating heart of Christianity and the beating heart of Buddhism may be having a remarkable effect, but only on very few people. And on the masses, we've got, in in the Middle Ages, the the Renaissance after the Renaissance, because of the rise of science, science is an atheistic creed. And because of that, our education, which had previously included in some kind of way a kind of religious element, started to eradicate the whole of any religious element and the whole of our belief set is based on atheism. And it really is, it's just based on atheism. There isn't in any way, there is no introduction of the idea of a supreme intelligence into anywhere in academia. It doesn't exist.

James: That's completely atheistic, isn't it?

Robin: Yeah, it's absolutely atheistic.

James: Physicists and chemists and whatever. The medical profession, it's all atheistic.

Sandra: So, could you say we have been self-immuring for the last 500 years or the last 300?

Robin: It's more like 200 when it really came. It was like the final nail in the coffin was Darwin.

Sandra: Right.

Robin: You know, and and in one way or another, the the church tried to laugh him out of existence and it wasn't going to happen. It was the opposite that happened is that the, you know, the Genesis got laughed out of existence.

Speaker B: So, who, what is going to help is here again Archangel Lousos. How does that come together?

Robin: I don't know what Lousos is going to do. I couldn't work it out. You see, I think that there's, I think that he is talking in an allegory here, but it's really difficult to do to, you know, to break it apart. I think it requires more than more than we will achieve in one

meeting, if you know what I mean. This is, this is something we'll just have go around our heads until it starts to be clear.

Sandra: I wonder about Lousos also, but for some reason, one of the neologisms that I looked up was blastogoklnian circumference. And it's like, I didn't find anything except blastocyst, which is a micro-parasite that's everywhere inside and outside organisms and can make you sick, and it's usually from lack of sanitary conditions. But it's like, I didn't make anything of that until I read about Lousos and then I was thinking about his role in handling the microbes and I don't have it worked out, but might have something to do with that reading the rest of it, reciprocal blending of the results of all the planets of the given system. And have to read that whole paragraph to try and make it out. But I did see that there's, there's, there, there looks like some connection to blastocyst to that word.

Speaker C: So for that word and the neologism, they give the beginning of the word blast is bud.

Sandra: Okay.

Speaker C: And then ego, I.

Sandra: Oh, yes.

Speaker C: Then the end of the word is round. And they suggest the blast-filled ego round, circumference of the ego. And that the plasma is in the magnetic field and brings this reciprocal blending of the results.

Robin: I think that's spot on. It's, it's, sounds great.

James: That sounds great.

Sandra: Thank you, Robin.

Robin: The blasto, the blast is a biological word. It's a growth point. So, it, it's complete, I think that's really correct, you know. Surprisingly correct.

Sandra: Vanya, what explained splendidferousness in the German?

James: They used two words for it. They used different words, don't they?

Speaker B: They used two times Erlaucht-heit and one time Herrlichkeit. I have to, I didn't check what Erlaucht-heit means. There's no word for it. No. And the Herrlichkeit, splendor, glory.

James: The glorified.

Speaker B: But Erlaucht-heit, I don't find a word.

Ekant: Erlaucht means illustrious or noble. So, it's, we we say it to a very high esteemed person.

Speaker B: Yes. And I don't know why he chooses two translations.

Sandra: Well, which brought me to the point today of thinking is he more colorful in

English or in German, or equally colorful in his language, would you say? I mean, there are words in one you don't see in the other, and they really evoke imagery and emotion and thought.

James: Which words are you thinking of specifically, Sandy?

Sandra: I was actually thinking of oozing, the minerals oozing out of the earth. And it's like, all of a sudden, I thought, well, I don't see that word in the German. The minerals deep in the earth, I thought it was saying. But I don't trust my translations either, so.

Speaker B: Getrieben worden waren, is the translation. Yes.

James: Yes, not as juicy as oozing, though.

Speaker B: Yeah.

Sandra: And, and then the, and, and then the two words you just gave for splendidferous. Well, I don't know, what's more colorful? The German words or the English splendidferous?

Speaker B: Splendidferousness is Pracht, I think so, in German, prächtig, Pracht. I find the words in either way, I mean, I, of course, the German speaks more to me than the English, but I find both the sides quite illustrious and colorful. Very good, yeah.

James: There's, there's a word there, you were close to, illustrious. That's, that's good word to use there. There's, I think I've spotted a spelling mistake. It's, it's on page 263 and it's this inplanetisch. It should be interplanetary.

Sandra: German or English side?

James: The, the, the English is interplanetary. The German is inplanetisch and it's, it should be interplanetary.

Speaker B: He does that a few times. I don't know if it's a spelling mistake. He does it a few times, I think, that he translates interplanetary, he does this inplanetisch.

James: Must be, I think, I think she's making a mistake.

Speaker B: Can be.

Ekant: I mean, inplanetisch in German means within the planet.

Speaker B: Yeah, yeah.

Ekant: And interplanetary means between two planets or between lots of planets, maybe. Yeah, yeah, yeah. So, this is either Louis March or somewhere else did not understand this interplanetary. But this sounds.

Robin: You wouldn't think, it's not, you can't blame Louis March for any of this.

Ekant: I was not yet finished. I wanted to say it's an absurd idea.

Robin: We just let it go.

Ekant: It's, it's really a strange difference. Yeah, it's true.

James: And I noticed that the word, a word of translation from the German neologism, I can't find what page it's in, but it's the Mittel-lautnischeglied.

Sandra: So, when I put that in for translation, it came up German, Middle High German, like language.

James: Okay.

Sandra: I just thought that was, maybe a coincidence. But I can't find the word right now.

James: There it is. It's on page 266 up page, yeah.

Sandra: Yeah, because I thought that had to do with one of Gurdjieff's words. I've forgotten what it is. Mittel-what you might call it.

Speaker B: Mittel-lautnischeglied.

Sandra: Mittel-lautnischeglied. It's an entrance point. Yeah.

James: And in Welsh there's a word called Llanfyrwairwngochgoggerddau. That's one word.

Sandra: Easy for you to say.

James: Oh, God knows.

Sandra: No, no, no, no, no. Not my lifetime anyway.

James: No, no, no, we're not supposed to talk about politics. It's just that it's really extreme what's going on in the states. It's extreme.

Sandra: And this kind of takes me with an idea into Eka's exercise that we aren't to talk about politics, but we need to observe others. And these people are good examples or bad examples of what kind of traits we might observe for ourselves. And the thing about the work that has difficulty, I think is that we don't really have good words or I don't know how to speak very well of the work. And it kind of comes from an introduction I had from it, and it was a good introduction. But nevertheless, not being able to talk in work terms and understand work terms, we are somewhat, we are isolated.

James: And I found it a little bit interesting that on page 267, by the courtesy of the kind Martians, I spent nearly all of my time at these works. And these works are essentially mechanical and appliances. So, he's focusing on the mechanical and the appliances for hundreds of years there after he left Tibet. So, I mean, did that strike anybody else? The connection to the mechanical there, machine and appliance, right at the top? His interest in the machines, the appliances. I mean, yeah, he can be interested in actual machines and appliances, but if we are automatons and mechanical, if we are robots, we kind of fit under that too.

Sandra: I have a notation here that Mars is ruled by Aries, which is I am.

James: No, Robin said it's the emotions, the high emotions.

Robin: It's high emotions. I think the we need to be careful about mechanicality. And the reason we need to be careful is that there is mechanicality that is no good whatsoever, and there's mechanicality that you absolutely require and that is helpful to you in one way or another. So, you know, the way that we have been taught languages is unhelpful, but the way our language will change, if we, if we read the literature, this literature, that is helpful and it's mechanical too. There there are various behavior patterns that it's like Gurdjieff said, you know, repeat three times and you and you have a habit. So, it's not like you're going to avoid having habits. The problem that we have is that a lot of our habits are just unhelpful. I don't see any reason why the emotions would be immune from creating habits.

Ekant: I see also this little text also not as such a big contrast to when he goes to Gunahuha, he also invents machines and appliances and there he is also interested. So, this interest, I would not say it is bringing importance to mechanicality, but it shows more I am interested in any kind of new inventions and so this is more what I see in this, in this sentence.

James: There's a lot of mechanical work going on in the chapter on the Bokharian Dervish, which is much later on in the book, around page 900 or something like this. But what interested me was this this very last line with the 7,285 times added up with 22. We know that's the number of the tarot, the cards in the tarot. But I don't know, what was he talking about there? That would be impossible to look at, really. He's just being in some sort of other dimension, if you look at that, that much, that much magnification.

Robin: I could never make sense of that number. I sat around with a piece of paper and a calculator and whatever for a long time and got nowhere with that number. I've no idea what he means. And if somebody would would be able to explain it, I will gladly send them 100 euros.

Ekant: Only 100?

Robin: Not 7 million.

Speaker C: You have, you have four numbers from one, four. You don't have the one, four.

Robin: I don't have the one, four. Well, how, how would that have helped?

Speaker C: I don't think it helps, but that's what my formatory apparatus was coming up with.

Sandra: My guestatory apparatus always wants to make 7285 into some magic number, but also to relate it to the movements for some reason, and to some of the files that they that's used in that. But I don't know.

Speaker C: Well, it's kind of like Vanya was saying, they are parts of the octave, and when we stand in line, we stand 142857.

Robin: Right.

Speaker C: Many times and then divide from there, and it's called a multiplication.

Sandra: There you go. And I can never remember those numbers, so I'm really glad you're telling me. Would you say them again? 12485?

Speaker C: 142857.

Robin: That's the enneagram. Yeah, I know.

Speaker B: Do you only see it somehow in the English version? I, it didn't stick out in the German one when you read the.

Sandra: Because it's written.

Speaker B: Yeah, I, I wouldn't notice it so easily. Maybe, but in the, in the English it's more visual.

Sandra: Well, just as an English reader, I think that German's pretty spectacular. That's probably one of the longest words I've ever seen.

Robin: No, the interesting thing is that if you ask it to do a particular task, there are certain things it does very well. So, if you ask it to, you, you tell it that you are, for instance, starting a new company where you've got a new idea, right? And you ask it to create for you a presentation on a paper to give to venture capitalists. It'll do a better job than any human being. It absolutely will. It'll just go to everything it's got there and it'll take the models and it'll use them and it'll, it'll be really well written. You know, so when it, when it's good, it's very, very good. And when it's bad, it's absolute nonsense.

Sandra: Well, it all started with Mary Shelley and the story of Frankenstein, seriously. And, uh, you want to know what, I don't know what really scares me is the movies that human beings make about it, including the Terminator series and, uh, all the other ones that it can go. So, is the idea of a psychotic machine because it's hard enough dealing with my psychotic relatives, real people who are psychotic. And so, Robin, you're saying that doesn't bring me much comfort that it hallucinates.

Robin: It's been hallucinating from the get-go. It's always done that.

James: There was a boy.

Speaker B: I wanted to say something to the week's task. Is it okay?

James: Yeah, sure. Go ahead.

Speaker B: Because I was thinking about the secrets we or I wise acre. And I was thinking if the projections I make on others, which are quite big stories sometimes, the bigger the story about other people who misbehave or who are not nice or who are this and that, the bigger is the inner part which I want to hide from myself or from others. I don't know if it's that simple, but that was something I was thinking about this week. It seemed to be one of the parts.

Ekant: Very good, very good, I would say.

Speaker B: Very good.

Ekant: When we, when we read mysteries and secrets, we think about something mystical or whatever, but it's exactly this that we hide ourselves from others and even from parts of ourselves from ourselves.

Speaker C: And I wanted to say that it's my birthday today.

James: Oh, happy birthday. Happy birthday to you. Happy birthday to you. Happy birthday, dearest Vanya. Happy birthday to you.

Sandra: Oh, thank you.

Speaker B: Herzlichen Glückwunsch zum Geburtstag.

Sandra: Herzlichen Glückwunsch zum Geburtstag. Today is also my daughter's birthday. Oh my goodness. Now, she was born in 1968 and I'm thinking, Vanya, you could be really close there.

Speaker B: 77.

Sandra: Better yet. 11/11/77. Very good.

Speaker B: Alles Gute und viele, viele, viele, viele mehr Geburtstage für dich.

Sandra: How will you celebrate?

Speaker B: With you, of course.

James: Yeah.

Speaker B: Doing the work, that's all.

Sandra: Listening to all the wise acring here. Sorry about that.

Speaker B: That's okay. Hearing the beneficence.

Sandra: Swimming in the sea of beneficence.

Sandra: I did have a choice with Cheryl's birthday. She was born a minute before midnight. So, she could have been born tomorrow. But later, I found out that a murderous people had a birthday that day, and I was glad I never chose it.

James: It's Saint Martin's Day today, isn't it, in Germany?

Speaker B: Yes. Yes.

James: So, all the kids are running around with lanterns outside. It's lovely to watch.

Sandra: They celebrate?

Speaker B: Yes. Who is Saint Martin?

Sandra: You don't know.

Speaker B: Saint Martin is a a holy man who was riding with his horse in the darks of the nights, and he saw a beggar on the street. And he was very cold in the snow. So, he was

taking his coat, cutting it with his sword in half, and giving him half of his coat so that he would be safe and warm. And before he could even thank him, he was riding on his horse into the darks of the night.

James: Beautifully, beautifully told.

Sandra: Did you get the day off of school? Do they not have school on Saint Martin?

Speaker B: No, they have school.

Sandra: Here is Veterans Day and we do not.

Speaker B: Yeah, and then in the, what they do now, the kids go with all small lanterns, small lights in it, and bring the light into the world.

Sandra: Well, I want to say, Frida, we know you're there. We're glad you're here.

Speaker H: Hello, yes, and my Wi-Fi is very, very bad today.

Sandra: Good to hear your voice.

Robin: Well, okay, I suppose I'd better bring this meeting to a close.

Sandra: Okay, thank you. Thank you so much.

Speaker C: Bye-bye, everyone.

James: Bye-bye.

# AI Summary

## Quick recap

The meeting began with brief exchanges between participants before transitioning into discussions about religious practices, particularly focusing on monasteries and their unique architectural features. The group explored various scientific and philosophical concepts, including the impact of technological advancements on society, the symbolism of different elements in the text, and the potential for catastrophic events on Earth. The conversation concluded with discussions about AI limitations, political events in the United States, and cultural celebrations, while also touching on personal reflections and interpretations of the text's allegorical messages.

## Summary

### Monastery Practices and Geologic Changes

Robin and Bobby discussed the differences between various monasteries on Earth, focusing on the unique architecture and practices of a particular sect. They described the sect's use of fortified cells to confine members and the daily rituals performed by sect members to sustain the confined individuals. The conversation then shifted to the geological changes observed in the Tibetan region, with Bobby noting the significant increase in mountain elevations over time. They concluded by discussing the potential causes of these changes, including the role of planetary vibrations and atmospheric interactions within the solar system.

### Mountain Growth and Cosmic Disasters

Vanya discussed the potential for catastrophic events on Earth, particularly concerning the abnormal growth of Tibetan mountains, which could lead to a disaster of cosmic proportions. Ahun Beelzebub interrupted, sharing that Vanya had encountered the Archangel Viloir, who revealed that a petition regarding the anomalous mountain growth had been granted by their highest authority, leading to the Archangel Louisos being dispatched to investigate and address the issue. Vanya also described his interest in the work of the three-brained beings on Mars, focusing on their agricultural practices and the challenges they faced in cultivating crops with limited water resources, which led to the development of complex machinery and infrastructure.

### Buddhist Monastic Practices and Solitude

Sandy and James discussed the allegorical significance of immuring oneself in the context of Buddhist monks, noting the contrast between the men's actions and the women's protests. James shared his observations from visiting historical Buddhist sites and mentioned a Japanese practice of self-mummification, suggesting that solitary confinement is not a productive path for achieving goals. Vanya and Barbara contributed brief comments, but their specific contributions were not clearly captured in the

transcript.

### **Self-Stimulation and Intellectual Interference**

The group discussed the concept of self-stimulation and loops of associations, comparing it to a loop of repetitive thoughts. They also explored the idea of sentry boxes and their historical significance, particularly in Germany and outside Buckingham Palace. Robin interpreted a passage about Mars and the Himalayas as a metaphor for the intellect interfering with other centers within the body, specifically noting the underfeeding of emotions. The discussion touched on how the intellect can create a state of guarding or immurement, similar to Aji's concept of the hat as a policeman.

### **Emotions and Sacrifice in Text**

The group discussed the use of terms related to emotions and sacrifice in a text, noting that the word "emotion" is not frequently used, with "feeling" being the preferred term. They explored the concept of self-sacrifice in religious contexts, such as the practices of Japanese monks and Jain nuns, and examined how these ideas are reflected in the text. The conversation also touched on the translation of certain terms, including "implanted" and "injected," and clarified the reference to the "wretched organ" as the kundabuffer.

### **AI and Atheism's Cultural Impact**

Robin and James discussed the implications of scientific and technological advancements, particularly the rise of atheism and the impact of AI, noting a decline in artistic and emotional engagement among the populace. Robin highlighted the metaphorical nature of the text, suggesting that intervention might be necessary but is unlikely to come from within humanity. James emphasized the futility of human efforts to reverse major global phenomena, while Robin and Sandy explored the historical shift towards atheism, attributing it to figures like Darwin and the broader influence of science. The group acknowledged the complexity of the issues and agreed that further analysis would be needed to fully understand the allegorical messages.

### **German Neologisms Translation Discussion**

The group discussed translations and interpretations of German neologisms, focusing on words like "blastoglornian circumference" and "interplanetar-ish." They identified a spelling mistake in the text and debated the correct translation of certain terms. James mentioned finding a photograph of Louise March with Tibetan llamas and offered to share it with the group. The conversation also touched on the colorful and theatrical nature of some of the German language used in the text.

### **Symbolic Language and Text Analysis**

The group discussed symbolic meanings in a text, focusing on concepts like grain, water, and wine as symbols for the subconscious and truth. They explored connections between the text's descriptions of Mars and the growth of mountains, suggesting these might relate

to the development of cold intellect and its impact on earthquakes. The discussion highlighted the importance of examining page 263 further to understand these symbolic language elements and their potential links to the text's earlier content.

### **Exploring Immurement and Mechanicality**

The group discussed the concept of immurement and its connection to fanatical monks, emphasizing the lack of harmony between intellect and emotions. They explored the idea of mechanicality, both helpful and unhelpful, and its relation to habits and language learning. The conversation also touched on the number 7285, which was linked to the Enneagram and the tarot, and its significance in the text. The participants noted the visual impact of this number in the English version compared to the German text.

### **Political Climate and AI Impact**

The group discussed current political events in the United States, with James expressing concern about the situation and Sandy noting that history provides perspective on such events. Robin shared insights about America's current political climate, comparing it to historical events like the fall of the Berlin Wall, and mentioned that he believes significant changes are imminent in the next few years. The conversation then shifted to a discussion about AI and its impact on communication, with Robin comparing public discourse to a herd of elephants talking to each other.

### **AI Limitations and Reliability Discussion**

The group discussed the limitations of AI, particularly its tendency to hallucinate due to being trained on unrefined internet data, including misleading information from platforms like Twitter and Reddit. Robin explained that while AI can excel at specific tasks like creating presentations for venture capitalists, its reliability is variable. Vanya shared her thoughts on the week's task, connecting personal projections and secrets to hidden aspects of oneself. The conversation ended with birthday wishes for Vanya and a brief discussion about St. Martin's Day celebrations in Germany, before Robin closed the meeting.













