

German-English Tales Study

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February 3rd

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

Speaker 1: Vanya, the last sentence you read, um In English, there is everything in it except the core or even the kernel. And does that translate the same?

Speaker 2: It can't shaking his head.

Speaker 3: Not really.

Speaker 1: How does it translate?

Speaker 3: Yeah, the question is what the kernel means. Because I just know it kern Can you hear me?

Speaker 4: Yeah. I think a kernel, um, this is sowas wie ein Körnchen. Also Wie so ein ganz kleines Ministück. So habe ich, glaube ich, schon mal gehört.

Speaker 3: Ja, the kernel means auch the core.

Speaker 2: So it's because can't yeah, okay.

Speaker 3: Yeah, in g in German and he says Except of the was heißt ein Gehäuse.

Speaker 2: Core Casing.

Speaker 3: Genau, yeah, yeah. He says ex everything is in it except the ch the case. Off the core and the core. Okay.

Speaker 1: So that that's what I came up with there.

Speaker 3: That's what he's what he says.

Speaker 1: No kernel.

Speaker 3: No, in in English it the question is what he means with with core and with kernel.

Speaker 5: I'm sorry, I missed a minute there. Kern is corn and not kernel.

Speaker 1: Turn is core. Core.

Speaker 5: Core, core, not kernel. Okay. Still works And I really like that Kerngehöiser. Uh that just sounds like the house of the core. Yes, yes, yes, exactly.

Speaker 2: Great. It is. It is the house of but but what is the candle? I don't know. This

Speaker 4: Yes, I uh I think I remembered where I re I read it somewhere, uh a kernel of truth Also wie so ein Törnchen Wahrheit in dem Zusammenhang.

Speaker 2: Okay.

Speaker 3: Ja, also es wird übersetzt als der Kern oder das Wesen. Der Systemkern. Ich

kenne das halt aus dem Computer. Der Kernel ist sozusagen der kleinste wesentliche Betriebssystemkern eines Eines Computers.

Speaker 2: Ah, okay.

Speaker 3: Ja, aber in diesem Sinne. Yeah.

Speaker 5: I was just gonna say I really like this saying. It's one of the few of Mueller Nasser Adine's sayings that I think I understand. Maybe I'm wrong, but I think I understand it. And I want to say uh Frida, I'm so glad you're here. I was a I was gonna say we're missing you. So uh you're missed I'm glad to hear you.

Speaker 4: Thank you. I'm also glad. Yeah, last week I slept through it because I was so sick And now this week I'm having a rather strong headache, but it's still good to be here. Yes.

Speaker 5: Yeah. Now we heard you were sick and uh the whole family and I'm hoping everybody's feeling better this week.

Speaker 4: Yes. Thank you.

Speaker 1: So Robin, we've talked about the ray of creation and the low end of the ray being kernel. Or did I make I didn't make that up.

Speaker 6: No, I made it up. Um I actually made it up in the sense that I have to give a name to the holy firm.

Speaker 7: Mm-hmm.

Speaker 6: Right. So I I uh or the lowest part of it, it's really the um uh the hieroglyph of life. um that we're talking about there. And I called it kernel because it the the kernel is a biological in English it's a biological term. It means the essential part of the seed

Speaker 5: That's a kind of an important uh thing, the essential part of the seed. That means it's the part that will actually grow. It's like uh when uh an egg and sperm fertilize and something starts growing. It's the kernel that starts growing in plants, I believe. Yeah, yeah, that's right. Yeah, I think about that every time like I want to kill a maple seed because I don't want that tree to grow in my yard and I'm breaking the kernel. And I actually think about that.

Speaker 6: If you think of an egg, the egg is uh probably the best example because if you take a hen's egg that's been fertilized, It's actually just one cell, and the rest is to feed the cell as it grows. So the term kernel is the same. It's the um the um living part of a seed.

Speaker 7: Thank you

Speaker 3: Yeah, in this sense the English is different from the German. Yeah, in English he actually says not the core and not even the core of the core, we could say. And in German he says everything except the the the the screuse the the the case of of the core and the core so he excludes even more Yeah, not not even yeah in in English we could say okay we could uh think uh when the core and the core of the core is missing then it's just an empty an

empty case. And in Germany even excludes the case, so nothing is left of it actually. Yeah.

Speaker 6: Yeah, yeah, that's definitely a different picture It's only slightly different, of course, because the meaning is very similar, but it is different.

Speaker 3: I find the text strangely contradictory in certain aspects. The first thing which I recognized when we Started the German reading that he says in the first in the second sentence Of course, sometimes in German, manchmal, sometimes I observed through my Tescuano. But later he says uh during the fourth and fifths I uh without any any break I tried to to uh observe all the time and if I could not by myself I gave someone else the task. So this is one of the things I found countr contradictory. Then the next thing he says when he speaks about the third uh catastrophe where he says the both uh pieces of of of the of of the earth uh of the planet a moon and anullios where uh

Speaker 2: Responsible.

Speaker 3: Responsible. And then you say after half half the sentence, uh in fact n and and use does not play any role in it. And the third thing which I find contradictory where he says uh at the beginning uh of his uh visits the beings on earth they could exist between tw from twelfth bis t up to fifteenth centuries, which I find quite extraordinary. I remember uh from other readings that he says usually two or three hundred of year hundred years and not thousand five hundred years so it's also something which is creates a certain uh sense of con contradiction in me. Yeah.

Speaker 5: And I I'm gonna say I like what you're observing. And I particularly was caught by the uh the second one you mentioned, which was about the um Anulus and Moon. Yeah, Anulius and the Moon. And um yeah, that that he said well it was both of them, no, it was one of them. It's sort of like he's quibble quibbling with himself a little bit in some places.

Speaker 3: Yeah I don't know what yeah yeah or or he tries to create a certain a certain tension in us. I don't know.

Speaker 5: I like that idea too. I think that's probable.

Speaker 3: Yeah, because I also thought He describes again quite uh elaborately um outer things. Yeah the um uh movement of sand, the movement of of people on the earth and the move um the shift of of cultural centers and so and so we could be tempted to believe he tells us something about the history of mankind, which maybe can also be. But when we uh see that he compares this time again with Atlantis and when we think quite directly that Atlantis must be the the end of childhood, then also these movements should play more an inner role than an outer. So And in this sense uh I have a certain feeling that his just his way of speaking so his creation of some association in s in in us might be that with the ongoing development of a human being, also the the inner tension and the inner frictions uh play more and more a bigger role in a way. So he just uh creates this this certain states in us by presenting the text in in the in the form as he as he presents it was something which I I thought.

Speaker 5: I think that's good. Mm-hmm.

Speaker 6: I'm I'm gonna share um a ma Um because this was drawn by someone quite a long time ago. Where is it? Where is it? There, can everybody

Speaker 5: Can see, yes.

Speaker 6: So this appears to be close to the truth. That there is there is let's say archaeological evidence. Why am I why am I Why am I echoing to me? I'm not echoing anymore.

Speaker 1: You're not equal to me.

Speaker 6: Um So this here, somebody's um put uh colored this in, but this is where the go-by desert is, but it's saying that the sea of beneficence. was there uh and it evaporated effectively. And the people of mild places, some of them went east into China And some of them went west above um the Black Sea into Europe. The people of Tikliamish, this is the Sea of Cold Hideous is the Catapins. But Tikliamish, they went south into Persia and Babylon. Uh and these places are desert. You know, it's not that they um Yeah, it's not that there's a lie here, it's the truth. These places are deserts. And also he talks about the Sahara becoming a desert, and that's true too. The Sahara was fertile. But it's now a diesel. So that's the external story. And it appears to have some truth in it at least. I'll put this in notes for everybody in case people have never seen.

Speaker 5: That's really good. I'm saying that a lot today. It's all really good. It is all really good. I do want to ask in regard to contradictions that for that uh i can't mention there was what i thought uh was one more toward the end except my memory is playing tricks on me today Oh yeah, it was about Grobansi. It was not clear to me in Gurbansi. It was clear to me where uh Everybody else went, but it it said that the people of Grobansi spread all over. And that I wasn't sure. Did they mean they spread all over Africa? Even one stay in one continent basically or spread all over the world the way uh modern science says they did

Speaker 6: Well that I think the text implies Africa.

Speaker 5: Yeah, that's what I was wondering too. One of the first things we're introduced to in this chapter is the chief particularity to destroy each other's existence. And then it's mentioned again later, of course. And I'm wondering, this is not the first time we've heard that, but this is where we're really getting getting it emphasized. So I think it's really important here.

Speaker 6: Well it it um I mean, I was thinking about it during the reading and it it it does appear to be um uh Gurdiv is actually saying that's the chief feature of the psyche of man, that we destroy each other.

Speaker 2: Yeah.

Speaker 6: And if you asked anybody else or any normal person, they wouldn't say that was our chief psychic peculiarity. They would say, yeah, that happens, you know. And it's a

shame. He says it's a need A periodic need. Is it the same in German?

Speaker 2: Yeah, and also he he figured something out why it is a need. It has to do something with the length of our of our being on the planet Earth. Go on, tell me more. I don't know, we didn't read more, but But it seems like he he has a how how he says in German, I like that word two times

Speaker 3: Blitzartig. Blitz, Blitz, Blitzgedanke.

Speaker 2: Blitzlichtartig. He's not it's it's a quite a cute way of saying. So he has some kind of insight. With a flash. Yeah, that's it.

Speaker 1: That relates to a flash. Okay.

Speaker 5: I like that term. But it has to you think that's the other thing. As Robin was saying, I was thinking the same thing. Do we really believe that's our chief feature? We hate to think so. But I'll tell you, the way the world looks day by day, you think maybe it is. Yes. And uh so uh how did it start and why is it a need And so I'm hearing you say, Vanya, it might have something to do with the uh decrease in the years of existence of people. Yeah.

Speaker 1: It might have something to do with that. In German, does he say it's a need also? Periodic need to destroy page 318 in the middle.

Speaker 2: Mm. He says it a few times, puts three eighteen in the middle.

Speaker 3: Bedürfnis sagt er.

Speaker 2: A need, yes. Bedürfnis heißt Need.

Speaker 5: Yeah, yeah, if you yeah what you were talking about in China is on page 319 Second paragraph it starts, and so during these observations of mine from the planet Mars, from his intellect It flashed on me that the length of their existence was century by century and every year becoming shorter and shorter at a very definitely equally uniform rate. And this served as the beginning of my further quite serious study of the psyche of the three-brained beings who have taken up your fancy. So that shortening of their existence served as uh his study of the our psyche. And then of course when I first noticed this, I at once took into account not only the chief particularity that is their periodic reciprocal destruction, but the innumerable what they are called illnesses. No, I think you hit right on it there Uh and just see if we figure out how that actually applies in us.

Speaker 3: I have a weird feeling that he distracts us with all these things. Do you? When I when I when I when I read about the movement of the of of humankind. Just the the the overall picture you say is some part to the north, some to the south, some to the west, some to the east, and the rest he just dispersed on all the so yeah it it so it it feels like arbitrary so of where else should should they go so it was it was just a feeling And I thought the first time, yeah, usually I'm also quite uh I quite caught by this notion of war and and and This is a strange psyche of humankind. But I had this week I had I had a specific thought that when we take it as an another another level of cosmos, when we just look inside our body.

J J when I was as I was also also sick. I thought it is natural and it is necessary that the the that oppo opp opposing forces fight with each other and that some parts in my body are uh fighting with others and destroy uh invaders in a way and when we just see it take this and put it to the outside, then the question is why should this be uh something which is not natural in in uh uh yeah when we when we just look on the planet and see humankind as a kind of organism then what happens there with this periodic uh uh destructions it is actually the same what happens inside the body. So this was one thought I had. And the other thought which I had just now is uh this notion of destroying each other's existence is quite a strong notion. Yeah so it is quite paralyzing and and absorbing our attention. But As we usually ask ourselves all the time, what is the inner meaning of it? What is the psychological meaning? What is so then I thought maybe even this we have more to be uh more to observe uh from this perspective. Yeah and looking from this perspective I th have the idea, the starting idea, it might be more the destruction of ability uh of possibilities for my for myself. Yeah. For example, when I don't receive an impression as it is. Yeah, if b because I'm I have buffers, then I destroy in a way my uh the ex mm not my existence, but dot but actually yes, my uh part of my existence and p possibilities for my existence. and all the m strange psychological auto-aggressive and auto-destructive uh uh things which which human humans uh do. Yeah and maybe when he speaks about this periodic need to uh destroy the existence uh others it may be m m even more mean something inside. So this was my bigger thought for today.

Speaker 5: That is a bigger thought and it makes uh that that really is something I'm gonna have to work with. Because it really means a change in the way I've been thinking about that phrase for a long time now. So uh that's really pointing a good direction to go, I think.

Speaker 6: There is an issue or an aspect of mankind's reciprocal destruction is that It's really rare in nature that any species does that. You you you you certainly get murder happening species within a species. And sometimes it's even part of the life cycle that A lion will kill competitors so that he owns the pride kind of thing. You know, that's it that's not unheard of at all. But actually going to war, there's only the ants and rats that go to war. Humans, ants and rats. No other species goes to war. And the species normally don't even murder each other. I mean there are some species where murder occurs. It happens amongst the monkeys. But but normally there's a a mechanism by which when there's a contest the loser has a way of backing down without ending up dead. That's normal in in nature rather than abnormal. So he has some kind of point with this reciprocal destruction amongst mankind. So you can see it as a parallel if you like, you can see it as a parallel to the immune system needing to destroy things, but normally the immune system isn't destroying your own cells. It's normally destroying in beta cells.

Speaker 3: Yeah, but in this sense, I thought also about this. In this sense, when we see uh the old uh way of wars where one country invades another country and the country tries to to either to to uh push the enemy out or to invade the country. So in this sense it is similar

to the processes in on the on the body. Yeah, I don't want to excuse anything. It just came in my mind and I was kind of surprised about this idea. Yeah and and and of of course it it would mean that we reduce humankind really to the mechanical and instinctive part of existence. This could look like a normal natural pro process. But if we assign some of the higher uh properties to humankind, especially as tree-brained b beings, of course, then I agree completely that it has nothing to do anything uh anymore with some natural process or so. It is what good if uh uh certainly says uh the unbec um unbecoming uh parts of of humankind yeah.

Speaker 1: Well, to destroy each other, it seems to me has a totally emotional quality. I can see that be the force, huh?

Speaker 6: Does it

Speaker 1: Don't you see that would be the force to want to strike?

Speaker 6: I had a look at this some time ago and it it appears to me that when there is mass murder, it's nearly always an intellectual choice. So if you look at the destruction of the Kulaks by Stalin, he killed five million people because Basically, they weren't agreeing with his agrarian policy, the way that he thought that the lands of um Russia should be farmed. They didn't agree, so it killed them all. Which is um which is one way of settling an argument. I mean and it is this is a quote from a Stalin. Person problem, no person, no problem. That's not so emotional that the I see that. The when you get individual murders, I mean I think you're right. I mean that you know when you get something like Road rage and a guy pulls out a gun and shoots the other guy. I mean, I think that's all emotional. And and that happens, you know. So I think this one-on-one stuff is emotional, but when it's a mass act of destruction. I don't think it's emotional. The worst thing but not well documented in English history was when It was in the Wars of the Roses and one side beat the other. But there were 28,000 soldiers. who surrendered and they murdered them all. And and 28,000, it's a lot. I mean it's that's hard work. You know, and why would you do that? I mean it isn't the way he plays soccer, is it?

Speaker 1: So with mass murder, I mean with mass destruction It's like you don't have an emotion. You wipe it out and go for an intellectual cure.

Speaker 6: Yeah, it's hastalous behavior, whereas emotional um, let's say murder or or violence, emotional violence is not necessarily hasteners, it's just someone that's out of control.

Speaker 5: Mm-hmm. Here's an example, and it's like it may not be a good one to bring up, but Uh my husband and I had been reading the first uh five books of uh the of the Bible and hearing all the laws. An awful lot of them relate to uh basically keeping away from dead bodies and what do you do with blood? And it's like ehew, uh th that that that's really a a hard thing for for the early Hebrews to deal with Uh, and the other thing that came to mind is, on the other hand, God is sending these people out to kill all the Canaanites. And literally

wipe out the cities. And I saw some uh something on PBS one time about that quandary about how do you um do that to your population and uh turn them into these murderous soldiers and then bring them back to being these uh I mean it's a contradiction, these people who can't even uh touch a dead body of their uh their own family. So I don't know. Bad example? Maybe I shouldn't have brought it up

Speaker 6: No, maybe it's a good example. I mean I think all of these contradictions are really important. I mean it it's finding a a rationale for it is When we're talking about the Torah, for example, the Torah was written about three and a half thousand years ago. It's that kind of time. And there was a certain set of realities that applied to those people. Now, you know, the fact that the Jews have maintained that text and and regard it as a sacred text and try and live by it. doesn't mean that modern-day Jews at all understand the environment in which that was created. And most of that, I mean, the Torah was written by Moses. Most of that's written by a rather wise man, you know.

Speaker 5: Contradictions. We got them.

Speaker 2: He's also in this chapter shortly before the end um saying that The um being impulses, faith, hope, and love are basically being destroyed or it and that it this is also part of the going down or degeneration of the instinctive functions, which I guess will also be um connected to This um need to destroy everything.

Speaker 6: Yeah that's uh that's a very sophisticated paragraph there. I'm rereading.

Speaker 5: You can go ahead and read it out loud. Let's think about it

Speaker 6: Okay, at the time of my first arrival there in this center of culture of theirs, they were just preparing that which was afterwards the principal cause of the acceleration, of the rate of the degeneration of their psychic organization especially in the sense of the atrophy in them, of the instinctive functioning. of those three fundamental factors which ought to exist in the presence of every three-brained being. namely those factors which give rise to the being impulses existing under the names of faith, hope and love. Daniel, can you read the German so that we're equal on this?

Speaker 2: Zur Zeit meiner ersten Ankunft dort in diesem ihrem Kulturzentrum bereiteten sie gerade vor, was später die Hauptursache zur Beschleunigung der Geschwindigkeit des Niedergangs ihrer psychischen Organisation wurde. besonders, was die Entartung des instinktiven Funktionierens jener drei Grundfaktoren in Ihnen betrifft. die in dem Bestand aller drei hirnigen Wesen vorhanden sein sollten, die Faktoren nämlich, die jene Seinsimpulse entstehen lassen, die unter den Namen Glaube, Hoffnung and Liebe bekannt sind.

Speaker 5: I'm glad you both did that. I have a question mark next to it because I know twice I had the question, is it the same in German and in English?

Speaker 3: What is interesting is that That in English he uses the term atrophy. And in

German he says completely different.

Speaker 2: Ah, true.

Speaker 3: And art means somehow like degradation or devol div devolution. Degeneration. Or a degeneration.

Speaker 6: Yeah, atrophy is it ceases to function because you don't use it. That's the my understanding of the English word. Whereas it doesn't mean degeneration. You lose it eventually, but it doesn't mean degeneration so much as you chose not to use it.

Speaker 5: And which is the German word? I'm not saying.

Speaker 3: Andartung.

Speaker 5: Andartung. Entartung.

Speaker 3: Andartung. And mean me means means go going out of his of his own art of his own k of his own kind. Wenn you have a um when you have cancer this is an eine entartmung.

Speaker 6: That's interesting.

Speaker 5: Very interesting.

Speaker 3: Yeah, this means it it it still works, but it works in a very strange and not orderly way anymore.

Speaker 5: There's another word in the English that I thought that just struck me. I am not and I'm not sure if it's in the German. It's the word preparing. They were preparing the prince of us.

Speaker 3: But this is in German too. Bereiteten Sie for. Yeah, that's the same.

Speaker 5: Well what do you think of that idea?

Speaker 3: No, I just wanted to add that in the next paragraph h there he he uh goes in the English description along with the German. He says these being factors degenerating by her reality. And in German die erbliche von Geschlecht zu Geschlecht fortschreitende Entartung. Yeah, here in German he repeats this Entartung. G generation, but in English he brings it into into and he go rock, I'm gonna get my step on. Sorry. Side co side coming dog walk.

Speaker 5: Dog walk coming up.

Speaker 3: Dirk, wie sieht es eigentlich aus bei dir? Was bist du still heute?

Speaker 7: Ich war jetzt gerade tatsächlich kurz unten gewesen, deswegen. Nee, ansonsten versuche ich zu verfolgen so. Und. Ja, wenn eine ganz spezielle Frage sein sollte, würde ich mich melden. Ansonsten versuche ich erstmal für mich möglichst viel Englisch auch zu verstehen. Ja.

Speaker 2: Ja, wir sind gerade bei diesem Paragraphen zur Zeit meiner ersten Ankunft, also

kurz vor Schluss, wo er von den Seinsimpulsen Glaube, Hoffnung und Liebe spricht. Das versuchen wir gerade zu verstehen.

Speaker 6: So when it says in that paragraph instinctive functioning in English, what's the German? Is it the same?

Speaker 2: Instinktiven funktionierens. It's the same.

Speaker 6: It's identical, yeah. That that's already, for me anyway, that's already a strange statement. Because I didn't it hadn't been my assumption that faith, hope and love were instinctive functions.

Speaker 2: Yes.

Speaker 6: I thought that they were emotional functions and therefore not necessarily instinctive at all. But he's calling them instinctive.

Speaker 5: In fact, to me they become mechanical. You just they're just three words people say

Speaker 2: I understood I I understood it like this that these three being impulses keep the instinctive functioning together or working in the right way That's how I uh read it.

Speaker 6: I'm not happy with that idea simply because when we consider the human being The only thing that works is the instinctive part. The rest of it, it might work well or it might not. But the instinctive part, you know, you you just think of all of the instinctive functions like breathing, like digesting food, like, you know, in in every way your body takes care of yourself. That's the instinctive function and it's um keeps you going for a long time.

Speaker 4: I mean maybe that's the point that it's like love, hope and faith should be or have been instinctive. But now they have degenerated so much that they are not instinctive anymore. I think you're right.

Speaker 6: That's true.

Speaker 1: Yeah, thank you.

Speaker 6: I thought you were ill. You aren't supposed to say intelligent things. Okay.

Speaker 1: On page 20 in the English he uses enumeration and rumination. I'll try and find them on the page. But when I tried to get a German word to correlate, I couldn't. I mean I could get a word, but it didn't match here. Rumination is the last paragraph. It's a quote um center for you got it? Center for the The perfecting of being rumination.

Speaker 6: So what's Jason Crap? What does that mean?

Speaker 2: Passungskraft?

Speaker 6: Yeah.

Speaker 2: Yeah, it's something different. Wait. It's the Composure.

Speaker 3: Apprehension says my dictionary. Conception and apprehension

Speaker 2: Ah wait, I missed a little. Capacity. Hi, mine. Capacity Yeah. But rumination, what is this? Beta coin, is that right?

Speaker 3: Uh-huh. It's a term I just know from from uh Rotne Kollin.

Speaker 2: Wiederkeul? Oder das Grübeln kann auch sein. Achso, ja im Sinne von Wiederkeulen, okay. Aber das ist ja was ganz anderes, oder nicht?

Speaker 3: Ja, wenn man das wiedercoint, das Grübeln als. .

Speaker 2: Nein, nein, ich meine nicht das Krübeln aus Wiederkeulen, ich meine die Fassungskraft.

Speaker 3: Ja, ja, ich wollte es gerade sagen.

Speaker 2: Ja, okay.

Speaker 1: Dann sag's. How would you translate that quotation?

Speaker 2: Vida. No, rumination would be Vida coin

Speaker 1: Okay, I do have Widercon. And he says that here?

Speaker 2: Yeah? No, he's not using it. He's saying Seinsfassungskraft. He's saying being capacity. Okay.

Speaker 3: Also Google übersetzt es als Zentrum für die eingehenden und ausgehenden Ergebnisse der Vervollkommung des Seins in Klammerngrübeln. Also es scheint ein üblicher. Ist halt für uns ein ungewöhnlicher Term, das Rumination, Rumination, Romination.

Speaker 2: Du kannst auch, äh, so Bobby, you can also say grübeln. Grübeln for rumination.

Speaker 3: Pondering.

Speaker 2: Pondering for rumination.

Speaker 1: And he he uses that here? No. Okay.

Speaker 6: This does appear, I mean I've just run it through a transit, it does appear to not be the same.

Speaker 2: Yeah, it's not the same. The German translates into the English Center for Incoming and Outgoing People results of perfected capacity for understanding being.

Speaker 1: That's the way it reads in German.

Speaker 6: Yeah. And the the English doesn't really mean very much to me.

Speaker 5: Uh Vanya, could you repeat your translation one more time? I put it in the chat. Oh, okay, thank you.

Speaker 1: And if you go up a couple of paragraphs, descriptions as a manner of his existence, even to the numer enumeration of each of his movements. Does he use enumeration in the German?

Speaker 2: Ja, sogar all seine Schritte. No, I think he's using instead of the term even to the enumeration of each of his movements He is just saying ja sogar all seiner Schritte, which you would say in German, you would say all his single steps. Okay. To all his single steps. So if you uh watch all the single steps of a person, you watch really everything that would be possible to see about that person. That's a that's how you would Put it in German.

Speaker 1: Thanks On 319, he uses the term uniform rate. It's in the second paragraph. Become shorter and shorter at every definite and equally uniform rate.

Speaker 5: Yeah.

Speaker 3: I thought it again about the center of incoming and outgoing and I find it is a good translation. It is not literally the same, but it means quite the same. Almost the same. Center for the incoming and outgoing results is exactly the same. Centrum für hereinkommende herausgehende Results And then he says in in German, in English, of the perfecting of being rumination. This means the capability to to be uh to digest something, to be busy with something, to uh go uh Pregnant with something, we could we could say. And in Germany, he says, there for Volkomneten Science Fassungskraft. And for vollkommen science is perfecting and being. He translated with Fassungskraft this this means the force of containing something. this force to contain something you mean this is the capability to to to uh ruminate about something to to to ponder about something to to grasp uh uh to grasp uh uh a certain thing. So in this sense I find is not very uh not a big uh deviation of of translation.

Speaker 5: Uh does anybody besides me find that an odd phrase in its in quotes both cases to apply to a city. It's a lot easier to just say center of culture. So he's really thinking of something else I'm almost thinking besides a city. In our heads.

Speaker 3: I mean it's g it gives the term center of culture a much better meaning than we usually understand it. When I usually know the t uh heard the term kulturzentrum, center of culture, I think of some art or whatever, or maybe some universities and and so well. So in this sense is a good it's a good uh way of describing it. But again, but if you take it not just as an outside thing, then maybe this description gives us a certain hint what is me meant in inside.

Speaker 5: Well, and just repeating what we read earlier, they're just preparing the acceleration of the rate of degeneration of their psychic organization in this center of culture. That's rather curious on one of the great cities here, Babylon. Incomparably majestic

Speaker 3: I find it's a very s cautious uh a very slight uh description of what is going there so he don't s d does not say they destroy something, they start to prepare the main course for the acceleration of something. So uh very m many l many layers bef before the actual thing happens. So

Speaker 5: Well, and don't you I was just gonna say and don't you have the idea they don't

know they're doing that?

Speaker 3: Yeah. Yes, probably. And and maybe it gives us an an an um additional indication that sometimes the courses of some things start much much earlier than we usually think and uh so and but but it it he does not say they s destroyed the instinct in instinctive function of these impulse impulses so he just says no They started to prepare the main course for the yeah, for the yeah, you know you all know. the principal cause of the acceleration of the rate of degeneration and so on. So it's quite many layers of of Before what actually happens.

Speaker 2: Yeah, yeah. And then in the next paragraph he then says what then actually happens that instead of a a real being psyche. There is something like a real psyche but this doesn't have any core or even the kernel like that so I was just thinking um if it if I take it as an inner experience um then what I can recall is a moment where I'm when when I'm totally lost there I kind of get it. Um but The way how I got how how I moved, how I degenerated from a state which was actually not so bad to very bad, how did how did this happen? I mean this And this is a little bit what I sense in these paragraphs that We are preparing the degeneration without even knowing that we are doing it, and then we end up with something like a psyche, which is not a psyche. still thinking it's a psyche. So it's a it's a it's a whole mess somehow and the the the core of everything is lost somehow. I don't know.

Speaker 6: Something I we kinda know that this is true in some way. We don't we don't know it as well as he's expressing it, but we kinda know this is true.

Speaker 2: Yeah

Speaker 6: We kind of know that, you know, the the what became the Industrial Revolution was initially was it was just um artisans doing things in efficient ways uh 500 years ago. You know, and it became the Industrial Revolution because the idea that you could automate mechanical behavior became a powerful idea that a lot of people use. In the UK, I don't know how it happened anywhere else. But in the UK, the the Industrial Revolution began with water wheels. They found ways of making a water wheel pass power to mechanisms. And that was the beginning of factories, which is long before the invention of steam or anything like that, way before electricity, there was water wheels. And you know, that's in the UK and it would probably be different in Germany and different in in the Netherlands and so on, different in France as to how it began because when people stop doing things everyone copies. So it was Gutenberg that started the printing press But he didn't do very well with that in terms of making money, but everybody copied it within about 50 years. It was everywhere. And this seems to be the problem, isn't it, that people don't think. Is that everybody just keeps going and because Seems like it's working, yeah.

Speaker 2: And and also in the other direction he's giving us something. He says that when he tries to find out what is actually causing this impulse of um destruction, he's saying that

you he's watching between the fifth, fourth and the fifth serjo coming down, he's he's he's watching permanently And if he doesn't have time, he lets someone watch who he uh um trusts or not he doesn't use trust, but he says who is capable of watching and um that without this intense observation, um he couldn't have found out something And then he's saying that when he found out something, he has to go down in order to really know because from Mars he can't he can't check it out fully. So that's basically like the opposite of what he's describing there. He's he's giving also um an hint for how we how intensely our inner work has to be or our observation has to be in order to find out something about ourselves maybe

Speaker 6: No, I think that's right. Because it it has to be. It's like, you know, in in search of miraculous, he says only super efforts count.

Speaker 4: Yeah.

Speaker 6: And he's kind of correct that there is because all the other efforts are just mechanical

Speaker 5: So reading Yelzebub's Tales in English and German with a mixed group is a super effort, is it not?

Speaker 6: It's absolutely super effort and all of those Oh destined for perfection and it'll probably happen in the next three or four weeks.

Speaker 5: By the time we finish the book. I think we ought to talk about the winds and the sands a little bit more while we have time. Well if you don't mind.

Speaker 6: Does this phenomenon Which is I I found out about it recently in terms of neurological. But the reality is that um The vast majority of your memories are made up. They aren't the original memory. And the reason that this happens is because in order to memorize something, a um uh a a particular um neural interaction occurs. And you update it as it happens. So there are things that we remember because we were there. And then there are things that we remember because we stuck them in our part-time memory and then we upgraded them. So an awful lot of people's memories are actually not true. They aren't the real memory. And this can be established by hypnotism and other kinds of investigation. But This covering up with sand has to do with the destruction of the original intellect that you had. and it's being replaced by another intellect which is inferior. The Tikli Amish that you had has been destroyed And he calls that covering with sand. And it's the same with the emotional part, but not the moving part. Because Pearland didn't have a problem, didn't even have to move. In fact, there wasn't even a single sandstorm in Perland. in his description of it. So it's you get to the I mean I noticed this but I couldn't really quite explain it But when I was at university, I was um I spent time with a group of uh people, guys mainly, but some women And it was an intellectual powerhouse. We discussed every idea you could ever have We, you know, we discussed religious ideas, we discussed mystical ideas, we discussed Shakespeare, we discussed that. We used to stay up all hours of the night

just to talk. And some of the thinking that was done by the people who are part of that group was, in my opinion, just absolutely amazing. And then when university ended, they all stopped thinking. And I couldn't work it out. Why have you all stopped thinking? And it's because they got to an age where they got covered in sun. And it never happened to me and I don't know why. I have no idea why that didn't happen to me as well because it certainly happened to all of these other people

Speaker 2: So that's good.

Speaker 6: Well, did you notice that? Does it it was like People that seemed to have possibilities just stopped having possibilities. That was my experience. Um I you know they got buried in some

Speaker 3: What is strange that he starts to express them by Depressions which is at the first moment surprising. Well on the map

Speaker 6: On the map, those desert uh those deserts are in places where there were large lakes. So they it was a depression. The lakes evaporated. So it was physiologically geologically it was a depression. Now, whether that applies psychically, that's a different question.

Speaker 3: Because in German the term depression is only a psychol has only the psychopike psychological meaning. There is no other.

Speaker 2: Huh no no, there's also geo geological depression. It's a white großflächige Senke auf dem Festland.

Speaker 6: What's that mean?

Speaker 2: That is the definition of a geological depression. Oh wait, I have to translate it. There's a large depression on the mainland, yeah. Okay. Gros Senke. What is Senke? So so it's something that goes down, basically.

Speaker 3: Also ich habe das Wort noch nie gehört in Deutsch, dass eine eine geologisch gemeint sein soll, dass eine Depression irgendein tiefer liegendes Land sein soll. Es mag sein, dass man das dafür verfähdet, aber ich habe das noch nie gehört.

Speaker 2: Ich habe das tatsächlich, mein Erdkundelehrer hat das benutzt. Ich weiß das noch aus dem Erdkundeunterricht. Deshalb war ich jetzt nicht so überrascht, dass er das hier benutzt hat. Aber es ist, ja, aber danach habe ich es auch nie wieder gehört. Das habe ich nur bei diesem Lehrer. Einmal gehört. Kennst du das, Dirk? Depression?

Speaker 7: Tatsächlich auch nur psychisch. Und das andere, was ich kenne, wäre eine Dekompression oder sowas. Aber Depression habe ich noch nie irgendwie anders im anderen Zusammenhang gehört tatsächlich.

Speaker 3: Und in im wirtschaftlichen, die die große Depression in in an economical sense. This is also a use of of the term depression, but never in geologic uh geological terms. So this is very uncommon.

Speaker 1: How about by the force of their currents on 316, middle of the page? These unprecedented great winds then began by the force of their currents.

Speaker 3: It's not in German. He says as one expresses it instead of by the force of the current. Uh as it says, this this he says, but he does not uh introduce by the force of the current. He just says these unfam un preceded great winds starting started as one would say to wear down and so on. By the force of the current is not is not there.

Speaker 5: Well something else I find curious, right, in that same area is that discussion of harmony The moon had not yet acquired its own harmony within the common system, system harmony of movement, and that's all connected and then you look at uh the way it's written in German and uh you have a very long sentence there in quotes that includes uh Osmo Osmo anische Reibung. So Is that significant that that discussion of harmony for the moon and why the atmospheres cause that uh displacement in great winds that lack harmony caused the caused the I'm thinking caused the friction that caused the great winds

Speaker 2: Which page are you on?

Speaker 5: It's still on page uh three sixteen right in the middle. Uh the the idea of catching up and falling back and harmony and that it's the idea of his use of harmony that that really caught my eye in that section.

Speaker 6: Well we have the problem of knowing what Osmoalnian frictions, which I don't.

Speaker 1: The Neologian says the Osmo is the pushing impulse.

Speaker 6: Osmosis, yeah.

Speaker 1: Yeah, Osmotic. Osmalini and Bulgarian.

Speaker 5: Common system harmony of movement. What is he trying to tell me? System der Algeman harmonische bewegung erreicht hätte. Russistas.

Speaker 3: I mean also the fact that the moon has being final finally formed an atmosphere is also something a little bit surprising.

Speaker 5: Yeah you're right. True.

Speaker 6: He never says what he means by atmosphere, which makes it a little difficult.

Speaker 1: I'm going to have to say goodbye now. I got an appointment to get to. Really enjoyed it. Sandy, your hair is charming. Love it.

Speaker 5: Only for today, just for you.

Speaker 1: And glad to see you're all well and hope Frieda is also. So I'll see you next week.

Speaker 5: Thank you, Mommy. Bye bless you.

Speaker 1: Yes, indeed.

Speaker 5: Bye.

Speaker 6: Why well I guess it's your t it's your time now, Eckant, to discuss um Oh, I mean

I did make a note of what that was.

Speaker 3: Okay Actually it's all your time to discuss what you discovered. Find examples where you compel your common presence regarding to think, feel and act. Yeah, this notion of compelling is is i is a strange notion somehow. Also die Aufgabe, Dirk, finde Beispiele, wenn du deinen ganzen Bestand unaufhörlich zwingst. Ist das schon eine recht krasse Formulierung. Ja, das meine, dass wir alle arbeiten und kämpfen, okay, aber unaufhörlich zu zwingen. Is something to compel all the time

Speaker 2: I mean I had now last week I would call it again a bad week. And then somehow when we have on Sundays, we have our group where we also exchange how was the week and uh how did we work or what did we try And in the state I was in most of the time and also on Sunday, it's quite hard for me to attend even this meeting. So Um at that situation I I would call it um compel my common presence to stay in the group to even talk. I have then sometimes the resistance to that I don't want to talk to Etand or Anna or I don't want to talk at all. I like and there I really have to overcome a certain point to um to do it. There I could maybe I would call it like this. And I have to also continue this during the whole meeting. Otherwise it goes again down, down, down. Like this. Which in fact if I do so and if I even even nothing so brilliant comes out of it somehow it uh uh energy gets free to then um be in a better state again. So that also the this I noticed that even though the state is very low If I try, um it gets better at one point. Not not immediately, but after a while

Speaker 6: You see, I've noticed that we have imagination about difficult and And if you just keep on going, I mean this comes from working with Greener Hands really more than anything else, but you know, if you just keep on going, things start changing. So that the the any feelings, uh most negative feelings will pass because they don't, you know, it's the emotional center, it has no sticking power. And really perhaps the most important thing is to try to be there. Just an acceptance, I am here, you know. Were you physically ill?

Speaker 2: Yes

Speaker 6: When you're physically ill, you're not the same person. The reason you're not the same person is that the instinctive center rules and it takes all the energy it needs to fight whatever the illness is. And that means you have a lot less energy. Right. And then that can lead you into let's say um uh deceptive ideas of I'm useless and all of that, yeah. But understanding that you're ill, I was taught by Rena Hans, if you're ill, your first responsibility is to get better You don't have any other responsibility because you're ill. So your first responsibilities get better. So you can turn up for a meeting, but you might not be particularly useful at the meeting, but at least you're there. And the the strange things happen in illnesses that sometimes from nowhere you get a burst of energy. I'm not really sure how that happens, but sometimes yes that happens.

Speaker 5: What if I compel myself to tell you stories about what happened to me this week?

Speaker 3: Hello.

Speaker 5: That is compelling. I mean, there are plenty of times when you don't want to talk about uh things that happen to you because they might and that happened to me because they might put me in a bad light, not just with uh you, but with myself. So uh You don't do it. And I will start by saying I thought about the Kaldan symbol many times this week in the Sphinx. Thank you, Vanya. So uh thinking about making it something real rather than just a floating symbol in my um brain And I still need to keep working on it, but it's good to keep doing that. But uh it's sort of like the compelling story of uh is uh is is is is I will say the uh the idea of the breasts of the virgin and the idea of them representing love Is something that repeated itself for me over the week because of difficulties I was having with my sisters and particularly one of them. In which we came to a disagreement where uh I have been telephoning her and she's been talking to me maybe three or four times a week, and we have not spoken to each other in a week And so the idea is uh at what point does that separation end? And we're watching to see how it plays out. And am I being stubborn is she being stubborn. So uh it's not such an uncommon situation, but it's regretful and it causes emotional pain. It's physical pain. And I do sort of, and I do in fact relate it to uh the Ecculden symbol. As much as I can. Does that make any sense at all, or am I just wondering? Fighting with someone you've known all your life And uh coming to such a disagreement that uh there's a break in the relationship, at least for a period of time. wondering when the break will end and uh You know, uh it's it's hard, it's like, okay, try to be impartial about this. I'm not sure that I should be Uh so uh yeah that that that's um that's been and and and and trying not to tell it so that it looks like I'm some sort of hero And suffering one, although I am suffering, uh, and it might be in intentional suffering So uh going on and on here about it. Uh and then again, trying not to tell it in a way that just makes me look like some sort of work hero when I when I'm not

Speaker 3: I can relate to what you share, Sandra. I I I have I have somehow the same problem with my with my with my brother. I have a younger brother and We have not really big contact, but if we had we had once the year a nice talk and It was always always nice. And a few years ago I started to initiate this kind of talk again. But what he replied, what he expected from me and what he shared it was so str str strange and so weird for me uh for me that I just had to say no this is not the information I I want to to communicate. So so I just stopped in a way, but there was no anger or so it was more a konsternation that m how what he would expect there. It was a little bit like um uh that I uh was responsible that my parents who live with me uh had no time to earn their money and so he has no money to uh buy a house for himself because he could not is required air and I should rather sell my house that he can buy himself a better better place for existence, some something like this. And it was so strange somehow. that I just did not know what to speak with someone. Yeah. So s and this now is I think it's three, four years ago a ago and I I I mean when there would be a real contact th he wanted to visit my parents a few few few months ago so I would never fight with him. So I would just either I would say nothing or I would ac s ac accept him as my brother and just being silent or speak about things which are not so disturbing between

him and me. But I understand this. And now when you share this I th I th I think It might just emphasize the big gap which is sometimes between someone who is near in our heart, but uh very distant in in everything else. So yeah, I remember when I had started this path, I lost all my friends I had before. And it was never a struggle or so I had n just nothing uh else to share with them. It just disappeared in a way. And maybe with our with our relatives it's uh difficult because this cannot disappear but actually it has already long time before disappeared in a way and and I don't know So and you are you are a work hero if you share about this.

Speaker 6: It's uh relatives are very difficult because you have some responsibility to blood. Well you don't have any responsibility outside of it. So relatives I think give you the biggest friction that you're ever likely to get. You know, social friction. I discovered that I have uh on the one hand almost no friends that aren't in the work. I have like two friends that are not in the work. Everyone else is in the work. But in the work, I have a really large number of friends. So it's the strange thing. Yeah.

Speaker 5: That's a lucky thing, I think. I don't know if it's lucky, but I'd say that's a good thing that you have so many friends in the work.

Speaker 6: Well it's it's like if people in the work can be dependent upon in a certain way. You know, it it it's um You have to be careful not to um uh believe in them completely because they're just as flawed as you are in one way or another. But You can normally depend upon them to try to be honest, to try to be sincere, you know, to do their best with you because you're in the work as well. And that's uh a very rare thing outside the work, my experience.

Speaker 5: How is Dirk today? I would love to hear from him.

Speaker 7: Ich weiß gar nicht, was ich sagen soll. Ich kann nur sagen, jetzt zu der. Aufgabe. Ich hatte gar nicht intensiv Gelegenheit, mich damit zu beschäftigen, weil ich ja auch ziemlich krank gewesen bin tatsächlich. Ich habe auch flach gelegen. Was ich nur in Bezug zu zwingen sagen kann, mich selber zu irgendwas zu zwingen, ist, dass ich eher versuche, unnötige Dinge möglicherweise sein zu lassen. Anstatt unbedingt etwas zu tun, lieber etwas zu vermeiden, meinetwegen dumme Gedanken über andere zu haben, obwohl es gar nicht gerechtfertigt ist. Das ist so das, wo ich meine Aufgabe drin sehe, mein persönliches, meine persönliche Arbeit. Und das mit den Freunden, was Robin angedeutet hat, das kann ich nur bestätigen und nachvollziehen. Ich meine, es ist ja nicht nur so, dass man sich hier trifft, sondern natürlich auch irgendwo mit anderen verbunden ist. Und da sage ich mal zu den Menschen, wo ich weiß, dass die auch innerlich am Arbeiten sind und wo ich dann auch weiß, dass sie das Beste tun, was ihnen möglich ist. Zu diesen Menschen kann ich halt mehr Vertrauen haben als zu Menschen, die dann irgendwo irgendwas behaupten, wo ich weiß, da steckt eigentlich gar nichts hinter. Mehr kann ich leider nicht beitragen erstmal. Gut.

Speaker 5: Ja, okay.

Speaker 6: Well, we kind of um have to finish now because we're ten minutes past the hour.

Speaker 8: Yeah Well thank you everybody. Thanks. Get well, Frida. We need you. Yes. Yes indeed. Well.

Notes from Chat

12:02:27 From Frieda : Hello everyone 🙋🏻♀ I'm having a headache and am just listening today...

13:26:19 From Vanya : Center for Incoming and Outgoing People

Results of Perfected Capacity for Understanding Being

13:40:40 From Ekant : "becoming shorter and shorter at a very definite and equally uniform rate"??

13:48:15 From Vanya : Die Depression ist eine Senke, deren Grund niedriger als der Spiegel des Weltmeeres liegt. Geomorphologische wie auch andere geografische Senken sind von Niederungen zu unterscheiden, die nur teilweise von höherem Gelände umgeben sind, so dass ihr Boden überwiegend über dem Abflusshorizont liegt.

AI List of differences between English and German

Here are the differences in meaning identified between the English and German texts:

1. Manifestation vs. Process

During this time their number The English text states that their "chief particularity... continued to proceed among them," framing the mutual destruction as a continuous, almost autonomous process. The German version uses the verb "äußerten" (expressed/manifested), which shifts the emphasis toward an active expression or outward behavior of the beings themselves rather than a process occurring within their population.

2. Rarity vs. Unusualness

This third misfortune was entirely The English text describes the atmospheric displacements as "unprecedented," implying they had never happened before in the planet's history. The German text uses "ungewöhnliche" (unusual), which is a softer term; something can be unusual without being entirely without precedent.

3. Absolute vs. Relative Exclusion

Strictly speaking, the main cause The English version is absolute, stating that the fragment Anulios "played no part in it whatsoever." The German version is more qualified, stating it "spielte fast keine Rolle dabei" (played almost no role). This suggests that in the German rendering, Anulios might have had a negligible but non-zero influence, whereas the English text completely exonerates it.

4. "Presence" vs. "Composition"

When the atmosphere on the The English text refers to the moon's "definite presence," a term Gurdjieff frequently uses to describe the totality of an entity's being. The German text uses "bestimmte Bestand" (definite stock/composition/existence). While "Bestand" covers the idea of a physical or structural existence, it lacks some of the "living" or "being" connotations that "presence" carries in a Gurdjieffian context.

5. Intensity of Desire

I must first tell you The English text describes an "irresistible desire" growing in Beelzebub. The German translation uses "Wunsch... verstärkte" (desire/wish... strengthened). "Irresistible" implies a force that cannot be opposed, making Beelzebub's motivation seem more compulsive or driven than the German "strengthened wish."

6. Essence vs. the "I"

When I first noticed this This is a significant terminology shift. The English text says, "my essence perceived the mentioned 'flash.'" The German text says, "mein ‚Ich‘ erkannte" (my 'I' recognized). In Gurdjieff's system, the "Essence" and the "I" (or Ego/Self) are distinct concepts. Using "Ich" in German gives the realization a more centered, subjective focus, whereas "Essence" in English points to a more fundamental, organic part of the being.

7. Rumination vs. Comprehension

At the time of this The English text uses the phrase "being-rumination" to describe the process of mental perfection. The German version uses "Seins-Fassungskraft" (being-capacity/power of comprehension). "Rumination" suggests a process of "chewing over" or reflecting on thoughts, while "Fassungskraft" implies the actual strength or capacity to grasp and hold understanding.

8. The Anatomy of the Metaphor

These being-factors degenerating by heredity In the final quote from Mullah Nassr Eddin, the English version mentions the "core or even the kernel." The German version is more specific to the anatomy of a fruit: "Kerngehäuse und dem Kern" (the core/seed-case and the kernel/seed). The German distinction between the "case" and the "seed" itself adds a layer of structural detail to the metaphor of emptiness that the English "core or even kernel" treats as nearly synonymous.

AI Meeting summary

Quick recap

The group conducted a reading session of Beelzebub's narrative, focusing on Earth's fifth visit and the significant changes caused by natural calamities, including atmospheric displacement and the migration of three-brained beings. They discussed translations and interpretations of German sayings, explored concepts like the kernel and psychic degeneration, and examined historical texts describing ancient migrations and human behavior. The conversation ended with discussions about cultural centers, the Industrial Revolution's impact, and personal experiences related to memory, intellectual decline, and family conflicts.

Summary

Beelzebub's Earth Visit Analysis

Robin led a reading session of Chapter 24 from Beelzebub's narrative, which described the fifth visit to Earth and the significant changes that occurred due to natural calamities, including the destruction of cultural centers and the transmigration of three-brained beings. The discussion highlighted the accelerated displacement of Earth's atmosphere caused by the moon's gravitational pull, leading to the migration of beings to safer regions. Robin noted the declining length of existence among these beings, which was observed through the Tsepawano from Mars, and the subsequent decision to investigate further in person. The session concluded with a focus on the degeneration of psychic organization and the absence of core being impulses, as described by Beelzebub.

Observations on Earth's Third Disaster

Robin discussed his fifth visit to Earth, where he observed significant changes caused by a third disaster involving unusual atmospheric movements. These movements were attributed to the Moon and Annulios, which had separated from Earth and become independent celestial bodies. Robin noted that the changes affected the main existence places of the three-hundred-eyed beings, leading to a migration that his current favorites referred to as a great migration. He also mentioned his interest in studying the periodic urge of these beings to destroy each other, which led him to observe them closely using his Test Guano from Mars. During this observation, Robin discovered that the beings' lifespan was decreasing at a constant rate, which he found intriguing and decided to investigate further.

Kernel and Creation Interpretations

The group discussed the translation and interpretation of a German saying attributed to Mullah Nasraddin, which in English roughly means "Everything is in it except the core or kernel." They explored the concept of the kernel as both a biological term and a computer system component, with Robin explaining that he coined the term "kernel" to describe the

lowest part of the ray of creation and the hieroglyph of life. Ekant pointed out several contradictions in the text they were reading, particularly regarding Anullius's role and the timeline of beings on Earth.

Ancient Migrations and Human Nature

The group discussed a historical text that describes the spread of ancient peoples across different regions, including the Go-by desert, China, Europe, and Persia. Robin shared a map that appeared to align with the text's descriptions of these migrations. The group also examined a passage about the chief psychic peculiarity of humans, which states that we destroy each other's existence, though they questioned whether this accurately represents humanity's defining characteristic. Vanya and Ekant contributed insights about the text's German translation and its use of imagery involving light and flash.

Human Violence and Intellectual Choices

The group discussed the concept of periodic reciprocal destruction among humans, with Robin noting that while individual violence might be emotional, mass destruction often involves intellectual choices. They explored how this behavior contrasts with nature, where species rarely engage in such widespread violence. The discussion touched on historical examples like Stalin's mass murders and the biblical story of the Canaanites, with Sandy raising questions about the contradictions in early Hebrew laws regarding death and violence. The conversation concluded with a reading of a sophisticated paragraph about the atrophy of instinctive functioning and the decline of faith, hope, and love in human society.

German-English Translation Conceptual Discrepancies

The group discussed translations between German and English, focusing on the terms "entartung" (degeneration) and "fassungskraft" (capacity for understanding being), which have different connotations in each language. They examined how certain phrases like "instinctive functioning" and "rumination" are translated, noting discrepancies between the German and English versions. The discussion raised questions about the interpretation of certain terms, particularly regarding their application to concepts like faith, hope, and love, and whether these functions have degenerated from being instinctive.

Cultural Centers and Psychic Degeneration

The group discussed the concept of a "center of culture" and its implications, noting that it often refers to art, universities, or other cultural institutions. Sandy read a passage about the acceleration of psychic degeneration in a great city, Babylon, and the group discussed how this process might occur without individuals being aware of it. Robin shared insights about the Industrial Revolution's origins in the UK, emphasizing how automation and mechanical behavior became powerful ideas that spread quickly. Vanya highlighted how intense observation and inner work are necessary to understand oneself, referencing a passage from Beelzebub's Tales that emphasizes the importance of super efforts in spiritual development.

Memory and Aging Perspectives

The group discussed various topics including memory, intellectual decline, and personal experiences. Robin shared insights on how most memories are constructed rather than original, and how intellectual decline can occur with age. Sandy and Ekant shared personal experiences of family conflicts and how these affect relationships. The group also touched on the concept of compelling oneself to maintain presence and participation in group activities despite resistance.

