
The
Journey School

February 4th,
2021



TRUTH
OPENS
THE EYES OF
OUR HEARTS 2021

Homework from January 28th, 2020

- Read Maurice Nicoll's *Commentaries* on "This Work is About Change of Yourself – Not Change of Your Life," "Two Ways of Meeting Events," and "Self-Observation," beginning with July 2, 1949 through July 16, 1949, Vol. 4, pp. 1311-1319.
- As a result of imaginary identification, the simple knowing of our own Ground of Being is veiled and we are absent from our true identity, instead attaching our sense of "I" to temporary fragments. Observe for a day, the number of times and ways you say, "I am (fill in the blank)."
- Self-remember every day, at least once a day.

The Emotional
Center

&

The Dark Night
of the Spirit



A helpful visualization of our human experience

UPPER
STORY



MIDDLE
STORY



LOWER
STORY



...Another
perspective



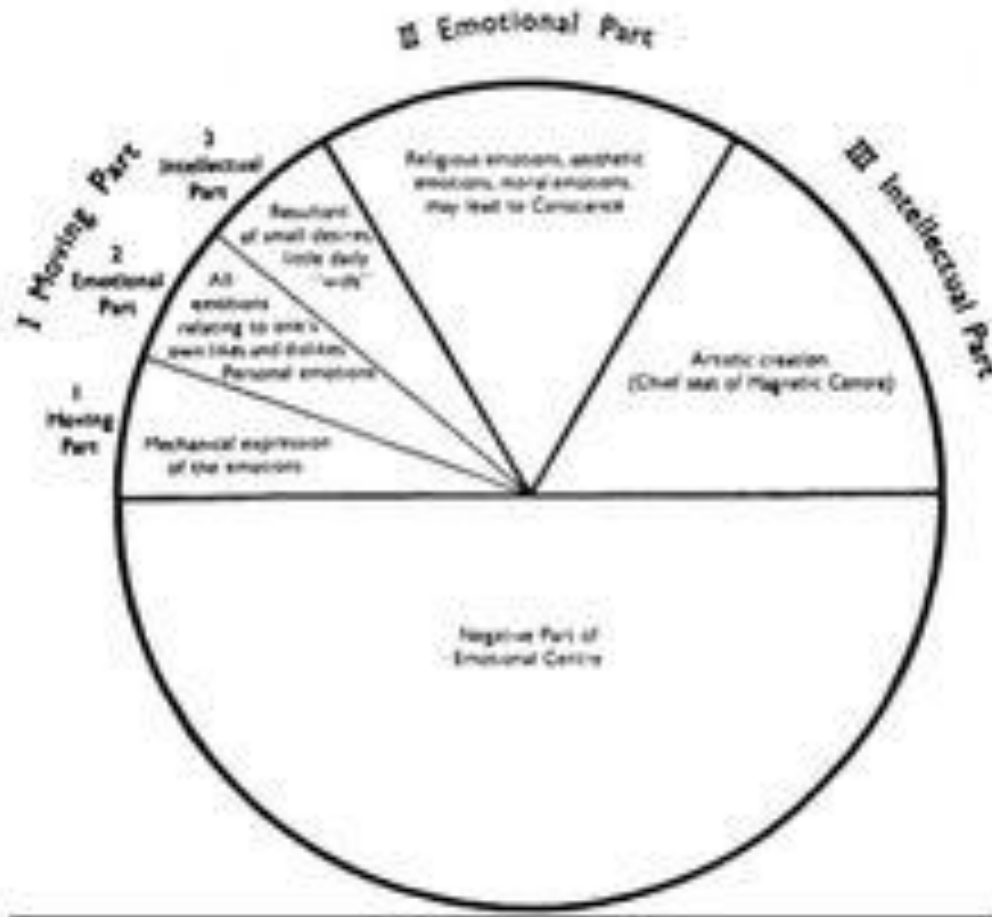


Intellectual
Center

Emotional
Center

Instinct/
Moving Center

Figure II — Emotional Centre



Maurice Nicoll

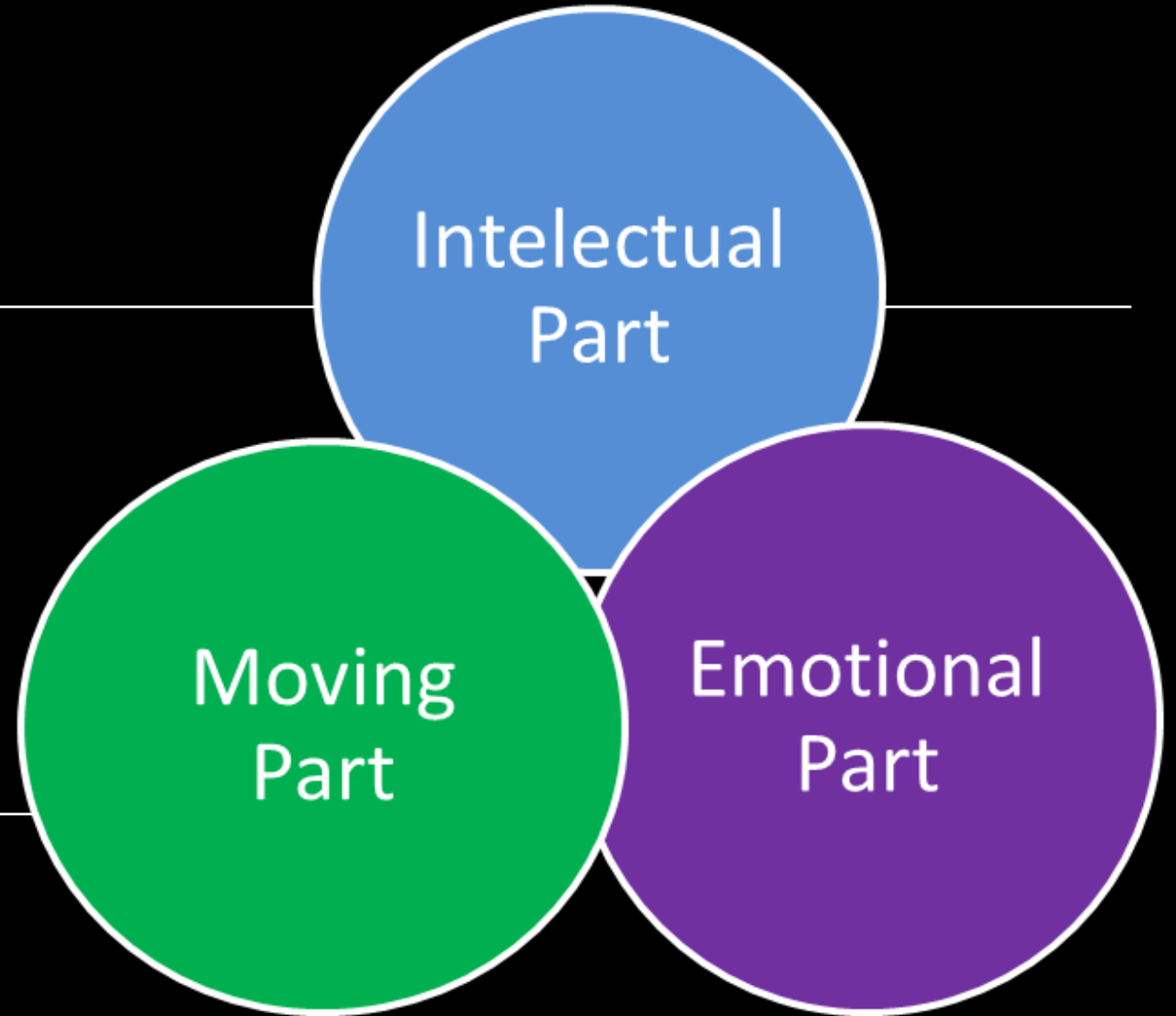
THE EMOTIONAL CENTRE

THE "PIE CHARTS"

COMMENTARIES, P. 77

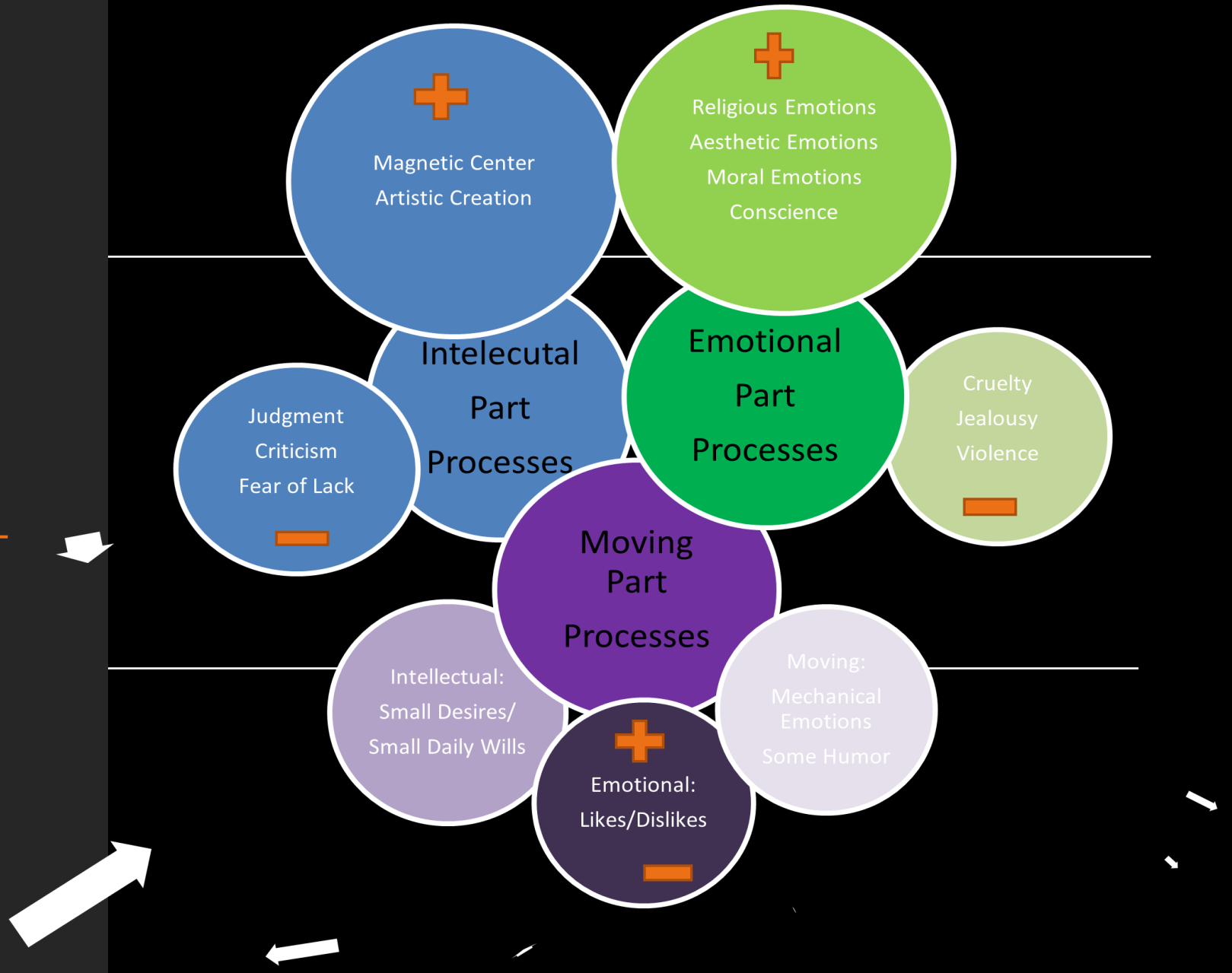
Maurice Nicoll

*PARTS OF THE
EMOTIONAL CENTER*



The Emotional Center

Inner Parts of the Emotional Center and their functions/processes



The Rouge
Elephant in
Each
Center

“ I don’t want to stop feeling;
I want to stop being driven by
my feelings.”

- Rami Shapiro, *Recovery*, p. 172



The Analogy of the Carriage,
Horse, Driver, Master

“Being able NOT to
Identify with
the external manifestations of others.”

- Mr. Gurdjieff, *Life is Real Only Then, When I Am*, 64

Purification of the Emotional Center



“...The peculiar characteristic of negative emotions is that they go on and on by themselves, always creating fresh negative emotions, long after the [first] cause is removed. And they take so much energy and waste it uselessly so that people often become ill as a result” (Maurice Nicoll, *Commentaries*, "Wrong Work of Centers," November 28, 1941, Vol. 1, p. 87).

What Needs Unloading & Healing?

“Programs for happiness”

Identification with:

A-Influences

Mechanicality

Negative emotions

Negative thinking

Unconscious reactivity

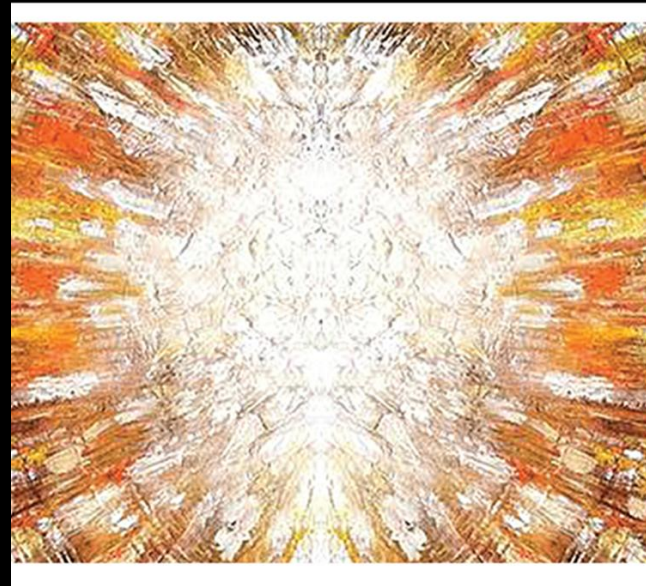
Multiplicity

Imaginary I

Buffers

Violence

How?



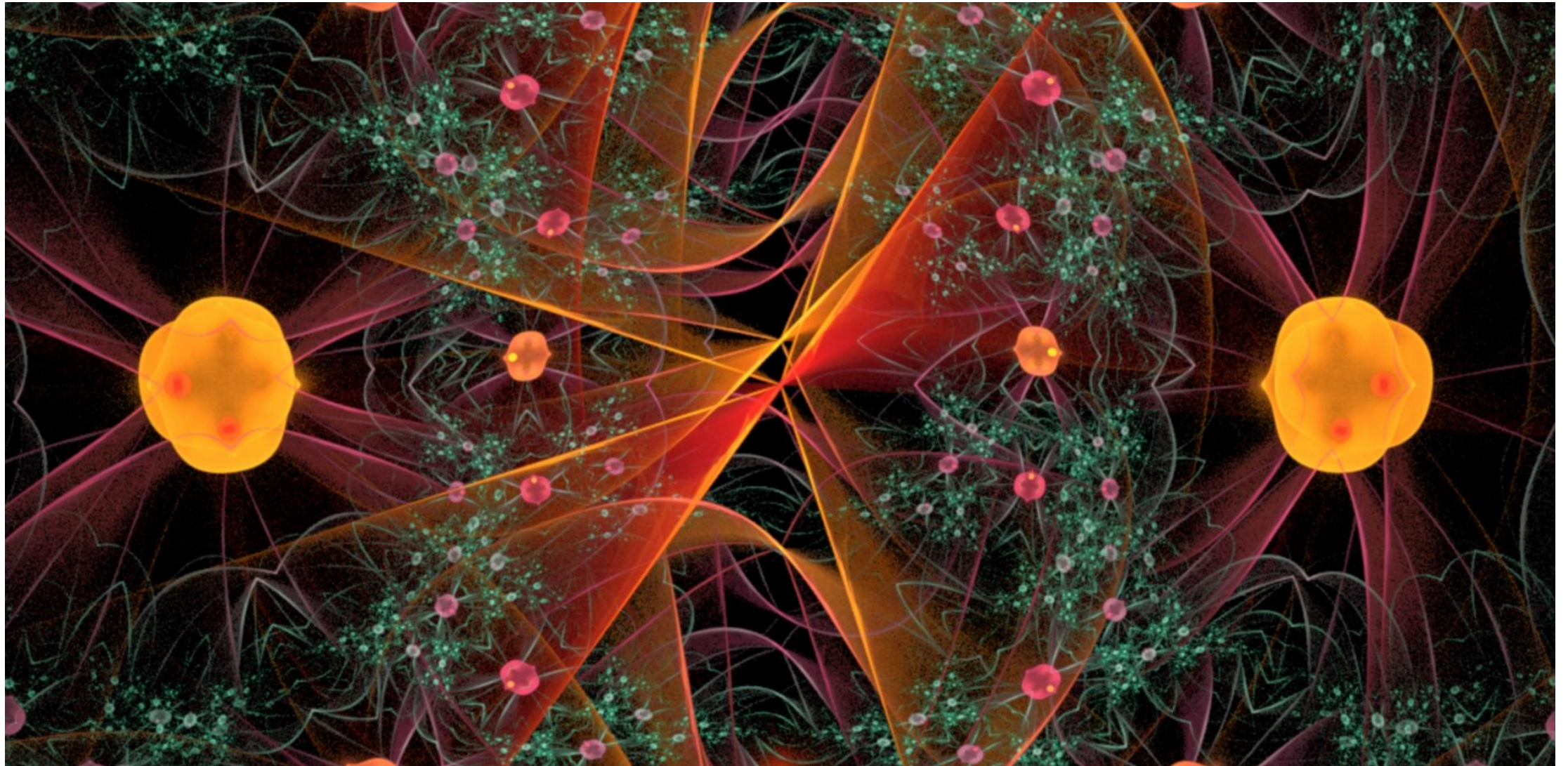
St. John Cassian /Monastic	St. John of the Cross	The Work /Inner Christianity
Purification	Dark Night of Sense	Self-observation, Non-identification, working toward personality passive, Man #1, 2, 3
Illumination	Dark Night of Spirit	Self-remembering, Work memory, Real Aim, Balanced Man #4,
Union	Marriage / Union lover & Beloved	Man 5, 6, 7, Master, Real I, contact with higher emotional/intellectual centers

5 Stages of Spiritual Life

(theology of John of the Cross)



(Doohan, 1995, p. 54)



The Purgative Way

Active Night of Sense

John of the Cross speaks of this in his book, *The Ascent of Mount Carmel*, Book One-Two. It is the first stage in purgation where one begins to discover and release attachments /passions (i.e. programs for happiness) that are primarily related to the senses, often associated with the body or emotions . It is active because it involves our deliberate participation and efforts of such denials and self-restraints.

Active Night of Spirit

John of the Cross speaks of this in his book *The Ascent of Mount Carmel*, Book Two-Three. This night deals with active development of prayer, moving deeper into the silence from mental prayer to wordless prayer, "the simple prayer of faith." It is a night because it is a deliberate movement away from sensible consolations in prayer, where one cultivates dark, interior silence. It is a "night of spirit" because it has to do with the soul resting and not partaking in mental prayer.

The Illuminative Way

Passive Night of *Sense*

John of the Cross speaks of this in his book *The Dark Night*, Book One. He calls it a night because this season is a time when one "gets no satisfaction or consolation from the things of God...God does not allow the soul to find sweetness or delight in anything." The night can feel like a season of darkness, aridity and lack of growth or any pleasure. It is passive because this is caused by God's work in the soul and it is a night of sense because it is without consolation or affection, freeing us from our dependence on sensible satisfaction in prayer, the attractions of life and restraining our sense desires. God does this work in us for our continued progress in prayer. John teaches that we cannot accomplish this purification by ourselves.

Passive Night of *Spirit*

John of the Cross speaks of this in his book *The Dark Night*, Book Two. He describes this night as a state of powerlessness and radical poverty of spirit in prayer. It is a night because it involves an unseeing, yet loving gaze of faith. Perhaps this passive Night of Spirit pairs with the Work experience and state of radical non-identification and more ongoing Self-remembering. This phase may also introduce us to our first experiences with connection to our higher emotional and higher intellectual centers, which are perhaps a more modern way of speaking about the medieval understanding of the higher faculties of the soul. This Night of Spirit is of a finer energetic quality than the earlier more active efforts of work against the personality. The Night of Spirit is more akin with the state of life after one has become balanced man, not dominated by just one of the three centers (1, 2, 3) and our programs for happiness or **acquired conscience**.

Homework

- Observe your emotional responses to this statement by Maurice Nicoll. What is evoked? "A [person] unites with truth only through [one's] love, as it were, and in this way, one's being is changed. ...This Work is beautiful. ... It is about liberation. It is as beautiful as if, locked for years in prison, you see a stranger entering who offers you a key. But you may refuse it because you have acquired prison habits and have forgotten your origin, which is from the stars."
- Uncritically self-observe identification with negativity and observe states of Self-remembering. Describe and contrast the difference of energy, sensation, experience. What do you see? What additional understanding about yourself have you received? About existence? About all reality?

February Aim and Practice:

Star Gazing

The February Aim and Practice is star gazing. We are invited to look up and feel our place in the cosmos as a means of purifying the emotional center. Take a few minutes each night to go outside and notice the stars. Which one calls to you? What constellation intrigues you? Then, look up at the same place before dawn. Notice how the stars have changed and shifted. Feel your feet on the ground. Feel your consciousness as a part of the whole cosmos. Feel someone else looking at Earth, from far away. Notice the sensations.

The Brothers Karamazov III.VII.IV. “Cana of Galilee”



Verify for yourself...a
most beautiful video

www.psyche.co

<https://psyche.co/films/irish-hills-folk-music-and-david-whytes-poetry-form-a-fleeting-meditative-moment>



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