

CHAPTER VII

Plurality of our being and absence of permanent 'I' – Five meanings of the word 'I' – Different personalities and likes and dislikes – Useless and useful personalities – Magnetic centre and Deputy Steward – Division of oneself into 'I' and 'Mr. X' – False personality – What is 'I'? – Study of false personality as means of learning to remember oneself – Efforts to struggle against false personality – Need of control – False personality and negative emotions – What is reliable and what is unreliable in oneself – Suffering and its use – Not saying 'I' indiscriminately – False personality distorts the ideas of the system – Chief feature or features – Necessity of knowing one's weaknesses – Static Triad – Valuation – Danger of becoming two – Crystallisation.

Q. WHEN WE ASK HOW TO BE LESS MECHANICAL, we are told to be more awake. When we ask how to wake up, the answer is not to identify, and when we ask how not to identify, the answer is to self-remember. This seems to be a circle, each method being a counterpart of the other. Can we get any further help to attempt any or all of these?

A. It is not exactly right, because each of these attempts has its own peculiar feature and taste. They are all different. It is necessary to try from all possible sides in order to break the wall. It is a very high and very hard wall that we have to break.

But we do not begin with that – we begin with our plurality. When I first spoke of the many 'I's in us, I said that new 'I's jump up every moment, control things for a brief time and disappear, and many of them never meet. When you realize that you are not one, that you are many, that you may know something for certain in the morning and know nothing about it in the afternoon, then this realization is the beginning. I do not mean that if we realize this plurality we can change it and become different; but this realization is the first step.

Q. I do not see why different likes should mean different 'I's or groups of 'I's?

A. Because the same 'I' would be identical. When you say 'I', you think of the whole thing. In reality it is only a small part of you. We can exist only because we cannot put our whole capital into each 'I', otherwise we would be bankrupt. We only put pennies. Our 'I's are pennies. Suppose you have a certain amount of money, all in pennies. Every moment you say 'I' you use a penny. That is a mistake; even such as we are we are worth more than a penny.

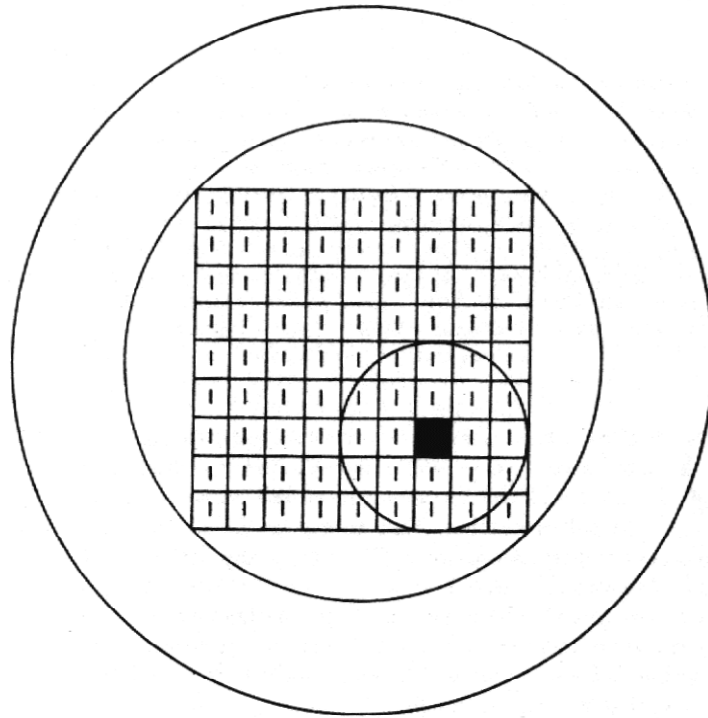
In this system the word 'I' can be spoken of in five ways, on five different levels. Man in his ordinary state is a multiplicity of 'I's: this is the first meaning. When a man decides to work, an 'observing I' or group of 'I's appears (shown in black on the diagram); this is the second meaning. The third meaning, indicated by the smallest circle, is when Deputy Steward appears. He has control over a number of 'I's. The fourth meaning, indicated by the middle circle, is when the Steward appears. He has control over all 'I's. The fifth meaning is that of the Master. He is drawn as the big circle outside, as he has a Time-body. He knows the past and also the future, although there must be different degrees of this.

Q. Is it possible to increase the number of 'I's interested in the work?

A. We have enough 'I's, they increase themselves. The aim is to connect them and help them become one 'I' interested in the work. If many different 'I's are interested and do not know one another, one 'I' or group of 'I's can do one thing and another another thing, without knowing. You can say 'I' speaking about yourself only in relation to your work for a definite aim: self-study, study of the system, self-remembering and so on. In other things you must realize that this is not really you, but only a small part of you, mostly imaginary. When you learn to distinguish that, when it becomes almost a habit (in the sense of being constant), you will feel yourself in the right way. But if you always say 'I' to everything without discrimination, it only helps your mechanical tendencies and strengthens them. And what a quantity of things we do without wanting to do them at all! We have to do this and that, think about this,

feel about that, and so one thing after another takes all our energy, and nothing remains for real work.

I said in the first lecture that these hundreds and hundreds of 'I's form certain groups in which several 'I's work together. Some of these groups are natural, others are artificial, and some are even pathological. The first natural division of 'I's is according to functions: intellectual, emotional, instinctive and moving. But apart from these there are many other divisions which can be called different personalities.



Q. What is the difference between personalities and 'I's?

A. You can say that personalities consist of different 'I's. Everyone can find several personalities in himself, and real self-study begins with the study of these different personalities, because we cannot study 'I's – there are too many of them. But with personalities it is easier, for each personality or group of 'I's means some special inclination, a special tendency, or sometimes a disinclination.

Q. Are there any special observations one can make to see personalities?

A. Study of your particular likes will help. For instance, if you find something you definitely liked throughout your life from childhood, you will see that there is a certain personality built round it. We are creatures of likes; we like all sorts of things, but we only have a certain number of genuine likes. By studying them one finds personalities.

Q. Are all personalities bound up with likes and none with dislikes?

A. I do not think normal people have such strong dislikes. Dislikes are usually accidental, so do not trust them. But there are things you have always liked and there are some you just imagine you like.

Personalities can be very different. Some are based on real facts and real tastes and inclinations, while others are based on imagination and on wrong ideas about oneself. So it is necessary to separate personalities that can be used in some way from those that cannot be useful for self-development and so have to be destroyed, or at least subdued.

Q. It seems to me that some personalities disappear for quite a long period of time.

A. They do not disappear, they may just go behind the scenes. If they are merely occasional

'I's they may disappear, but personalities do not disappear so easily, although they may be hidden from view. Or they may be sacrificed, for sometimes in order to manifest one personality one has to sacrifice several others.

Q. How to find out which personalities are more real and which imaginary?

A. Life provides tests for personalities. Suppose you think you like something very much and then life puts you into conditions where you can enjoy what you thought you liked, but you find instead that you do not enjoy it at all, you only imagined that you liked it. Then you can see that this personality was imaginary.

Q. What determines that a personality or group of 'I's is useless and should be eliminated?

A. Personalities can be divided. Self-development begins with magnetic centre, that is, a group of 'I's or personality interested in certain things. When a man meets a school, his magnetic centre begins to accumulate practical and theoretical knowledge and experience which come from the study of being, and in this way it eventually becomes Deputy Steward. Besides this personality there are other personalities, some of which can develop, and some that do not agree with it at all. So some personalities can join in the work, others are neutral and, so long as they are not in the way, can be allowed to remain for some time, and some have to be eliminated. When magnetic centre becomes transformed into Deputy Steward, you make certain decisions, formulate a certain aim, undertake a certain work. Then he can find out which personality can work with him and which cannot. If a personality is against your aim and can harm it, or does not want it, or does not know about it, then obviously it cannot work with the Deputy Steward. So they can be sorted out, but first one must know them. Then, when personalities are put in order and are grouped round magnetic centre – which means Deputy Steward – they will produce an effect on essence just by their existence.

Q. Is Deputy Steward conscience?

A. Conscience takes part in forming the Deputy Steward, but you cannot say it is Deputy Steward, because conscience is much bigger.

Q. Is there a connection between magnetic centre and consciousness?

A. Yes, but not a direct one: there are several different states between them. It is better to say that magnetic centre is the ground from which permanent 'I' grows. Through several transformations magnetic centre becomes permanent 'I' much much later. It is the seed of permanent 'I', but only the seed – it has to become something quite different first.

Now try to understand the most important division of all for practical use. It is the division into 'I' and (for me) 'Ouspensky'. What is 'I'? We have no permanent 'I' as opposed to 'Ouspensky'. But all our interest in the system, all our efforts in self-study and self-development, and what is sometimes called the 'observing I' – all this is the beginning of 'I'. All the rest is 'Ouspensky' or 'false personality'. 'Ouspensky' is our imaginary picture of ourselves, because we put into it all that we think of ourselves, which is generally imaginary. All study comes down to the study of this imaginary picture and to separating ourselves from it. So at present you can call 'I' your valuation of the system. This is 'you'. From your attitude to the system, work in the system, interest in the system, 'I' can grow. On this basis you can separate 'I' from false personality. There is no guarantee that it will be absolutely right, but this method has a great practical value.

False personality is always against the work for self-development and spoils the work of all other personalities. It can never be useful.

Q. What is the difference between real personalities and false personality?

A. You mix two divisions which are quite different and on a different scale, so they cannot be compared. Personalities (in the plural) are spoken of in relation to essence, for I said that personality can be divided into different personalities which compose it. The division into essence and personality is at present merely theoretical and is only useful as a principle, for it is difficult to see it in oneself. We do not know our personalities, so we begin to study from

two ends. We study first that personality which is connected with the work and which has developed from the magnetic centre; and then we study false personality, on quite a different scale. False personality is opposed to 'you', it is your wrong idea of yourself – exactly what you *are not*. This division is practical, for it is necessary to know definitely what your false personality looks like.

So you must not confuse false personality with personalities, because, although they are not very real, personalities may be based on real inclinations, real tastes and likes, whereas false personality is all false and may even pretend to like something that 'you' dislike or to dislike something 'you' really like. When you speak about false personality, you take 'you' as existing and false personality as not; when you speak about personalities, you leave false personality out of the conversation and discuss different divisions of what you consider to be 'yourself'. False personality must not become just a word. Everybody who speaks about it must have some picture of himself in the power of false personality. Only if this term is used like that can it give some result.

Q. Could you say more about what 'I' is?

A. 'I' is only presumed; we do not know what 'I' is. But 'Ouspensky' I know and I can study him in all his manifestations. So I must begin with 'Ouspensky'. 'I' is elusive and very small; it exists only as a potentiality; if it does not grow, false personality will continue to control everything. Many people make the mistake of thinking that they know which is which. They say 'this is I', when in reality it is false personality. This is generally connected with our capacity to play roles. It is a very limited capacity; we generally have about five or six roles, whether we observe it or not. We may notice a certain, quite misleading, similarity between these roles and then, consciously or unconsciously, come to the conclusion that behind them there stands a permanent individuality. We call it 'I' and think that it is behind all manifestations, when in reality it is an imaginary picture of ourselves. This picture has to be studied. It is impossible to have a practical knowledge of oneself if one does not know one's false personality. As long as we think we are one, all our definitions are wrong. Only when a man knows that all his intentions, desires and so on are not real, that they are false personality, only then can he get something. This is the only practical work possible, and it is very difficult. False personality has to disappear, or at least be rendered powerless to hinder our work. But it will defend itself and will not give in easily. Work is struggle with false personality which will fight back, chiefly through lying, for lying is its strongest weapon.

Q. If you say that what we call 'I' is imaginary, what do you mean by 'self-consciousness'? What 'self' can be conscious?

A. Self as different from not-self. 'I' – and this table. When I said that 'I' was imaginary I meant it in the sense of a mental picture we have of ourselves, of what we think of ourselves. When I say 'Ouspensky', it is an ornamented 'Ouspensky', made to look what he is not. I attribute to him many things he does not possess, I do not know his weaknesses. The condition of growth of real 'I' is to get rid of 'Ouspensky', not to be identified with him.

Q. Is 'I' never real unless it is connected with effort?

A. 'I' can only be in the state of self-consciousness, and every moment in the work of creating self-consciousness means effort. Nothing can 'happen' by itself. If we change our being, things will be different, but in this state nothing can be different.

Q. It seems to me that false personality is the only thing that can adapt to some new circumstance, it can play a new role and make it more comfortable.

A. False personality does not really adapt. To adapt in the ordinary sense means, more or less, a controlled action. False personality reacts in a different way, according to what it is, but it cannot adapt. And it does not necessarily make things more comfortable – you cannot rely on it. You must understand that you have not the slightest control of false personality. When we begin to see it we realize that it controls everything and nothing can control it. So you cannot

call it adaptation. You must separate in yourself what you can control and what you cannot control. What you cannot control belongs to false personality, and what you can control belongs to you .

Q. How can one deal with the conceit of false personality?

A. You must know all its features first and then you must think rightly. When you think rightly you will find ways to deal with it You must not justify it; it lives on justification, and even glorification, of all its features. At any moment of our life, even in quiet moments, we are always justifying it, considering it legitimate and finding all possible excuses for it. This is what I call wrong thinking.

In studying false personality we begin to see mechanicalness more and more. Parallel with the realization of our mechanicalness we study how to get out of it by means of creating something that is not mechanical. How can we do it? First we must think about what we want, separate the important from the unimportant. Work on oneself, desire to know oneself and the ideas of the work, struggle to create consciousness, are not mechanical – that we can be sure of. And if we look from this point of view we will see many imaginary things in ourselves. These imaginary things are false personality – imaginary emotions, imaginary interests, imaginary ideas about ourselves. False personality is utterly mechanical, so it is again the division into conscious and mechanical. This mechanical part of us is chiefly based on imagination, on wrong views of everything, and above all on a wrong view of ourselves. We must realize how much we are in the power of this false personality and invented things which have no real existence, and we must separate what we can really depend on from what is not dependable in ourselves. That may serve as the beginning.

When we know ourselves better, this will help us to awake.

Q. Do you mean we must study our false personality by collecting material, observations?

A. By dividing yourself, by not saying ‘I’ to everything. You can really use the word ‘I’ only in relation to the more conscious part of yourself – desire to work, desire to understand, realization of not understanding, realization of mechanicalness; that you can call ‘I’. ‘I’ starts growing only in connection with study, with work on oneself; otherwise it cannot grow and there is no change. A permanent ‘I’ does not come all at once. All illusory ‘I’s disappear little by little and real ‘I’ gradually grows stronger and stronger, chiefly through self-remembering.

Self-remembering in the sense of just awareness is very good, but little by little when you go on it becomes connected with other interests, with what you want to get. At present, one moment you remember it, and then for a day or a week you forget it; but it is necessary to remember it all the time.

Q. Is the object of self-remembering the gradual discovery of permanent ‘I’?

A. Not the discovery; it is preparing the ground for it. Permanent ‘I’ is not there. It must grow, but it cannot grow when it is all covered with negative emotions, identification and other such things. So you begin by preparing the ground for it.

But first of all, as I said before, it is necessary to understand what self-remembering is, why it is better to self-remember, what effect it will produce, and so on. It needs thinking about. Besides, in trying to self-remember it is necessary to keep the connection with all the other ideas of the system. If one takes one thing and omits another thing – for instance, if one seriously works on self-remembering without knowing about the idea of the division of ‘I’s, so that one takes oneself as one (as a unity) from the beginning – then self-remembering will give wrong results and may even make development impossible. There are schools, for instance, or systems which, although they do not formulate it in this way, are actually based on false personality and on struggle against conscience. Such work must certainly produce wrong results. At first it will create a certain kind of strength, but it will make the development of higher consciousness an impossibility. False personality either destroys or distorts memory.

Self-remembering is a thing that must be based on *right* function. At the same time as working on it you must work on the weakening of false personality. Several lines of work are suggested and explained from the beginning, and all must go together. You cannot just do one thing and not another. All are necessary for creating this right combination, but first must come the understanding of the struggle with false personality. Suppose one tries to remember oneself and does not wish to make efforts against false personality. Then all its features will come into play, saying, 'I dislike these people', 'I do not want this', 'I do not want that', and so on. Then it will not be work but quite the opposite. As I said, if one tries to work in this wrong way it may make one stronger than one was before, but in such a case the stronger one becomes, the less is the possibility of development. Fixing before development – that is the danger.

Q. Is that something that one should be on guard against?

A. Certainly. Only a little part of you wants to self-remember, and other personalities, or 'I's, do not want it at all. It is necessary to find them and expose them, to see which are useful for this work, which are indifferent and which are so asleep that they do not know anything about it. The aim is to have control over one's 'I's, or personalities, to be able to bring one or another up, to arrange them in a certain way. The 'I' that has control will not be one of these you have now. This idea of the formation of real 'I' is most important; it cannot be formed accidentally. In most cases we are satisfied with a philosophical idea of 'I'; we believe that we have it and do not realize that actually we pass from one 'I' to another.

Q. In considering likes and dislikes, how can one separate what is real and what is false personality?

A. Start by realizing that it is all false personality, and then try to find out what is not. You cannot do the second before the first. First you must understand that all is false personality, and when you become convinced of that, you may find what is 'yourself'. Go on observing. Work begins from the moment one realizes that *one is not*. When it enters into everything, when it becomes a realization, then it is productive work. But when one thinks of oneself as 'I' (the whole), then it is not productive work.

You must understand that false personality is a very elusive thing. It is one, it does not consist of different personalities; but at the same time it contains contradictory and incompatible features, features that cannot manifest themselves at the same time. So it does not mean that you can see the whole of your false personality at one moment. Sometimes you can see more of it, at other times certain features of it manifest themselves separately.

Also it must be remembered that false personality is often rather attractive or amusing, particularly for other people who live in their false personalities. So when you begin to lose your false personality, when you begin to struggle with it, people will not like you. They will tell you that you have become dull.

Q. How can one tell what is *not* false personality?

A. One thing false personality cannot do is make efforts. This is the easiest way to know, if you are in doubt. False personality always tries to make everything as easy as possible, always chooses what requires least effort. But you must understand that you cannot learn anything or change anything without effort. So when you find an 'I' or a group of 'I's which are ready to make efforts, it means that they do not belong to false personality.

Q. Can one acquire a new false personality with regard to the system?

A. If one does not think about or understand false personality and if one deceives oneself, thinking that one works, one will not acquire a new false personality, but false personality will grow. So it must be kept out, if not destroyed, soon after the beginning.

Q. My idea of myself often makes me think I am not properly valued and therefore I suffer because of my picture of myself.

A. Quite right, but do not think about the picture; you must only remember the direction. You

may be mistaken in your ideas about yourself, but it is not important. Only, the direction must be right; you cannot go somewhere without knowing where you are going. You can see your imaginary picture of yourself only from the right point, and the right point is the direction. There is no other point from which you can see it.

Q. Could you say again what takes the place of real 'I' at present?

A. Desire to know. From this, real 'I' will grow, if it does. In the beginning it is difficult to define, it is the aim. If you connect yourself with a certain work, with a certain system, it begins to grow; but it cannot grow by itself merely through happy circumstances.

It is quite simple to establish that we have no permanent 'I'. Try to remember yourself for fifteen minutes; this will show the degree of your being. If you had a permanent 'I', you would be able to remember yourself for fifteen hours! It is all very simple, really, only we have no keys to our machine. If we had the keys, it would be easy to open it and see what is inside, and then separate the imaginary from the real. But even that we have to learn: we are too used to the unreal.

So the subject of our study must be false personality, which is always there. Only if you know it in all its manifestations can you separate what is 'I'. We are identified with our imaginary picture of ourselves and it is a very dangerous form of identification.

Q. How can one begin to distinguish what is real?

A. You cannot. But you can distinguish what is unreal, just in the same way as you distinguish truth and lying. There is no need of philosophy; take it simply. We must first apply discrimination to simple things. Imagination plays a very important part in our life, because we believe in it. The real can grow only at the expense of the imaginary. But in ordinary life the unreal grows at the expense of the real.

Q. I do not quite understand the division between work and ordinary life.

A. The relation of personal work to life is precisely this relation of permanent 'I' to false personality. Work is permanent 'I' in the essence, and ordinary life is false personality. When you understand what permanent 'I' is, when you are conscious of yourself and have permanent control, this is work. At present you live in false personality.

Q. I find it difficult to see the difference between 'I' and 'Miss B.'

A. As I have just said, in the division of 'I' and 'Miss B.' practically all is 'Miss B.' 'You' can outgrow 'Miss B.' only from your interest in the system, because real 'I' cannot grow from anything else. All the material that is there will never come to anything without these ideas, without this interest, because it keeps it on a certain line, in a certain direction. At first you study, observe yourself and so on, then, after some time, if you work, 'I' will appear for a second from time to time, but you will not be able to keep it and it will disappear again. This will go on for some time, and then, at a certain moment, it will appear and stay long enough for you to recognize and remember it. This is the way of all new things; at first they come for very short moments, then they stay longer. It is the natural way of growth, it cannot be otherwise. We have in us too many momentums of mechanical habits of thinking and too many other wrong things. Real 'I' appears and is immediately squashed.

When you understand more about false personality you will realize that you are surrounded by it. You cannot see anything without the eyes of false personality, you cannot hear without the ears of false personality or speak without the voice of false personality. Everything goes through false personality, and the first step is to know it, because then you will know how much of your life it occupies.

Q. Since false personality is imaginary, does it really exist?

A. It does not really exist, but we imagine it exists. It exists in its manifestations, but not as a real part of ourselves. It is a combination of 'I's that have no real foundation, but they act and produce certain effects. Do not try to define it, or you will lose your way in words, and we must deal with facts. Negative emotions exist, yet at the same time they do not exist, since

there is no real centre for them. It is the same with false personality. It is one of the misfortunes of our state that we are full of non-existent things.

You must understand that you cannot even begin to work on the level you are; you have to change certain things first. You can find what to change only as a result of your observations. Sometimes it becomes very clear, and only then does the fight begin, because false personality begins to defend itself.

You must know false personality first. All that we speak about now refers to the first stage – understanding that we do not know false personality, that in order to know it we must study, that all the work we do is done at the expense of false personality, that all the work we can do on ourselves means diminishing the power of false personality, and that if we begin to try and work, leaving false personality without disturbing it, all the work will come to nothing.

I repeat again – you must understand that false personality is a combination of all lies, features and ‘I’s that can never be useful in any sense, either in life or in the work – just like negative emotions. Yet false personality always says ‘I’ and always ascribes to itself many capacities, such as will, self-consciousness and so on, and if it is not checked it remains an obstacle to all the work.

So one of the first and most important factors, in trying to change oneself, is this division of oneself into ‘I’ and whatever your name may be. If this division is not made, if one forgets it and continues to think of oneself in the usual way, or if one divides oneself in a wrong way, work stops. Work on oneself can only progress on the basis of this division, but it must be the *right* division. It often happens that people make a wrong division: what they like in themselves they call ‘I’ and what they dislike, or what in their opinion is weak or unimportant, they call false personality. This is quite a wrong division; it changes nothing and one remains as one was. This wrong division is simply lying, lying to oneself, which is worse than anything, because the moment one meets with the smallest difficulty it will show itself by inner arguing and wrong understanding. If one uses a wrong division, it will not be reliable and will fail one in a moment of need.

To make a right division of oneself one must understand what is ‘I’ and what is ‘Ouspensky’, ‘Brown’ or ‘Jones’, in other words, what is lying and what is oneself. As I said, even if you admit this possibility of dividing yourself, you are bound to call what you like in yourself ‘I’ and what you dislike ‘Not I’, for the right division cannot be found at once; you must find some indications in connection with the work which will help. For instance, if you say that your aim is to be free, it is first of all necessary to understand that you are not free. If you understand to what extent you are not free and if you formulate your desire to be free, you will then see in yourself which part of you wants to be free and which part does not. This would be a beginning.

Q. Can one see false personality without help?

A. There is nothing against it theoretically, only I never saw such a case. Even with help, people will not see it. You can show a man a mirror, and he will say, ‘This is not me, it is an artificial mirror, not a real mirror. It is not a reflection of me.’

Q. How can one eliminate false personality?

A. You cannot eliminate it. It is just the same as trying to cut your head off. But you can make it less insistent, less permanent. If your false personality is there for twenty-three hours out of the twenty-four, when work begins it will be there only twenty-two hours and ‘you’ will be present an hour longer. If, at a certain moment, you feel the danger of a manifestation of false personality and you find a way to stop it, this is what you have to begin with. The question of elimination does not enter at all – it is disconnected with quite different things. You must have control.

Q. Isn’t the study of false personality analysing oneself? I thought it was a bad thing?

A. To a certain extent it is analysing. What was said about refraining from analysis was in the

first lecture. I said then that analysis was impossible because you do not know enough. Analysis means establishing causes and effects. So at first I said that you have to abstain from analysis and just observe, observe, observe, nothing more, because the time for analysis would come when you knew the laws. Now we are studying these laws, so certainly you have to analyse more and more. You see, rules for observation and thinking in the first lecture are one thing, but with the passing of time they change and modify. What one cannot do in the first month one already must do in the second month. Both difficulties and possibilities increase all the time. Analysis must be used carefully, when it is necessary, not for everything. Sometimes it is only a waste of time.

Q. Would you say that false personality is sometimes built up by other people – for instance, when people say in front of a child that they hate strangers?

A. Quite right. False personality is built up from many sides, and certainly to a great extent by suggestions from other people. A child gets many suggestions, especially about his likes and dislikes.

Q. I don't quite follow how to find the 'I's that object to the work. Does it mean we should sift out what the 'I's are?

A. You must not think theoretically about it. Try to find what in you objects to the ideas of the system, or try to find the 'I's (or you can call them anything you like) which are indifferent to it. Suppose you have certain definite tastes in food. These 'I's which are interested in food cannot be interested in self-remembering. Then there are other 'I's interested in things opposed to self-remembering. There are many things you can do with pleasure only if you do not remember yourself, and naturally these 'I's will be very inimical to self-remembering, because it will only spoil their pleasure. Try to find them in that way. Theoretical approaches will not help.

Q. What is the origin of these artificial groups of 'I's?

A. They may be formed by imitation, desire to be original, to be attractive, to be admired by people and so on.

Q. When you find a group of 'I's which do not want to self-remember, what do you do about it?

A. Leave it alone. If it does not want to, what can you do with it? If there are groups of 'I's that want to, work on them. Those 'I's which realize the necessity to self-remember must work with other 'I's that also want to. They must not spend their time in persuading other 'I's.

Q. Is it to be expected that some 'I's in a man would be frightened of the idea of separating 'I' from 'Mr. A'?

A. Certainly all 'I's which constitute false personality will be frightened, because it is death to them. But you must understand that they may show their fear only for some time and, after that, they may disguise themselves in order not to die. You may seriously think that you have finished with false personality, whereas it is only concealing itself inside some feature, ready to appear. This feature is always weakness. So long as it remains it takes all energy, but it may be very well disguised, and in that form it may even become stronger, growing parallel with the growth of real 'I'. So the realization of the necessity of this division into 'I' and 'Mr. A' is not sufficient to destroy it. You must remember that false personality *defends itself*.

Q. Is false personality based on negative emotions?

A. There are many other things in false personality besides negative emotions. For instance, there are always bad mental habits; false personality, or parts of false personality are always based on wrong thinking. Although to a certain extent you are right: in some cases if you take negative emotions away from false personality it collapses, for it cannot live without them. On the other hand, some false personalities can function on most pleasant emotions. There are very cheerful false personalities and in this way your false personality can deceive you and make you believe that you are struggling with negative emotions. It can deceive you in many

different ways.

Q. Do all negative emotions spring from false personality?

A. How could it be otherwise? It is, so to speak, a special organ for negative emotions, for displaying, enjoying and producing them. You remember that there is no real centre for negative emotions. False personality acts as a centre for them.

Q. Is identification always a manifestation of false personality?

A. False personality cannot manifest itself without identification, the same as negative emotions and many other things in us, such as all lying, all imagination. One identifies, first of all, with one's imaginary idea of oneself. One says 'this is I' when it is nothing but imagination. It is the same with lying – one cannot lie without identification; it would be very poor lying and nobody would believe it. So it means that first one must deceive oneself, and then one can deceive other people.

Study of false personality is one of the quickest methods for self-remembering. The more you understand your false personality, the more you will remember yourself. What prevents self-remembering is, first of all, false personality. It cannot and does not wish to remember itself, and it does not wish to let any other personality remember. It tries in every possible way to stop self-remembering, takes some form of sleep and calls it self-remembering. Then it is quite happy.

You must not trust your false personality – its ideas, its words, its actions. You cannot destroy it, but you can make it passive for some time and then, little by little, you can make it weaker.

Q. You say one must not trust anything connected with false personality, but it seems to be all there is?

A. It cannot be so. There is one thing – *you*, and there are imaginary 'I's. *You* is what really *is*, and you must learn to distinguish it. It may be very small, very elementary, but you should be able to find something sufficiently definite and solid in yourself. If we are entirely false personality, then nothing happens. There are people who are only false personality. Other sides of them are so subdued, so weak, that they cannot resist false personality. These people will not study themselves because they would be afraid of seeing what they are. False personality does not like it at all. Generally, if they begin, they very soon leave off, explain it in some way, for they are unable to continue self-study. But if one has the energy to go on studying false personality, this shows that one has something besides it. As I said before, this work is every day, not once a month or once a year. It is an examination every day.

Q. Would you say false personality is more inclined to leave you as you grow older?

A. No. If you do nothing against it, it grows. Tastes may change, but it grows. This is the only 'development' that happens in mechanical life. False personality is the most mechanical part of us – so mechanical that there is no hope for it. So it must not be allowed to enter into the work.

Q. Presumably really great people, the saints for instance, conquer false personality?

A. It depends on the degree. Saints describe the devils they have to struggle with. All devils live in false personality.

Q. How can I remember my realization that much of emotional suffering is in false personality?

A. Only by self-remembering. Suffering is the best possible help for self-remembering if you learn how to use it. By itself it does not help; one can suffer one's whole life and it will not give a grain of result, but if one learns to *use* suffering, it will become helpful. The moment you suffer, try to remember yourself.

Q. There are two kinds of suffering: one is due to seeing my own mechanicalness and weakness, and the other is suffering from seeing someone you are fond of ill or unhappy. How to work against it or use it for the work?

A. The question is, can you do something or not? If you can, you can, but if you cannot, it is another thing. If we begin suffering about everything we cannot help, then we shall certainly never cease suffering. The chief thing is to find how much imagination there is in it. We may be perfectly sure there is none, but if we make one more effort we often see that it is all imaginary. We have a wrong picture of ourselves, and at the same time we ascribe to this wrong picture real features. But if this picture is false, then everything about it is bound to be false, and its suffering is also false. It may be very acute, but this does not make any difference. Imaginary suffering is generally more unpleasant than real, because with real suffering you can do something, but with imaginary suffering you can do nothing. You can only get rid of it, but if you are fond of it or proud of it, then you have to keep it.

Q. I still do not see how to start understanding false personality?

A. You must know what it is, place it, so to speak; this is the first step. You must realize that all identification, all considering, all lies, all lies to oneself, all weaknesses, all contradictions, whether seen or unseen, all these are false personality. It is like a special breed of dog. If you do not know it, you cannot speak about it. Even to see little bits of it is quite enough, for every small part of it is the same colour. If you see this dog once, you will always know it. It barks in a special way, walks in a special way. . . .

In the beginning you cannot know which is 'I' and which is false personality. What you call 'I' is a complicated structure, and so is false personality. You cannot know *everything* about either of them; but if you take from one side something you have no doubt about that it is false and from the other side something you have no doubt about that it is true, you can compare them.

Q. Sometimes I observe myself identifying or considering and find that I do so because of a picture I have of myself. Can I in this way come to know false personality and, by observing it, weaken it?

A. Yes, it is the only way, but only if you do not get tired of it, because, in the beginning, many people start eagerly, but soon get tired and begin to use 'I' indiscriminately without asking themselves 'which I'? Our chief enemy is the word 'I', because, as I said, we have really no right to use it in ordinary conditions. Much later, after long work, we can begin to think of the group of 'I's that correspond to Deputy Steward as 'I'. But in ordinary conditions, when you say 'I don't like', you must ask yourself, 'Which of my "I"s does not like?' In this way you constantly remind yourself of this plurality. If you forget once, it will be easier to forget next time. There are many good beginnings in the work, and then, after some time, *this* is forgotten and people start to slide down, and in the end become more mechanical than before. The beginning of self-knowledge is understanding who speaks in you and whom you can trust.

Q. Does one's capacity for work increase just as much as one is able to weaken false personality?

A. Work begins with struggle against false personality. Everything one can get one gets only at the expense of false personality. Later, when it is made passive, one may get much at the expense of other things, but for a long time one has to live, so to speak, off false personality. False personality is very difficult to find in ordinary life, because, since there is no action against it, there is also no resistance. But when a person begins to work, resistance to work appears, and this resistance is false personality.

Q. Cannot false personality be interested in, or attracted by, system ideas?

A. Yes, very much. Only then you will have the system in the light of false personality, and it will be quite a different system. The moment false personality takes the system to itself it only grows stronger and weakens the system for you. It adds one word here and another there, and you cannot imagine in what an extraordinary form some of the ideas come back to me. One word omitted from some formulation may make an idea quite different. False personality

always knows better and is always fully justified in doing what it likes. This is where the danger lies.

The system means all that is said, in the sense in which it is said. If one corrects it, consciously or unconsciously, then it cannot be called the system – it will be pseudosystem, falsification of the system. The moment it becomes incorrect or something is forgotten or left out, it will give wrong results.

Q. I ask these questions because I sometimes doubt the genuineness of my interest in the work – I may be lying to myself.

A. Only you can answer that; and there again only if you do not forget the fundamental principles and say ‘I’ about something which is only one of the ‘I’s. You must get to know other ‘I’s and remember about them. To forget about this is very dangerous, because then a knock, a slight change in something can be enough to put everything wrong.

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Until now, when we spoke about man, we spoke about general human features common to all people. But at a certain moment in the work, besides understanding the general principles, one must try to find one’s own peculiarities, for one cannot know oneself for practical purposes if one only knows the general characteristics. Each man has his own individual features, his own weaknesses when he is unable to resist things that happen. These features or weaknesses may be very simple or very complicated. One man may be able to resist everything except good food; another all except talk, or he may be lazy, or too active. It is very important at a certain stage of self-study to find one’s chief feature, which means chief weakness. People’s chief weaknesses are very different, and if we can resist something that another man cannot resist because it happens to be his chief feature, this difference in weaknesses gives us the illusion that we can ‘do’. Chief feature or chief weakness is in false personality. In some cases it is possible to see definitely one, two or three features or tendencies, often linked together, which come into everything like an axis round which everything turns. This is chief feature. Sometimes it is very clear and apparent, but sometimes it is difficult to describe. Our language has often no words, no forms to describe it and it can only be indicated in a roundabout way. It is interesting that one can hardly ever find one’s own chief feature, because *one is in it*, and if one is told, one usually does not believe it. But we can find what stands side by side with it, although it is not it.

It is sometimes useful to collect opinions of friends about oneself, for this often helps in discovering one’s features. It is very important to find out what creates obstacles to our work. Until one has found it, a chief feature means constant loss of energy, so we must find this leak and stop it.

Q. Can one ever find the chief feature by oneself?

A. At a certain moment in organized work it will come out, or you may be told. But if you are told, you will not believe it. Or sometimes it is so obvious that it is impossible to deny it, but with the help of buffers one can forget it again. I have known people who gave a name to their chief feature and for some time remembered it, and then forgot. You must come near to it yourself. When you feel it yourself, you will know. If you are only told, you may easily forget. When you find many manifestations of your false personality, you may find your feature.

Q. Is it what you call a buffer?

A. No, but buffers hide the chief feature; it is helped by buffers.

Q. If we find out our chief features, can we correct them? You said we cannot change anything.

A. In the ordinary way we cannot. But here it means using the result of experience and knowledge that does not belong to ordinary life.

Q. But an ordinary man changes too.

A. Of course he changes, he becomes more mechanical, more narrow, more set. There may be exceptions, but as a rule things do not progress in ordinary life. Personalities change, particularly if circumstances change, but it is mechanical, accidental change. We often base our opinion on exceptions, whether we observe them rightly or wrongly. Exceptions are easier to notice than rules.

Q. Having observed a certain tendency in oneself, one decides that it shall not happen.

A. Usually after one has decided it still goes on happening. Or if it does not happen, generally another tendency appears in its place. As a rule only one thing stops things – fear.

Q. Do chief features vary during life?

A. If they are clearly delineated, they go on throughout the whole life.

Q. Yet I can see things that I had that do not exist now.

A. Possibly. Our knowledge of ourselves is very defective. One can observe many things in life and make great mistakes, if one does not know how to verify. And generally, as I said, it is difficult to see chief feature.

Q. Could you tell me what my chief feature is?

A. I do not think so. You see, this is not necessary for starting to work. In the beginning, what is important is not the chief feature itself but what is produced by it, and that you can study in the form of attitudes. We do not know our attitudes because we have never thought about ourselves in the right way. We have too many imaginary ideas. What we must study now is all our points of view, habitual emotions, the way we think, what we invent. These are all results of chief feature or chief features, for there may be two or three features which are the most important, not necessarily only one. Think about false personality; this is quite sufficient for practical purposes. As a theory, false personality in most cases turns round one axle and that axle is chief feature. If a man has one big weakness, from one point of view it is an advantage, because if he can conquer this feature or weakness he can in one stride achieve many things. It is an advantage when things are concentrated, many things coming together at one point. Then efforts at this point produce better results than if one works at different points. But chief feature is not always definable. Sometimes you can put your finger on it, sometimes not; in one person you can see it, in another not. But false personality you *can* see.

Q. Is chief feature a food for false personality?

A. Chief feature is not food. It *is* false personality; it is something on which false personality is based and which enters into everything.

Q. Does chief feature always make decisions at important moments?

A. This is the best definition for it – that it always makes decisions. In connection with chief feature, it is better to think first on general lines – why you came to the system, what you want from the system. It often happens that people come to lectures for years and forget why they came. If you remember why you came, the system can answer your questions, but not without that. You may not remember about mechanicalness; you may forget about the very keen conviction in every person that he can ‘do’, and that if he cannot it is because he did not think about it or did not wish to. It is necessary to struggle with this idea, and understand that we are mechanical, that we can do nothing, that we are asleep, that we have many ‘I’s – all these things. This will help you to see false personality, for all these things we ascribe to ourselves are standard examples of imagination. And imaginary personality, or false personality, is chief feature for everybody.

Q. Is false personality always selfish?

A. If you think of yourself as false personality and try to find what is not, you may be fairly sure that all that is selfish is false personality. But the more you think about it, the less you will see it. It may appear very unselfish, and that is the worst of all!

Q. Are there many varieties of chief feature?

A. There are strange varieties and there are classical ones. One very common feature,

described in many places in the New Testament, is when we see other people's faults but not our own. Then certain kinds of self-pity are very common. And there are also curious combinations for which it is sometimes difficult to find a psychological definition.

Q. Is self-remembering the only way to defeat chief feature?

A. Without self-remembering we can do nothing. It is the only way.

Q. Is it not possible to have different features when one is with different people?

A. No, these are roles. Features do not change so quickly.

Q. Is blaming other people a feature?

A. It may be a feature. But what is it based on? On lack of understanding. If you begin to study psychology, you find that all causes are in yourself; there can be no causes outside yourself. You do not remind yourself of this often enough. One little part understands that causes are in you, but the larger part continues to accuse other people. At the bottom of every favourite negative emotion you will find self-justification which feeds it. You must stop it in your mind first, and then after some time you will be able to stop it in the emotion too. Lack of understanding is the first cause, lack of effort the second.

Q. Did you say that laziness can be a chief feature?

A. Laziness is for some people three-quarters of their lives or more. Sometimes laziness is very important and is the chief feature of false personality, and then all the rest depends on laziness and serves laziness. But you must remember that there are different kinds of laziness. It is necessary to find these different kinds by observing yourself and observing other people. For instance, there are very busy people who are always doing something, and yet their *mind* may be lazy. This happens more often than anything else. Laziness is not only desire to sit and do nothing.

Q. What is the best way to struggle with false personality?

A. Always do something which false personality does not like and very soon you will find more things it does not like. If you continue, it will get more and more irritated and will show itself more and more clearly, so that soon there will be no question about it. But first your struggle must be based on knowing – you must know its features, find what it particularly dislikes. One false personality dislikes one thing, another dislikes another thing. You must have enough strength in yourself to go against it.

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Now let us speak about the relation of false personality to other parts of man. In every man, at every moment, his development proceeds by what may be called a Static Triad. This triad can be called static because things at the apex of the triangle always stay in the same place and act as neutralizing force while the other forces change very slowly.

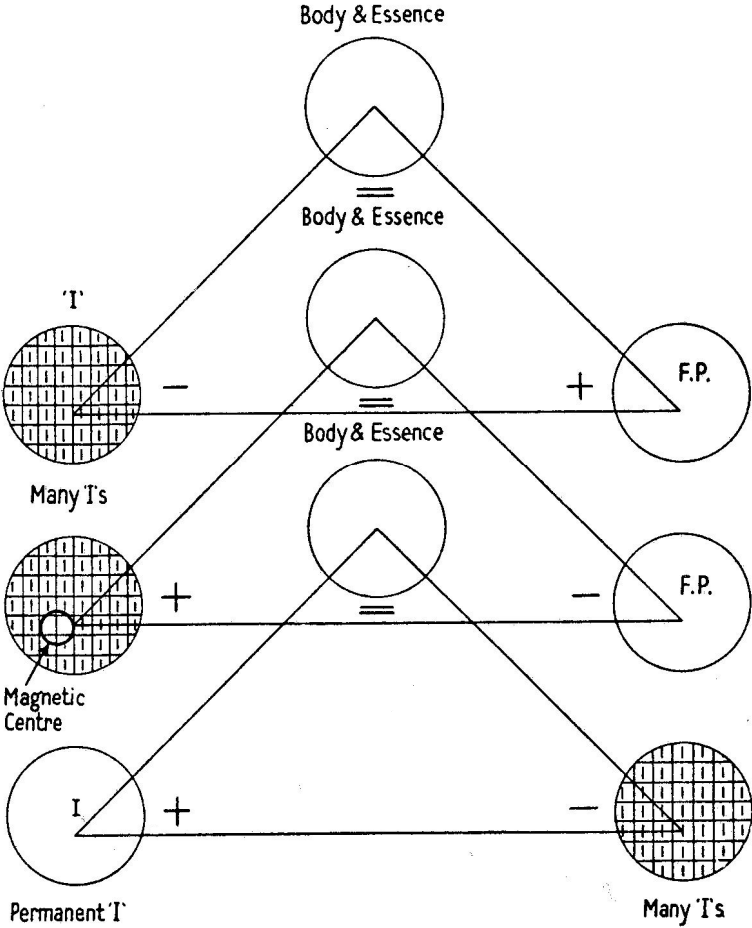
Man is divided into four parts: body, soul, essence and personality. We have already spoken about essence and personality. The term 'soul' is used in the system in the sense of life-principle. The soul may be described as a cloud of fine matters or energies connected together and bound to the physical body. As long as it is in the body, the body is alive and body and soul make one thing. When they separate, we say that the body dies. It is this that distinguishes a piece of dead meat from living flesh. When a centre is working well, the soul is concentrated there. But in an ordinary man the soul has no psychic qualities, nor is it any use your knowing anything more about it. I only tell you this from a theoretical point of view; it is simply material, although of a finer materiality than the body.

This diagram may be useful, because it shows what we are, if we can see it. It shows the changes in our development, what we are now and what we can become. When you learn to use this diagram, it will help you to determine definite stages in the work.

The first triangle shows the state of man in ordinary life; the second shows his state when he begins to develop. There are long periods between the state shown in the first and the state shown in the second triangle and still longer between them and the third triangle. Actually

there are many intermediate stages, but these three are sufficient to show the way of development in relation to false personality.

It is necessary to remember that none of these states is permanent. Any of them may last for half an hour and then another state may come, then again a different state. The diagram only shows *how* development goes. It would be possible to continue the diagram beyond permanent 'I', because permanent 'I' again has many forms.



The triad is made by the body, the soul and the essence at the apex. At the second point is 'I', taken in the sense of many 'I's which are the person, that is to say, all feelings and sensations which do not form a part of false personality. The third point of the triangle is held by false personality, that is, by the imaginary picture of oneself.

In an ordinary man false personality calls itself 'I' and is active, but after some time, if a man is capable of development, magnetic centre begins to grow in him. He may call it 'special interests', 'ideals', 'ideas' or something like that. When he begins to feel this magnetic centre, he finds a separate part in himself, and from this part his growth begins. This growth can take place only at the expense of false personality, because false personality cannot appear at the same time as magnetic centre. When magnetic centre is active, false personality is passive, but when false personality is active, magnetic centre is passive.

If magnetic centre is formed in a man, he may meet a school, and when he begins to work he must work against false personality. This does not mean that false personality disappears; it only means that it is not always present. In the beginning it is nearly always present, but when magnetic centre begins to grow it disappears, sometimes for half an hour, sometimes even for a day. Then it comes back and stays for a week!

When false personality disappears for a short time, 'I' becomes stronger, only it is not

really 'I', it is many 'I's. The longer the periods for which false personality disappears, the stronger the 'I' composed of many 'I's becomes.

Magnetic centre may be transformed into Deputy Steward, and when Deputy Steward acquires control of false personality it transfers all the unnecessary things to the side of false personality, and only the necessary things remain on the side of 'I'. Then, at a still further stage, it may be that permanent 'I' will come on the side of the 'I' side with all that belongs to it. Then many 'I's will be on the false personality side, but we cannot say much about that now. There will be permanent 'I' with all that belongs to it, but we do not know what belongs to it. Permanent 'I' has quite different functions, quite a different point of view from anything we are accustomed to.

The name 'permanent I' is not very successful, because it is not permanent for a long time; it only comes and stays when it is necessary, and when it is not necessary it may go away again. So it is better to say 'real I'. When this 'I' comes, it controls all other 'I's. It can control everything in a way that no existing 'I's can, so it is quite new in a sense. But when this one 'I' comes, it does not mean that it will stay. First it may not be necessary for it to be there, because smaller 'I's must also learn to act in the right way. Secondly it needs very intensive work, and if work slackens it cannot stay. So there are many conditions for its presence, but if you experience the taste of it being there once, you will know many things and you will be sure of many things which now you can only surmise.

The Static Triad shows that either personal work or degeneration is going on in relation to different manifestations of false personality, but that body, soul and essence remain the same all the time. After some time they too will be affected, but they do not enter into the initial stages. Body will remain the same body, essence will change later, but it does not enter into the beginning of the work. According to this system, essence enters only as much as it is mixed with personality. We do not take it separately because, as already explained, we have no means of working on essence apart from personality.

Q. Does this diagram imply that body and essence come in sometimes on the side of false personality, and sometimes on the other, according to which is uppermost?

A. No. If body and essence are normal, they are impartial and do not take one side or the other. But if there is something wrong with them, they are on the side of false personality. But that does not enter into our conversation; we take them as a permanent force. Change takes place at the other two points of the triad.

Q. Does this diagram mean that Deputy Steward begins to take the place of magnetic centre when one starts school work?

A. As I have explained earlier, Deputy Steward does not come straight from magnetic centre, it has to be transformed into different things first. The first thing that shows the right growth of something in the place of magnetic centre is valuation – understanding of the work. There is a long way between the one and the other. In the diagram they are shown to follow one another, but it does not mean that the one follows the other immediately – they are miles and miles apart and there are hundreds of transformations.

Q. What is it that makes 'I' begin to develop and false personality to fade?

A. All changes happen in time. In ordinary life false personality is there the whole time. Then, in time, it will diminish and become less important, will occupy less time. (This is shown in the second stage of the diagram where false personality has become passive and the many 'I's surrounding magnetic centre have become active.) You cannot diminish false personality in the sense of size, but you can diminish it in the sense of time. Take twenty-four hours – how many hours belong to one and how many to the other? Everything that changes in us changes in this way.

Q. I had the impression until now that false personality was the collection of all the many 'I's. This diagram has made things a little obscure to me.

A. Among these many 'I's there are some useful and many passive 'I's which may be the beginning of other personalities. False personality cannot develop; it is all wrong. That is why I said that all work must be against false personality. If one fails in one's work, it is because one has not given enough attention to false personality, has not studied it, has not worked against it. False personality is also made up of many 'I's, but they are all imaginary.

Q. I do not understand what you mean by passive 'I's.

A. Passive 'I's are 'I's which are controlled by other, active 'I's. For instance, good intentions may be controlled by laziness. Laziness is active, good intentions are passive. The 'I' or combination of 'I's in control is active; the 'I's which are controlled or driven are passive. Understand it quite simply.

This diagram represents a state, then a slightly different state and again a different state. With the help of this diagram you can see three different states of man beginning from the most elementary. In the most elementary state false personality is active and 'I' is passive. Body, soul and essence always remain neutralizing. When, after many stages, permanent 'I' comes, the 'I' becomes active, many 'I's become passive and false personality disappears. Many different diagrams can be drawn between these two extremes, and further than that there are several possibilities.

Q. Is there a place in the Static Triad where a group of 'I's, unconnected with magnetic centre, are active and false personality is passive?

A. When I said that certain groups of 'I's or personalities become active, I meant those that are centred round magnetic centre. First magnetic centre itself, and then those 'I's that range themselves round magnetic centre are opposed to false personality. Then, at a certain moment, magnetic centre becomes active and false personality passive. Magnetic centre is a combination of a certain group of interests or likes. It does not lead you, for leading would mean progress, whereas you remain in one place. But when things come, then with the help of magnetic centre you are able to see which is which, or whether you like or dislike a thing. You can make a choice. Before one comes into the work, magnetic centre is a certain point which has transformed itself into a certain group of interests. When one meets the work, it becomes interested in school work, and then it disappears as magnetic centre, because magnetic centre is a weak thing, and becomes transformed into what may be called 'work' personality. This diagram is intended to describe the initial stages of the work and so I have put in very few of the combinations which might be shown. For instance, at one of the initial stages we can draw a triad with body, soul and essence at the apex, false personality on one side and many 'I's already divided into certain groups on the other. One of these groups is magnetic centre, but there are other groups, maybe not attached, but still not hostile to the magnetic centre, which can exist and eventually develop into something better. The groups of 'I's which are always hostile and always harmful are false personality.

Q. Does the change from one form of the Static Triad to another depend on change of being?

A. Yes, every small change is change of being although this expression is generally applied to bigger, more serious changes. When we speak about change of being we speak about change from men No. 1, 2 and 3 to man No. 4 for instance. This is change of being, but of course this big jump consists of small jumps. The Static Triad is merely an auxiliary diagram. It represents *you*. It shows the state of your being, what you are at a given moment, and helps you to describe to yourself all the stages you pass through from ordinary mechanical existence to development. In this way you do not describe it in words but give a complete picture of it.

Our aim is to become one, to have one permanent 'I'. But in the beginning work means to become more and more divided. You must realize how far you are from being one, and only when you know all these fractions of yourself can work begin on one or some principal 'I's around which unity can be built. It would be wrong understanding to unify all the things you find in yourself now. The new 'I' is something you do not know at present; it grows from

something you can trust. At first, in separating false personality from you, you try to divide yourself into what you can call reliable and what you find unreliable.

When in a state of doubt remember to try and bring up other 'I's which have a certain valuation. This is the only way to conquer doubts. In order to develop you must have some capacity for valuation. The only practical approach is to think of the different sides of yourself and to find the sides that can work and the sides that cannot. Some people have real values, some have false values and some have no values at all. It is the same with 'I's.

People can spend their lives studying systems and system words and never come to real things. Three-quarters or nine-tenths of our ordinary knowledge does not really exist: it exists only in imagination. But this work must be practical from the first.

You must understand that without work, without the system, one can do nothing. If one begins to work, one has a chance. But even in the work there are dangers, for if people *think* that they can do something and at the same time refuse to *work* on acquiring control, if they remain theoretical too long and do not realize that no kind of change is possible without big efforts, if they go on putting off these efforts until tomorrow, then this continual hesitation begins to produce an effect and, after some time, there comes a dangerous moment. It does not come in the beginning, but only if for a long time one goes on without making sufficient efforts or without doing anything seriously. Then, instead of one, one can become split into two, so that all features and all personalities are divided into two groups – one part useful to the work and helping personal work and another part indifferent or even unfriendly. These two groups can continue to exist side by side, trying not to come up at the same time; one may come in the morning, the other in the afternoon. This is a real danger, because if two parts begin to form like this, the indifference of one spoils the result of the work of the other and in this way development stops. This second part need not necessarily be bad or antagonistic to the work, but only weak, and weakness and strength cannot grow at the same time. So it is necessary to struggle very quickly and ruthlessly against that, otherwise it may lead to double crystallization.

Q. Would one know if these two groups of personalities were forming in one?

A. If one learns to observe oneself, one can find when it begins to happen, and then one must not let it go on for too long, because it will become every day more and more difficult to struggle with it. But it manifests itself differently in different cases.

Q. Is that a case of acquiring a lot of knowledge without understanding?

A. No. Even understanding is possible in such a case, only *without action*. You see, even knowledge and understanding cannot help if one does not work on being. If will does not grow at the same time, one can understand and not be able to do anything. If people wait too long without making serious efforts or serious decisions, they may have the beginning of this double crystallization. Then they can get no results in their work, and after a time they may even get wrong results.

The above text constitutes Chapter VII of *The Fourth Way* by P. D. Ouspensky.