

Meeting 020: 09-Feb-2021

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UK session

Attendees: Robin, Paula, Michelle F, Ofelia L, XJ, Robert Davis, Joe Appel, James, John, Carole O

CO: Several sections where he is very direct about what our work is. Continue to struggle with what I need to not sacrifice in myself. Emotional center and judgment of people – killing them in a way.

RB: Certain parts where he is talking to Abdil where he might as well be talking to us.

J: Abdil – servant of the heart in Arabic. Tikliamish supposed to be representing the intellectual center – taken to a higher part of the emotional center?

RB: Something said near the beginning about his possibilities.

J: p187 ... I needed to make clear to myself their real inner essence-attitude to their custom of sacrificial offerings

Is this about trying to start to de-crystallize the consequences of kundabuffer?

RB: A lot of this dialog that doesn't quite make sense and must therefore have a different meaning. Sacrificing one-brained and two-brained beings?

CO: Inside ourselves?

RB: Sacrifice of moving centered 'I's and emotionally centered 'I's. Fathers brought sons, husbands brought wives, didn't happen like that – except for Abraham and Isaac ... Sacrifice of clean and unclean.

RD: Sacrifice in terms of culture – marketplace.

RB: Albion's Isles – British. British sentimental about animals. Not like that in Italy – don't care about animals, but care about children. Cultural.

Jo: In Africa told people that we give cats and dogs names in England. Made them laugh!

RB: Laws to stop you seeing what happens to animals – in factory farming for instance.

JA: Cordoning off of empathy. Can go on eating it. This is all here for a purpose and we continually transgress that purpose.

RB: Most of our behaviour driven by inner-considering. Behave like someone who is being compassionate towards animals.

JA: p196 ... but of course without the personal cognition of the donkey itself, thus enabling it to manifest the said power incomparably better than you.

What does this mean?

XJ: Appears to me people doing spiritual pursuits ... but sacrificing for all the wrong reasons.

RB: Interesting question of what you worship and why and what each culture holds as sacred.

J: p194 “own-donkey” – tried to think of this as personality. Mechanical to the point that it doesn't have logical mentation.

RB: Personality expressed through formatory apparatus using material in the centers. Few people have the possibility of logical mentation in their personalities. Only necessary to be able to offer an opinion on something – no logical mentation.

JA: We won't let our personality be – apply cunning to it and make it do or see things not fore-ordained to see or do.

RB: “ ‘Although you were created for the purpose of the common-cosmic existence on planets, and although you were created also as “a-field-of-hope” for the future expectations of our COMMON ALL-GRACIOUS CREATOR—that is to say, created with the possibilities of coating in your presence that “Higher-Sacred” for the possible arising of which the whole of our now existing World was just created—and in spite of the said possibilities given to you, that is to say, in spite of your having been created three brained with possibilities of a logical mentation, yet you do not use this sacred property of yours for the purpose for which it was foreordained, but manifest it as “cunning” towards His other creations, as, for instance, towards your own-donkey.

Have the capability of logical mentation. The purpose of logical mentation is to seek the higher. Instead we manifest as cunning towards the lower. In terms of farming of animals and fish have used our logical mentation for exploitation.

Discussion about how much a donkey can carry.

JA: About proper functioning and proper attitude to everything created. Attitude to my personality.

RB: Personality active and essence passive. So not manipulating personality – trying to replace with parts that are more useful.

J: To extent that you can bypass formatory apparatus, personality continues in its right place. Carries its own weight.

RB: Be clear about what formatory center is. Listen to words that come out of my mouth – noises – your receptive apparatus is forming them into words and making meaning from them. That is where the learning was crystalized. Issue is when it has crystalized something unhelpful -e.g. phobias are formatory.

J: Goes beyond that and embedded emotionally into essence. So on surface level and also in essence.

RB: Certain things that essence is born with and we don't know well enough to say what we were born with. Mozart was born musical, for instance. So it is possible that things are embedded in essence, but we are trying to educate essence.

XJ: Sensitivity part of essence? Someone sensitive to sound, can be a musician or afraid of noise.

RB: Developmental question. Need to do the archaeology in ourselves. Only way to answer that question.

XJ: If it is inborn, part of essence?

RB: Born with a set of inclinations called essence. Essence surrounded by personality – people go towards things that their essence is attracted to. Carpenter attracted to working with wood, for instance. Children attracted to certain subjects at school. Personality is there to protect essence. Emotional pain that essence shrinks away from and personality protects.

RD: Is that the strength of the donkey. Donkey is stubborn. Not essence. Negative.

RB: Essence has to be negative, otherwise why was it born? Born with weaknesses in essence.

RB: How the child develops ... ability to express knowledge very low to start.

XJ: Where would compassion be?

RB: The higher emotional center is linked to essence and higher emotions related to compassion.

XJ: And can be born lacking that?

RB: Our behaviour is an excretion of something – stuff comes in and we respond, comes from somewhere. Lower emotional part only affirms or denies and higher part doesn't do either. Which is why certain things are very painful. E.g. grief – higher emotion.

J: Is there anything in The Tales that explains the higher emotional center.

RB: When he uses the word 'impartial'.

JA: Very helpful in terms of compassion also. These pages urging more impartiality than we usually bring.

RB: Problem of death. Every time it is mentioned it is an incomplete conversation. At the Prieuré reported by one of G's pupils – killed a pig. Can use the whole of the pig. What can't be eaten can be used for other things. Limited amount of time to use the meat. In abattoir they hang it in cold temperature and/or freeze it. Have to dissect the pig and work out how to use it. Almost an insult to the animal if you throw part of it away. If you cut the throat of the pig, how do you do that compassionately. Bring your own death into the picture?

XJ: My personal experience – used to raise chickens and had to hold the chicken when it was killed by my mother. She was the kindest person and she could do that.

PS: Can get used to anything.

Jo: p188 the function called

'conscience' which ought to be present in every three-centered

being, had not yet been quite atrophied in him,

Later on Ashiata Shiemash brings about the 'religion' of conscience.

RB: The point is that the conscience hasn't been ruined – not quite covered up. The discourse of Ashiata's decision – impulses for love, hope and faith had been perverted – so no possibility to develop a line of work. If you talk about 'love' in a group becomes clear that no-one knows what it is. Don't think that conscience is distorted in that way. When I read this in 1981 I wondered what conscience was. Found some banknotes on the floor in the gent's restroom and I wondered what to do with it. I put into my pocket. Some time later I lost a similar amount of money in a similar way. Part of me worried that I should have handed it in ... would have gone into someone else's pocket. From that point on I started to try to work out what is right. Eventually something starts to come through and tell you – you have to open the door.

RB: When B speaks to Abdil in this way, isn't he trying to provoke his conscience.

J: Emotional or intellectual punch – trying to uncover what has been covered with sand. Starts with the moon getting too many vibrations. If we connect moon and sensation – too much vibration that is making us unbalanced. Maybe he is trying to do with one, two intellectual punch is trying to balance the brains a little.

RB: This is part of the Work. The intellect has to start behaving in line with a conscience that comes from somewhere else – the intellect doesn't have one.

XJ: Coming from the formatory is not enough. No denying or affirming, but is good – the real thing. Reason? People can probably overcome formatory to some extent.

RB: Kimespai – that is conscience – doesn't allow you to sleep in peace. AS soon as conscience opens up you realize that you can't be at peace with them. You know they are wrong. Penetrates our sleep.

RD: What does G call those people who are very moralistic?

RB: Later in the Tales he talks about what happens to being-exioehary if it isn't used correctly and that is sexual energy and suggested that you can observe it in monasteries with monks that are very fat. Descends and creates fat deposits. Other is that it turns people into expert cynics – reminds me of the inquisition. Use position to establish something – even if you don't believe it.

RB: Most armed forces have units that are created to do jobs where they are required not to have a conscience.

RD: Reminds me of braying like a donkey in Arousing of Thought, Englishman and Australian meat. Wonder whether Grandmother was higher emotional center. B is grandfather and is higher intellectual center.

RB: Think B is higher emotional center in the way he is depicted. After ISOM G stopped talking about higher intellectual and higher emotional centers. In this book, talks about Reason. Appears that higher emotional center has to be established ... this is All and Everything and in ISOM was an introduction. When you see that at the end B grows horns that indicate levels of Reason – structure appears to be that we are normal mechanical human beings and awake emotional side and normal thinking not useful to go beyond a certain point – not good apart from ability to design machines. Have to go through higher emotional first and Reason could be considered route to higher intellectual. None of the gradations of Reason are described in detail.

XJ: Been thinking recently about what is Reason and it isn't logic.

RB: Etymology of Reason – ability to read something. Reading wasn't about words originally. Experience when there is an emotional insight is a large picture with lots of nuances – higher emotional center. Gradations of reason is being able to see a situation and know what they mean – appreciate, see what is going on.

JA: Ratio?

RB: Ratio and rational connected. Reason is to do with reading.

XJ: Intuition?

RB: Emotional – maybe lower gradation of Reason.

XJ; Conclusion of reason is in intellectual part. Reason not typical intellectual thinking.

RB: Will continue ... one of the acts of the intellect is to start with an idea and make concrete. The problem for intellect is if it looks at something higher cannot make it concrete – it is for downward motion. Not a bad thing. Leonardo da Vinci – great paintings, but went from concept to concrete. Intellect is master of lower and servant of higher.

RD: https://www.etymonline.com/search?q=reason&utm_source=extension_submit

JA: Everything has a place – part of what a ratio is about.

RD: Also other people's negative emotions exist for a reason.

RB: Interesting – relates to counting, therefore mathematics.

RB: Gradations of Reason – G doesn't say much definite at all and we have to be able to use it.

XJ: Capitalize always

RB: No. l.c. when he talks about normal reason of man, bobtailed reason. u.c. in all other cases.

J: Are there higher gradations of emotions?

RB: At a certain point, emotional and intellectual appreciation have to come closer together. I believe the higher emotional goes higher and may have gradations of Reason above ...

J: What would you connect to higher emotional?

RB: Grief. Tears of Joy. Would begin with working out what higher emotions are. Don't have negative side – so what is the opposite of grief?

XJ: Higher levels encompassing lower levels.

RB: Yes, have to descend. Higher is grief, lower is guilt. Has to be that way.

US Session

Attendees: Robin, Paula, Bobbie, Richard Miller, Gwynne Mayer, Sandra Whitmore, Jeff Triodi, James O'Donnell, John Amaral, Anne Little, Ronald Jones, Anthony Tan, Stephen Frantz

SW: Find this section moving and beautiful – addresses purpose of human beings and what it should be. Relationship to creator. Hints at recurrence or reincarnation when he talks about Abdil losing his life and has opportunity to begin perfecting himself. Korkalai – Tamil name for a little girl – baby name. Looked up Tamil and found out it is one of the four languages of Singapore and found out what a marvellous country it is and AT is lucky to be living there.

SF: Share your emotional response to the passage and think it is very tempting to take it literally. So in keeping with other teachings in this book – but suspicious when it appears literal – what is the allegorical possibility? Only hypothesis – sacrifice of animals is to do with things we are taught to sacrifice and let personality be formed by outside influences. Religions telling us what is good and bad and desirable and undesirable about me. And that I was best judge of my positive and negative qualities.

RJ: Religion in general comes in for a lot of criticism. What is it in us that we worship that leads us to destroy weaker parts. Self calming called evil god by G. Through religion or psychologists we raise up the ability to kill those things to have possibility to take our place in this vast scene.

RJ: “ *For our COMMON CREATOR all beings are only parts of the existence of a whole essence spiritualized by Himself.*”

RB: AS above so below – The Absolute inevitably has an essence. For our COMMON CREATOR statement is a huge cosmological statement. Even if we have created something ... still just an atom in this essence.

GM: Higher spiritual body immortal?

RB: Not immortal. Highest a man can attain to is lifetime of a galaxy, but huge compared to

the life of a human being.

GM: Connected with objective pure reason?

RB: I think it is all connected – difficulty is understanding the detail. Can say there is an emotional center and essence contained in emotional center ... not correct to identify essence with emotional. Different maps ... Would be nice to simplify, but nuanced.

SW: Pure objective reason?

RB: Reason: he uses the word 'reason' in vast numbers of contexts. Being-reason, objective-reason, pure reason, reason of understanding, reason of knowing, three centered reasoning ... various levels: gradations of reason. It is a whole subject which he doesn't explain, just gives examples. From the etymology Inkozarno, unity of intellect. Martfotai, main of light – enlightenment of a kind. Beneath other levels.

RM: Ca accept idea of sacrifice of oxen, sheep, doves. Then he talks about ... father brought his son, husband his wife ... of course example of Abraham and Old Testament sacrifice. New Testament Christ sacrifice. Came across last year a philosopher who built whole philosophy on idea of sacrifice – scapegoat. Rene Gerard? Either we have faith in God or we have to sacrifice. Excellent to have a faith in something. Change from old world of necessity of sacrifice and a new world where scapegoating Change and end of sacrifice.

RB: A little strange: oxen and sheep – acknowledge – don't remember doves in any religious texts. Sacrifice of one-brained beings? Doesn't make sense. Not much about sacrificing family members either.

GM: Connected with purpose – oyster has a purpose.

RB: But we don't sacrifice them. Separate between sacrifice and eating.

SW: Sacrifice old vs new Testament – Jesus cast out money lenders from Temple was some mention of Doves. OK to eat the meat of sacrificial offerings.

GM: Inner sanctum of Jewish Temple, priests got to eat the sacrifice.

RM: Torah – sheep, goats, cattle, doves can be sacrificed.

AT: Easier to follow than Arch-Preposterous. Tamil is one of the languages in Singapore. Annual festival where there is sacrifice of sheep in Moslem world. As commanded by God to Abraham. Distributed to poor, so act of charity. Doves – Buddhists release doves on this day. Interesting – all created beings have mission – sacrifice – Askokin to keep universe moving. Purpose of a mosquito? After this reading have to reconsider view of everything that has been created – must be a purpose for all created life.

SF: Sense of unease – something we are not getting ... sacred: means to make holy. Act of making certain things holy has been around a long time. Sacrificing one and two brained beings making holy something that has a different purpose – isn't supposed to be spiritualised. P196 “*Such a distribution of forces and strength, which at first sight appears unjust on the part of our MOST JUST CREATOR, was made by Great Nature simply because the surplus of cosmic substances foreseeingly given you by the CREATOR and by Nature to use for the purpose of your personal self-perfecting is not given to your donkey, but in place of this, Great Nature Herself transforms the same surplus of cosmic substances in your donkey's presence for the power and strength of certain of its organs for its present existence only, but of course without the personal cognition of the donkey itself, thus enabling it to manifest the said power incomparably better than you.*”

Has the taste of render under Caesar that which is Caesar's

GM: Anything to do with organs? Allegory of part of body

SW: Get to allegorical by passing through literal ...

RJ: Centers rather than organs. Different from self-calming – remorse of conscience – one center criticising the other. If you kill of lower weaker part of self, never have remorse of conscience – easier access to self-calming.

JT: Thinking along those lines as well. Earth, Air and Water animals – associate with physical, emotional and intellectual.

RB: Thinking center and emotional center and moving/instinctive center are organs – functions. Think of psychology as separate from physiology, but not separate. Only thing you have to sacrifice is your suffering.

GM: Is suffering sacrifice?

RB: Statement by G – that is what you have to sacrifice and people have difficulty with the idea of sacrificing their suffering.

SW: How does that stand in terms of partkdolg duty?

RB: Would be to sacrifice your mechanical suffering. Don't think this is about the 2nd conscious shock, so not going to go there. What is it we are doing when we mechanically suffer. I am talking to SW about something and inner consider and my behaviour is tailored to my imagination of how SW will react to me. That is mechanical suffering. What are we sacrificing that is real in us by doing that?

JT: Using energy that could be used in a different way.

SW: p194 You are given legs to walk; hands to prepare and take the necessary food; your nose and the organs connected with it are so adapted that you may take in and transform in yourself those World substances by which there are coated in the three-brained beings similar to yourself both higher-being bodies, on one of which rests the hope of our COMMON ALL-EMBRACING CREATOR for help in His needs, for the purpose of actualizations foreseen by Him for the good of Everything Existing.

Doesn't mention impressions ...

RB: External organs?

JT: Sense organs

RB: Reasonable thing to say, but feels a little off, but in which case he is mentioning impressions in this paragraph. Trogoautoegocrat – not in detail – just odd details thrown in.

RM: Your “own-donkey”. Peculiar!

GM: Inner donkey. Serves a purpose – keep me alive and survive. Part of my moving center. Doesn't think, but always present.

RB: Lower emotional

SF: Related to horse and forced to stand unwillingly. *according to law, he must be what you call “senseless,” or “stupid.”*

GM: Comparison of donkey to horse.

GM: Donkey has a purpose and we don't value it. Purpose and value different. Value from higher centers.

RB: Valuation involves quality. Purpose is function.

RB: What is so special about Khorassanian-donkey?

GM: In ancient Persian Art more like a horse. More valued.

SW: Albion's Isles

SW: p191 – poor Abdil dies, but ... *which though they brought the planetary existence of this terrestrial friend of mine to a painful end, brought him nevertheless to the beginning of the possibility of continuing the task of self-perfecting.* Reincarnation, purgatory, new track on task of self-perfecting?

RB: Think we are supposed to contemplate it. Abdil means servant of the heart. In serving Beelzebub, is servant of higher emotional. Took his body back to Mars to bury it – essence now united with higher emotional and has gone so far in self-perfection ... will be reincarnated.

SF: Servant of the heart – about the importance of refining emotional center. Bottom of p195 – own-donkey – again. Function I can tell you least about at any moment is what I am feeling. Can tell you what I am thinking, but not what I am feeling.

GM: Can you acknowledge them without naming them?

SF: I can name them without feeling them!

GM: Sy used to tell me watch where you put your attention. Don't know my feelings until I have reacted to them.

RJ: *Apart from the possibilities present in you of consciously coating in your presence the mentioned Higher-Sacred, this donkey of yours is of the same value for the common-cosmic process and consequently for our COMMON CREATOR, as you yourself, since each of you is predestined for some definite purpose, and these distinct definite purposes, in their totality, actualize the sense of Everything Existing.*

RB: Have you not done exercises to sense your solar plexus? You experience your emotions all the time and they are always there. Can get a sense by asking yourself in certain situations whether you are affirming or denying. Nothing else that affirms or denies. Intellect can argue for or against, but has no commitment. Beginning of the Work is creating Moon in yourself – sensation. Active force intellect, passive force body, neutralizing force emotions.

RB: Reading about these 2 brained beings have to link to how we feel about those things.

GM: Set a value?

RB: Yes we do. Example – have experience of walking by the sea – sensation of sand, smell of sea ... also the joy of the experience. Technique I was taught for reins of driver to horse – handbledzoin – to influence the horse, throw it an image. Intellect doesn't deal in images, deals in words. Moving center can throw the horse an image.

GM: In England carriages had to have Dalmatians on each side to watch the rats – distractions of ...

RM: Blinders to keep from getting distracted.

RB: Two controllable elephants in India. When an Elephant goes mad. Put in the middle of two sane elephants until it is sane again. Two controllable elephants in the Work are intellectual center and moving center. If emotional center needs to be brought into line, 2 controllable elephants. I used to do a lot of public speaking and I heard a quote about Richard Nixon who said he would imagine himself failing and would create a panic in himself – would be really

active.

RM: Why donkey instead of horse – and you just gave example of elephant. From MWRM – no elephant, no horse, even the donkey is mighty. Emotional center is a donkey, not a horse yet. Horse sensitive, donkey habitual.

RB: The donkey is the lower emotional.

SW: Experience in 2014 in Jordan with donkey. The donkey got me up the mountain and down.

GM: Affirming our own donkey. Donkey will protect the goats from foxes.

RB: Horses like the company of donkeys.

SF: p196 – reads in a different way to me now.

RB: Man gave names to all the animals in the bible – that was man naming the emotions and they represent a crystalized emotion.

GM: Sacrifices – what I go through when my donkey is operating. Have new reverence for my donkey.

RB: Feel affected by the reading now in a way I wasn't before.

AT: Beryl Pogson has a book Rogue Elephant – references about how to train runaway emotions.

GM: Available on paperback and kindle

For our COMMON CREATOR all beings are only parts of the existence of a whole essence spiritualized by Himself.

RB: I think it is okidanokh. Act of creation – Theomertmalogos combined with etherokrilno – to create okidanokh. This statement appears to state that the creator issues an essence into the Universe ...

GM: In vivifying and vibrations constantly working with that principle?

RB: G has created the biggest puzzle that has ever been created and we are finding pieces and we are putting together and we may need to put ourselves in. Formatory if you can chant the words. Isn't enough to identify that our own-donkey is the emotional center – have to put our experience into it ...

RB: Something at the beginning ... *'Chaihana,' 'Ashhana,' 'Caravanseray,' and so on, and which the contemporary beings there, especially those breeding on the continent called 'Europe,' call 'Cafes,' 'Restaurants,' 'Clubs,' 'Dance Halls,' 'Meeting Places,' and so on "I first began visiting these establishments of theirs because there on the planet Earth, at present just as formerly, nowhere can one observe and study the specific peculiarities of the psyche of the beings of the locality so well as in just such gathering places of theirs;*

Mystery of G – how he could write in the Grand Café. What is he observing? Elephants in the wild. What in us is that place? If that is the best place to observe ourselves, perhaps we should go there.

GM: Most creative – madness in our creativity – if we can harness our creativity. G was totally creative and had to be around that chaos ...

SW: Asking where do I find my inner café? Like finding my inner donkey?

RM: Relationships – where we interact with other people. Our inner life, many eyes, inner talking debates ...

JT: Apposite of monastic environment.

SF: How Buddhist teachings were misinterpreted.

BP: Quality of intellectual center where this can work. Did all my studying on the bus.

GM: Kids who need noise to study.

SW: *and among them was one most celebrated, situated on a small mountain from whence a certain thaumaturgist Aliman was supposed once upon a time to have been 'taken-alive' up to 'some-Heaven-or-other.'*

BP: Aliman – Persian for one who knows

RB: Elijah went up to heaven alive.

SW: Garden of Gethsemane – Christ visited by Elijah?

PS: Did some more research on Aliman and who was taken up to heaven alive. There are, as noted, a number of stories in Judaic mysticism (notably Jacob, Elijah, Enoch and Ezekiel), which are also part of Christian teachings. They are often recounted as dreams or visions. Some of these have also carried into Islam (Enoch/Idris). In addition, Jesus is considered (by some) to have died and been resurrected before ascending to heaven. There are more examples in other traditions, including Hindu. In Islam the most notable is Mohammad's ascension at the site of the Dome of the Rock. None of these is called Aliman. https://en.wikipedia.org/wiki/Entering_heaven_alive

However, the clue may be in the “*certain thaumaturgist Aliman*” and may be a reference to new age religions based on Theosophy. There were various movements, including [Ascended Masters](#), around G's time. Also [Masters of the Ancient Wisdom](#), The “[I AM](#)” Movement and others.