

Creative Action, and what areas need additional work, strengthening, or even rest. He would stand, steadily, on his *own* judgement.

The personality, then, is our most useful tool, without which we could not move in consciousness and evolutionary expansion. To live unaware of the 'parts' within us is to be only partially alive, partially true to our fuller, Higher Selves. And Awareness here, I want to repeat, would include a total mind-body experience, flowing into spirit and facilitating the expansion of spirit in matter. All too easy man falls into the trap of deluding himself he has integrated a 'desired' attribute into his personality structure and fails to absorb it into a partially atrophied nervous system. A thought must be fully experienced, (felt, expressed) *in* the body, *with* the body, absorbed by it, before it is in a position to contribute usefully and meaningfully

to the whole.

Psychotherapeutic-Esoteric Alliance

We have incarnated into mind and body, into MATTER, and not by chance. There is a certain highly individualized framework within which our personalities form and develop. These are country, parents, historical period, exact day-time-hour-location, economic and educational setup, racial background, etc. This too is not by chance! It is hoped that in the very near future and as part of the psychological re-evaluation which is going on, such esoteric, spiritual and scientific areas as Astrology, Healing, Medicine, Acupuncture, Hypnosis, Astral Travel and others link up with the newer Psychologies to create a situation where the karmic clearing process in Man can be consciously accelerated, total awareness spread to the masses, and Freedom finally dawn upon mankind.

Mary Krejzl

The Loss of Self

I want to tell people about something that I have discovered since I stopped being involved with Growth Movement. It may already be obvious to many people, but it has certainly made many things much clearer to me.

Encounter Groups and related activities are deeply concerned with finding, and being aware of, one's true self. We are constantly being reminded of this need to know oneself, and many of us have experience its beneficial effects, so I feel no need to elaborate on these.

My great discovery is that the next step towards further growth, after finding and experiencing the self, is to lose it again.

What first led me in this direction was the realization that, although I can usually be fairly honest about my thoughts and feelings, the times when I am really feeling content and at one with the world are the times when I am unaware of myself. This is quite different from repression of the self - a condition which results in a preoccupation with the ego and the blocking-off of feelings (and with them many

pleasurable sensations). On the contrary, the person who has been to abandon the 'me' is acutely aware, and can experience directly, without hindrance, in the way that a small child who is unselfconscious can.

I am sure it is necessary to be aware of oneself, and to accept and feel happy with what is going on, in order to progress to this loss of self.

I find it difficult to say all this in a way that can be understood intellectually, without the reader having the actual experience. The nearest I can get is to ask you to remember the times when you have been completely engrossed in something. It could be anything from painting a picture to mending a puncture. Then you are quite unaware of yourself.

Sex is a good example. This is one of the few times when it is considered permissible to be unthinking, to merely react. As soon as you begin to think about sex, problems arise. These problems are usually concerned with self - Am I good enough? Am I over-sexed? Am I frigid? etc. Krishnamurti goes so far as to say that there is no self in love:

'You cannot think of love . . . Self cannot, recognize love. You say 'I love', but in the very saying of it, in the very experiencing of it, love is not. But, when you know love, self is not.'

This fits in with something I have experienced. I could never understand why. I do not usually feel strong emotions about the people I really love, whereas I do feel very strongly about these I care for less. Looking at the situation in a new light I see that the real love can do nicely for itself without my help, whereas in the latter case it is myself that I am concerned with - *I* want to possess you. Am *I* attractive enough to keep you as a friend or lover? Do you love *me* enough? No wonder my emotions are stirred. In this state there can be no peace, no love.

The self is also very cunning. It disguises itself cleverly. It may seem quite innocuous, for example, to have ambitious and desires, but it is always the 'I' that wants these things. The 'I' is always striving for more. The poor want to be rich, the weak want to be strong, the unaware want to be aware. The self is always striving.

Similarly, we like to hold beliefs and have opinions. But again these are merely strengthening the self. (This applies also to beliefs about self-knowledge, self-actualisation, and others connected with the Growth Movement). Our minds become so crowded with beliefs and ideas that we cannot experience directly.

The self also demands certain patterns of life. The self is really quite weak, so it likes something to cling to. It clings so tightly because it is frightened of what may happen if it lets go. The pattern may change. I may decide that I am in a rut, and so I change to another pattern, and of course I am no more content because still I am living in fear of its collapse.

This is what worries me about the Growth Movement. It can become just another way of striving. I don't want to be condescending because I was as blind as anyone in this respect. I thought I was throwing away my chains when I began to experience honesty, self-knowledge, and all the rest of it; and so I was, in a way. Yet at the same time I was building up a new pattern of life. My ideas and beliefs still gave me something to cling to, still suffocated my awareness; they just happened to, be different ideas and beliefs - 'I' was playing a new game. Many of the people in the Growth Movement, the people who go to groups, *can* be put into a pigeon hole (I can imagine some of them turning green at the thought). The like to be, or rather be thought of as, spontaneous, self-aware, etc., but they are as predictable and as concerned to succeed as the ruthless businessman. They are just striving for something, different, that is all. They do not cling to power or material possessions, but to something that they believe to be certain, to provide 'the' answer, to make their life more bearable.

In fact, there is even a hierarchy of awareness going on. You are subconsciously given a grade, and treated accordingly. For each violent outburst, or flood of tears (and sometimes even for the accepted piece of jargon) you move up one place. The worst thing is that while someone is stuck in the groove of self-awareness, they cannot lose the 'I', because self-awareness is concerned so strongly with the 'I'. They therefore cannot progress to the next stage. Have you ever met these people who spend all their time going to groups, yet never seem to move an inch?

Paradoxically, to make a positive decision to lose one's self merely sets up more ambition and striving. If the loss of self is the next step from self-awareness it will occur naturally, if unhampered. I say 'if unhampered', because I have watched people disturbing a beautiful, calm, unselfconscious consentedness by trying to label some non-existent 'feeling' because they think that they must have 'feelings' in order to reach their goal of self-awareness.

IRRESPONSIBILITY IN GROWTH WORK

A Lecture/Discussion on *personal and social responsibility in growth work* led by Ursula Fausset will happen at 8 o'clock at Flat 8, 11 Lindfield Gardens, Hampstead, N.W.3.

Many people in and around the growth movement have expressed some worry about such questions as: opening people up then leaving them to sort it out on their own; the sexual power of the group leader; the inward-turned nature of some group work; the way in which money and power issues cannot be raised in the group situation except as personal problems – and so on. Ursula Fausset will introduce the discussion, and it is hoped that friends and critics will appear. **FREE TO MEMBERS: 50p TO NON-MEMBERS. PROVISIONAL BOOKING TO: AHP, 62 Southwark Bridge Road, London, SE1 0AU**