

November 1960

## READING 7

## ALL GROUPS

## TWENTY YEARS AFTER (Continued)

## PART 1

## Second Psychological Lecture (Continued)

At this point it must be understood that the first obstacle in the way of the development of self-consciousness in man is his conviction that he already possesses self-consciousness or, at any rate, that he can have it at any time he likes. It is very difficult to persuade a man that he is not conscious, and cannot be conscious, at will. It is particularly difficult because here Nature plays a very funny trick.

If you ask a man if he is conscious or if you say to him that he is not conscious, he will answer that he is conscious, and that it is absurd to say that he is not, because he hears and understands you.

*And he will be quite right, although at the same time quite wrong.* This is Nature's trick. He will be right, because your question or your remark has made him vaguely conscious for a moment. Next moment consciousness will disappear. But he will remember what you said and what he answered and he will certainly consider himself conscious.

In reality, acquiring self-consciousness means long and hard work. How can a man agree to this work if he thinks he already possesses the very thing which is promised him as the result of long and hard work? Naturally a man will not begin this work and will not consider it necessary until he becomes convinced that he possesses neither self-consciousness nor all that is connected with it, i.e. unity or individuality, permanent 'I' and will.

This brings us to the question of schools, because methods for the development of *self-consciousness, unity, permanent 'I' and will* can be given only by special schools. That must be clearly understood. Men on the level of relative consciousness cannot find these methods by themselves; and these methods cannot be described in books or taught in ordinary schools for the very simple reason that they are different for different people, and there is no universal method equally applicable to all.

In other words, this means that men who want to change their state of consciousness need a school. But first they must realise their need. As long as they think they can do something by themselves they will not be able to make any use of a school even if they find it. Schools exist only for those who need them, and who know that they need them.

The idea of schools – the study of the kinds of schools that may exist, the study of school principles and school methods – occupies a very important place in the study of that psychology which is connected with the idea of evolution, because without a school there can be no evolution. One cannot even start, because one does not know how to start; still less can one continue or attain anything.

This means that having got rid of the first illusion that one already has everything one can have, one must get rid of the second illusion that one can get anything by oneself; because by oneself one can get nothing.

These lectures are not a school. A school requires a much higher pressure of work. But in these lectures I can give to those who wish to listen some ideas as to how schools work and how they can be found.

**COMMENTARY. (Not for new people)**

We have been watching with intense interest an experiment on a big scale which would either prove or confute these statements. A method for the development of Unity and Self-consciousness is being given out to the world at large. The 'Meditation' is a School method which nobody could invent and which has been handed down through the centuries from Master to pupils under special conditions. Now, the gravity of the world situation has led to a desperate attempt to bring it by every possible means to the notice of the whole world and to give it to anyone who wants it without selection or preparation. What has so far been the results? It is early to come to any conclusion, but in my experience about 1% of the people not in this School have continued and are making a success of the 'Meditation'; whereas, by contrast, in this School it is about 1% that do not continue. Thus, preliminary results appear to confirm the statement that 'men who want to change their state of consciousness need a school.' For even by this method – so much quicker than most – a certain time is necessary before the Unity and Self-consciousness we have tasted can come to stay. It seems to be very rare that somebody completely on their own could continue that long.

It would be very useful to know your views as to which School Principles and Rules seem to be essential in this particular case. I mean what is it a School like this could provide to make this important experiment as successful as possible?

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**PART 2**

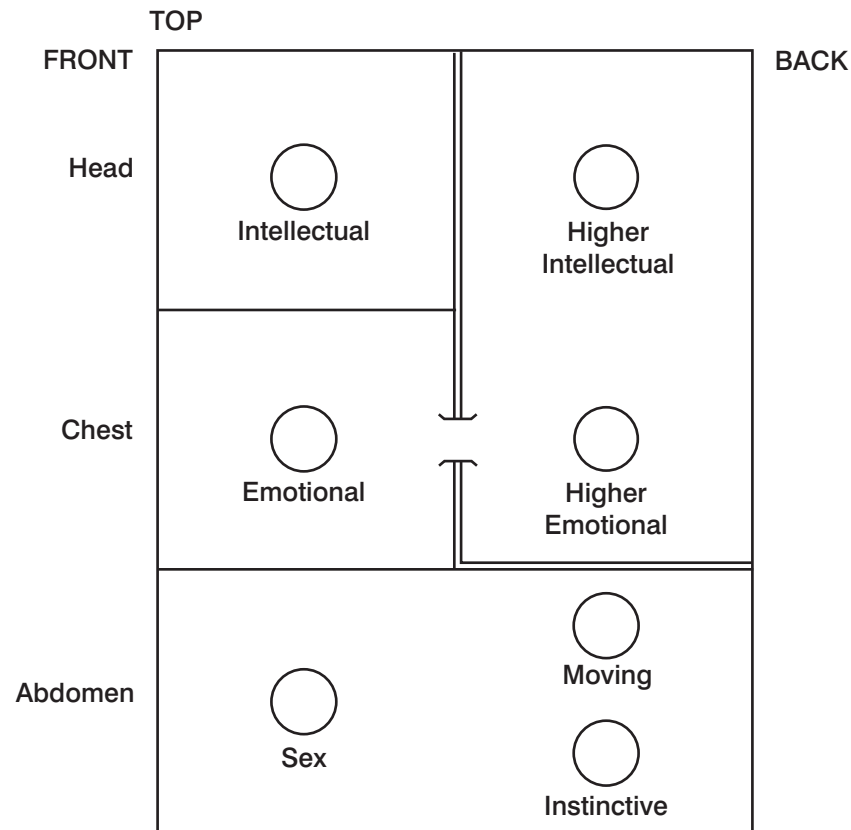
Continuing the Lecture:

The human machine has five different functions:

1. Thinking (or intellect)
2. Feeling (or emotion)
3. Instinctive function (all inner work of the organism)
4. Moving function (all outer work of the organism, movement in space and so on)
5. Sex (the function of two principles, male and female, in all their manifestations)

Besides these, there are *two more functions* for which we have no names in ordinary language and which appear only in higher states of consciousness; one in the state of self-consciousness and the other in the state of objective consciousness. As we are not in these states of consciousness we cannot study these functions, and we learn about them only directly or indirectly from those who have attained or experienced them.

In the religious and early philosophical literature of different nations there are many allusions to the higher states of consciousness and to higher functions. What creates an additional difficulty in understanding these allusions is the lack of division between the two higher states of consciousness. What is called *samadhi* or *ecstatic state* or *illumination*, or in more recent works 'cosmic consciousness', is generally described as something *one*, while in reality these descriptions refer sometimes to moments of self-consciousness and sometimes to moments of objective consciousness, with their corresponding functions. And, strange though it may seem, we have more material for judging the highest state, i.e. objective consciousness, than the *intermediate* state, i.e. self-consciousness, although the former may come only *after* the latter.



**NOTE:** Then follows a detailed description of the first four functions, to which we can return later if it is not already familiar.

#### COMMENTARY

These five functions can be placed in the human machine and easily remembered by means of the above diagram.

#### Conclusion of the Second Psychological Lecture

It is very important in observing functions to observe at the same time their relation to different states of consciousness.

Let us take the three states of consciousness, sleep, waking state or relative consciousness and self-consciousness, and the four functions, thinking, feeling, instinctive and moving. All four functions can manifest themselves in sleep, but their manifestations are desultory and unreliable; they cannot be used in any way, they just go by themselves. In the state of relative consciousness, they can, to a certain extent, serve for our orientation. Their results can be compared, verified, straightened out, and although they may create many illusions, still in our ordinary state we have nothing else and must make of them what we can. If we knew the quantity of wrong observations, wrong theories, wrong deductions and conclusions made in this state, we should cease to believe ourselves altogether. But men do not realise how deceptive their observations and their theories can be, and they continue to believe in them. It is this that keeps men from observing the rare moments when their functions manifest themselves in connection with glimpses of the third state of consciousness or self-consciousness.

All this means that each of the four functions can manifest itself in each of the three states of consciousness. But the results are very different. When we learn to observe

these results and their difference, we shall understand the right relation between functions and states of consciousness.

But, before even considering the difference in functions in relation to states of consciousness, it is necessary to understand that man's consciousness and man's functions are quite different phenomena and that one can exist without the other. Functions can exist without consciousness, and consciousness can exist without functions.

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