

J.G. Bennett
GOTHAM BOOK MART - JUNE 1, 1971

This is a transcript of a lecture that Mr Bennett gave at Gotham Book Mart, New York on June 1st, 1971. This was the last talk of his two-week tour of American cities, mostly speaking at universities and colleges to announce the upcoming course at the International Academy for Continuous Education.

1.09 I've been in the United States for about fourteen days, and I have spoken in seven places before now, but almost entirely to audiences that were averaging 20 or 21 years in colleges, East and West or Middle-West and therefore what I have to say has a little bit changed a little bit in this respect.

1.42 We have a time in front of us that we have to live through, and it is the next fifty years that will be critical. It is wise to look at the fifty years that are coming as a whole, whether it is for ourselves, for those who will have to face the world of 2020 or those who know that their children will have to face that world. There are some things that we can predict about it with confidence, and the most important is that it is going to be very different from the world that we are living in today. The environment of our life on the earth is changing very rapidly, at an accelerated pace, and it is not possible to conceive that any events other than major catastrophes will prevent accelerated change, so either we will have a catastrophic change which will leave the world having to pick up the bits and start again, or we shall have an explosive change that will leave us with a world that will be very difficult to live in, and it will be a world that will be progressively more difficult to live in because of the greater congestion, because of the more intensive interaction between people, the various consequences of the way we have lived on this earth especially in the first half of the present century which have left a very difficult legacy for those who have to live for the next fifty years.

3.42 So, if we are looking at our problem today and asking ourselves what we are to do, we really should look further ahead than the next few years, and that is why the talk is especially for young people and they are very well aware of it and in one sense they have a more responsible attitude towards the world situation than the older people whose concern is to finish their lives tolerably in a more or less stable environment that they hope they will be able to maintain. It is the young people who know that they will have to live in a changed environment, and they are asking themselves how they are to prepare for these conditions of life that have to be understood, and with whom my dialogue is chiefly concerned.

4.47 As I have spoken mainly in educational centres, I've started by speaking about education, and I think it is right to look at it from this starting point. We all of us are the results of an educational system that has prepared us for what is in fact an expected static

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environment, or the assumption that we were going to live in a more or less static environment, that what we learned at school or college would continue to be serviceable to us for the rest of our lives. And as we look back we can see how very much we have had to learn since our supposed education was finished, and how much we have had also to learn not just from our scientific, humanistic disciplines but also about life and about the complete change that has come over the whole of human life as a result of the two world wars. Those of us whose education was substantially completed before 1914, before the First World War really can speak about this because we know that we were brought up in an environment that bears no resemblance at all to the world in which we are living at the present time, and with expectations most of which continued even after the First World War, of a return to much the same kind of environment in which we grew up as boys and girls.

6.40 So that is one thing that those of us who are older can say that we know what it means to have lived through a complete change, a revolutionary change in the environment in which mankind is living, and as this change is going faster and faster it is now not just over period of over fifty or sixty years of a life that one is going to see radical changes in the environment, but perhaps two or three times in the course of a lifetime. That means a totally different approach to the way in which we should prepare for life. That is all that I am going to say by way of introduction to the theme of our project that I really wanted to talk to you about.

7.26 We have just set up in England an institution that is going to experiment with an entirely new, a radically new concept of education, putting aside all organization according to the external world, that is according to subject matter, to science or humanities or physical sciences, or biological sciences or social sciences; and base our structure on man himself and using external disciplines solely as a means of understanding man himself better. The reason why we have decided to make this experiment just now is that it is becoming increasingly felt in all parts of the world that it is man who matters; and what he knows, what he is taught and what he is conditioned to do that matters less. This is particularly felt by young people. There are various attempts to bring education forward into the New Age as it is said by going through interdisciplinary studies, by departing from any conventional methods of teaching; by abolishing the classroom and the lecture. But in spite of these apparently revolutionary or evolutionary changes in the educational system, the complete change-over so far as I know has not been attempted. That is, by complete change-over I mean an education that is based on what man is himself how, he is constructed, on his own potentialities and the possibility of developing these potentialities so as to produce what can be called the complete man. So, the theme of this new institution can be called developing the whole man, enabling or providing conditions for the whole man or the whole woman to develop themselves.

9.56 This brings me to the need for appropriate techniques. The kind of teaching that is suitable for teaching or conveying of knowledge and the acquisition of new skills are not appropriate for the development of man himself. It is not even sufficient just to shift the

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emphasis, to turn one's attention from what one is teaching to the man who is learning, the student who is going through the learning process. One has to get behind this to something deeper, to something more essential in the person and that means a different model, a different concept of the process of education, and a different model of man, and that is a model of man as a being capable of transformation, rather than as a being who can be taught, onto whom can be grafted a whole variety of knowledge, techniques, skills, behaviour patterns and so on.

11.24 As I am sure all who are in this room know, my own connection has been with the Gurdjieff teaching for fifty years since I first met him in 1920 in Istanbul, and Gurdjieff has provided a model that is of man himself and man's own potential for development. This is described in various ways and I and many others have worked with over the years and have found to be very much more satisfying than most of the models or concepts of man and his nature that have been developed by Western psychologies.

12.36 But side by side with a model, it is also necessary to have techniques. The need for techniques in relation to man himself has been such a strangely neglected subject in this Western world of ours.

12.59 Frances Steloff [Gotham Book Mart owner] and I were talking about this together before I came to this lecture, and this is I think something that we really need to bring home to ourselves.

13.11 We have for some reason based our education, our preparation for life, our social systems on what people ought to do, what they must do, on codes of behaviour and morality. We pay very little attention on the know-how, on the "can", what people are able to do.

13.39 This is in my opinion the main reason for the breakdown of institutional religion, and for the present very uncertain state of our social systems altogether. We see that both organized religion and the social systems that have grown out of institutional religion turn their attention so very much to what people ought to do, how they ought to behave, what is permitted, what is forbidden, and very little indeed on how they are to do these things. Very noble aims are set before people, the aims of life and the way of life that is described in the Gospels, preeminently let us say in the Sermon on the Mount, is acceptable to people as an ideal and not at all acceptable as a factual account of how people can live.

14.13 And yet this was intended to be a practical document, describing the kind of life that a Christian could live if he chose to make use of the instruments that were available for him.

14.27 From very early times, before the end of the second century they lost touch with the techniques by which they were able to do these things, and remained behind with the husks of the precepts, commandments, moral rules and social principles and so on which

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have been the forming factors in our societies in the West, and very much the same had happened in the other cultures of the world.

15.15 Strangely enough for example in the Buddhist societies where a great deal of the actual know-how was preserved in the early scriptures like the Pali Pitakas, again the separation of what ought to be done and what could be done was almost complete except just for a handful of monks who thought they could live a different life, and they were largely responsible for destroying the whole of the Buddhist system because they let people believe that only monks could live according to the precepts of Buddha.

16.06 I'm just reminding you of some of these things because I want to bring as strongly as possible this point that what is most needed at the present time is the know-how of living.

16.23 The answer to the question: how can I be a Christian? How can I be a good man? How can I be the kind of man I want to be? How can I relate to my society and how can I carry out the way of life that I have accepted and that I believe to be right.

16.33 If one once sees the absurdity of a system which tells people only what people ought to do and hardly anything about how they are to do it, then I think the general absurdity of our present social crisis can also be understood. And this continual emphasis on what ought to be done; the old telling the young what they ought to do; and the young telling the old what they ought to do and ought not to do without either the one or the other knowing how things are to be done at all – this brings us back to something that I have found wherever I have gone and spoken to young people they almost immediately are responsive to what I have been saying about the disproportion between the emphasis on ought and can and they accept at once that if they could be shown more of how to live, this is what they would be looking for.

18.00 That brings me back once again to this project at the academy which is entirely concerned with know-how, with learning how to live, how to use one's own body, how to use one's own mind, how to use the forces of one's emotional and sexual strivings, how to relate to other people, how to experience what it is to be part of an effectual group and to know what group consciousness really is and what it can do.

18.23 And most of all, the most important thing of all, how to relate oneself to the other part, to the hidden part of one's own nature, the spiritual element in our own lives where the reason for living is hidden.

18.44 All the way through there is the problem of how to do it. Those of us who have been fortunate enough in meeting at different stages of our lives teachings that were mainly concerned with how to do things, have a responsibility towards the many, many people who are aware of the need and do not know how to satisfy it. And that is why this experiment is being set up.

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19.15 We were very fortunate when this became clear to me and the group of people with whom I'm associated that the time had come when this experiment should be made, it happened that our own lives had reached the point where we could devote ourselves to this undertaking, some of them people who have worked with me for many years, some whom I've met more recently who have imported extremely valuable elements into this.

1935. It was not very long ago. It first became very clear to me when I came to New York last Summer and I happened to be over here in August, I met two or three groups of young people who happened to be very varied indeed in their attitudes towards life, and yet I found that the one thing in common,

20.00 all of them wanted to be brought in contact with the 'how' of things. Of course, I was well aware that the same feeling was very strong in my own country. It happens that I am in correspondence with thirty or forty different countries throughout the world, with whom over a period of years I have made many connections, and therefore I really can say with quite direct knowledge that there is this feeling that what we want is to be shown in a practical way, how we are to make fuller use of ourselves, how we are to live our lives and we can let the rest look after itself. We can acquire the necessary skills and knowledge, we can find jobs, we can look after our families, but we don't now how to live. And that is what we want.

21.33 At first I thought that this experiment had better be made in a very small way near to where I live outside London, at Kingston, but when I saw for myself that there were going to be people coming from different parts of the world and they would all need to be able to find places to live, I spoke to someone with whom I have been connected, and in the course of five minutes I was assured that I could have \$100,000 to acquire a large place not far from London, so that one big problem that was rather quickly solved, and then a few weeks afterwards, someone else undertook to provide the money to furnish and equip the place. So that I really had the possibility of offering this training in a suitable kind of environment with a large house and plenty of land and the possibility of people living together.

22.36 We then had the question how long should people be together for an undertaking of this sort and this brings me to the need to explain in some depth, why we chose a particular period of time.

22.45 Broadly speaking at the present time, what is offered to people in connection with changing their own experience, with opening up their own inner lives, divides into two groups.

22.56 There are the short very intense kind of experiencing that can be brought about for example, by taking drugs, by the sort of groups where people meet for encounter groups and sensitivity training, all of which work by an intensive disturbance of the personality, releasing energies and making experiences possible. These methods of obtaining changes of consciousness of course have been known for thousands of years, and they

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have been used sometimes wisely, sometimes unwisely, sometimes for totally wrong purposes.

23.43 But they have been used in religious life; using fasting and prayer produces the same kind of change of consciousness that opens up an awareness of a different world. The terminology that best describes this is that of the Sufis who call this a Hal or state, or Ahwal, the plural of it, and they recognise that there is a value and for some people even a necessity to experience the world in a different way; to learn that there are other forms of perceptions, to learn that there are depths in their own nature that they had not suspected, and in learning this to develop a thirst, a need for recovering, for bringing oneself into contact with this lost part of oneself.

25.12 My whole search began exactly from an experience of this sort of Hal when I was wounded in the First World War in March 1918 and during a long period of five or six days of coma I had a – for me – completely convincing separation from my own body and of awareness of my consciousness and my intelligence were somehow located differently and independently of my body and when I came round I remembered a great deal of what had happened to me and could actually verify some of the things that I had known when I was supposedly in a state of deep unconsciousness.

26.00 This changed my whole way of looking at life, and then shortly after that I went to Turkey where I had a whole lot of other experiences and right on top of all that I came across Gurdjieff who had just at that time arrived from the Caucasus. I was fortunate enough to meet him through a very good friend of mine and I was able to talk to him about these things and he made that distinction then.

26.27 He said: “All the things that you have discovered so far” (of which I couldn’t speak at this moment in detail) “...all these things belong to these Hal, to the temporary changes of consciousness. All that they have done is to show you that there is something other to be attained.” What is necessary is what he called a change of Being, which in Sufi terminology is called a Makam or change of gradation of one’s own totality of one’s essential nature, and he spoke to me about the possibility of doing this and how this requires knowledge and dedication and lifelong pursuit of it.

26.44 But that this was the real purpose and the meaning of life and I very soon became convinced that this was the right thing for me and many other people who heard about this at that time and later; all became convinced that the search for states is not sufficient and what one must search for is a complete and progressive transformation of one’s own nature.

27.12 Now that leads to the other side, the other kind of offering that is available to people, that is there are various movements and teachings that are extant in the world that are in

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possession of techniques connected with this, and that offer people a lifelong progressive opportunity of going through processes of change.

27.55 In general, these different movements which exist in all parts of the world are based on some particular technique that works on some particular part of the man, on his body, on his feelings, opening up channels of perception in him, strengthening him, enabling him to relate better to other people, to achieve real group consciousness and so on. But it is very difficult to find anything that is balanced and integrated and that deals with the whole of man and the whole of man's nature.

28.49 I can say this because I have travelled considerably, and I've been in contact with dozens if not scores of different movements and had opportunities of seeing how they work and what they do. And I see that on the whole these have this difficulty, that they very seldom are able to offer people sufficiently intensive conditions for them to break through the barriers that have to be passed through in order to go from one stage, from one Makam to another. And therefore, there is always the tendency for them to remain perhaps on a different level from ordinary experience but not to make the necessary break though.

29.38 For example if I may take the case that most people looked at historically of Zen Buddhism. The Zen experience, the breakthrough of Satori requires a very intensive experiencing which can only be produced under special conditions and under the supervision of a master who is able to take responsibility for bringing his pupil to this, but there are many kinds of forms where it becomes a teaching that is supposed to be able to operate under the ordinary conditions of life.

29.58 Now the people that I have talked to who are really aware, who are real students of Zen have all agreed in telling me that this is not possible; that it is only under conditions of very intense experiencing and prolonged experiencing that this particular way, that is mainly a way of breaking through the barrier that separates the deeper and the more superficial parts of man's nature, can be achieved.

30.29 And yet there have been many movements like this and many others that I need not name, all of which are concerned with a long-term process of transformation and they do something in the direction towards the Makam just as the short-term intensive movements do something in the direction of Hal.

31.07 In my own life experience, during the short time that I was in Gurdjieff's institute in France in 1923, and from conversations with the people who went through the period from the time that it really opened up and took people in at the beginning of 1922 onwards, it seemed as if that very intense experiencing that Gurdjieff offered was only for a certain time and in fact everyone knows who has read books about it, he took people away from it all, and the really intense period lasted roughly from the death of Catherine Mansfield until the time that he had the demonstration at the Champs Elysees at the end of 1923.

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32.12 This was a suggestion to me and from things that he himself spoke to me about at that time and told me how he intended to organize his work, it seemed that he then intended only to have people for short intensive periods and afterwards to send them away. He was quite categorical about that in the conversations that I had with him.

32.37 And my own experience in the 48 years that have passed since that time, have confirmed my own conviction that long-term slow processes don't give us what we require. I had myself as some of you may know a community near London for about 20-odd years, which gave some good results for many people but I was able to see that it was really only the periods of very short intensive working that were significant for this.

32.59 So as a result of that and a number of experiments that we have been making over the past years, the right thing was to offer something that was definitely limited in time, and the time period we chose was 10 months, but as against that we said that people should commit themselves entirely to working in this way for the period of 10 months.

33.27 This raised the big question of whether there would be people who would be prepared to separate themselves from their life activities and devote themselves exclusively to such a pursuit for a period of 10 months. And I also had to consider with a number of people I had who were able to help me in this undertaking, how many I could take, and we decided on the basis of the principles of structuring of groups according to type, that there should be groups of 24 and that we should need three groups in order to have interactions and therefore we arrived at this number which we have put down which that we are going to start an experiment with 72 people, and I would undertake the experiment if I got 24 people.

34.39 I must say that I thought I would find it difficult to find 24 people who would be prepared to make the experiment with us, but when it began to be known in England I found that people were so determined that they had to do something of this kind that they began to make their arrangements to be able to give up what in effect is a year.

34.59 I also heard from friends here in America that people they had spoken to were prepared to make this experiment, so I came over here to talk and meet people, without very much preparation in advance because I only suddenly became free to do it when other responsibilities suddenly to be taken over by someone else, so I was able at rather short notice to suggest a lightning tour of the East and West coast and possibly to the Middle West, and friends in these different places organized meetings for me, and I have been to six different colleges on both sides of the country.

35.43 A very extraordinary interesting thing happened, and I found again and again, that there were people who had already made up their mind that they were going to look for something like this. And remarkably like it, although it didn't exist, and hadn't even been thought of until 6 or 8 months ago; this is something that has the character of a zeitgeist, there is a spirit of the time working; there is a feeling among people that this kind of thing has to be done. This is very much confirmed by my experience over the last two weeks.

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36.30 I've talked to well over 100 people individually and asked them to tell me what it was they were looking for, and I've also talked to professors of psychology in two different universities and other members of faculties and I've found that there is an all round agreement that what we require at the present time is a completely radical experimentation in education of the very kind that we were proposing, even among people who had never heard of Gurdjieff. For example, when I went to Washington University and talked to people in St. Louis, I found that people were saying to me, who is this man Gurdjieff you are talking about? And would you tell us what Sufis are? And so on.

37.33 And yet although there was no sort of common language of the sort I had found in other places, I found that there was exactly the same basic understanding and attitude. So much so that I now find that I am going to have to have a process of selection in order not to go beyond the 72 people that I undertook that I would work with, and that we are able to house in the very large house that we have available to us, but particularly that we should not undertake something that is really beyond possibility. I would not say beyond our strength because it is beyond our strength, but not beyond possibility.

38.40 So really what I've come for is to tell you about this experiment, and ask for your goodwill and interest in it, because I believe that if it does succeed, we should be able within a year or two to repeat it over here. Nearly always I've been asked why can't we do it over here, and the answer is that it requires trained people, and the training is quite a big undertaking. We shall be using almost entirely techniques that we have tested over the past 20 years, or some during the past 5 years, for body control, for heightening perceptions, of coordination of the perceptions and movements of the body, or the control of energies, the opening up in people of the channels of creativity and interpretative mental processes that are beyond the ordinary logical thinking, and the use the mind for understanding in depth which is a thing we have been particularly interested in, and the control of the emotional energy which is not just a matter of interest but a matter of necessity, especially when you have 80 people working very closely together, and the most vital and creative energy of all in man, that is the sex energy. It's very necessary that we really should understand how the sex energy operates and how it can be the most effectively used in order to give us the fullness of life which is necessary for this experience.

40.27 On the side of interpersonal relationship and group dynamics which is something we have worked at very considerably for 20 odd years, this is also associated with researches we have been doing into types of people and types of decision makers, which has just reached a sufficiently clear stage for us to be able to apply it to organizing the work, and all the people that we shall be bringing along to this will be classified according to the type of decisions that they make.

41.20 The other side, the last side, the fifth - the kinds are the bodily, the mental or intellectual, and emotional, the group or interpersonal, and the spiritual or total sides of man's life - man's relationship to the purposes of existence, his ability to open himself to

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understand what his life is really for, to relate himself to that part of his own nature that knows the answers to his questions. This is really the most important; without this the rest is largely a waste of time.

42.13 But I want to say something here about the technique of decision-making, which we have made a very special part of our work, and made a very important discovery. You see, we use the word 'decision-making' as if we, meaning by that the ordinary self of our personality, makes decisions. In reality, decisions are not made by thought, and they are certainly not made by emotional impulses, and they are not made by habit or by conditioned reflexes. Decisions are made in a deeper place in us, and if they are really made, we don't do anything but discover them. This is not something strange or obscure.

42.39 Everyone should know for themselves that when they have really decided and committed themselves to something, they find that they are committed, they find that the decision is present in them, very often while they are still thinking about it, and asking people's advice and weighing one thing and another. If they only ask themselves: "Am I going to do this or not?", they know the answer has been already decided within themselves. This simple, almost obvious thing about decision-making is again something neglected. It is possible by appropriate techniques and exercises to come closer and closer to the place where we do make decisions, and then we discover that that place in which decisions are made in us, is also the place where we know what is right for us, and this convergence of the act of commitment and the awareness of what it is that we are committing ourselves to, that leads to a point that Gurdjieff calls conscience in man. And although all of us probably say we wish to live by conscience, we do not for the most part know how living by conscience is to be attained.

44.25 I was asked yesterday, how can one know that something has come from one's own conscience and not from one's imagination or from one's conditioning. To know this, is one of the real marks of a person who has made a step inside themselves. One of the reasons why we have chosen a period of 10 months is that I believe that people who are prepared to commit themselves to this kind of activity can within that time, have a very good chance of coming to discover this for themselves, and once this is discovered then they can enter life in quite a different way, that is they begin to have something in themselves which is a touchstone from which they can recognize what is an authentic commitment and what is not; they can recognize when they are inwardly free and when they are being conditioned or suggested.

45.15 Now then, the last thing that I want to say before I suggest you should continue by means of questions and I intend to answer them.

45.34 I have been talking about transformation of man, the progressive development in man of something which is latent, and which only develops by his own conscious and intentional action, needing guidance, particularly needing help in the matter of know-how and techniques, but still eventually depending upon his own decision, his own

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commitment and his own will. But this is a highly improbable process. I have 50 years of observation of this process in, I think probably it is fair to say, tens of thousands of people many of whom I have known personally and intimately over many years and I have seen how enormously difficult, or rather how improbable this process is and how easy it is to become disheartened when one sees how difficult it is.

47.10 And I have also seen how under certain circumstances quite extraordinary things can happen to people and steps can be made that seem to be really beyond their powers. And looking at that, I have become quite convinced that there is in fact a facilitating agent, something which makes the improbable possible or even likely to happen. This facilitating agent goes by various names. It is mostly explicitly described as Tao in the old Chinese, but there is something that they talk of which without itself doing anything, makes everything possible. This is taught in religion as Grace, as the enabling grace that enables people to do what they could not otherwise do, and it goes by various other names. Gurdjieff called it by special names, that I think I will come back to.

48.14 I wanted to suggest to you an analogy, because there is certainly some kind of law of analogy; that we can sometimes learn from one world things that are very difficult to understand in another world. In the world of our human society we see things so much from the outside. We see individual people reacting with one another in their behaviour, but we don't find it easy to see how things come about. But largely in the present century, we have become aware that there is something.

49.13 Let's just take the example of our own bodily organism that works in just that way. The human body depends upon the regular accomplishment of very improbable processes, the synthesis of substances that are very unlikely to form themselves, that very easily degenerate, and yet perform with uncanny accuracy to produce exactly the one thing that is required for the different operations of life. For this we have for the central processes the various kinds of ferments, the enzymes that enable the body to produce all kinds of improbable processes. More recently we have been discovering from molecular biology the more specific and deeper substances that act in a general way as well as being specific, to construct the materials of life.

50.23 What all these things have in common is that they produce what would otherwise be highly improbable combinations and they enable life effectively to go against what the ordinary physical laws of what is probably likely to happen. I think that the same is strictly true in the process of man's own transformation, including the whole evolution of life and of mind on the earth, both our individual progress, the progress of groups, and the progress of the human race. I think that there are enabling substances that play the same role as enzymes and the special protein-producing substances.

51.36 We sometimes see this in individuals. Some people have what is called a magnetic power, that in their presence things happen that would not happen without them. Some people, no doubt about it, have healing power, that in their presence the bodily organism

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of other people begins to do things that are very improbable, such as reversing processes that would otherwise go towards death, or the breakdown of the body.

52.04 There are people, for example, teachers who have an extraordinary capacity for enabling people to learn what they could not otherwise learn; to do things that they could not otherwise do. Gurdjieff certainly had this power personally and everyone who had any kind of contact with him was aware that things happened in his presence, and that he was able to transmit something to them which he called Hanbledzoin or "ganbledzoin" as he pronounced it. He would say "Draw on my Hanbledzoin," and then you found that you could do what otherwise you could not do.

52.51 The same thing in the terminology that the Sufis use is called Baraka. This is a special term that I came across 40 or 50 years ago I suppose, and that certainly Gurdjieff understood very well, and I reported on this in the book I wrote about it. So, here we have again something that is also widely recognized; for example in the Sufi schools it is always asserted that it is almost impossible for people to achieve the transformation unless they are able to draw upon this enabling substance; it is regarded as a substance that is transmitted through people.

53.57 And my own experience, because I have come across it in a number of forms is that there is not just one single thing that is like this, but it is just like the enzymes of the body, some highly specific that enables one particular thing to be done, others much more general that make it possible for people to find their way into themselves, or to persevere in things that they could not do, or simply to produce improbable results. This is something that I think is going to be very much more important as time goes on, as we go into a world where very difficult things will have to be done. It is truly very improbable that mankind will get through the next 50 years and come into a period where there will be a higher degree of group consciousness among people.

54.53 This is an absolutely necessary thing. The world will not be able to survive unless we do achieve group consciousness and understanding, probably within 30 years, certainly within 50 years. But I believe this will and can be done because I think that these enabling substances are beginning to become available. And I think that we have also possibly in the undertaking that we have. If I did not think that at any rate to some extent this force could operate with us, I would not venture to do it. I would not venture to do it simply in terms of know-how, but the confidence that I have that this is an experiment that one can dare to undertake comes partly from long-tested know-how, partly really from the obligation to do it even if it doesn't work at all, because something like this just must be tried, but really most of all because I do believe that one can have this kind of help. And I think that the importance of this kind of help will be better understood.

56.23 It's very hard to speak about it. I have been cautious in speaking about this in some of the places I have been to, and yet I have been quite interested to see that people also recognize this, although it goes so much against ordinary modes of thought, that is that it

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does not depend solely upon our own efforts and our own know-how, but that it depends upon some kind of enabling Third Force at work.

57.11 So that in this, in what we are now about to undertake, and which we shall be launching the start of it on the 15th of October, we really are committed to doing it; we shall see then what happens. One thing we can be very sure of is that we shall make many mistakes and we are also quite sure that it will be a great experiment for those who go through it. I think that the firmness of purpose of these people that I've spoken with who are intending to take part in it, will be sufficient to carry us through the difficulty. If this does prove possible and that something of this kind can work, then I think that we can look forward to the future. That this could be quite literally a pilot experiment for the kind of education that the world will turn over to within the next 20 or 30 years. People do at any rate recognize that for example, that our universities as they are today are an anachronism and nobody knows how to replace them or with what to replace them, or how to change them.

58.11 Really and truly what is needed is institutions and centres where the development of people, the development of group consciousness can be provided. All the other things, the know-how, the skills of dealing with the external world - they require less and less from people. Quite contrary to what appears to be the case, is the overloading of curricula. The truth is that more and more can be handed over to the devices that man has now developed; it is possible to dispense with learning things and carrying them in one's own head because there are data banks that can do it much better than we can. Man was not really intended to load his mental machine with quite so much information as people try to cram into it in the early years with very disastrous results for their creative powers. There are a whole lot of operations that will clearly cease to be demanded of man, but man's own problems, and the need for him to be able to be strong enough and awake enough and free enough in himself to live in the world - that will grow. I think that more and more people's attention will be going towards that rather than the present kind of teaching.

1.00.11 That is my introduction to the subject and now if I can invite any kind of questions or what you like. Yes Madam?

Q.

When I planned this, I had no intention of loading it towards young people. One extremely determined lady whom nobody could say no to, at least I couldn't, sat all the way through my lecture and waited for me to finish speaking to 20 or 30 young people, and then came up and said I am coming to your academy, You do understand that don't you? (laughter)