

GER Meeting #Bk2 - 02

Transcript

Attendees: Robin, Ekant, Vanya, Bobbie, ++

Speaker 1: I would really like to start on page twenty-nine, uh, section ninety-eight. Nachmirdan s uh the synth that just does not look like what does it matter to me if the grass doesn't grow?

Speaker 4: Yeah it it um it means after me the flood um what is synflood the D Lud? Yeah, it's like um in the in the story of Noah with the ark. So that's a saying in German, if you don't care for the future, Nachmit ist in Flut.

Speaker 1: I like them both. Pretty good. And I must say I never heard that English expression. As long as long as everything looks fine and dandy to me, what does it matter if the grass doesn't grow? He may have made that one up.

Speaker 4: When I lived in India, they always said grass grows by itself. Vanya, don't worry, grass grows by itself. We have a lot of mulanas readins this time. Yes. Did someone count?

Speaker 1: I'm guessing at least five. Probably

Speaker 4: When I read it yesterday evening I had a very strange and unwell feeling during reading. And somehow I had the impression as if Gurdjieff is saying something and I don't have a clue what And somehow it's hitting my buffers all the time and and somehow the hit I I felt by hitting uneasy. I don't know. But I I couldn't make something senseful out of what he said yesterday, but maybe when we talk now more something might come up. Let's see But sometimes I have that more, sometimes less, but this part was very connected with a very uneasy sensation.

Speaker 1: That's interesting because my sensation was this seems easier than usual. So something must be wrong with me.

Speaker 4: Well with me, Cendio.

Speaker 1: No, no

Speaker 5: What I find interesting in the first paragraph He says, ironically, of course, the nature helping um heirs so the Germans are in nature helping and quite at the end there comes this saying from Mullah Nasreddin which says Better to pull out ten hairs a day out of your mother's head than not help nature And I'm also not sure, Sandy, if this is easier in the sense that he actually really describes because it is quite clear somehow. Yeah, he describes some historical or in this time, present time. facts and describes somehow uh the craziness of uh contemporary beings or that there is again something hidden in inside which is not so easy I I I find. When he expresses things so obviously then it is much more difficult to reveal the deeper meaning behind when he speaks about aniline and cocaine and these substances

Speaker 1: Well I think you're totally right about that. That's why I don't trust it if it seems easier. It just seemed easier, but I don't trust that. I'm not getting it.

Speaker 6: Are these uh I mean I only know what cocktail is. Are these other chamatala the real contemporary names for these chambers?

Speaker 4: The satke satkein is not a I I couldn't find that this is a name for a chemical, but

Probably he's he means the the gas which was used in the First World War. And Um I think so with the Armenian etymology something comes out that it means the word means um to die or something like that. Satkel But the others, I think so, they are they are real, but I don't know if they are all for the function he describes. Some things also like the Conditor stuff, it doesn't fit, I think so, with Ali Tsarin Obvio uh like uh the obvious this doesn't fit, but probably something

Speaker 3: The alizarine is that the one you're saying?

Speaker 4: That's a red, um that's a that's a color Colour the make uh making red col uh making something red colour with water farbstoff.

Speaker 3: Um oh but I I wasn't sure what you were saying before. I thought which term you had used.

Speaker 4: Sorry. Yeah, it is I don't know if if they use alizarin in in conditoray, I don't know, in the uh with a uh to bakery. Oh no, I think they do.

Speaker 6: Yeah, okay. And that is also a color? I thought the colour was the the third or I need.

Speaker 4: Andilin ist zum Streichen und das andere ist ein roter Farbstoff, der scheinbar in der Lebensmittelherstellung benutzt wird. Weiß ich aber nicht genau.

Speaker 1: Well, from my art days, I know that uh aniline is a die. I mean it's always a die, and it's one that sits on top of the fabrics. And a lizardine is a color that was used in paint. And it is a reddish-purple paint that fades fairly quickly Uh but I looked it up today because they because he says they use it in confectionery stuff and he doesn't make a reference to using it in paint at all. And uh what I found on uh the uh online was basically the chemical formula is carbon 14, hydrogen eight, oxygen four. It comes from the matter plant root. And it uh I think it's a reference to the Germans is uh it was invented as a synthetic dye. uh probably around his lifetime, early lifetime. Uh but the thing that really surprised me was uh and and did I say this before? I was told it was poison. You you don't You don't get it all over your hands. And uh and in this case, uh I looked it up in terms of the confectioners. And it is in antioxidant, it's an antioxidant, it's an antimicrobial, and uh an antigenotoxic, which means it can fight tumors, so it has medicinal functions And they do use it for food purposes, usually in the preservation range. So it's a far more interesting chemical than I ever thought it was. And uh he that that's something completely new he uh introduced to me. Well that's good. Yeah

Speaker 2: So sak cane, it probably comes from the Armenian word for to die like an animal. That's that's the only um etymological uh route I've been able to find at all for that. It's certainly not any of the poison gases that were used during the First World War.

Speaker 1: What was the uh the dog barked. What was the what did Satane come from? What Armenian word?

Speaker 2: It's from Satel. Uh and Sat Cal uh means to die like an animal. I guess you could say with Gurdjieff to die like a dog, to perish, to croak, to drop dead, to turn up your toes. to pop your clogs, to join the choir invisible

Speaker 3: Give me just a minute. So the neologist Samu Kurazzar. Um there is Polish meaning self-desecration.

Speaker 2: Oh really? That's interesting.

Speaker 3: Mm-hmm. The work components that come right out. I mean, are self-comming, of course. We do that a lot. Uh inner considering and outright deception

Speaker 4: That you would say for Satan

Speaker 3: Bobby. Um, what would particularly be that? Well, when we're killing other people, Maybe it's more of an inner consideration.

Speaker 4: Maybe that's the root of it. Somehow

Speaker 3: You want to compare some words, Vanya?

Speaker 4: Um I didn't find so many this time, did you?

Speaker 3: Um a few on each page. I mean to begin with Legators, this airblasser, is it predecessor?

Speaker 5: Das heißt Erblasser. Nicht Erblasser.

Speaker 4: Wo ist das?

Speaker 5: Du hast die Erblasser gelesen. Der erste Absatz.

Speaker 4: Ah, okay. Okay, okay. I I pronounced it wrong. It's not erb lasser, it's erb lasser. So it's uh legatus.

Speaker 5: It means the des decedent. Decedent or or legator or testator.

Speaker 4: So it's the it's basically translated. Yeah. Okay. All right. Yes, I read it uh wrong.

Speaker 3: Quite funny. I wouldn't have known it at all.

Speaker 5: Yeah, because when you read it not erblaser, which means somehow somehow he is concerned with the was heißt ein erb erbe

Speaker 6: Er ist der Erbe und das Erbe Inheritance.

Speaker 5: Ja, bist du inheritance of someone? Wenn du wenn so Erb means inheritance And when you just when you bust bit if you say er blasse, so erblassen means to get white white white face.

Speaker 4: Yeah. Yeah, so that's how I read it. That you get paid. Yeah.

Speaker 3: Wow. Now in twenty nine seven four, um He emphasized. I should first to emphasize, and I think it isn't so strong in German, casually point out.

Speaker 4: Yeah. Yeah. Yeah. Yeah. This nebenbei means by the way. But he's not emphasizing. He's just Hervorheben. Oh yes. It's the same.

Speaker 5: It does not sound as strong, but it is actually the same. Hervorheben means emphasize.

Speaker 4: Yeah, that's true. Herforheben.

Speaker 3: And uh vertreter is it representative or does that representative, yeah. In English he uses the word substitutes. And then into the next paragraph or the next sentence.

Speaker 4: Substitutes actually means ersatz.

Speaker 3: Yeah.

Speaker 4: Um the next one?

Speaker 3: Yeah, the last part of it, even without any economizing. I I translated German without a restriction. Yeah. On the next page, twenty-nine seventy-nine The use of the word realization instead of actualization. I mean virtually they're could be the same.

Speaker 4: Wirklich um naturalizing. Naturalizing. Verwirklichung alles Existierenden.

Speaker 3: That he even uses this term actualization throughout the book. You know, it's an unusual way to word things. Actually

Speaker 4: It's translated into verwirklichung actually. I mean, Verwirklichung is also not. Was ist denn ein anderes Wort für realisieren? Verwirklichen doch ist schon ein gute.

Speaker 5: Ist ein gutes Wort.

Speaker 4: Gutes Wort dafür. Aber was ist der Unterschied zwischen Akten? Vielleicht nicht. Was soll der Unterschied sein dann zwischen verwirklichen und. Oder gibt es keinen

Speaker 5: Ich meine, Verwirklichung heißt, etwas wirklich werden zu lassen und Aktualisierung bedeutet eher, etwas jetzt sein zu lassen. Das ist ein bisschen ein bisschen ein anderer Fokus, aber letztlich meint es, das Resultat ist das gleiche. Ja, so in German Aktuell Actualization which is Aktualisierung. But it means in in German, it means mehr an update of something. So to make some something in the moment a new. And Verwirklichung means to make something real. And it does not matter if it's uh there is not this time time aspect. So the result is the same, so something comes into existence. and in verwirklichung it it comes into existence and actualization it means it comes now Currently, at the moment.

Speaker 4: So this term actualizing is also good translated with Verwirklichung als Because re realisierung would be yeah, not so strongly

Speaker 5: Ja, Realisierung, uh Realization, Realisierung in German, it has also an a different other idea.

Speaker 4: I noticed also could be, no? Ich realisiere, I noticed something.

Speaker 5: Es geht darum, ob man das Wort Realisierung im Deutschen verwenden kann oder nicht.

Speaker 4: Ja, genau. Das meine ich jetzt.

Speaker 6: Ich würde sagen, ja, aber es gibt ja auch zwei. Also etwas realisieren kann sein, a, ich kapiere es endlich. Oder ich realisiere meine Pläne, also ich führe etwas durch.

Speaker 5: Sagt man darüber selten.

Speaker 6: Ja, aber es ist möglich.

Speaker 3: The 2980, just at the beginning, when this isolated particularity, particularly poisonous cosmic substance. In German I translated stored when the stored substance.

Speaker 5: Yeah.

Speaker 2: Okay.

Speaker 5: I mean isolate means you pull out something from there and store it in a in a in a in a isolated in in in in a um Yeah, in a certain so this this d the meaning is the same, but it's it's a different word, yes.

Speaker 3: Okay. And then about the pet cat. In German it says he's buried.

Speaker 6: Yeah. But isn't that the meaning from in English also where the cath lies?

Speaker 3: Well, in a way it is.

Speaker 4: But Bismarck didn't have a cat.

Speaker 1: I didn't know Bismarck did not have a cat, but I thought I had heard references to Bismarck's cat. And maybe it's Schrödinger's cat I'm getting it mixed up with. I thought there were stories about Bismarck's cat, so guess not. I never heard of it.

Speaker 3: I didn't either. Oh.

Speaker 1: There was a famous cat.

Speaker 5: I just ask and the the web says He was um he he la he he was a dog lover. Yes, a lover of dogs. So cat is probably a provocation

Speaker 4: Mm-hmm. I mean he was um he was somehow at that time, at least that's what I learned in in school in history that he was quite a um a politician that was quite wendy somehow always landing on his feet. That's what I was thinking He was quite famous for his political skills. At least what I learned in school. How how true that is, I don't know.

Speaker 1: What you say about it being a provocation, though, I think is appropriate and gives a hint as to a meaning in that particular 29, 20, uh 82 thing There was no pet cat. Bismarck did not like cats. And just like that, you can die any object and they fall apart. Just like the idea of Bismarck's pet cat. There wasn't one.

Speaker 6: Oh nice. Do you know anything about the fourth substance? I think it was atropine, where it is said that you put it in your eyes to enlarge your pupils. Uh Because I I do remember I think I read something in that regard, like the that there was a time where especially women did this as Because it was like a beauty standard, but actually it was very poisonous and could lead to blindness. But I'm not sure where I read it or yes.

Speaker 3: Well, it's legit legitimately instilled in the eyes in eye exams. So they widen the pupil and able to see back behind there. Also in hospitals use it um emergently to adjust heart rates.

Speaker 4: And for narcosis also or not?

Speaker 6: Oh okay. Google says that uh women in the Renaissance uh put belladonna drops in in their eyes.

Speaker 2: Yeah, and actually comes from Balladona.

Speaker 1: Um, I could be wrong about this, but I thought atropine was also used in uh psychiatric treatment.

Speaker 3: I don't know.

Speaker 1: I could be wrong, but I thought uh people with psych wards would get injections of atropine for calm them down. And again, I'm not sure about that. Okay. But I know, yeah, that's a Well uh they had a van or something? No, no, it was at company and uh it was injections and um I no I th I think you're probably more right, Bobby, in terms of it treating heart issues. But it it's a it it is a it it's a real medicine is is what I remember uh little vials of it. I worked on in the pharmacy in the 70s and we used to put little vials of it in people's um med cart.

Speaker 3: So hadn't heard of it. Okay Well looking at 2990, Cloven Hoof.

Speaker 5: Yeah.

Speaker 3: The bible of the horned one.

Speaker 1: Mm-hmm.

Speaker 3: Because that's the devil tool. For sure.

Speaker 5: It's not visible.

Speaker 3: Two uh two different ways of saying it.

Speaker 4: Yeah. Yeah, in German you would der gehörnte. It's interesting because um of the horns builds above The whole story about the horns.

Speaker 5: So he has also cloven woofs.

Speaker 4: But they are not the in the starting he doesn't have horns and then later on he has horns, something like that.

Speaker 3: Yeah. We're growing them.

Speaker 1: They're the sign of advancement.

Speaker 2: Yeah, it's complementary. It's uh The company

Speaker 5: When I take the whole passage, then it gives somehow a quite clear and Was heißt denn? A co compr without any compromise, a criticism of I would say the modern achievements. Yeah, when when we look on the change of of of uh of production and whatever in this time. Yeah, it it looks and at the first glance and if we look from from our normal world view to it, it it looks like the new civilization with all the achievements and we yeah but here he gives uh a very clear uh criticism of this. He says it it it destroys nature, he says. And it puts somehow all artificial artificial the artificiality. Yeah. Even when he also uh as he describes the poisonous gas He of course he gives also his very clear criticism of how it is used, but when he explains it He says it is something which is there. The problem is if you ex extract it, if you pull it out of his natural environment, uh out of his natural use somehow Yeah, so so everything which is uh one sided and uh just for outer means. So this is this is what what what is what com what comes to me when I try to understand more the broader meaning of this passage. Beside the single facts And I

remember there is a story in the book of the Hart the De Hartmans when they live uh they have I think it was they uh have left russ Russia and then they had to live in a house with very few space and they have had to find any kind of means to earn to find some some some some income and They I d I I don't know they s sold little sheets of paper or s something like this. And Guriev was going out and Thomas de Hartmann was uh thinking and inventing a little machine yeah to for for for doing this job better just to increase the the outcome to to yeah so so when but when Gurdjev came back he looked at it with a side uh view and made uh made made a kind of bad comment to it. So So in this sense, this means and idea to invent something to make life easier is always half-half. So this is

Speaker 3: Well, Spensky wrote a book on Talks with the Devil, and he Relates invention as the devil's mechanism.

Speaker 5: Yeah, the fact is that we all Are quite eager to work with any kind of machinery or mechanism which makes our life easier. Everyone Yeah, who would go? I remember I I when I was raised in in eastern Germany, we were going by feet with a Little back to the shopping shop shopping center, there was just one who was called just shop. And there you could buy also not very m many things and you had to know on Tuesdays this was delivered and Thursdays probably this and if you are and Friday in the morning very early there, then maybe you have the chance to get this. Yeah and then we put it in the bag and we were carrying by feet again back home. So yeah, no one would do it anymore except someone who has not the money to Have a car or an elect electric bicycle.

Speaker 1: I was gonna say me too a little bit there, Eckant, but not really. Uh but uh I mean back in the 50s there weren't many cars, bicycles, and things like that around. You go visit your grandma and you'd go uh walk down uh walk down to the center of the community where she lived, but uh one of the more interesting stories for me was that my mother uh actually was learning to ride a bicycle and scraped her leg And this would have been in probably the late 30s. And she had to get herself on a train. I mean, a real train. and uh go into the next city to get it treated at the doctor's herself. That's how she got to the doctors. There was a railroad uh up the hill from their house and uh So uh yeah, it was it was a lot more difficult getting around. Although I think the uh yeah that's that one one one shop stopping you had was a little bit on the Almost uh wartime rations side. I had a question on uh you may have covered it when I stepped down a minute ago. Uh and it was just a simple one uh on page 2974. For some reason or other they all ended in INC and in German it's in IN Is there significance in that? Names which for some reason ended in INC versus IN.

Speaker 2: It's INE, it's not INC Yeah.

Speaker 1: Okay. All right. Yeah, I was looking for incorporated there. Okay, never mind. Well that makes sense there.

Speaker 5: Yeah, in German this when something ends with E I N Usually we say it sure quickly, like in, but with these chemicals we say in. So it's it's it's a long and and emphasized in cocaine. Aniline also the emphasizes on the last uh uh syllable syllable syllable syllable Yeah, but but just in these these cases, so there is not really a rule or so we just I don't know one just knows. Because we have also many words who ends also with the same letters in everything which is feminine Then we say uh not in but in yeah Statt Herr, die Herrin oder ähm alles.

Speaker 6: Arzt, Ärztin.

Speaker 5: Arzt, Lehrerin. Das ist Ärztsärztin.

Speaker 6: So it's Schauspieler, Schauspielerin.

Speaker 4: I liked what Bobby was giving that probably these um five chemicals indicate towards some inner um behavior somehow. So if I say Satke in how he describes it it is to destroy or to kill even, like That people die like a dog or like an animal. And this aniline is making things convenient and instead of Doing something which is done for centuries, we do it quick and and cheap, and somehow it also gets destructed by it. And cocaine is like the delusion of myself, and atropine is like the d delusion for others that I'm pleasing them, not to look Um that the other way and Alizarin could be I thought it's like egoism where um

Speaker 1: I don't know. That's really, really, really, really good volume.

Speaker 3: It is good.

Speaker 1: Uh again when I stepped out, did you talk about one of seven of those neutralizing gases? I just caught that a minute ago one of seven of the neutralizing gases on uh 2976 and it's every planet

Speaker 5: I think something like this appears somewhere else, but I don't I don't know where. In the Tirgwo

Speaker 1: Not some sort of veiled reference to heptoparianophism My antenna goes up every time I see seven in Vergef.

Speaker 4: It's interesting that he's calling what Bikant was pointing out before that Satkein is a neutralizing gas, which becomes destructive if you take it out of its Normal conditions, and that it's one of the seven neutralizing gases. I wonder what are the other six?

Speaker 3: Well, I wrote them down. Um I mean the first of them is ammonia. And then the next one's carbon dioxide, um hydrogen sulfide. It is none of these that are listed so much Which what are called the neutralizing gases.

Speaker 1: Okay. Where'd you find those? Where'd you find those, Bobby? And what are the other three?

Speaker 3: I looked up neutralizing gases and I wrote them down and I don't know where I wrote them. So chlorine is one. Nitrous oxide

Speaker 1: Never thought to do that.

Speaker 3: Huh thank you, Bobby I'm working up to AI, but you know, I'm not going there yet.

Speaker 4: And

Speaker 3: So aniline has ammonia in its um equation. It's carbon, hydrogen, and uh ammonia. So yeah, you could see it be deadly.

Speaker 1: Well all of those seven that you mentioned, I mean, every single one of them can kill you if you separate them out and start breeding them. Nice.

Speaker 3: Oh here I found where I wrote him down. Hydrochloric. And then we have to do that. And the others that I mentioned.

Speaker 5: When I read this I s I I thought it is interesting in modern times, products from

Germany are have the the the reputation reputation of being very stable and long lasting and and well uh produced and the same what he here describes to Germany is now China. Yeah we you can we can buy everything from China very cheap. but it also doesn't work very well and it does not last very long. So and it seems that they're they are now taking the inheritance of the Greeks from from Germany. I thought when we read it. So we are out of the game.

Speaker 4: Very convenient. No.

Speaker 5: Not even this.

Speaker 4: Not even this.

Speaker 5: No, it's not not convenient.

Speaker 2: This is really difficult. The Bismond Pet Cat. There is something notable about Ms. Bismarck in respect of his pet dog. that Bismarck used the Great Dane. He always appeared with the Great Dane when he was um Meeting other world leaders or diplomats or whatever. And he took his great Dane with him in order to brighten. The other person said it could be that Gidya's just being sarcastic referring to a pet cat when the reality was a pet dog that was fearsome. It's all I can do with that I I don't make any sense of these five substances, given that we can't really make we can't really know what saccaïn is. Um I I can't relate them to each other. They're just things he's throwing out, but there must be a connection, I think.

Speaker 3: They all end in INE.

Speaker 2: Yeah, but it's not the only thing that ends in I and E. I don't think I know.

Speaker 1: Well, I think uh the Frida's posting um on the chat is is rather telling. I mean it's talking about uh the development of organic chemistry from eighteen thirty to eighteen seventy And uh basically the movement away from natural substances to synthetic chemical coal tar substances. These are all based on coal-tar chemistry, it says there And I think he's critical of that. In general, for all of these things, he's very critical of moving away from the natural to the synthetic. Uh like the uh uh movement toward more electricity and toward toward m more machinery. Um Eckant points out we don't want to give up our machines, but uh I think Gurchieff was more or less more critical of uh machines because we're like machines. So uh I I I I I really see a connection there in that criticism of uh movement 1830 to 1870 toward the synthetic and um Again, he's attaching that to the Germans at that time. So I'd have to know a little bit more about German history, I suppose. The Greeks gave it to the Germans, right? And they became inventors, not for the good of humanity. That might be arguable in the literal sense, but maybe not in the metaphorical sense I'm very glad of that article that uh Frida posted on the chat.

Speaker 5: I I agree with with what you say. It's interesting that he compares the Germans with the great angel Luisos, even by chance It's interesting.

Speaker 1: Yeah, I like that actually. Uh Because I think in the past we have come to the conclusion that Louis Sauce was not altogether to blame for the effects of Kundebuffer. Just couldn't predict what the outcomes would be And it turned out to be not as useful as we would have wished it. Another thing is pretty small here. It talks about the glues of X angles Lewisos in 88. uh but just the great angel in uh English and um also in 89 when he mentions the name again it's not uh an archangel I don't know if that's important or not. It's not as important as what you already said about the connection to Kundalbuffer, certainly.

Speaker 5: Louis is one of the, I think I counted five angels who become from an angel an

archangel. Which should actually not be possible, but it is of of obviously

Speaker 1: There are promotions in heaven. Can move up. Hope for us all.

Speaker 5: Jeff

Speaker 2: So in respect of the um annuline dies, the original analyne dies that Gurdjieff would have encountered in the 1920s. Um their colours faded. But later German work with dyes Using um chemicals, I guess, lasts longer than even ancient dies.

Speaker 1: Cobaltar. And we put it in our hair too. Well they did

Speaker 2: I'm not even sure what point he's trying to make.

Speaker 1: Well, it's almost like he sounds like an early ecologist. Natural is better than synthetic. And and man, all through that, that that's pretty, that comes right through to me in in all of these examples. The natural is better than anything invented by human beings or uh yeah the most of this

Speaker 2: Stuff is synthesized from natural compounds. It's not like human beings have created a chemical that didn't previously exist.

Speaker 1: Well no of course not. I mean you can't make something out of nothing, I suppose. You have to start with something, but what makes it synthetic

Speaker 2: The modern pharmaceutical industry creates substances that never existed in nature. And they do it because you cannot patent a substance that exists in nature. So they do invent, the pharmaceutical companies do invent new substances But these are not new substances. Apart from sacain, which we don't really know what it is, these are not new substances.

Speaker 6: Maybe it's more the point that he says these inventions which are praised and seen as progress. are actually uh rather useless and even harmful and uh are not really inventions that help but are just modifications from things that did exist in nature and did actually do better in the state that they were in originally.

Speaker 2: Well, it depends which one you pick on. Each has got a different story. I mean cocaine. Cocaine. is from the coca plant and it's been known about for thousands of years because they discovered almost accidentally, I think it was accidentally, that some Egyptian mummies had been uh in the um cloth that had been wrapped around them. There was cocaine. that had come from South America because there's nowhere else it grew at the time. So there was a trade in cocaine between Egypt and South America at one point in time, but that's thousands of years old.

Speaker 5: I remember when I read this the first time, yeah, I experienced something what Sandy described that. I had a very undoubted and unquestioned belief that all the new modern products, the achievements of Chem chemistry and so on are good things, helpful uh providing progress somehow and when I read this the first time without a deeper understanding, it was more like all my belief system was somehow doubted from this moment. And then I read it again and with other influences of the work it is now not not just crushed, it is more the opposite. Yeah, that I I see it also like this that the achievements of modern civilization are more uh harmful than useless. Yeah. Even if it's not so easy, not not not because we we all use use them, yeah. It's really not so easy. Yeah, I just uh put the roof of the our movements I was working on of on the movements uh uh room and I put on the roof a very thin layer of an of a it's called EPDM in Germany. I don't know It's a kind of synthetic uh rubber which holds fifty years or so. So for this I use it. Yeah, I

don't go in the wood and uh cut the wood in pieces and uh uh take the wood in February when full moon is and So every means which the ancient people had to to gain out of nature the the maximum the the most beneficial I just don't have. Yeah. So Yeah, and in this sense that this criticism is easy to to to to be sp spoken out, but when I look around myself, it is everything is artificial in this sense Everything is like what is described described here. It puts myself in a quite unpleasant situation somehow. Yeah, just my buffers come back to come back what Vanya shares, they prevent me from having any real problem with this. So it's easy to discuss the text and anyhow to experience all the the in things around me. And I'm not even sure if Gurdjieff uh says don't use it or reject it completely. I know I think you want to bring something into consciousness.

Speaker 6: Maybe it's just this use for purposes that are not helpful in any way for nature, for personal growth, because if I put something poisonous into my eyes just to look prettier. That's rather stupid and uh but maybe this substance can be used in other circumstances where it does fulfill a purpose that is useful somehow

Speaker 3: This suffix I-ne- it means like or made of or relating to. So I-ne-e like isn't maybe the real thing.

Speaker 5: And the strange things this originally is not in e, it is IN, because it comes from Germany. And in Germany it's just IN, so there is no E. So it's in. uh the the strange thing is with the new movement of uh

Speaker 6: Gender equality.

Speaker 5: Yeah, so you have to put an in behind everything. So it we could we could say it's a female female of things. It's really strange that these new newly discovered uh chemicals in Germany, they all got an in behind. Yes, that's fun. So really uh somehow mind-blowing But I think it comes out of the chemical cont con context, yeah, where Ian might have a certain specific uh Yeah, meaning also. I I would not think that it there is a etymological meaning behind because it it comes out of the uh naming of German engineers in the nineteenth century.

Speaker 4: What is also interesting that this with the Anilin that he puts it in uh in the same or he's he's talking about the objects we need in the process of our ordinary being existence and that through the use of aniline We basically destroy these objects more or less and that we don't know how to preserve the old things and that they are basically gone because we dis we destroyed through the use of aniline. So It's not I I don't think it's it's just uh um saying yeah use more natural stuff and no it's not just this outer So basically all of these and and also with Satkein, he's saying the most intense experience. It's a very weird way of saying that. uh that you use it to destroy um other other human beings. So it H there are a few of these phrases in the paragraphs which uh somehow don't fit to just the story outside that You know, that Satkin was used for that and Analine is used for that and it's not so good and no, it's it seems very uh Oberflächlich. What ist oberflächlich?

Speaker 5: Superficial.

Speaker 4: Superficial.

Speaker 1: I must say, Vanya, I liked your interpretation of the six substances the best of all. And they were they were the most uh internalized and uh I'd almost love to hear you say 'em again. I will look for 'em in the uh the writings, but uh it wouldn't hurt to hear 'em again just in terms of Repeating what you just said in terms of uh that gives a lot of meaning to this passage that isn't just about uh chemistry.

Speaker 4: Oh I was just thinking out loud. I don't know. But we'll be in a minute.

Speaker 1: No, but I mean I thought you I thought you were probably Closest to what I want to think about this passage.

Speaker 4: Yes, yes, yes, I want.

Speaker 5: I thought we could easily adapt this use of aniline instead of um natural simple vegetable dyes when we compare it with spiritual teachings The ancient spiritual teachings, which are somehow simple, and all the modern inventions, like the modern kind of yoga. and and what whatever the modern teachings, yeah it it is a kind of ersatz and it brings something artificial and it does not long uh last very long and so it we can observe this, yeah.

Speaker 6: Or maybe um regarding the individual it's also like Whatever the case, our opinions, our feelings, our thoughts, everything is just very superficial and um not very long-lasting. Um even if you've Yes, maybe some convictions that you are brought up with, but even they can change, and nowadays it's more likely that they do change during your teenager or early adult years because you're rebelling against them or something. So there is no no lasting like true feelings or thoughts or convictions, but more synthesized synthetic ones that Yeah, don't last very long and can and are basically exchanged very rapidly for other not not very that they have no real substance. Yeah, good.

Speaker 4: Mm-hmm. What is interesting when he talks about the the the pr what we produce for our ordinary existence that he names then carpets pictures, articles of wool, wood, and skin. So it's not the first thing I would have thought of. I would have thought of food or something, no, but not or shoes. Shoes, yes.

Speaker 6: I mean hairbrush. Articles of wool are interpreted as clothing and skin on the case.

Speaker 4: He he puts it uh uh also in a very specific way there. So Carpets and pictures

Speaker 1: Because of his own livelihood actually, of virtue of his own livelihood for a while, carpets and pictures were some of the some of his time.

Speaker 5: I I realize there is a strong notion of um separating things. So the taking parts out of things. Yeah, when we look what modern chemistry or pharmacy does, they tr always try to isolate. They say if you take an fr from the forest a certain root or so, there must be this one single substance in it which has the the true impact, the the true healing force. or when you when we take salt, yeah, there is m almost all is natrium chloride. But there when you when we when we have different salts from different parts of the world, there is not much but a little bit of other things and it gives uh salt a quite different taste and a quite different color and a quite different appearance and so on. And I think this isolation is something which he uh criticizes very clearly. Yeah. And this I could easily uh apply to spiritual Truths. Whenever someone tries to make a spiritual teaching or a spiritual uh idea simple yeah so to have a clear definition or a c uh uh uh simple to explain uh sentence or whatever, yeah, then this is a kind of isolation of something which uh is often something which uh is a compound of of many different uh s s single things. So uh yeah, there I see a connection.

Speaker 4: Another thing might be nothing, but which jumps at me is that he's Sa talking about five substances, then he is talking about it that uh this um without aniline it's five to ten, sometimes fifteen centuries. Which is and then otherwise it's only 30 years with the ice he's talking about 45 years. So he's giving all this five I f Finwell.

Speaker 3: Multiples of five, yeah.

Speaker 4: Multiples of five. Except the Satking, there he says it's forever. It's destroyed forever. That's also. But the others are all with this. I mean not the single ones, but in some of them he uses more or less these numbers. So Ah, and the ten hairs. I forgot the ten hairs. So that makes one, two, three, four, five. Yeah, okay. It's a little bit uh that's a little bit wise a grain.

Speaker 5: No, but this is really interesting that so many products of five are in this description.

Speaker 4: He uses seven times the numbers of five. Yeah.

Speaker 5: It's a secret coat

Speaker 4: Hmm. No, I know it's uh I'm looking if I find something with these numbers.

Speaker 1: As I'm looking at this, I'm uh I'm I'm really kind of thinking um he's describing the inventions of human beings beginning with the Greeks and carried on by the Germans and this is gonna sound pretty stupid, I do believe, but it's like uh it's all with a this just isn't going anywhere. This is all failing, this is all about uh going to Condo Buffer They can't get it right and um nature helping direct heirs. That's us, right? But uh what about the inventions of uh Keratos and the uh spaceships and uh We've heard a lot of inventions in this in our stories so far that are uh getting us somewhere, but these are not getting us anywhere. These five chemicals are examples of the many particularly maleficent inventions of the German beings. And there's on your first five chemical substances that all beings use even without economizing on uh twenty nine seventy five. So I mean But I guess I'm getting kind of uh sullen here as I'm sitting thinking, well, these aren't good enough But we got all those spaceships that are working for us, so why aren't uh these working for us? But uh these aren't getting us from uh one place in the cosmos to the other Maybe that's what it is. These are keeping us uh fastened right here on Earth In great nature, but not in the cosmos. Sorry, just blathering there.

Speaker 5: I'm still with the numbers, they appear in order. Erst five, ten, fifteen, thirty, then three times forty-five. And then comes the ten hairs of the mother. This cannot be an an accident. I don't know what it means, but this appears too too ordered.

Speaker 1: Yes.

Speaker 5: For whatever reason. But coming back to order, it's time for the sharing of a task.

Speaker 1: Oh, really? Well we've all sweated long enough over this one, right?

Speaker 5: Yeah I like the English and even with emotion. They spent even with emotion which is not in German. more than half of the existence and being energy. For what did you spend more than half of your existence and being energy?

Speaker 6: I thought of it several times. I am quite busy with my studies at the university right now, and Generally I do like it, but more often it's that I think it's just trying to memorize and auswendig lern just trying to memorize concepts and like models for teaching and things like that. And I don't really see much sense in that. And especially this week when I was here at home with my two little siblings and I was playing with them or just watching over them Uh sometimes I had this slight back thought, oh I still have to finish this for university, or I know in two days I have uh um uh

Speaker 5: A test.

Speaker 6: And then I uh remembered the task and thought, but right now it's more important for me to be to be really here with them and to concentrate on them and also that this is what seems to be more real and more important to me. So I try to focus my energy on them and to be there for them and with them and and not think about these things I have to do because uh also that does help me doing them. So I just try to do them efficiently. when I have time, but also I think it's more important for me to spend time with my little siblings. And maybe not get the best uh grade in your university, but uh yes

Speaker 5: And get the best group.

Speaker 6: Maybe. But I found it more productive to spend my energy with my siblings.

Speaker 4: Yeah, I I notice today again when I'm working for to to earn some money, I mostly get also quite lost in it and identified with and I'm very identified with what I'm doing. And today again I came out of an appointment. with um a new customer it went really well they were uh saying we should do some more together And I noticed when I was leaving the space, I was in a hurry again to get to the next guy. My face was like this when you smile at people so so strongly and then I just was standing there for a second or so and tried to relax my face, which was really difficult. And I noticed how much energy somehow was bound in this facial expression. And there And this is basically waste all the time. So if I wonder sometimes that I don't have The energy to make a work effort is probably because it's wasted in all these things.

Speaker 1: For me, I feel like I'm spending too much time trying to manage other people's lives for them, people who are adults. And almost like do this, that, the other, now, now and now. And uh and and supervise them and it's like uh I don't like doing that. It's not really enjoyable for me to make a life for you. And uh at the same time, uh it also brings me some activity rather than for example if I'm not working then uh just doing nothing or sitting around uh which have a tendency to do as in the wintertime, don't do anything. So it's that uh managing people It's not something I really feel like is healthy for them or me at this point. But at the same time, I I can't seem to stop. It seems like uh it's it it seems like it it must help them, I hope. Otherwise I'm just uh really off the deep end with them here. So and I do ask them, but uh you know

Speaker 5: Do they follow your advices?

Speaker 1: Uh quite as far as I can tell, yeah. I mean it it's almost like do they follow my marching orders? Yes they do. Me and Bismarck like that, you know

Speaker 5: I thought maybe it's your role.

Speaker 1: So uh no, uh and it's yeah, and it's like uh some things I have enjoyed was is like trying to It's like trying to teach my grandson uh some skills that I think uh he's missed out on because his mother died young. And uh And his father wasn't able to pick up a slack and I was like, I could be kidding myself. Uh but the talks I've had with him have I I I hope have been helpful for him and me about more internal internal affairs, if you will. But also the idea of uh making sure he's not just laying around in his room all day Is an important factor, so for a twenty year old. That sounds like a criticism of them, and I guess it is, and I don't really want to criticize. So there you go

Speaker 3: So it may be easy to waste energy by not having a plan. And um last week we're coming home From our little town over here, and we stopped for gas. And I was told that we needed to put air in the tire and we should go home and do it. So we went home and put the air in the tire to find out that there was a screw in the tire. And it was Saturday. And So I called the discount tire and they said, well if you come in by five, we'll take care of you. So that meant we turned around and

went back to town. Which had I known any of this when we were in town, we would have just stopped at the tire store. So again, thyme, gasoline, you have to think what's gonna come next. So Simple example.

Speaker 5: I was working outside all the day or most of the day, so it was not wasteful in in in a sense. I also worked concentrated so that I did not make many mistakes. So in in in the sense what what you Tell Bob Bobby. Sometimes it happens to me too that I do a wrong step and then I have to do a quite some some effort to to make it right again. But this did not happen. But I found myself a few days suddenly without any outer reason in a kind of bad, quite bad mood. It did not disturb my work very much, but somehow after a while experiencing it I somehow said to myself quite intensely, I will not let my work and my behavior with others be infected by it. Yeah, so because it was really quite overwhelming, it came back and back again and again and and So I it was not really a plan, it was more like a a strong impulse and then it Did not change immediately, but I realized after a while it became more silent in me. And when I then came back to some uh connection to others, then I realized ah now I somehow over have overcome it. So this was one a strong impulse in my yeah, not to waste time somehow in this I mean some sometimes it is a an disharmonized inner feeling somehow. So I also accepted some that it's that I don't feel everyday happy and uh very satisfied but this was a strong impulse this was this was one of I thought really thought no I don't want to waste my time with this

Speaker 4: Not even with emotion.

Speaker 5: Not even with emotion Öffnus. Robin did not waste his time.

Speaker 2: I'm still worrying about what these five things are.

Speaker 3: I can make an association of saccane is breaths. I don't know about the analyne cocaine sensation. Atropine, maybe feeling And uh serene digestion. I I can't make anything out of aniline.

Speaker 2: I guess it's going to get unsolved for the moment.

Speaker 3: Well you have another as soon as you figure it out.

Speaker 4: We will have another chance in the Wednesday group.

Speaker 2: Yes, no doubt. Comes around. Eventually comes around. Well, I guess we have to close down then.

Speaker 1: Yes. Danke.

Speaker 5: Auf Wiedersehen. Bis bald.

Chat

12:46:45 From Frieda + Ekant : Aniline-Alizarin-Cocaine-Atropine

All four mark the birth of modern organic chemistry/pharma in the 19th century:

Aniline & Alizarin — foundations of synthetic dye industry. Perkin's mauveine from aniline (1856) and Graebe's alizarin synthesis (1869) launched industrial chemistry (BASF, Bayer).

Cocaine & Atropine — pioneer pharmaceuticals. Both are alkaloids isolated in the 1830s–60s; cocaine became the first local anesthetic, atropine the first rationally understood anticholinergic.

Connecting thread: The same coal-tar chemistry that produced aniline dyes led directly to systematic natural product isolation and synthesis — all four are products of that single revolution in laboratory chemistry between 1830–1870.

12:59:49 From Frieda + Ekant : Atropin

Mydriasis — pupil dilation via M3-receptor blockade in the sphincter pupillae muscle.

Historical: Renaissance women dropped belladonna extract into their eyes for wide pupils — considered beautiful. Hence the name: bella donna (beautiful woman).

Medical today: Ophthalmology for fundus examination and uveitis treatment.

Problem cosmetically: Effects last 7–14 days, accommodation paralysis (near vision impossible), photophobia — not a viable cosmetic use today.

13:50:07 From Vanya : 1. Abraham's Negotiation with God (Genesis 18)

The numbers 45, 30, 15, and 10 strongly recall one of the Bible's most famous numerical examples: Abraham's bargaining with God over the salvation of Sodom and Gomorrah. Abraham asks God, step by step, how many righteous people would be required for Him to spare the city. In doing so, the numbers drop in increments of five and ten:

... for 45 righteous people? (Genesis 18:28)

... for 40 righteous people?

... for 30 righteous people? (Genesis 18:30)

... for 20 righteous people?

... for 10 righteous people? (Genesis 18:32)

13:50:21 From Vanya : 2. Gematria and Number Symbolism (Numerology)

If this sequence of numbers originates from an esoteric, Kabbalistic, or numerological system (such as those sometimes found in the context of Gurdjieff's work or the Enneagram), the numbers are interpreted individually in symbolic terms:

5: Biblically, it often represents grace, but also the five books of Moses (the Torah).
10: The number of completeness and the Law (the Ten Commandments, the tithe).
30: The age of maturity (Jesus began his ministry at age 30; David became king at 30).
14:06:55 From Frieda + Ekant : to destroy
to (artificially) color
to delude
to look good - outer appearance
to taste fine

AI Summary

Meeting Bk2 - 03

Quick recap

The group met to discuss and analyze a challenging passage from Gurdjieff's writings, focusing on a section describing five maleficent chemical inventions allegedly created by contemporary German beings. Barbara read the passage aloud, which detailed five substances ending in "ine" (sacane, aniline, cocaine, atropine, and alizarin) and their supposed destructive effects on nature and human existence. The participants engaged in detailed linguistic analysis, discussing translations between German and English, the etymology of chemical names, and potential symbolic meanings behind the substances and numerical patterns (frequencies of the number five) in the text. They explored connections between these chemical descriptions and broader themes about modern civilization's relationship with nature, synthetic versus natural substances, and the concept of "helping nature" versus harmful technological progress. The discussion concluded with participants sharing personal reflections on how they spend their energy and time, connecting back to the theme of waste and proper use of energy mentioned in the passage.

Next steps

Vanya

- Look for connections or meanings related to the numbers (5, 10, 15, 30, 45) mentioned in the passage and share findings in the next meeting.
- Consider and possibly share again the interpretation of the five substances as representing inner behaviors in the next meeting.

Collaboration

- All participants: Reflect on how they spend their existence and being energy, as discussed in the sharing of the task, and consider adjustments in their daily lives.

Summary

Contemporary Chemical Substances Discussion

Barbara read an excerpt about contemporary chemical substances invented by German beings, including satkane, aniline, cocaine, atropine, and alsleserine, explaining their properties and effects on the planet. She described how these substances, while helpful in decomposition processes, have also contributed to the rapid destruction of objects and ancient products. Barbara also mentioned that similar innovative capabilities were inherited by another contemporary community, England.

Ancient Greece's Harmful Inventions

Vanya discussed how modern representatives of ancient Greece surpassed their ancestors through various harmful inventions, including chemical substances like sat keim, anilin, cocaine, atropin, and alizarin. These substances, developed by German beings, have been adopted worldwide and are used for various purposes, including mass destruction, coloring materials, and psychological effects. Vanya emphasized that while these inventions have helped modern civilization, they have also contributed to the rapid destruction of historical artifacts and the natural environment.

Section 98 Discussion and Interpretation

The group discussed section 98 on page 29, with Sandy expressing concern about the content not appearing relevant to them. Vanya mentioned feeling uneasy while reading the section, while Sandy noted it seemed easier than usual, though they both questioned this perception. Frieda observed that Gurdjieff's ironic tone about nature's help and the inclusion of Mulla Nasreddin's saying about pulling out facts rather than helping nature might hide deeper meanings, particularly regarding contemporary substances like aniline and cocaine.

Alizarin Properties and Linguistic Origins

The group discussed the chemical properties and uses of alizarin, with Sandy explaining that it functions as an antioxidant, antimicrobial, and has medicinal properties in food preservation despite initial concerns about it being poisonous. Robin shared etymological research on the term "sat cane," tracing it to an Armenian word meaning "to die like an animal." The conversation then shifted to comparing words and terms, with participants discussing various linguistic origins and meanings.

Legal Translation Terminology Discussion

The group discussed translations and terminology, focusing on the German word "Erblasser" and its meaning in legal contexts. They explored the differences between "Verwirklichung" (realization) and "Aktualisierung" (actualization), with Frieda explaining that while both terms aim for similar results, "Verwirklichung" focuses on making something real while "Aktualisierung" emphasizes bringing something into the present moment. The discussion also touched on translation choices for terms like "substitute" and "realization," with participants considering the most appropriate German equivalents.

Bismarck, Atropine, and Civilization Analysis

The group discussed the myth of Bismarck's pet cat, with participants clarifying that historical records indicate Bismarck was actually a dog lover rather than having a cat. The conversation then shifted to the medical use of atropine, including its use in eye exams to dilate pupils and in hospital settings for heart rate adjustment. The discussion concluded with an analysis of a passage about a horned figure, with participants interpreting it as a criticism of modern civilization's destructive impact on nature and artificiality.

Machinery, Invention, and Cultural Significance

The group discussed the historical and cultural significance of machinery and invention, with Frieda sharing Gurdjieff's negative comments about her invention and Barbara mentioning Lespinski's book "Talks with the Devil" which connects invention to the devil's mechanism. Sandy shared personal anecdotes about life in the 1930s and 1950s, including stories about traveling by train for medical treatment and the limited transportation options available. Vanya provided an interpretation of five chemicals (cocaine, aniline, atropine, and alizarin) as representing destructive behaviors and delusions, suggesting that aniline represents convenience and quick results that replace traditional methods.

Neutralizing Gases Discussion

The group discussed neutralizing gases, with Barbara identifying seven of them including ammonia, carbon dioxide, hydrogen sulfide, chlorine, and nitrous oxide. Sandy noted that all seven gases could be deadly if separated from their normal conditions. The conversation then shifted to a discussion about Bismarck's pet, with Robin explaining that Bismarck often appeared

with a Great Dane during diplomatic meetings, leading to speculation about whether Gurdjieff might have been making a sarcastic reference to a pet cat when he mentioned a pet dog.

Gurdjieff's Views on Synthetic Chemistry

The group discussed Gurdjieff's views on the development of synthetic chemicals from 1830 to 1870, with Sandy highlighting his criticism of moving away from natural substances toward synthetic alternatives. They examined connections between this historical period and Gurdjieff's broader concerns about humanity becoming too machine-like. The discussion touched on specific examples like aniline dyes and cocaine, with Robin noting that many synthetic substances are modifications of naturally occurring compounds rather than entirely new substances.

Chemical Substances and Energy Reflections

The group discussed a text about chemical substances, focusing on Gurdjieff's critique of modern chemical inventions and their impact on human existence. Vanya proposed an interpretation connecting the five substances to destructive human inventions, noting the recurring number five in the text's measurements. The discussion then shifted to a sharing exercise where each participant reflected on how they were spending their energy, with Frieda sharing about prioritizing time with siblings over university work, Vanya discussing energy waste in professional interactions, and Sandy describing managing adult lives. The group left some questions about the specific substances unresolved for future discussion.