

LECTURE (Chicago, Sept. 4, 1938)

I. Introductory remarks.

II. Statement concerning the use of language in the course.

A. As language is generally employed the 'word' refers to a content below its own level.

1. In this sense the word refers to experience or an objective material.

a. The vast bulk of language, particularly in the West, developed from the standpoint of this reference.

B. In the hands of a few specialized intellects the 'word' is used with a reference on its own level.

2. This is true in the case of pure thought as in logic and mathematics.

C. In our usage the 'word' is used with reference to a value or consciousness above the level of the 'word'.

1. Language in general and, particularly, Occidental language is but poorly designed for this usage.

a. As a consequence, regardless of whether familiar or unfamiliar terms are employed, the meaning intended is not generally easily understood.

D. Contrast of the two opposed ways of using the 'word'.

1. The 'word' when referring to an inferior content may be called a 'reflection' or 'representation' of that content.

a. In this case 'truth' is a correct correspondence between the system of ideas and the objective content to which ~~they~~ it refers.

2. The 'word' when used to refer to a superior or 'metaphysical' content is to be regarded as a 'symbol'.

a. This symbol is not a reflection or picture of the meaning referred to.

b. It is rather an instrument designed to stir a corresponding consciousness-value in the listener or reader.

EE The most effective way of listening.

1. When the preparation for following the thought is inadequate the listener should attend what is said in much the way he listens to music.

a. In this way consciousness-values can flow into the mind of the listener even though the intellectual preparation is inadequate.

III. The problem that faces us.

A. Humanity in general, but especially western humanity, is in a state of exaggerated focus upon the objective content of consciousness.

1. This has been carried to the point of extensive identification with the object.

a. This is materialism under another name.

2. This results in a contraction of the subjective roots of consciousness.

b. When developed to an extreme degree the consequence is a state wherein consciousness is completely detached from its roots.

(1) In this case the consciousness may be said to be 'lost' or in danger of being lost.

(2) Such a condition constitutes the grave danger of our present time.

c. When consciousness is in a state of being detached from its roots in greater or less degree the effect is one of subtle or 'soul' starvation.

(1) This is the state of insulation from the "Waters of Life" or Alaya.

(2) For those men who are in this state of 'insulation' the office of the World Saviours is vitally necessary.

(a) Such Saviours are men who have established the correlation with the Alayic roots of consciousness and choose to serve as a means for the transfusion of Alayic Substance.

B. The Roots of Consciousness lie in the Subject.

1. The solution of the problem thus lies in establishing conscious correlation with the Subject.

a. This is a process of introverting consciousness until self-consciousness is realized on a purely subjective level.

b. The resultant state is that of mystical or Cosmic Consciousness or, what may be called, 'Super-functional Consciousness.

c. The nature of this will be developed in the course of the class-work.

IV. This work may be viewed as Religious, Philosophical or Psychological.

A. Heretofore we have emphasized the religious and philosophical aspects.

B. In the current classes we will add the psychological approach.

1. The latter is not to be regarded as more profound but as one peculiarly developed in our Culture.

William Krouse,
3613 W. 56th Place
Chicago,

Home on night or Sunday,

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Chicago Class (Sept, 5, 1938)

I. Outline of the work of the class as a whole.

A. The general problem of spiritualizing human consciousness.

1. While we hope for as wide success as possible yet we know that many cannot be reached within the time-limits set by the cycles.
2. Those who do not attain the necessary degree of spiritualization cannot continue on the present world-path of evolution but must enter into a sort of Laya or quiescent state until another opportunity is afforded.
3. Those who can realize a certain minimum degree of spiritualization will attain incarnation in the Coming Race.
4. We take command of the Future that belongs to this Coming Race. *not primarily concerned with materialism*
 - a. How we take this future will be made clearer as the class work develops.

B. The specific problem which is concerned with those who enter the class.

1. This problem may be divided into three parts;
 - a. To encourage individuals to enter upon the Path who have not done so up to the present incarnation.
 - b. To facilitate the progress of those who have already entered upon the Path.
 - c. To facilitate the final step of the liberating Realization for any one or more who may be ready.
 - (1) Even though there should prove to be but one such that alone would justify our present effort.

C. Methods: This consists of two primary parts, (a) Preparation of the Understanding, and, (b) the Life Practice.

1. Preparation of the Understanding will occupy the principle portion of the time in the class and is continued through the Assembly studies and certain collateral readings.

a. In this connection we are evolving a philosophic form for clothing the Eternal Truth that is better adapted to the present state of Western Consciousness than ~~is~~ are the Ancient Philosophies.

b. It is said that there are seven major keys to the Truth; such as astronomic and physiologic keys. The present Key may be called the 'Consciousness Key'.

- (1) The method employed is grounded upon an analysis of the structure of consciousness with a view to finding the durable Base which remains unaltered through all changes.

2. Life Practice includes, (a) Individual daily relationships;
 - (b) Relationships with the functions of the Assembly; and
 - (c) Specific practices.

II. "The Path is one for all, the means to reach the goal must vary with the Pilgrims." Voice of the Silence, second aphorism of Third Fragment.

A. Different men being differently constituted, different means are required.

B. Since men are not merely different but fall into certain ~~class~~ Type-classifications it is possible to develop rules that are true for types as well as general rules.

C. We have, then, the following three groups of guiding principles:

1. The general rules that are true for every traveler of the Path.
 - a. These represent certain transforming steps in consciousness through which all must pass in regular sequence though the

*Meditation without
knowledge leads
to unconsciousness*

- concrete value of every step may vary with each individual.
- b. These steps are outlined in general terms in the "Voice of the Silence".
- 2. Modified rules that apply to the different human types.
- 3. The individual variants that each one must discover for himself.

III. The Type Problem..

- A. Here we have a contribution from modern Analytic Psychology that constitutes a valuable contribution to the problem of Yoga.
- B. Much of the time of the present course will be given to type psychology.
- C. First questionnaire for type classification.
 - a. Papers to have name, wieght and height of each individual.
 - b. Answers to be as objective as possible.

IV. The Self-Examination.

V. Questions to be handed in.

- ### VI. Exercise in focusing consciousness on the act of perception.
- A. Focus attention upon some object.
 - B. Then, while looking at the object turn your attention toward the act of perceiving it.
 - C. This is one step in the introverting~~g~~ of consciousness.
 - 1. Consciousness becoming in a measure its own object.

Chicago Class (Sept. 7, 1938)
Lesson ~~II~~ III

- I. Arrange class in introvert-extrovert sequence as indicated by the first examination.
- II. Discuss the results of the examination as noted on the attached paper.
- III. Give second examination.
- IV. Discuss the significance of the introvert and extrovert attitudes.
- A. Based upon the fact that the subject-object relationship is fundamental to relative consciousness.
 - 1. The object stands in the relation of "being known" to the "Knower".
 - 2. The object determines the content of consciousness.
 - 3. The Subject determines the form of possible experience.
 - a. Because the senses are organized in a certain way each creature can perceive the object in a corresponding way.
 - b. Because the thinking function is organized in a certain way we are restricted as to the ways in which we can think the world.
 - B. The extrovert is most concerned with the object.
 - 1. He has a peculiarly strong sense for objective fact and adjustment to external relationships.
 - C. The introvert is most concerned with the Subject.
 - 1. The object for him is of value principally for starting an inward movement of consciousness.
 - 2. The subjective determinants of consciousness have for him the primary "reality value"
- Continue Friday*
- V. Occult statement concerning the subject-object relationship.
- A. The primary creative or causal relationship is a movement from the subject to the object.
 - 1. This may be called the subject-object vector and is given primary importance.
 - B. There is a secondary movement or force from the object to the subject.
 - 1. Because we are largely oriented to the object this gives us the impression that the object is the primary determinant of consciousness.
 - 2. Materialism is the theoretical or/and practical treating of the object as the primary or sole determinant of consciousness.
 - C. Introversion involves a greater or less degree of inhibition of the outward movement of consciousness from the subject to the object and a turning of it backward ~~into~~ toward its source.
 - 1. By this means consciousness slowly becomes conscious of itself.
 - 2. In Yoga consciousness is introverted in extreme degree.
 - a. Complete introversion involves unconsciousness on the objective plane.
 - (1) This is the ecstatic trance state.
- IV

Lecture Chicago (9/11/38)

Super-Functional Consciousness

I. General statement re the evidence that there exists a kind of consciousness that is of quite a different nature from ordinary consciousness.

- A. The evidence from books such as "Varieties of Religious Experience" and "Cosmic Consciousness".
- B. Evidence from the great religious sources particularly of the Orient.

II. General agreement that this consciousness has following characteristics.

- A. Ineffability.
 - 1. Any one who has realized it, however, brief the period, knows that he cannot convey it to another through the media of our ordinary forms of consciousness.
 - 2. Whatever it is, it is something more comprehensive than anything known to ordinary consciousness.
- B. Assurance value.
 - 1. Always the realization of this kind of Consciousness carries the value of a superior sort of ~~xxxxxxxx~~ Knowledge.
 - a. It is Knowledge carrying an authority never realized through mere experience.
 - 2. Yet it is not at all knowledge in the ordinary sense of knowledge about an objective content.
- C. Ecstatic quality.
 - 1. It has a quality of Satisfaction or Joy that reduces all ordinary pleasures to relative pain.
- D. Transcency.
 - 1. The duration of the periods of the immediate realization are usually very brief; rarely over two hours.
 - 2. Often occur not more than once in a life-time.
 - 3. Actually experienced by only a very small percentage of the population at any time in known history.

III. Formal contrast with ordinary consciousness.

- A. Ordinary conscious of a form wherein a Subject or Self is aware of an objective world.
 - 1. The superior consciousness has a character such that the knower and the known are identical.
- BB Ordinary consciousness is divided into four functions.
 - 2. This superior consciousness is at once a blend of these four functions and an additional value of illimitable superiority
- C. We call it, therefore, "Super-functional Consciousness".

IV. This Consciousness is the Goal of Life in objective form.

- A. All attainments or satisfactions in life that are less than this superior Consciousness become disappointments.

V. It is possible to take steps that will facilitate the progress toward the realization of Super-functional Consciousness.

It is to this end that the Assembly of Man is primarily devoted.