

German-English Tales Study

December 2nd

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

Speaker A: Sandy, I thank you for taking the reading two weeks ago. And obviously you didn't miss last week, we uh didn't have a meeting.

Speaker A: I appreciate that.

Speaker B: Well, I thank you for taking it this week because as I explained to everybody, I feel very squeamish about the Cold Past.

Speaker C: Before. It can mean the same and in this context it does. But before means um, is it in English is it before in English? Yes. Before going to bed I brush my teeth. So it's like information about time and four means in front of also. So, I I sit for them Tisch. I'm sitting in front of the table.

Speaker A: Oh, then they don't really have the the same meaning.

Speaker D: It it but in this context it has.

Speaker E: In normal language, they are also most of the time probably not used correctly. So even before is sometimes used when I'm in the in the chain on the in the supermarket. They we say I I come before you.

Speaker A: Yeah, I can see that.

Speaker B: Well, I like easing into this with because some words.

Speaker D: Oh, sorry, we're not done with before and for.

Speaker B: We are done, we are done. Uh the one that uh I wanted to ask about was uh w I B means woman apparently. And I had never heard that word before. So that is woman. Okay.

Speaker C: Yeah, it is frau, but vibe is also woman. And um in the in the Bible it's very often used vibe und mann as woman and man.

Speaker E: Female in German is weiblich.

Speaker C: Yes.

Speaker E: So, it's and this is still very normally used but just the noun vibe is at the moment more uh uh negatively connotated. It's more negative.

Speaker C: Yeah, it's true. People women feel often offended when you call them vibe.

Speaker E: I call Vanya's list and this is very clear then.

Speaker D: I like it very much.

Speaker E: But weiblich so female it's it's very normally used. So it's strange change in

German.

Speaker C: Yeah.

Speaker B: Well, yes. uh another one that's actually in English that it's I feel is quite odd is anti-natural. I don't think I've ever heard that word used anywhere. Anti-natural. Um uh let me see what page it is on. Have to be toward the end. Oh, yeah, it's on page uh 277 and looks like Wieder natürlich. Yeah, that looks perfectly normal to me, but anti-natural does not look like a normal English word to me.

Speaker C: The German word is quite common wieder natürlich.

Speaker D: It means anti-natural.

Speaker B: It does, but I don't think I've ever heard it used. He said uh going against nature rather than anti-natural.

Speaker C: The German word is quite common Wieder natürlich.

Speaker E: Yes. So I can understand when Sandy says that in English it's not used because in German it would sound either the same weird like it does maybe in English.

Speaker D: Contra natural.

Speaker E: Or like this, yes. Contra. Wieder and yeah.

Speaker B: Well, and how we how about the pawn shop progeny. Really?

Speaker D: Yeah, how about that one?

Speaker B: That's right at the beginning, 273. It's kind that that that's a that's very clever.

Speaker B: But I'm not sure what it means.

Speaker E: Wenn wir translate the German formulation, it means the offspring of the pawn broker.

Speaker A: Well, that sounds reasonable.

Speaker B: But what does that mean? You take things in, you may or may not give them back, you give them a little bit of money for them. Uh they're not really Shylocks. They're not really cheating people.

Speaker E: No, in German it means the offspring, the Sprossling means the son or the or the grandson or the nephew, some some some descendant.

Speaker C: Yeah, some descendant.

Speaker E: From from the pawn shop owner.

Speaker B: But there's more of a meaning to it that has to that's negative connotation, I'm pretty sure. Is something about pawn shop progeny.

Speaker C: Yeah.

Speaker B: You don't want to be one.

Speaker C: Yes. But they are.

Speaker E: Yes, the the German word Sprossling is also used more in a kind of of of of negative connotation.

Speaker F: wasn't wasn't mentioned that received his money from a relative who was a pawn shop proprietor.

Speaker B: Did you remember that?

Speaker D: Yes, it is.

Speaker E: It was exactly.

Speaker B: How quickly we forget.

Speaker B: However, I suddenly had the idea this could be kind of a cool um metaphor pawn shop progeny. The children you get from the pawn shop, they're not quite yours if you buy them or you drop them off there and you may or may not pick them up later. It's not quite uh a clear acquisition of of your children.

Speaker D: Uh true.

Speaker G: It's not clean.

Speaker D: Yeah, exactly.

Speaker B: Well, that's clever.

Speaker C: And what I find interesting is the um part after where he says that I I always when he talks about the law of seven the Heptapararshinokh, I always think of something high, higher, going upwards, arising and here is basically said that also the um the um illness of Wiseacre also is already subject of this fundamental cosmic law so so that would be mean it's a descending octave or

Speaker H: It's worth noting that the orbiting happens happens throughout. Spinning and orbiting happens everywhere. If you start at the note C um then the natural progression is down through the note la um the note sol and the note fa but once you get to fa it's not going any further and it'll go back up. And it's the same if you start at the note mi it'll go down to do but there's an interval after do. So unless something fills the intervals, these things just circulate. They just go down.

Speaker C: I think that was well spotted, Vanya.

Speaker B: Because I wouldn't think of uh Wiseacre and Heptapararshinokh and the idea of them orbiting that makes sense.

Speaker F: Even this Axioehary I think is a is a part of an octave.

Speaker F: I think the sixth.

Speaker B: Oh, we're going there already.

Speaker D: The sixth blessing?

Speaker A: Is that Axioehary?

Speaker D: It is?

Speaker B: I mean, I'm just saying where I'm not sure where that uh where that where you found that. I'm just

Speaker A: I think I found it in the neologisms. Because I looked for today and I couldn't find out where it came from but I definitely had um located it some place and a few times.

Speaker F: That's the that's probably the cosmos.

Speaker B: Yeah, I remember that uh list. I sure didn't remember that. Okay, good.

Speaker A: In this word circulinem, it um the root of it is circling.

Speaker G: Which word, Bobby?

Speaker A: Which word? Yes, I also didn't. Um in the neologisms, he's written circulinem?

Speaker D: Yeah.

Speaker A: I think it's in the first page or something.

Speaker D: Yeah.

Speaker A: Um maybe 276.

Speaker D: Yeah, at the bottom of 276.

Speaker C: cirkliummanah.

Speaker A: Turkis and And uh circle like in Lithuanian, some of the other countries.

Speaker A: So, in that respect, our octave isn't going anywhere. It just keeps its cycle.

Speaker C: Yes, until we have it happens what happens next, then maybe goes somewhere.

Speaker F: What is really striking about what the mullah says about

Speaker E: Yeah, as it appears again, yeah, we spoke about it one of the last times. I had suddenly the idea also in connection what we says about the woman, the women that they are cunning and more clever. And when we spoke about the story of Shahrazad which was so clever to to fool in a way this this this stupid king. So that this is a kind of of of of cleverness or a symbol for for this.

Speaker F: But is he speaking about do you think he he means that about the women being cunning? There's there's a part there where he where he speaks about um men being active, women being passive. And is he speaking about this um this uh resistance that we have in our work sometimes, is he speaking about the is he speaking about these uh being an active part of our wish to to fulfill our aim. Could is this what he's speaking about here all the time? He's he's mentioning women in such a negative way in our. Is he

just speaking about this uh is he just speaking about this impass that comes to all of us in in the work at times?

Speaker F: I mean the cause of every misunderstanding must be sought only in woman. You know, that's just that's just not true.

Speaker B: Well, she's saying the passive part.

Speaker G: Yeah, I was thinking too, maybe it's the passive part more than just woman.

Speaker E: Yes.

Speaker G: And I what you said about Shahrazad made a connection for me with somebody talked about or said about cunning. Cunning is negative. I mean, that's if you say somebody is cunning that generally has a negative connotation. And it's kind of uh it's kind of negative that the Godmother of the incomparable Shahrazad is on an old dunghill. So there is the passive part, the woman in a negative place. The one that uh the Godmother that would uh advise and direct her, almost like a grandmother would is in a uh is coming from not such a good place like the cunningness, uh I don't know, I think I see a connection between the cunning and the dunghill there that I did not see before you mentioned it.

Speaker E: I just looked if cunning is negative or not because for for for for me or for us as non usually non-speaking English has not such a connotation. not not such a strong connotation. And what what I understand from cunning is to or what I read is that the criticism in in in the using the word cunning is that it means some kind of of of of delusion or creating an illusion for the other to be able to reach the own goals. And when we put this together with the notion of women which woman which stands for the passivity or passive side, then this illusion or delusion, yeah, it has immediately a direct uh direct um connection for me.

Speaker A: The etymology is Greek, meaning to know or to can. I mean, it changed its emphasis throughout the years.

Speaker H: Yeah, it's it's comes from the Viking and the Scottish um into the English language. It came in that direction. So, someone who is who is regarded as canny in Scotland is somebody who's wise. And doesn't have a negative connotation until it came into English, really.

Speaker E: Also in the connection cunning and inventive. Inventive is not so negative.

Speaker A: Right. Right.

Speaker D: It's neutral, isn't it, inventive?

Speaker A: I remember reading this novel by Ouspensky called Talks with the Devil and he introduces the devil as invention, that every new invention comes from an idea of the devil. It's interesting.

Speaker A: Especially when you get to guns.

Speaker I: I said like, but is it a contradiction or what does it mean um if we talk about women or the passive part? So, nevertheless, in the last uh sentence, uh it is said that uh the women or the passive part is actually the part that is seeking um, yeah, uh another partner. So actually, the passive part becomes active by looking for something else.

Speaker I: They are not waiting. They are like truly, yeah, what how do they say? They seek out and, yeah, other forms.

Speaker H: This is um a reference to the adolescent years when men congregate or boys congregate together and girls congregate together. That's what he's talking about. This island with all the women that's just the women um congregating and the men are doing the same. And it's a very strange period in adolescence when that happens, but it seems to happen everywhere.

Speaker B: Well, before we go on with that part, should we ask, why is the ape question so significant anyway? Why is that a burning question?

Speaker H: Well, actually, it's like It's one of those questions that everyone always asks, which is how did it start? And it's whether you're talking about the universe, you're talking about the planet Earth, you're talking about the moon, you're talking about the sun, you're talking about humanity, you're talking about the invention of the kangaroo, doesn't make any sense to me. How did that start?

Speaker E: To look out for a reason for something.

Speaker B: Well, they look like humans.

Speaker D: Kind of.

Speaker E: I would say apes some humans look like apes.

Speaker B: That too.

Speaker H: We we should I I don't know what it says in the German. So, But there's a a telling paragraph here. And so on page 274, these favorites of yours would, in my opinion, get quite a correct answer to this question, which always excites them, that is the question of how the apes arose. If they were able in the given case to apply one of these sayings again of our dear Mullah Nasr Eddin, who on many occasions used to say the cause of every misunderstanding must be sought only in woman. If they had attempted the solution of this enigmatic question with that wisdom of his, then perhaps they would have finally discovered whence and how these countrymen of theirs had originated. He's referring to the apes as our countrymen. He's not referring to them as a separate species, he's referring to them as our countrymen, and this is pretty much the clue to everything in terms of this and the next section. When he's talking about apes, he's talking about human beings.

Speaker C: The same, Landslauter, yes. That's the same.

Speaker H: It's one of those things that happens again and again and again in the tales where people just go past the word without thinking. You know, it's like, oh, I read that paragraph, but I just didn't think what it said. Well, it's saying that these are not two-brained beings.

Speaker E: But do we really speak here about the genealogy of the apes, or is it something which which tells us about our own development and processes inside of us?

Speaker H: Oh, it's clear that that's what it's about. It's it goes on um and in one way or another, it's still a mystery because there are things that are not sorted out. But this is about human beings and it's got nothing to do with apes. And it's got nothing to do with the actual um let's say sexual interaction between women and animals. That's just not what it's about.

Speaker E: It's a new thought in him that the casual body has its own different organized intellectual and emotional centers than the physical body. It's only a thought because he couldn't find a reference to it but it seems to be so according to the writing. The casual body would only come into being due to conscious suffering.

Speaker F: conscious suffering?

Speaker I: Robin said that this contradicts other parts of the teaching because this one is only hydrogen 12 and the air octave and other octaves can transform it into a higher substance so there is a contradiction here. The location of Axioehary according to the diagrams is in the lower part and not in the higher intellectual or emotional center but it is not a substance because the higher bodies the casual body and the soul body can exist independent of the physical body.

Speaker F: Would the sperm be necessary for that?

Speaker I: It says here that the sperm is used to or not the sperm but the Axioehary, so not the sperm but this highest substance is used to for the creation of our higher bodies.

Speaker H: It should be used but nobody does anymore.

Speaker F: Thank you.

Speaker I: Thank you.

Speaker A: Really amazing translation of what Robin said, actually. Well done.

Speaker I: He's really good in it.

Speaker F: Thank you.

Speaker I: Dirk asks in uh as a consequence. He wants to know, Robin, if Dirk wants to know if everybody has a casual body.

Speaker H: Yes, everybody does. It's like so the the um the text says this and I'm just talking all the workbooks put together. That the bodies are not crystallized and therefore you could think of it really in one way or another as um that the atmosphere of the earth,

for example, is crystallized and it has a magnetosphere and you could say that that was the fully formed um let's just call it the soul of the Earth for want of a better word and not worry ourselves about different kinds of bodies. But we are not in us, it's not crystallized. Both of the soul body and the casual body are not crystallized and because of that when we die, the casual body can be stripped and separated and so can the body of the soul. And the destiny of the casual body will be either it will die, dissipate, or else it will reincarnate. And that's because it never it never crystallized. And it it's really in one way or another about the way that processes the way that substances are processed in octaves. You've got something out there that can be um in one way or another injected into another human being. But it's complicated. So it it's like it's not um it's not a simple thing. Because the casual body is a descent from the absolute and it's a seed if you like of the absolute that is at the heart of the casual body. But the body of the soul is an ascent from below and it has no seed in terms of the absolute. That's why the absolute looks forward to those beings that perfect themselves because they never came from him directly. But you know that's all theory. It's not necessarily so. It's just as far as I've been able to take it.

Speaker I: It's now Robin's theory. All what Robin has gathered from all different workbooks leads him to that theory which is not completely clear but it's developed, namely that we are all born with a casual body but it's not crystallized. If you want to know what it means to be crystallized you could look at the earth and its atmosphere that is crystallized. It has a magnetosphere which means it has a structure and a living substance. If we are human beings and the casual body is not crystallized yet then it means that when we die at the time of the holy Rascoarno when the higher separates from the lower then there are two possibilities either it's dissolved and disappears because it has no substance yet or it is reincarnated because it's not dissolved yet. Or if the casual body is already formed it is the container for the body of the soul which is the third body and is called the soul body. It means the casual body is the container in which the soul body can be formed. Robin said that the seed of the casual body comes from the highest but the seed of the soul body is a new creation that is why the creator is waiting for those human beings that perfect themselves because they create a new higher substance. He awaits them.

Speaker B: I have a question I'd like someone to answer. In the last paragraph on page 277 he talks about the poor women orphans. Why are they orphans?

Speaker B: Because they lost the man. But that doesn't when you're orphan you lose your parents, not the man.

Speaker D: That's interesting.

Speaker B: That must be what he means. Thanks, Bobby.

Speaker A: Otherwise it just mean women lost in heaven a mother and father.

Speaker G: It's strange to see these two words together. They don't they don't suit, do they really?

Speaker D: I think I think Bobby nailed it there.

Speaker A: Sure did.

Speaker B: You should you should get a background for your Zoom with a gold star on it.

Speaker A: See what I can manifest.

AI Meaning Comparisons

“This false idea that arose”

English: The false idea existed during nearly two of their centuries.

German: The false idea fast während zweier ihrer Jahrhunderte maßgebend war (was authoritative/decisive/leading during nearly two of their centuries). The German implies the idea was not just present, but dominant or influential.

English: The events proceeded from the mentioned general planetary process effaced it until it ultimately completely disappeared from their common presences.

German: The events came aus dem erwähnten allplanetischen Prozeß des gegenseitigen Vernichtens kamen, der fast ein halbes Jahrhundert dauerte, verdrängten diese Idee langsam, bis sie schließlich wieder ganz aus ihrem allgemeinen Bestand verschwand (from the mentioned general planetary process of mutual destruction, which lasted nearly half a century, slowly displaced this idea until it finally completely disappeared from their general constitution/presence). The German text specifies that the "general planetary process" was one "of mutual destruction" and explicitly states that this process "lasted nearly half a century."

“The stimulus for the revival”

English: The stimulus for the revival there of this Ape question was this time **also a ‘learned’ being, and of course also ‘great,’ but now a ‘learned’ being of quite a ‘new formation’ named Darwin.** (This paragraph is short and only describes the stimulus.)

German: The paragraph starts with the stimulus but **immediately continues** into the next idea: **Den Anstoß zur Wiederaufnahme dieser Affenfrage gab diesmal wieder ein Gelehrter und natürlich auch ein großer Gelehrter, jedoch einer von ganz ,neuem Format‘, namens Darwin. Und dieser ,große‘ Gelehrte, der seine Theorie wieder auf ihrer gleichen Logik aufbaute, bewies das Gegenteil von dem, was Menitkel behauptet hatte, er bewies nämlich, daß sie selbst von diesen Herren Affen abstammen.** (The stimulus for the revival of this Ape question was this time again a learned man and naturally also a great learned man, yet one of quite a 'new format,' named Darwin. **And this 'great' learned man, who based his theory again on their same logic, proved the opposite of what Menitkel had asserted, he proved namely, that they themselves are descended from these Mister Apes.**) The German merges the content of the English paragraphs 3 and 4, changing the paragraph structure and flow of the text. The content itself (the core statement of Darwin's theory) is equivalent, but the German places Darwin's proof within the same paragraph that

introduces him.

“And this ‘great’ learned being”

English: This paragraph introduces the core idea of Darwin's proof: **And this ‘great’ learned being, basing his theory on that same logic of theirs, began to ‘prove’ exactly the opposite of what Menitkel had said, namely, that it was they themselves who were descended from these Mister Apes.**

German: As noted above, this content is **already present** at the end of the previous German paragraph. The German text has no direct equivalent to the English fourth paragraph.

“In any case you must”

English: The mentation is considered among your favorites as the **‘highest manifestation of Reason.’**

German: The mentation is considered among your favorites as **‘Äußerung höchster Vernunft’** (an **‘utterance/expression of highest Reason’**). The difference is subtle but the English uses "manifestation," while the German uses "utterance/expression" (*Äußerung*).

“The causes of the arising”

English: The causes of the arising of this ‘misconceived’ being as well as the cause of all the other events more or less serious **in an objective sense**, which occur on the surface of that ill-fated planet, ensue from two sources, totally independent of each other.

German: The causes of the arising of these ‘misunderstood’ beings are exactly the same as for all other more or less serious **im objektiven Sinn** (in the **objective sense**) **facts** (*Tatsachen*), which occurred on the surface of that ill-fated planet, namely two circumstances totally independent of each other. The German uses the term **"facts"** (*Tatsachen*) instead of **"events"** and uses **"circumstances"** (*Umstände*) instead of **"sources"** for the two independent factors, though the meaning is largely preserved.

“The first of them, as”

English: The first of them, as always, was the same **lack of foresight** on the part of certain Most High, Most Very Saintly Cosmic Individuals, and the second was...

German: The first circumstance was as always the same **Mangel an Voraussicht** (**lack of foresight**) on the part of certain Most High, Most Very Saintly Cosmic Individuals, and the second came also in this case... The first part is equivalent, but the English says the causes "ensue from two **sources**," and the second English paragraph says "The first of them... and the second **was**," while the German says the factors were two **Umstände** (circumstances) and the second came "**auch in diesem Falle aus denselben anormalen...**" (came **also in this case from the same abnormal...**). The structure emphasizes the *source* or *origin* of the second factor slightly differently.

“Before the second Transapalnian perturbation”

English: Before the second Transapalnian perturbation there, which period of their planet the contemporary three-brained beings define by the words, ‘Before the loss of the continent Atlantis,’ when various consequences of the properties of the organ Kundabuffer had already begun to be **crystallized** in their presences, **a being impulse began to be formed in them which later became predominant.**

German: Vor der zweiten ‚transapalnischen Umwälzung‘ dort, jener Periode ihres Planeten, die die modernen dreihirnigen Wesen mit den Worten ‚Vor-dem-Untergang-des-Kontinents-Atlantis‘ definieren, zur Zeit, wo sich schon verschiedene Folgen der Eigenschaften des Organs Kundabuffer in ihrem Bestand langsam **kristallisierten, bildete sich in ihnen ein seltsamer Seins-Impuls und wurde immer maßgebender für sie.** (Before the second 'transapalnian perturbation' there, that period of their planet that the modern three-brained beings define with the words 'Before-the-loss-of-the-continent-Atlantis,' at the time when various consequences of the properties of the organ Kundabuffer in their constitution slowly **crystallized, a strange being impulse formed in them and became always more decisive/authoritative for them.**) The German adds the qualifier "**strange**" (*seltsamer*) to the being impulse, which is absent in the English. It also uses "**decisive/authoritative**" (*maßgebender*) where the English uses "**predominant.**"

Zoom Chat

13:11:10 From Vanya-Frieda-Ekant : ...and only various events that resulted from the aforementioned all-planetary process of mutual annihilation, which lasted almost half a century, slowly pushed this idea aside until it finally disappeared completely from general consciousness.

13:31:01 From Vanya-Frieda-Ekant : Non-Insect Pollination (A-biotic)

Wind Pollination (Anemophily):

Mechanism: Plants release massive amounts of light, dusty pollen into the air.

Flower Traits: Small, dull, unscented, no nectar; exposed stamens and feathery stigmas.

Examples: Grasses, Oaks, Pines, Birches.

Water Pollination (Hydrophily):

Mechanism: Pollen floats on or under the water surface to reach the stigma.

Examples: Eelgrass (Zostera), Waterweeds (Elodea).

Self-Pollination (Autogamy):

Mechanism: Pollen is transferred from the anther to the stigma of the same flower or same plant, requiring no external agent.

Examples: Peas, Beans, Tomatoes (often assisted by light movement).

13:33:32 From Sandy W : Good info, V

13:41:50 From Barbara Pennock : very good

13:51:40 From Vanya-Frieda-Ekant : The figurative meaning of "orphaned" is used whenever an object, thing, or place has been separated from its vital or logical source, connection, or structure and is therefore isolated and potentially useless.