

German-English Tales Study

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

Meeting Transcript

Speaker 1: It's a wonderful tale, just on its own literal merit. He didn't go anywhere else. Um and uh is but but I'm thinking, oh yeah, I have to go somewhere else. That gold can't just be about gold. It's gotta be about something in us particularly since related it's related to the sinking of Atlantis. Yeah, but I'll start with an easy question. Which Persian king is he talking about here do you suppose? Cyrus? Nebuchadnezzar, I don't even know which ones there are anymore. Anybody remember any Persian kings? They did conquer a lot of the world back in the day. I say Dari Dari Darian, Darius, Darius, Cyrus.

Speaker 2: I did look them over, but there was none that seemed so aggressive in the little short thing that I read on them. I could not relate it

Speaker 1: Well, there's the biblical story about carrying off uh the people of of of uh Judah into b in well I mean there were three or four books written about it, Isaiah or My memory's not real good, uh, but basically carrying off all the uh Jewish people to Babylon. And a lot of the central books in the Old Testament are about that. A lot of psalms, laying down your harps by the river. And um then the return to uh the land of Israel But I'm thinking some names like Nebuchadnezzar comes to mind and uh the one with the handwriting on the wall. But I don't know that they were Persian. And they used to have a pretty clear idea of uh early uh history of that region and it's like it's gone. Forgot it all. Nobody else, eh? I should have researched it.

Speaker 3: Hey just asked Google AI what he thinks is right. So He has a certain has an idea. I have no no knowledge about this.

Speaker 1: Yeah, Nebuchadnezzar, there he is. Not Persian.

Speaker 4: I don't think there's much difference between Persia and and Babylon in terms of the territory they owned or occupied.

Speaker 1: No. I don't either. Could name drop a lot of city states that went back and forth Uh in the early days when Egypt was being founded, so was that part of Asia. And uh it's like Could have name-drop them, can't really do it now. So I think you're right, Robin. It doesn't matter, Nebuchadnezzar and Babylon are um Pretty well connected. This game little soul

Speaker 4: Eckan, what did AI say in terms of the kings?

Speaker 3: No, I I put it in the chat.

Speaker 4: Oh, it's in the chat. Oh God, I'm gonna have to make the chat appear now.

Speaker 3: I condensed it into the thousand ch characters, but it gives just an idea what

Google I knows about this.

Speaker 1: My bet would be Nebuchadnezzar.

Speaker 4: Nebuchadnezzar the second. Yeah, that's what anthropic gives. There was also Cambuses who conquered Egypt. I can Boosy's the second.

Speaker 1: I think uh Cyrus and it's either Darius or Darren Dari Darius, I think, were at uh were about the time of the uh when the Greeks were coming on. They fought with the Greeks. So that was quite a f quite a time later, closer to 300.

Speaker 4: Yeah, that's more like that than much later than the Persian Greek wars.

Speaker 2: Well, and this in the chat is interesting this is it Kashro Kosh Custara the first? Yeah, I like that too. Mm-hmm.

Speaker 1: But given Gurjev's uh gre uh S Christian background, I think he would have known that uh Babylonian story and and all the uh the biblical references To Babylon. You know, so I'm guessing that's the one he's drawing from for this particular tale.

Speaker 3: The question is again if he wants to reveal some historic uh happenings or if we j if he just uses a story which has a certain uh root in in in in what really happens but just to reveal oh sally is is lost Yeah, j j just to reveal uh to give us uh a certain image, a certain picture, yeah, to to to evoke something about something else and not just uh not basically a historic truth. So in this sense it might be sometimes interesting to to to get more information about what uh uh period he r refers to, but it could also uh uh then bring us off the track w about what actually he wants to to to explain to us

Speaker 1: You are absolutely right. I don't think he's really making a historical reference. I think he is making associations for those things that we are supposed to forget about. that most people uh in Western culture came from Christian Western cultures in his time. would have known those stories and uh or or heard something about 'em. They weren't really atheistic So those are stories they would have heard and made associations with, but I don't think he's actually referring to history. So I think you're totally right on that. I'm just speculating. Yeah, yeah.

Speaker 3: What I find uh um uh calling is his again his uh kind of um uh judgment about what is called a learned being which we uh uh heard uh about about it's uh already several times and here he gives uh I d don't know if it's the first time but he gives a clear description what actually should be uh someone uh develop who could be called a learned being in spite of what is in in the history of the earth are in our m normal, usual science uh the way. So he gives a very clear uh description which I find In the formulation also quite interesting when he says that uh with the higher with the um corresponding gradation of uh objective reason they might sense about cosmic truth. I had before the the idea quite clear that we can know in a way something about cosmic truth. So with an intellectual approach to have a certain idea. But that the deeper connection uh is to feel something about uh some some some uh some uh notion. And here when he says to sense in English, yeah, this is um uh somehow uh irritating. Yeah, how could I sense with my body about the cosmic truth? So at this connection I I have I have difficulties. But on the

other side He does not mean our organ our our physical body, he means the the higher body, yeah, the highest body even. So Yeah this is this is an interesting formulation.

Speaker 2: And to explain Does it read different in the German? The sensing?

Speaker 5: No, he says empfinden, which is quite the same.

Speaker 3: You say it's quite simulating.

Speaker 5: I find it actually quite helpful that um he's putting it in that way because as I don't have a higher being body perfectist, it gives me but it gives me um a clue or a idea of as I then I sense with my physical body that maybe on a higher level There could how it could be, it's not very clear, but it gives a a certain idea or a certain picture somehow. that that um being perfected or have or the higher being body being perfected is um different from how I think about it, how it how it will be.

Speaker 3: That there is a is is in a way an kind of organic Um resonance with with the objective truth in a way.

Speaker 1: That's a good way to put it.

Speaker 5: And also in the contrast, in the German version, it's much bigger contrast. He's first saying how it should lead. And and then he's saying how uh uh how how are these learned beings um who are actually not learned beings. He's saying, he's using quite strong words. He's saying die allen möglichen nichts sagenden plunder einochsen. This is like this is like in in the English version it said um

Speaker 6: um every kind of vacuous information.

Speaker 5: Yeah, this is like empty information or vacuous information. But allen möglichen nichts sagen, and plunder is really the rubbish in the house which you have to throw out.

Speaker 3: Which which nobody nobody needs.

Speaker 5: And and Ein Ochsen is also um learned by road is the equivalent. It's like It's like I don't know.

Speaker 3: It's a word which it does not exist.

Speaker 5: It's like ox is learning.

Speaker 3: No, no, ox, oxe is oxe is is is ein uh

Speaker 5: Cow? No.

Speaker 3: No, an ox. I think is is it yes? Is it and and to use it as a verb? is even is even strange and when you say ein Ochsen then that this is a word which does not exist so it yeah it gives in a way a uh a s sense that an an uh an ox which is actually uh an animal which just uh uh s um carries the the the the The plow to to to move the earth. So this uh gives a contradiction because this has nothing to do with any kind of knowledge or so. And he repeats this word also.

Speaker 5: Which is also like You call older women a little bit who are very weird or funny

or a little bit, you know, stupid, very stupid. Very strange and yes.

Speaker 3: So it's very strangely formulated in German. Yeah. In German.

Speaker 1: Well, I'm really glad you brought that up. I was gonna ask about learned by rote. And the uh Alt the Schule. So that's uh that's very helpful. And and and I also uh I like what you were saying earlier. Um checked on about the uh whatever page it was on. That's what you were saying earlier. It just made a lot of sense. It was something I underlined also and was going to ask about.

Speaker 2: So you mentioned gold, Sandy. Um to me this speaks of knowledge. Okay.

Speaker 1: Oh I just I found it yeah. I I got Gilback go back to the goal, but uh I I just again you can't say it enough. Uh they might later sense as much about cosmic truths as their higher being bodies perfected. And I like to hear that in German. You should say it not me. Später komisch wahrheiten in sich nach dem Gun. You should read that again for me. I just want to hear it and uh not murder the German.

Speaker 2: So tell me what page you're on.

Speaker 1: Page 322, the last sentence.

Speaker 2: Thank you. Sorry about that.

Speaker 5: Und später kosmische Wahrheiten in sich je nach dem Grad der Vervollkommung ihres höchsten Seinskörpers empfinden können.

Speaker 1: Ja, I'm struck by Science Corpus. Mm-hmm. Yeah, I really struck by that. And uh the Komisheva heiden also. And and and what Ekon said about organi organic resonance with objective truth, that really I like that. Or I should say that helps me.

Speaker 2: And and that's what's being said in German?

Speaker 5: Yeah. Yeah.

Speaker 3: Yeah, the German explanation is almost the same like what is in English there.

Speaker 5: But what I also find Has he puts it that it's quite normal for the other beings in the whole universe to look at things from the point of view of world arising and world existence as if it's the most normal thing Yeah, you know what I mean. It's for me it's like like the last two days I was busy with this kind of Yes, yes, yes, but you know he's he's saying it as if

Speaker 3: Yeah, but for a learned being it should be normal.

Speaker 5: But I don't know a learned being like this somehow. Oh yeah.

Speaker 3: Except you, for example, but when when we look what d even ordinary scientists try is is this. They try to understand in a way how the world is working, how things are interconnected, just I would not take take from them completely.

Speaker 5: Okay.

Speaker 3: Even if we agree that many things are not really uh maybe not objective t true but I think the the imp impulse

Speaker 5: Yes, true. When we saw this documentation of DIRC, for example, there were also people who tried this.

Speaker 1: Yes. This is an important paragraph and just what you're saying there, Vanya. Uh don't know anybody like that, do I? Well I must know a f a few or two and I won't name them. Don't want to make 'em get a swelled head or anything. But namely, such beings, how they acquire that status as a learned being, namely each being as acquires by their conscious labor and intentional suffering. There's park dog duty. And I wish you'd read it for me in German one more time because That's something like I really should memorize that in German as much as in English, even if I don't have my memory with me half the time. So it's uh Durch ihre Bewussten

Speaker 5: die durch ihre bewussten Bemühungen und absichtlichen Leiden die Fähigkeit erwarben.

Speaker 3: Bewusste Bemühungen und absichtliches Leiden.

Speaker 1: Yeah, that's really important. I mean that's one of the phrases that lights our path. Okay, we're done. We can go home now. No, we gotta get back to Bobby's gold. Yes, of course. Gold as knowledge, Bobby. What do you think?

Speaker 2: That is what I think, yeah. That that is the analogy to hear All the other metals are information.

Speaker 1: Oh, that's good. Yeah, that's yeah. I didn't make that connection. That it should explain information versus knowledge. Or versus yeah. World existence and objective reason Why was this Persian king searching for that gold, do you suppose? And why did everybody else start to search for that gold?

Speaker 3: So this this good gives us here because they want to experience that being sensation which is called happiness for one's being. And as it depends on this For whatever reason, this might be the the cause of this research.

Speaker 4: Just to um uh reinforce Bobby's idea. When Gurdjieff uses the word Oskiano to talk of education, Oskiano from the Armenian means making gold.

Speaker 1: I did not remember that. I'm saying that a lot today. I don't remember. Sorry. I'm also thinking out loud here. Sorry about that. I think I'll put my mute on for a while.

Speaker 2: Don't go too far

Speaker 3: Yeah, I remember also that Uspensky uses this notion of the comparison of knowledge and gold.

Speaker 5: Yes.

Speaker 3: D says there is just I as far as I remember there is just a di uh definite uh uh me measure m measurement Menge amount of of of of gold and if you share it too freely then you cannot really uh uh reach far visits so i for this reason uh what schools are doing to keep secrets is is is is something necessary to not to uh yeah to uh pol pollute it and not to to verdünnen to to um oh but then

Speaker 2: Yeah, I know what you mean.

Speaker 6: Yeah.

Speaker 3: Deplete, not to deplete or to make it too thin.

Speaker 5: I mean this is interesting what you say now about the schools that they also keep their secrets because in this story the Persian king tries to find the little secret. in in this connection with knowledge and gold.

Speaker 3: Yeah and somehow when when I follow this idea of what what what Sandy and now Bobby sa when you say that uh normal or cheap metal is information and real knowledge is gold, then we see how the ordinary science tries to work, namely to find facts after facts and put them together and to think to uh to that something real can appear out of just uh merely simple facts or whatever. Ein Ochsen. Ein Ochsen. Ja, das means to work hard and to like like an Och just to bring things together and then to think that something like gold or s some something special could be out of it.

Speaker 1: Now do you suppose that's how they ruined alchemy? It was a great science and then they cheapened it, just the way you said.

Speaker 3: Yeah, and again we should not forget that he tells basically something about our inner functioning. And this is interesting because usually a normal man is not really so much interested in in uh gathering real knowledge and and so this Yeah I c I pers I personally can not relate at all to uh any kind of attraction from real gold. So yeah. It is somehow it is a good idea to have enough wealth to to to do what I want, but actually it is not attracting me very much, even almost not but uh uh real knowledge is something which is for me at attractive. But when we use it just as an outside idea

Speaker 6: Then I I don't know so maybe it's more like um because this king he wants the gold but he does not want to do the work himself. He searches for others and uh examines them uh to get the information. So maybe that's uh like a picture for in in one person. Um Because I think a lot of people have like this idea of being enlightened or being uh finding out some sort of secret of life that makes you happy suddenly. Like that is the goal I think many people would like to reach, but they don't want to work for it. So they just They want it cheap. They want it cheap, they shortcut. Yes.

Speaker 2: He speaks of envy here.

Speaker 6: Yeah. Yes, when you see that

Speaker 3: uh uh someone has it your flat being you think someone has it you don't don't even know

Speaker 5: Yeah he also brings in the hearsay that people don't have the experience themselves but they they just heard about it and they want to have it.

Speaker 2: Yes.

Speaker 1: Those are such good points. Well said, Freena. And I like that you brought in envy also, Bobby. I think there's Something even more to be said about envy. Why do

people want to envy people they think Maybe they have have knowledge that that gold of the self, maybe. People who who you might think don't have that gold of the self.

Speaker 3: They want to earn something which they have not worked for by themselves. Yeah, this is envy. To to to wanting to have something or to Yeah, to envy someone who has something or maybe is even just a projection. And then yeah, because usually when I see when I with a correct corrected attitude see someone who has something and I find it uh affordable to have it or to find it attractive. then I either could ask him to share with me or I can yeah n knowing that I have to offer something f for this or I can take the other as a good example and to to n to have an aim in which direction to work. So in in fact the fact that someone else has something which I don't have is can be used in a very good good good sense and envy is just the the opposite the the the turned lopsided lopsided down uh upside down

Speaker 6: Also it's more like when someone has something good for them or valuable I can be happy for them. And uh especially when I see or if when I know they worked very hard for it.

Speaker 1: That's a good point. Can't be happy for them. I want to have it with no work of my own. But uh uh if if we think about the gold being uh inner work or Say just say, I mean this is uh like the common term today spiritual accomplishment. People envy people who they think have has that. They see value in it But as Frida says, they don't want to work for it themselves. There's the there there comes in the envy. It's that uh valuing, yeah, I guess exactly what you said, uh valuing something without being willing to work for it.

Speaker 4: So Harley Hume. A a negative crude mixture That's what the name probably means in Armenian.

Speaker 1: A negative crude mixture.

Speaker 4: Yeah.

Speaker 1: And is he not our first eternal Tasnavus?

Speaker 4: Well, I've no idea whether he's the first, but he's certainly a big one. Um

Speaker 1: The Persian king is also a hazmamous, but don't hear anything about it. He's not giving the capital eternal

Speaker 4: Well it it's the the essence of Hanahoon and it's interesting that he mentions it's the essence of Hanahun, which means really in the in in in a way It means that Hanahum was to a certain degree evolved. The the first stage of um Hasnamoose is destroyed forever and death, you know. But getting to be eternal, that's um that's a trick

Speaker 3: Hmm. When I ask Google then he says ha nahum is it means uh uh Ein ewiger ewiger Tröster. Oh uh In it it's eternal uh Consola. Consoler. Everlasting consoler.

Speaker 1: What?

Speaker 3: What? Haslumus. No, Harnahum.

Speaker 4: Okay, well the uh I'm not I don't use Google because I discovered that um uh that that Claude was more reliable when it came to D. Claude's giving the breakdown. Hum or whom in um Armenian means crude. The um the German spelling is more like the way it would be pronounced in um in uh and the the HANA It's the same as hanal mix now, which means uh a a mixture of stuff. So that's probably where the hana comes from, but the na rather than ha naul, the na indicates something negative. Again, that's almost

Speaker 2: Andy to your question, was this the first time eternal haznimus has been mentioned? It is.

Speaker 4: Well that's nice to know.

Speaker 2: And she asked.

Speaker 4: Well, there isn't a lot of eternal hazards, you know?

Speaker 2: Mm-hmm.

Speaker 4: There's only about 33 or something like that, isn't it?

Speaker 2: I think that's right.

Speaker 1: Yeah. I can think of uh Lintro Hampson then being mentioned, right? He was eternal. And then the ones that are mentioned as being sent to the planet for ha planets for has noons.

Speaker 4: And do you the planet is called eternal retribution?

Speaker 1: Oh yeah.

Speaker 4: Which is nice. It's a the thing is you can't get You can't get tours of that place, so you can't see them being internally retributed. Which is a pity, you know. Because I think those would that would sell, you know. Elon Musk should try and invent a kind of a shot to this planet.

Speaker 1: These sort of like the gladiatorial games, wouldn't this, for the ancient Romans.

Speaker 5: So basically he is giving the idea that you can you don't have to work to have real knowledge. You just need to find out the small secret and You get it cheaper when you have when easy. Easy, yeah.

Speaker 3: It's interesting that this just giving a st strange little stupid idea is something which is considered to be something of the worst one can do in the whole universe It's an interesting notion I I find.

Speaker 4: Yeah, that that lines up with Lancho Hamsonin as well, because Lancho Hamsonin doesn't actually do anything evil. Mm-hmm. It just comes out with ideas. Mm-hmm.

Speaker 3: And in comparison to this, uh I see this little detail when he says that the Persian king was quite surprised and uh about himself that this obvious idea did not come into his mind before. So this is a little bit similar. Yeah that It seems to be not something very uh very easy or something very simple an idea uh to have an idea in in in in in in in in the mind either a um an maleficent idea or a very helpful and and revealing idea.

Speaker 2: He speaks this same frame when um in the story of the carapet. The carapet was so surprised that he had never thought of this thing before.

Speaker 1: I'm thinking yeah, this is right back on the beginning of page 322. It's absolutely necessary. to relate to you in as great detail as possible. Well he does relate in great detail as possible the thinking process of this Persian king who, it strikes me, is kind of a dummy. What he does not think of and does not think of and does not think of and then he just goes out and tries maybe this is the the point of he doesn't think of it himself. He goes and gets helpers to go to war for him to try and get other people to think of it. I mean, what a process.

Speaker 5: Yeah, it's worse. Worse and worse. It's like what what I also felt when I was reading it when I in myself um have a fixed idea suddenly and then to this fixed idea some other idea comes which is even more strange and then it goes down the hill very fast and then everybody's against me and all the conclusions he's also having that they don't tell him because they want to keep the secret. So he's he's he's projecting more and more things into the into the stories so it's it's like world ninety-six somehow. It's really getting worse and worse. And just from this little idea he got from Hannah Hannah Home.

Speaker 4: So we've got on page 323 Um there on your planet, the more of such information one it uh one of your favorites mechanically learns by road. information he himself has never verified and which moreover he has never sent, the more learned he's considered to be. So the the mistake made by the Babylonian king is that he just He not only doesn't verify this idea that gold can be made, but but he kind of accepts. something said by somebody else um presumably was regarded as learned you know

Speaker 5: Yeah.

Speaker 4: Otherwise it I mean it's one of the things. It's the more uh let's say fame that you have as um uh a a person that does documentaries on science, the more people believe what you say. And there's no reason why you should believe any of those people. Most of those people that are doing these documentaries or even composing these documentaries are not themselves scientists of any So they're media creators, you know, which is uh uh very good, let's say, that they are skilled in creating media, but you can't believe anything they come out with.

Speaker 5: And here again he's using this word, he has never sensed what Ikant was saying before that with a higher being body. With senses.

Speaker 3: Yeah, but also again, it's interesting that this just to create a stupid idea from our p standpoint should be The worst Hasnamussian thing you can bring into the world. This is also somehow Strange.

Speaker 6: But is it really just any stupid idea or is it because it's this specific stupid idea which Yeah, but what Robin was saying, then anyone with a little bit little reason would

Speaker 3: would would verify this strange idea. And if you've c come to the conclusion either it's a stupid idea or you can not be sure about it, then it would be it would do not really much do m do much harm. So the the the real cause of the harm is not in the one

who gives this information, is in the ones they who receive th this information and take it for granted and and share it. They uh would uh uh actually do the the the the the bad thing and not the one who has just a stupid and crazy idea. somehow. But he Gurdjieff says this is the worst you can do to give a to bring in the mechanical thinking a stupid idea Yeah.

Speaker 4: Well if you do an analysis of the behavior, particularly because it's more recent. of Adolf Hitler and Joseph Stalin, they were just implementing ideas. That's all they did. It's not that those people didn't order the deaths of people. It was the ideas behind the deaths that actually caused it. And it's nearly always, as far as I can detect from studying it a bit, it's nearly always The intellectual idea without any confirmation from the emotional side that governs all of these people who turn out to be murderous monsters. All of them. They're all the same. It's always it it's um one of the things that's quite it's quite interesting to me that it had this effect upon me. But there's a book that was written by Arthur Kirtler called Arrival and Departure. It's a novel. And it's about somebody that leaves Germany. in the time of the rise of the Nazis and goes to Switzerland and he happens to be a communist And he meets in Switzerland a German who is a Nazi. And they have a long discussion. And the discussion, I remember extremely well how convincing the Nazi idea actually was In that book. It was just really well articulated. And it didn't imply that lots of people had to die. It implied that there's a natural evolution in human beings and that that's what was trying to be established in Germany And it's really it was really quite interesting because I tended to have, you know, the mind that likes to consider what you read, you know. And I was absolutely astounded because all the time before that, all you could ever read about what happened in Nazi Germany was just branded with the words, and you know, in big black or red letters, evil, evil, evil, you know. But actually the intellectual side of it was very credible We wouldn't think so now because things have moved on, you know. But that's from the time. Um You can say the same about Lenin. My dad had like eight volumes of writing that that fit each of them. Each, every one of them, bigger than all of everything, of stuff written by Lenin. He was absolutely convinced that Lenin was some kind of intellectual hero. And it's all garbage. It's all garbage. And they tried it and it didn't work.

Speaker 3: Yeah, I mean when we look back on five years ago, it was not such horrible, but actually we could directly experience this idea around uh Corona. and what people made out of it. Yeah it was in Germany it was almost like a split between good and bad and it it was like At least from the from on the feeling side it was like a um um uh is that one an fashionist? uh extremities. So it was very uh very clearly to be perceived when you you have just to have not the agreement about some idea and you were really damned and publ public pu publicly Publicly publicly uh offended and and attacked in in a very strange yeah, people who say it's a uh no I don't think that this about corona is so strange. Can d then the others they were blaming then

Speaker 5: You are uh you are a Nazi.

Speaker 3: You you you are someone who hates uh uh j Jewish Jewish people. What a

strange st uh stuff came out.

Speaker 6: Yeah, and and this was they were really attacked personally. There were several people who rather intellectually said why don't we look at the facts and just very uh yeah intellectual and uh reasonable reasonable and then they were attacked very personally and

Speaker 3: Yeah, to be a hater of Jewish people. So we could we could actually experience this this uh Yeah, what Robin says that there is just the the idea that there is a virus when where we don't know actually what it does and it could be quite serious. Okay, this idea, but what every uh what people uh made out of it, what mechanically was pros proceeding this.

Speaker 1: This this was really was weird, yeah.

Speaker 3: Was frightened.

Speaker 1: Yeah, but proceeded was we isolated and we put masks on ourselves. And I don't think we'll ever anybody that's lived through those two years, I don't think they'll ever quite get over it. Uh it it's changed the world. And uh you know I just I'll just leave it at that, but uh no, you're right. It was a hard, hard time. And uh I I don't know

Speaker 3: It's in this sense the notion of yeah.

Speaker 4: Understand it's just a signal. When there's any public discussion of anything, if one side starts to insult the other side, it means that they actually lost the intellectual argument. because they have no way of responding to it. So um so I just look at you and start telling you how stupid and ugly and everything that you are because um because you have that idea. But if you had my idea, you would be incredibly handsome or pretty or whatever, you know. I mean and it and it's like it's always the side. You know, because it it appears to be the easiest way to um combat uh an intellectually coherent idea it is to play against the emotions You know, you can't take it head on if it's really sensible because you'll lose.

Speaker 3: It's interesting that this idea does not appear so far in the text we read. Because there

Speaker 5: a little bit with the envy I thought now that that there is some emotional reaction involved somehow that instead of taking it as a um forbid what is that uh someone who knew Yeah, who knows? Who could be maybe a teacher or I could be at least happy for him that instead of this I envy the person.

Speaker 3: I find interesting also when we just look um directly over the text then this Persian king could even be considered as as a good king because he okay he conquer conquered other communities but he just took the the the the learned beings and he said don't touch anything of this so they they made in in fact not re not really harm so i it it looked like a quite intelligent and generous gesture at the first yeah.

Speaker 5: He doesn't take the land, the women and just the stupid and

Speaker 3: Die Einoxenden the false learned beings.

Speaker 4: So we have this Difficulty with the word sense which may be different in German and English, which is why I'm kind of raising it. It's like The word sense does mean to physically sense or it means to emotionally sense. That's the English version. And we also have common sense and common sense really does mean the sense in common which leads to. sound judgment, intelligence and so on. So we have a very specific meaning to the word sense that spreads in that direction. And the German meaning may not be the same. I don't know.

Speaker 5: No, empfinden is empfinden is It can it's physical of course.

Speaker 3: But it can also be emotional.

Speaker 5: It can be emotional, but not So much. It's more like a Sinneswahrnehmung empfinden. It's more what you perceive with the eyes, with the Senses of the body.

Speaker 3: Ja, aber das korreliert ja mit den deutschen Übersetzungen.

Speaker 5: Yeah, that's true, but it's not so much emotional.

Speaker 3: Doch empfinden schon. Wenn jemand sagt, ich empfinde das als ungerecht oder. .

Speaker 5: Dann sagt man nicht, ich empfinde es als ungerecht. Doch. Ja. Okay.

Speaker 3: I would say in German this word is also used at least on the physical and and emotional side.

Speaker 5: But not in in a way of common sense, that not.

Speaker 4: So we have for instance, I mean I'm just putting this in here in the chat. We have some judgment that a person had the sense to do something. that they had the sound judgment to do something. Something that makes sense. That makes sense to me. That means it's intellectually sensible. A sense of proportion. That's intellectual. So the sense, the word sense spans all the three centers. In the English.

Speaker 5: Yeah. No, that's not in the German. Emotional and physical, but not intellectual. Not at all. That makes sense.

Speaker 3: People use it like this.

Speaker 5: But you don't say you don't say das macht em Aber das macht Sinn. Aber empfinden. Das macht Sinn. It makes sense. Which is more Sinn is another word. It's another word. It's a different.

Speaker 3: But when in English, wenn it say it I I sense so in in this in the in the in the I as a verb. Is it then what you say Robin? All the three differ different approaches? And you don't use it as a as a noun, then you just use it as a verb? I sense to sense something?

Speaker 4: The question Well you you you see the The idea of intuition, intuition is regarded as a sense. Now you can you can work without uh you can work that you know so you sense something you sense that this individual is in some way or other incorrect. You just sense it. So it it really does have a three-legged three-part value in in the English use of it. It's a really lousy word because it's poorly defined. No, it's a which is why um I'm

kind of drawing attention to it because We need to understand what he's trying to say about you uh uh uh uh uh uh about the learning by roads. It it's very difficult. I mean it we're it it's not going to be easy to resolve here. But I think we have to assume that he means all three centers. Because the thing is that Oraj made a big deal of the idea of common sense And he said there were six senses and one of them was common sense. You know, the five senses that you perceive the world with in common sense. Which means Oraj said that? Oraj said that, yeah. It's all made more difficult because we really have to And Nikanish also indicates that. We really have to look at the um the words we use from the perspective that Well the Gurgites talks about in In Search of the Miraculous, we have to look at them at various levels. And clearly the sense of what's right and what's wrong, conscience. comes from a higher center, so it comes from the level of the sun. Or at least the level of the planet. So it it it it's a word that we really have to, you know, our language is already very bad. You know, and uh and English is in my opinion, English is worse than German, but they're neither of them perfect, you know.

Speaker 1: Well talk about badly used words, one I did not understand and was going to bring up is on the Page 324. Prescendently. Presendurant. Read the whole sentence, the second fact. Their chief particularity function functions prescidentally. Well one thing was chief particularity uh struck me there for the first time as being, well, that's uh that's the cheap particularity of human beings to want to go to war But also we talk about chief particularity in terms of what is your chief particularity? In your personality. So that uh that struck me. And then that word crescendantly

Speaker 5: I mean in music you have music you have crescendo crescendo that's where I would go to how I would think.

Speaker 1: That was a build-up to war. Yeah. Build up and then falling into war. It's just such a thing that's never thought used as uh An adverb before or adjective But how about chief particularity? You like that idea? You have a chief particularity. Human beings have a chief particularity. It is to uh destroy each other's like themselves.

Speaker 4: Yeah, d it that happens in these meetings, doesn't it, where we all actually try and murder each other.

Speaker 1: Well, you haven't been to all the meetings I've been to. Some of them they do.

Speaker 3: It has obviously an outer outward meaning, but maybe it it has also an inward meaning. I could think about wanting to have to be right, wanting to to uh to win the the discussion to to what we just said to defeat the other in argument and maybe it goes even so far that we could say our buffers are a kind of of this, yeah that we don't let impressions really come in, we destroy them in a way or let them be destroyed in front of us before they even reach us in in this sense. Kind of of weakness in in humans. which is something inherent in in our psyche that we don't even listen to someone and and don't try to to see and to understand what the other is is saying. So in this sense we destroy immediately what could uh um what could serve us as a as an as an i impression or to to learn something.

Speaker 5: Or that we are not able to contain energy whatsoever. Yes I think we talked about it in the last meeting, something Yeah, the moment there's a little bit energy, it needs to be again materialized and consumed and destroyed in a way.

Speaker 1: That's really very helpful because it sort of because it makes me aware Of uh that uh I'm gonna I'm just gonna call it war, but it's the need to destroy other people, uh, of how that actually is something that goes on. in the personality, in the individual psyche, every day, not just out on a battlefield somewhere. And so it is a that's very helpful.

Speaker 5: When there's a wall that there's only intellectual and that many times when we are in relationships we we don't see the other or the the what he might feel or or or how the other would think or we don't consider the other many times. Not at all.

Speaker 4: It doesn't make us in it it doesn't make us warlike, whereas I mean he's talking about the chief particularity of humanity. Now in a relationship, the the normal situation is either there's a relative harmony between two people. And there's a relative harmony because they fit together reasonably well. Or else there isn't. Right. And then there are these relationships we can talk about in the work, but where it's not any easier. But there is the attempt by two people in the work to try and see the perspective of the other. There is an attempt, you know, and it's not always easy. But it it it helps if you fit together well in the first instance. But to say that the chief particularity of humanity is mutual destruction is actually a tremendously great, if you like, um, challenge.

Speaker 5: Yeah.

Speaker 4: You know, it it's like not just these people and those people, not just, you know. Well, you know, the Russians are a bit like that. They've always been a bit, you know. But no, all of us.

Speaker 2: Scene asks Beelzebub about definite region on the surface of the planet. Yeah. This is on the top of page 328. What term does he use for region in German?

Speaker 5: Teil. Planet. Teil, ja. Ja, Teil.

Speaker 3: In einem bestimmten Teil der Planetenoberfläche. A part, yeah. Definitely part of the surface. Or the same meaning. Not sure if Billsebub answers this question later on

Speaker 4: Well he doesn't and it's really annoying and he says I'm gonna tell you later and I don't remember him ever doing that.

Speaker 3: Because it's really a good and very intelligent question.

Speaker 5: Yes

Speaker 4: Yeah, he's ducking it, isn't he? He's like, I can't give you an answer to that. No, I'm not gonna say that.

Speaker 5: I'll just tell you what I'm saying.

Speaker 2: So another word is CLAN on 327. I'm not sure where it is, but maybe you remember. when he speaks of a clan.

Speaker 5: Yeah, he says, uh um he says no, no, no Berufsgeheimnisse. Schicht. Genau.

Dieser Schicht. Ich sing so klein ist Little Slightly different, but Schicht is more. What is Schicht in English?

Speaker 3: Class. The class, yes. The class.

Speaker 2: Yeah. Class, okay. Yeah.

Speaker 3: In a society a certain class, you could say. But schicht means actually like a layer or something like this. But we use it also in in the in the in this sense as Yeah.

Speaker 5: Yeah.

Speaker 3: We mean a class in this in society.

Speaker 5: In a society, yes. I don't know if clan would be the same. Don't know.

Speaker 4: Clan means the word.

Speaker 5: Yeah.

Speaker 4: Clan means minor tribe really and it comes from Scotland. I don't know if that has any I don't know what its etymology is actually.

Speaker 3: Yeah, we we know and and use this word in German clan in exactly this this this uh meaning. And only in this meeting.

Speaker 5: And not very often.

Speaker 3: Not very often.

Speaker 5: Yeah. It's like uh from older times. Yeah.

Speaker 1: Well there's a minor thing here, but I wanted to ask about it on 325 right at the top. Uh the King Conqueror there usually orders his subjects to take from the conquered all their lands, all the young beings of female sex. Present in the conquered community. And I don't see any reference to the female sex on in the German unless I'm overlooking it. It just says they're just taking the people, the young people. Am I wrong on that? Because I got another question in regard to that.

Speaker 6: Yes, he says in der besiegten Gemeinschaft vorhanden jungen Wesen weiblichen Geschlechts. So he says like young beings of female sex. So he does say that.

Speaker 1: Okay. There it is. I just didn't recognize it. Yeah.

Speaker 5: Yeah. Female is weiblichen and sex is geschlechts. Okay.

Speaker 1: Okay. Well, the reason I'm kind of bringing it up too is that we go back down to uh 327. And uh there's that reference to um the increase in the birth rate. So that was uh the the foreseeing adaptation of great nature, the what is called the birth rate, there was uh Being actualized that was being demanded of the common cosmic trogo auto-edocratic process. So uh there's going to be a war because the population's getting too big because they've taken too many of these young women as uh booty Oh thank you.

Speaker 3: I understand because there are certain vibrations required uh great nature increases the population so that more beings would be there to uh be extracted from this vibration we are required. This is how I understand this

Speaker 4: Yeah, I I take it the same way. I think that that's better. It's an important idea in the sense. I mean if it's telling the truth then the um the vast growth in the population of India and China is not going to end well

Speaker 5: Yeah.

Speaker 4: He's saying that it actually is very specifically geographically related. In in in which case that those two places are just um I mean He's basically preferring a huge buffet in those countries for the moon. Just a huge big buffet. I don't know what he means by all of that because I can't put anything any rational framework around it, you know. I just presume that he isn't inventing it. I presume that he knows in some way or other what he's talking about.

Speaker 5: I mean we were just um when we had dinner we were talking about it today that this is like the alternative because of the fact that we are not doing our part dog duty anymore

Speaker 4: And it's uh that's gone long gone.

Speaker 5: Yeah.

Speaker 4: So it's at a certain point in time and tales, he says that the the method of getting that required ascoking was that the three-brained beings lived a full Ashnitamnian life. And it was changed to it because too few of them made efforts. You know, and and the situation is now, and you can kind of, you know. the the population at the time of the fall of Rome at 400 AD, the population of the planet is estimated at 200 million. The whole planet. 200 million human beings. And here we are. Seventeen hundred years later, and there's almost eight billion others. So I don't think it's gonna make much difference if we all self-remember and um perform being part of Joel's duty like I don't think it's gonna make much difference to the destiny of those eight billion because the mathematics is suggesting they're doomed. Which is very sad.

Speaker 1: Well, I was gonna say, aren't you just a Pollyanna?

Speaker 4: That's an American expression. I like that. I've always wanted to be a politician.

Speaker 1: I was gonna say, have my German friends ever heard that one? No. Okay. Pollyanna was a little girl who always was cheerful and happy and no matter what happened. And there's actually, who's the French playwright who wrote A play about the same guy in the 1700s, I forgot. The guy who was never unhappy, even despite all the horrible things he went through. That was a good play. I saw it. No, no, no, it was before him. It was uh 179. Never mind. That was a good one. My memory fails me, so I don't know. I can't be a Pollyanna. I have too much memory failure And I'm wondering about my ability to self-remember lately too. Too much memory failure.

Speaker 4: I don't think that much. Do you think Out of interest, do you actually think that your memory is problematic?

Speaker 1: Well it's not problematic to the point of uh I think I'm going into sonility, but it's problematic. I can't remember Things I would like to remember. And sometimes it's

short term and sometimes it's long term. So yes. And my brain is empty a lot of the time. I really don't think a lot a lot of stuff is not running through my head that used to run through my head when I was younger which may be because of my training but uh it could just be because of my aging so I'm not positive Look at this.

Speaker 4: This is something that I came across, Bacopa.

Speaker 1: What's it called?

Speaker 4: But cover B A C O P A, I'll put it in the Okay. And it's interesting, right? Um It comes from Ayurvedic measure um Ayurvedic medicine and it's 3,000 years old. And 3,000 years ago, about that time, they used to feed it. They used to regularly feed it to people whose job it was to remember the Vedas. So it's a memory support. But it's not it it's used, uh it was then it's used to um help memory in old age, but It wasn't used for that purpose. It was used to help people whose job it was to be able to remember hundreds of thousands of words. And the it's been of course the pharmaceutical industries want to know nothing about it because Um, you can't patent it. Um, and because you can't patent it, they can't make any money out of it. But the the best that they've got according to the information. I investigated it to just find out whether it's is it this is something foolish or something real. The best that the pharmaceutical industry has got is a uh uh a drug that will defer according to clinical trials, Alzheimer's disease by eight weeks. And it costs a fortune. And that's always they they it's all that they'll prescribe for it and it'll defer Alzheimer's by eight weeks. Uh this is probably way better, but you know. I'm taking it at the moment, but I've only been taking it for a couple of days. So if I forget your name.

Speaker 1: I'll remind you.

Speaker 4: Don't blame it on a drug yet.

Speaker 1: Well, I think I will try it. Thanks for uh talking about it.

Speaker 2: Well here's something here's something you can forget, Sandy. The Pollyanna originated from Eleanor Porter's novel, 1913. Is that what you were thinking about?

Speaker 1: Absolutely. And they made a movie too. So yeah.

Speaker 2: Yeah, we can forget it.

Speaker 1: Yeah, exactly. We can forget it. That was a hundred years ago, wasn't it?

Speaker 4: Okay, it's it's Akant's time to talk about his exercise. If anybody did it.

Speaker 3: My exercise is your exercise.

Speaker 1: My exercise.

Speaker 3: Yeah, it was a very easy exercise this time. Sometimes it's not so it's not so simple to to it extract from the text something direct and This time this was what I could extract.

Speaker 6: Easily extract.

Speaker 2: I appreciate your efforts. Yeah.

Speaker 3: Actually is the base of our of our attempts. Observe

Speaker 2: So I have two people I live with, one my daughter, the other the grandson, and so there's a lot of dynamic the two of them one to each other and I try to observe not to get involved and then uh every now and then I'm asked for my opinion but not often And so I can feel my blood pressure rise when these two get going. And the other day they were talking nonsensical argument over something about cooking and they raised up their voices very loudly and I said go to your own corners laugh a minute and then come back. And they separated and they came back with the same energy of argument. And I'm thinking, how can I stop this? Well I See on my table there is this bell. It's really a nice bell. It gives a great sound. And I start ringing it. And I keep ringing it. And my daughter said, Why are you doing that? I said, Well, so you will stop. And then they stopped.

Speaker 4: I'll tell you what else works. Hmm. Throw cold water on them. That works.

Speaker 2: We'll consider it, yes.

Speaker 4: You know, if the bell breaks, just use cold water.

Speaker 2: Oh, squirt gun. Right? Squirt gun. Yeah, yeah, I have the automizer there too. But this is a nice brass bell. It won't break.

Speaker 5: Robin was saying something to Akand um the other day about me that you were thinking about. an attitude I might have and I'm now trying from a couple of days to observe this and it's not so easy because it slips away very easily but I think you might have a good point. So I'm busy with that trying to see it in myself first of all to observe it in myself is really sometimes not so clear. But it appears to be in quite a lot of things and So I'm I'm still um um verifying.

Speaker 2: So you have some good information. Yeah. It's great.

Speaker 3: The very strange thing is that many things are so easily to be observed on others. So easily. my partner and my daughter. I know them somehow so well that I see so many things in gestures in expressions on the face, even in the in the voice, or in using several phrases, so many things. And not just this, I also have a kind of feeling connection to them And what sub really surprises me that they themselves do not recognize many of those signs or moods or so. This is really something which uh confuses me somehow. Yeah, because it is for me it is so obvious and I at least I expect I don't know if it's really true, I expect I have a similar uh sensibility and obs obsur observation capability towards myself. So I also recognize many uh things out of my how how my voice is sounding, how I uh uh use my limbs to express something how my body feels and and whatever so so I have similar um sensations and and uh uh things about uh uh myself uh as I uh the have towards others is not not one direction and I'm really surprised and Often here when I when we s we be because we often we we share about this and speak about this, I'm really surprised how difficult it seems to be for others to experience and to recognize this on themselves because it's so obvious somehow. This is really something where I

Speaker 4: There's an explanation for this that may it it doesn't help much, but it is The case that when you are like that, you're wearing a filter and the filter blocks out that

behavior So if you catch somebody doing something but it isn't the main part of what they are, and you tell them about it, they can normally see that. But if it's in the kind of central dynamic of what they are, they can't see it at all because it's completely invisible to them. But it's not invisible to you because you're not the same.

Speaker 3: The thing is we work since many years on those things. And the question is sometimes really how to to break those uh those filters or how to remove them or whatever. We try now to understand better what you gave some months ago this where you say it that it's actually an attitude we have to change first in in a way. So we try to understand this better and practically to work with this. So but it's it's it's still it's it's a it's a question how it then then then then works and functions, yeah. How we could maybe acceler accelerate this process, how we could support someone else and how we can apply this to oneself.

Speaker 4: The issue is that it's chief feature, it's a fundamental part of the personality. It's the chief element of it. Everything else, because you do the work. And because bit by bit you start to catch glimpses of yourself. That's all going to happen. You might change small attitudes simply because you notice that, oh Something irritates me. I'll di I've decided to try and like it rather than dislike it and just see what happens, you know. But you the the stuff that's right in the middle That's the the part that's really, really difficult to see. Um the Uh, you know, the legend, I suppose, that uh that is it was Spence Gergurdjev comes out with one of them. Is that if you were told, you wouldn't believe it. You actually wouldn't believe it, you know. So it's What happens with being in the work for a long time is you start to get a sense of it. And because you're starting to get a sense of it, It can't hide completely behind a filter, but you're always going to um or it's always going to try and perfect it perfect itself. Perfect protect itself. I saw something once. I'll tell you about this. It's just an interesting thing. And I can't even remember what it was that brought it on. But I had a moment of clarity. And I saw the snake. And I actually saw it. And it it it was uh an energy that was doing this. It was like a strip of energy that was doing that, it was waving. And as soon as I saw it, it vanished. It ran away. And I realized that I'd seen it. I didn't really know what it was, but I realized that it's never going to show itself again because it realized I saw it. It was trying to persuade me in a particular direction. I remember that. That's all I remember And it was a strange thing. And if you saw it, you might not see uh uh an energy snake. You might see something else. I don't know. It's whatever I saw is what I saw. Well it's a it's a good picture. Mm-hmm.

Speaker 3: So still a lot of as we usually say. Yeah. Still still a lot of work.

Speaker 2: That's all. I think it's guaranteed.

Speaker 3: Our conclusion after making discussions.

Speaker 4: Okay, well we've run out of time again. Okay.

Notes from Chat

12:39:59 From Frieda | Vanya | Ekant : You're likely thinking of a mix-up between two famous rulers. Historically, Persian kings (like Cyrus the Great) actually freed captives from Babylon rather than bringing them there.

The most likely candidates for your description are:

Nebuchadnezzar II (Babylonian, not Persian): He is the most famous for capturing the elites, craftsmen, and scholars of conquered nations (notably from Jerusalem) and bringing them to Babylon to strengthen his empire.

Khosrow I (Persian Sassanid): Known as the "Immortal Soul," he didn't "capture" scholars by force but created a magnet for them. When Athens' Academy was closed in 529 AD, Greek philosophers fled to his court. He turned Persia into a global center for medicine and philosophy by gathering minds from India, Greece, and Syria.

Summary: If they were "taken to Babylon," it was the Babylonian Nebuchadnezzar. If they were "Persian patrons of global wisdom," it was Khosrow I.

13:10:15 From Frieda | Vanya | Ekant : 1. The Roots

Har- (ար-): In Armenian, this prefix signifies "constant," "everlasting," or "perpetual" (e.g., Har-atev meaning eternal).

Nahoom (Նահում): This is the Armenian version of the Hebrew name Nahum, meaning "comfort" or "consoler."

2. The Meaning

Combined, the name translates to "Everlasting Comfort" or "The Perpetual Consoler."

13:30:10 From Robin Bloor : Sound judgment — as in "she had the sense to leave early"

Meaning or intelligibility — as in "that makes sense"

A general awareness or understanding — as in "a sense of proportion" or "a sense of right and wrong"

13:52:55 From Robin Bloor : Bocopa

AI Meeting summary

Quick recap

The group discussed Beelzebub's tale about a Persian king's quest for alchemical gold in Babylon, exploring themes of knowledge, envy, and the chief particularity of humanity. They examined how the king's intellectual pursuit led to war and destruction, highlighting the dangers of unverified ideas. The conversation also touched on memory issues and the use of Bacopa for memory support. Participants shared personal experiences with observing their own and others' attitudes, discussing the challenges of recognizing and changing fundamental personality traits. The conversation ended with updates on personal matters, including Robin's wife's successful surgery.

Summary

Babylon's Alchemical Obsession

Beelzebub narrated the events in Babylon, explaining how the city became a gathering place for learned beings from across the planet, compelled by a peculiar Persian king who sought the secret of turning base metals into gold. He described how the king's obsession with alchemy led him to conquer other communities and force their learned ones to reveal the secret, which they refused to do due to professional secrecy. Beelzebub also touched on the cultural practices of Earth's inhabitants, such as their obsession with gold and their tendency to destroy each other in wars, which he planned to explore further in future tales.

King's Egyptian Expedition Tale

The group discussed a historical tale about a king's expedition to Egypt, with Sandy suggesting it might be related to Nebuchadnezzar and the Babylonian captivity of the Jews. Robin and Barbara contributed to identifying the Persian kings mentioned, with Robin noting that there was little difference between Persian and Babylonian territories. The group agreed that the story likely drew from biblical references rather than historical accuracy, with Sandy speculating that it might evoke something about a deeper meaning or symbol rather than a literal historical truth.

Comparing German and English Texts

The group discussed a text that describes learned beings and their relationship to cosmic truth. Frieda explained that the German version contains a stronger contrast between empty information and meaningful knowledge, using terms like "plunder" to emphasize the rejection of useless content. Sandy appreciated this analysis and mentioned she had planned to ask about the concept of "Learned by Roat" in the text. The discussion highlighted the differences between the English and German versions of the text, with Frieda noting that the German version provides a clearer description of the relationship between physical sensation and cosmic truth.

Gold as Metaphor for Knowledge

The group discussed the concept of gold as a metaphor for knowledge, with Sandy and Barbara agreeing that while other medals represent information, gold represents true knowledge. Frieda shared insights about how ordinary scientists try to understand the interconnectedness of the world, while Sandy emphasized the importance of conscious labor and intentional suffering in acquiring knowledge. The discussion concluded with Robin noting that the Armenian word *Osciano*, meaning "making gold," connects to Gurdjieff's concept of education, and Frieda mentioned P.D. Ouspensky's view that knowledge should be carefully guarded to maintain its value.

Understanding Knowledge and Envy

The group discussed the concept of knowledge and gold, with Frieda explaining how ordinary science seeks to compile facts without necessarily achieving real understanding. They explored the theme of envy, particularly how people desire knowledge without putting in the necessary effort, and how this relates to the Persian king's quest for gold. Robin provided insights about the Haznoots, including their limited number and the concept of eternal retribution, while the group also discussed how the Babylonian king's reliance on unverified information led to his downfall.

Dangerous Ideas and Language Distinctions

The group discussed the dangers of harmful ideas, with Robin explaining that ideas themselves are not inherently dangerous but become harmful when implemented without emotional consideration, citing historical examples like Adolf Hitler and Joseph Stalin. They explored the concept of "sense" in English versus German, noting that while German distinguishes between physical and emotional senses, English uses the same word to mean both physical sensation and common sense. The discussion concluded with Sandy questioning the use of the word "crescendently" in a text, which led to a brief discussion about the meaning of "chief particularity" in human behavior.

Humanity's Intellectual Warfare Dynamics

The group discussed the concept of "chief particularity" of humanity, focusing on how individuals often engage in intellectual or psychological warfare by destroying opposing viewpoints or impressions before they can be considered. They explored how this behavior manifests in relationships and work environments, with Robin noting that successful relationships require an attempt to understand the other person's perspective. The conversation then shifted to a discussion about terminology in Beelzebub's work, where they clarified the German terms "Schicht" (layer) and "Klan" (minor tribe), and Sandy raised a question about the translation of "female sex" in a passage on page 325.

Population Trends and Personal Insights

The group discussed a passage about population growth and its implications, with Robin expressing concern about the mathematical likelihood of doom given current population trends. They also explored the concept of chief features and personal observation, with Frieda sharing her experience of recognizing attitudes in others but struggling to see them in herself. The conversation ended with Robin sharing that his wife had successfully

undergone surgery with two pins in her neck.

AI Differences between English and German

"This maleficent fiction of" - The German text uses "Erfindung" (invention) in quotation marks instead of "fiction," suggesting the German version treats Harnahoom's claim as an "invention" rather than a "fiction," which carries slightly different connotations about intent and creativity.

"The same day, he" - The German uses "verhören" (interrogate/cross-examine) instead of "examine" when describing how the Persian king questioned the learned beings. "Verhören" implies formal interrogation or questioning under pressure, while "examine" is more neutral.

"This Persian king had" - The German uses "Heere" (armies) instead of "hordes" when describing the military forces under the king's command. "Heere" is more formal military terminology, while "hordes" suggests more loosely organized masses of fighters.

"During this last explanation" - The German spells the character's name as "Hassin" while the English uses "Hasein." This represents a difference in character name spelling that could affect identification and consistency across translations.

"I must first of" - Throughout the text, the German alternates between "driehirnigen Wesen" (three-brained beings) and "dreizentrischen Wesen" (three-centered beings), while the English more consistently uses "three-brained beings" or "three-centered beings" in corresponding passages.

"The first fact is" - The German uses "Glück-über-sein-Sein" as the translation for "happiness-for-one's-being," which is a more literal, hyphenated compound construction that emphasizes the philosophical concept differently than the English version.

