

GER Meeting #Bk2 - 02

Transcript

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

Speaker 5: So I just want to ask, what's it like to be the descendants of those shameless Greeks

Speaker 6: We are not I at all identified with the this with this. I also I also think that it's not an excuse that our all in in our time now, hundred years later Not just the Germans are uh famous for new sciences, so this is spread over all the all the world. I guess.

Speaker 5: Well, I think uh uh we don't I don't I think if I remember correctly, the English are gonna get their digs shortly too So uh we'll wait and see what uh what hap uh what he says about uh the English descendants there. I guess I was always fascinated by this section to the extent that uh he is so critical of the Greeks and the and the Romans and that civilization. And I know it has to apply to what it is in us and how we identify with that. Uh but there is some literal truth to it, how much we still imitate uh ancient Greek and Roman civilizations today, uh say in regard to uh legal structures, arts, other stuff. And and and I'm not getting into the sex stuff. You guys can talk about that all you want to.

Speaker 6: Yeah, the the the modern achievement of sexual freedom, the so-called yeah, it's exactly the opposite of what Gurdjieff says here somehow It's it's not so easy to understand this because when we personally I I would say I'm very glad that I grow grew up in a family which was not so much uh restricted or rigid or so. So my parents were quite natural with us. Yeah, but also not uh in the sense that they uh spoke with us about sexual sexuality or whatever. So it was like Something which was just there, but not with a st a strong foc focus. And I realized that um I deal with my children also very natural. So we we don't speak about it, but also we don't hide somehow uh our connection. Yeah. So when we hug and and kiss sometimes or so or being a little bit of of of tender to each other. So I've I f I find my my personal behavior quite natural. I think this is an achievement in itself somehow. Yeah, when we think about um fit my my youth when I when when children were reading um books how to behave with someone else or whatever yeah so this But I also f see or better feel a point in what Godiefs wants to wants to reveal here, but it's not not very clear so far.

Speaker 7: I don't know, maybe I mean I have absolutely no personal experience, at least not with other people, but I could I think maybe because I see or hear about friends, um or acquaintances, that maybe he's criticizing this like uh just having sex without a deeper connection, without the intention to form uh uh a deeper relationship to form a special bond. Even I I don't think uh you should only have sex if you want to have children nowadays. Um but at least I do think that you should have a deeper connection with someone. And I know that there are many young people nowadays who just sleep with someone because it it's nice and yes, then A week later they have the next person.

Speaker 3: Hmm.

Speaker 7: Or like m one of I I know it was One of my best friends, she lost her virginity when she was 14 or 15, and she was drunk So uh I doubt it was very good for her, but for her it was like, Yay, uh now now I'm not a virgin anymore and she was not complaining about it. She was like proud when she told me and I was like Now I'm glad that I at least I didn't have that. So

Speaker 6: Yeah and and on the other side, I just remember stories about Goodyev and his surrounding when he I don't know if it's really tr true, but I just remember that it wa it is said uh

that we have to separate uh uh love and connection with sexuality. So in a certain sense sexuality is more like a function. We have to perform somehow to yeah Gudiev says to get rid of some some some stuff and and uh poisonous uh substances or whatever Uh I don't I don't know. To bring all this together is seems not to be s such easy. Whereas the notion he puts here is very clear, yeah

Speaker 7: I mean also he says they just invented all these saturnal practices because they were bored. Maybe that's just not a very good reason. Yeah. So that it doesn't have to be like always this moral capacity, but yes

Speaker 8: One of the impressions that I I find myself taking from this is that there's um he's kind of drawing a connection between uh over oversexualized and and um and and masturbation, you know, five against one um is he's connecting this with like the concocting of s of of sciences, the creation of like r ridiculous sciences and and and and philosophies. And it always makes me kind of think about um I mean this is where we go when we're talking about our our in the influences from from uh ancient Greek. Well all of our philosophy, pretty much all philosophy, can be distilled as as footnotes to Plato and or Aristotle and Aristotle mostly goes back to Plato in some way or another. But then there's this time in in ancient Greece where they were like in the pre-Socratics and even after that where it's just people are professional philosophers just coming up with a new philosophy, just like coming up with a a new science about something and how there he's kind of like pointing to that by setting the you know, taking us through the sexual aspect of it, pointing out how a lot of what we consider to be science and philosophy and stuff is just a lot of It's just a lot of masturbation and a lot of just playing games and stuff when you when you get down to it.

Speaker 3: Yeah, I keep thinking that these two um these two things destroyed um the capacity for for people to think, to really think, and to f have the feel this um impulse the how he calls it now.

Speaker 6: Self-shame.

Speaker 3: Self-shame. Organic. Organic. Organic. Organic self-shame, yes. And with this to lose the capacity to think by the so-called science, I can connect to that immediately in myself. The other also, but I can't uh formulate it so clear in me like like um Yeah, it's it's somehow different. It's much more much more uh subtle in a way. I don't know So I I um instead of looking at it as a um or or also on one hand as an outer phenomena, I also try to connect this what it actually um uh verhindert what it actually prevent prevents. Yeah like a Like a like a monster buffer or something.

Speaker 7: I think we talked already briefly last week about this organic shame.

AI Summary

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Quick recap

The meeting focused on discussing and analyzing a passage from Gurdjieff's writings about the influence of ancient Greek and Roman civilizations on contemporary human behavior, particularly regarding sexual practices and the development of sciences. Participants, including Robin, Barbara, Vanya, Frieda, Paul, and Stefan, examined translations between English and German versions, discussed concepts like organic self-shame versus pseudo-shame, and explored Gurdjieff's views on sexuality and its impact on human psychology. The conversation included detailed comparisons of specific terminology between languages, interpretations of key concepts like evolutionary and involutionary processes, and personal reflections on how the discussed ideas relate to modern behavior and personal experiences. The conversation ended with participants sharing examples of "games people play" and discussing how Gurdjieff's teachings apply to contemporary social interactions and personal development.

Next steps

Sandy

- Look up the definition and explanation of "egoplastikori" on page 331 of Beelzebub's Tales to His Grandson.

Collaboration

- All participants: Continue to observe and work with the weekly task of noticing the "games people play," particularly in the context of asking questions to make contact rather than for genuine interest.
- All participants: Reflect on the principle "Do not kill another even when your own life is in danger" as it applies to mental attitudes and responses.
- All participants: Consider the discussion on "organic self-shame" and its distinction from pseudo-shame, and observe its manifestation in personal behavior.

Summary

Greco-Roman Civilization Historical Impact

Robin read an excerpt about the historical development of Greco-Roman civilization and its impact on contemporary three-brained beings. The passage described how ancient Greek and Roman practices of fantasy and sexual gratification gradually spread to other communities through imitation and contact, leading to the disappearance of organic self-shame and the rise of pseudo-being impulses. Robin noted that contemporary Germany has become the main heir of ancient Greek civilization, surpassing the Greeks in inventing sciences that have contributed to widespread mental disease among three-brained beings.

Cultural Evolution of Three-Brained Beings

Barbara discussed how three-brained beings on a planet developed the ability to invent, leading to the weakening of natural evolutionary and involutionary processes. She explained how two independent groups of these beings, the Greeks and Romans, developed distinct cultural practices and influenced each other, eventually spreading their ideas to other communities including in

Asia. Barbara highlighted how modern three-brained beings on this planet spend much of their existence trying to adopt and realize ideals originally developed by ancient fishermen and shepherds, with the current German community being particularly influenced by Greek scientific inventions, leading to negative impacts on their psychological and cultural development.

Gurdjieff's Views on Civilization

The group discussed Gurdjieff's critical views on Greek and Roman civilizations and their influence on modern society, particularly in legal structures and arts. Frieda shared her perspective on modern sexual freedom, contrasting it with Gurdjieff's ideas about separating love and sexuality. She expressed concerns about the casual approach to sexuality among young people and referenced stories about Gurdjieff's views on the topic.

Organic Shame Concept Discussion

The group discussed the concept of "organic shame" and its distinction from pseudo-shame, which is based on societal expectations. They explored how organic shame might be a more intrinsic sense of right and wrong that doesn't depend on external judgment. Frieda noted that the German translation of the concept was unclear compared to the English version, and they considered how this internal shame might be more reliable and less subject to change through education or experience.

Organic Shame and Moral Dynamics

Paul discussed the concept of organic shame as a natural internal mechanism that regulates vital energy, drawing a connection to the biblical story of Adam and Eve. Stefon elaborated on how shame arises from conflicting with personal morals and values, explaining the concept of "moral dread" from Buddhist teachings and contrasting it with modern society's "anything goes" attitude. The discussion touched on the difference between experiencing shame due to personal wrongdoing versus shame driven by societal pressure or reputation concerns.

Text Translation and Interpretation Discussion

The group discussed translations and interpretations of text, particularly focusing on a second paragraph where the English version used "singular" while German used "unusual" or "remarkable." Robin explained that the text should be accepted absolutely rather than compromised, and Vanya connected this to Ashiata Shemash's teachings about self-remembering being threatened by European influences. Stefon shared personal insights about how engaging in lower nature activities can impair one's ability to maintain self-control and intimate relationships.

Ashiata Shemash Teachings Discussion

The group discussed interpretations of Ashiata Shemash's teachings and their historical impact. Sandy clarified that Ashiata Shemash's non-violent philosophy helped enable the advancement of Greek and Roman civilizations by preventing opposition from being killed. The discussion also explored the historical figure of Alexander the Great, with participants noting that he was called "Arch Vainglorious" in some cultures and connecting his conquests to the destruction of ancient knowledge and civilizations.

Moral Principles and Emotional Responses

The group discussed personal reflections on moral principles and emotional responses to provocation. Frieda shared her experience of learning not to react violently even when provoked, while Stefon emphasized the importance of not allowing negative energy to affect one's moral

standards. Sandy introduced the concept of "processing out loud" as a technique for analyzing and discussing readings, which the group confirmed was understood in German as "laut nachdenken." The conversation ended with Sandy beginning to explain a specific passage about moral impulses and distractions.

English-German Translation Discussion

The group discussed differences between English and German translations of a text, with Vanya highlighting specific variations in paragraphs 2946 and 17. Stefon emphasized how their conversations about readings bring the text to life and help absorb dense concepts, while Barbara acknowledged the value of both the written text and their discussions. The group examined translation nuances around terms like "boldly" and "simply" in different contexts, with Vanya noting that some phrases had different connotations or were missing entirely in the German version.

Gurdjieff Text Translation Discussion

The group discussed translations and meanings of specific words in Gurdjieff's text, including "depravity," "bliss," and "evolutionary/involutionary." They examined how certain terms were translated between English and German, with Robin clarifying that "evolutionary" and "involutionary" are fundamental concepts in Gurdjieff's work representing opposite forces. Robin also shared the work's perspective on sexual activity, explaining that according to Gurdjieff's teachings, sex should be carried out purely for physical reasons without emotional attachment or intellectual involvement.

Gurdjieff's Energy and Intimacy Teachings

The group discussed energy management and sexual behavior according to Gurdjieff's teachings, with Robin explaining how men and women process energy differently and Stefon sharing Gurdjieff's alleged advice about using prostitutes to discharge energy. Sandy interrupted the discussion to focus on the scheduled economics exercise, leading to tension when Stefon continued the conversation about intimacy and personal experiences. The conversation ended with participants sharing examples of "games people play" in conversations, including lying about knowledge and asking irrelevant questions, before transitioning to the planned economics exercise.