

# California Private Lectures

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*Editor's Note: This document is the transcript (or script) of a series of lectures given by PB in 1938 – as the first page tells us. The material is somewhat similar to his book "The Inner Reality" which was published in February 1939. We have no further information about these particular lectures, although we do know that PB, like most authors, did book tours which included lectures and individual interviews. We have retained the original page numbers in the headers for each page. It is possible – even probable – that this document was typed from notes by one of his students. It doesn't read quite like other PB writings of the same period, although the ideas found herein are consistent with those other works. One peculiarity of this document is the 'creative' capitalization employed throughout. For example, "self" appears as "self, Self, and SELF" but there doesn't seem to be a particular differentiation into 'ordinary self' 'higher self' and 'the principle of all higher selves' that the capitalizations would suggest. We have left them as we have found them, but we cannot suggest any specific significance to these capitalizations – which is one reason we believe that this document was typed for PB rather than by PB himself.*

*For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020*

(1-1)<sup>1</sup> [CALIFORNIA PRIVATE LECTURES  
1938]<sup>2</sup>

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<sup>1</sup> The paras in this file are all unnumbered unless otherwise specified.

<sup>2</sup> Kenneth Hurst inserted "CALIFORNIA PRIVATE LECTURES  
1938" at the top of the page by hand.

(1-2) [Several paragraphs were withdrawn and used in discover yourself. All were unrevised. So these cannot be used as they are, but must be partly re-written, partly destroyed.]<sup>3</sup>

2<sup>4</sup>

3<sup>5</sup>

(3-1) Q. Would the feeling that perhaps one has made a mistake in one's teacher be one of the tests?

{missing text}<sup>6</sup> suggestion might be that one has made a big mistake. {missing text} attitude<sup>7</sup> of the student towards his teacher is of great {missing text} himself<sup>8</sup> but not to the teacher. This is because it lays {missing text} student to the teacher through which the teacher's {missing text} and fro. If the attitude is wrong the cable is snapped {the rest of the page is missing}

4<sup>9</sup>

## Lesson One

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LESSON ONE

Part 1

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(5-1) You have all practiced meditation and you know the difference between mere intellectual theorising and spiritual realisation, which so few people do know. They think that because they have memorised a certain truth, talked about it enthusiastically, that they know it. That is not so. You have to find it out within yourself, and THEN you know it.

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<sup>3</sup> Kenneth Hurst inserted : "SEVERAL PARAGRAPHS WERE WITHDRAWN AND USED IN DISCOVER YOURSELF ALL WERE UNREVISED. SO THESE CANNOT BE USED AS THEY ARE, BUT MUST BE PARTLY RE-WRITTEN, PARTLY DESTROYED." by hand.

<sup>4</sup> Void Page (Calendar Page from April 1979 the year before PB died - I was with him at that time and don't recall this work, so I'm guessing that this was actually created in 1980 -- TJS)

<sup>5</sup> "6" in the upper right hand corner of this fragment.

<sup>6</sup> The entire left side of this para was torn away in the original.

<sup>7</sup> Only "-tude" is visible in the original. Our best guess is 'attitude.'

<sup>8</sup> Only "-self" is visible in the original. Our best guess is "himself."

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<sup>10</sup> Lorraine Stevens inserted "California lectures by PB" at the top of the page by hand.

(5-2) I think it is also well to say that I hope, and I believe it will be so, that by the time we have gone through parts or all of this course – that it will mean a definite and vital experience for you – not merely the listening to the talks, but the work that will be done silently in the meditations. Something will be communicated to you telepathically, which sooner or later you will respond to, and responding you will know that you are picking up a line of communication with a deeper reality than you have ever experienced before. At least that has been the experience of all the students with whom I have worked in Europe and in India – and it should be your experience, so that you will look back on this period as something that can be dated. I believe it will be so, if we are to judge from the other students, but it depends on your own inner experience, your own alertness, not only during the meditation but during the class talks – not only must you listen to the words which the speaker utters, but must catch that which is behind the words. For instance, when some phrase, some phase of<sup>11</sup> some truth is announced, to try to tune into that phase of consciousness which is being spoken about. That is also being given you – and at any moment it may happen.

(5-3) Out of the work done in this class we will find the foundation for a further class where a higher doctrine, a higher knowledge, can be given. But entry to that can only be given according to your progress with the work here. It should not take long if you work with me intelligently and faithfully. You should be ready to join this higher class that will come later. And it is only in that higher class that you can hope to get the ultimate spiritual realisation that you are looking for. This is the preparation but without the preparation the other can not be obtained. The other is advisable and can be found, and some have found it. It is not so difficult as most of us have been led to believe – no not at all difficult. And the reason why it is not so difficult is that the very thing you are seeking for or the state you are trying to attain, or the Divine Spirit you want to reach, is nothing else than your Own Self, right in your here and now. It is You. It is not remote; it is not far away. It is so near to you it can be found at any moment. You haven't far to go. The difficulty lies in this: that we have covered ourselves with such strong mental habits, brought over from past lives, habits of ignorance, that we have to strip ourselves of these habits first. When these habits are gotten rid of – then you see what you are. There is nothing to attain. You just see. So our work merely consists in removing ignorance, and the ignorance consists of strong mental habits of thought which have to be unwrapped, as it were. There is nothing to be attained; it is an unwrapping process. You get rid of something that stands in the way of your own Divine nature, which is NOW as Divine as it will be when you utterly see and realise it, ultimately.

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<sup>11</sup> The original typist typed “of” over “or” (or vice versa), leaving some ambiguity as to the intended word.

(5-4) Today I would like to cover just a general preface of the entire Path. We speak of the Path, the secret Path and the spiritual Path. "The Path"<sup>12</sup>

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(7-1) You will see it like a lightning flash. It is not something which has to be laboriously built up, developing slowly by long laborious efforts. It is something which you will find by the intensest insight, which will come to you like a lightning flash. And when that comes then you have found the rebirth of which Jesus spoke; you will be reborn into the Kingdom of Heaven.

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(9-1) In this modern age we have to learn to cooperate consciously with the teacher, and to work with him as individuals. In ancient days man was differently constituted. His intellectual body had not been developed to the extent which it is today. During the last two or three centuries, through the spread of popular education, and through the rise of scientific thought, man has developed the analytical, and the critical and the concrete faculties of his intellect to a degree which never obtained in ancient days. Man has become much more of an individual, and so there is even less possibility of and much more difficult to induce this prolonged trance of the ancient days, as well as being unadvisable. So it is enough if man under competent guidance touches the very edge of trance, so to speak, without being plunged into it continuously.

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<sup>12</sup> This para continues with para 11-1.

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(11-1)<sup>16</sup> presupposes a starting point and a finishing point, but after what I have just told you, you must realise that there is no path, because there is no where to journey to. You are just where you have to get to. You are there now. Strictly speaking there is no Path, but for the sake of beginners on the one hand, and for the sake of the intellect on the other, we have to talk of a path because the intellect can only move from one thought to another, one idea to another, and one stage to another. Therefore we talk about Paths - but the Path is merely a Path through the intellect which means that there is no Path at all. And the so called stages of progress are simply stages of removal of this ignorance that covers us.

(11-1) I mention this because I want you to disabuse yourself of the idea into which the American mind falls perhaps much more easily than the Oriental mind, and the European mind - that there is a mechanical technique which has to be followed in a somewhat mechanical way which will bring you to the goal. Well it is not so easy as that. Mechanical, intellectual things, cannot bring you into the realm of spirit. The spirit is far too subtle. What these systems and techniques can do is to sort out your ideas; to sort out the right and correct thoughts from the wrong thoughts. That is all they can do. For that they are necessary, but we need something more than a so-called technique because the tendency here and the tendency in other countries, to a less degree, is to worship the technique as an end when it is only a means. The Path is not an end. Meditation and Yoga are not the end. They are just means which you pick up and throw away. Religions are simply forms of Yoga in their own way. People have made an "end" of religion; religion is merely a means. But people have fastened on the means and have become enchained by it and cannot get away. Religion and Yoga and Secret Paths are intended to open a door - a door to the Spirit which you already are. But instead of opening the doors people have so worshipped the means, the Yoga, the technique, the religion, that they cling fast to the door and never open the door. We must avoid that danger and keep ourselves subtle, fluid, elastic, loose, not tied to any system, believing that at any moment we might perceive the Divine Spirit that we are, irrespective of technique. Don't think in terms of "time." Time belongs to the intellect, and if you keep on concentrating in an intelligent way only, you will remain a prisoner of the intellect. Keep yourself free. Use systems, but don't be used by them. Use them very lightly. Don't believe that unless you follow a system relentlessly to the very end that you can't attain. You might attain at any moment. Keep yourself free and have

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<sup>16</sup> The para on this page is a continuation of the paras on page 5.

faith and confidence that the Light may dawn upon you at any moment. That is the attitude you will have to get, a readiness to remember that we are working more by intuitive processes than by intellectual processes.

(11-2) The next point is: we are trying to find the higher consciousness while living in the world, while living the work-a-day life of people who live in big cities and in the 20th century – not by running away to monasteries or retreats, or jungles, or mountain caves – but while living in the world. Admittedly that is harder, definitely harder. But Destiny has presented us with this type of life and we just have to go through with it and make the best of it. Which means that it can be done even if it is a little hard – it still can be done. We must not dream that one day when we can escape from it all we will find the quick and easy road to

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(continued from the previous page) spiritual freedom. It is not so. Wherever you escape to you will take your faults with you, your mental habits will go with you and they will remain just as strong with you in the wilderness or hermit's cave as they will here in Los Angeles. The real battle takes place in your mind and you have got your mind here – it is yours to fight with and to work with. Retreats are helpful temporarily, but not to find permanent lodging in. If you cannot get a retreat – make your own retreat just where you are by cutting out half an hour of your day and shutting yourself up for that half an hour, and being in the retreat just then right in your own mind. Forget where you are, go into a brown study, into a reverie, and there in your retreat, you escape.

(13-1) The next thing is to realise that because you have been put into the struggle and strife of modern existence in a western city, that is just where God wishes you to be – for something to be learned, and some lesson which you definitely need which may provide you with opposition, but the opposition has to be overcome and the strife and the effort of overcoming it will teach you the lesson you have to learn.

(13-2) In ancient days, in former incarnations, people like ourselves who wanted to gain a higher spiritual dimension would retreat into the mystery temples for awhile and

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there be taught under the right conditions and under the most helpful conditions. Sometimes you would spend your life there; everything was made easy for you. Today there are no such institutions and LIFE itself has taken their place, and you must gain your initiations and seek your knowledge and develop your intuition amidst and through the very experiences of everyday life. There is no use in saying that you can't learn in the midst of your everyday life, this materialised life and environment, for you have to learn in this way. You learn by reflection on your experiences to see the lessons behind them and that is just as helpful as the meditation in a monastery. Understanding is just as important as drowning yourself in meditation, and your experiences in the material world present the proper opportunities to you. The conditions bring their thoughts and feelings, and you see life forces materialise before you, and you have to choose the direction. It gives you an opportunity to understand to confront and to overcome as much as any man who has retired from the world has had. Then again there is another important point. In the ancient days the methods of initiation were different to the methods which are possible today. The reason is that man himself has changed, or rather his mind has changed. He is no longer as he was, say 2,000 years ago. Something has happened to him, especially during these last 2,000 or 3,000 years. The development of the intellect has been most remarkable in that period, and the work of psychology which has spread throughout all education – the analytical, critical faculties which have come into prominence as the result of the wide spread activities of business everywhere – these all have developed that side of man's mind which makes him shrewd, analytical, concrete, but it has sharpened his intelligence. In doing all this it has killed the element of faith within him. Faith is at one end of the pole and analysis and criticism at the other end. The two are mortal enemies. You see the struggle objectified in the great struggle between science and religion, religion demanding faith and science saying "No, we will analyse, we will dissect," and so they come to blows. In ancient days when man sought a higher life and applied the spiritual teachings, it

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(continued from the previous page) was very easy to guide him, because he has this faculty of absolute faith; he never dreamed of doubting or of being sceptical. He accepted and his faith was not as the faith today – it was half intuition. He was more

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sensitive to the inner vibrations because he had not strayed so far away. So it was easier to lead such a man back to his Divine Self. The ways which were used you might term subjective or hypnotic ways. A man was put in a trance state, being out of his body he was taught and shown. But those things do not work today. The mind resists – is much more difficult and less subjective. It has built up a barrier and so even methods of initiation must differ today from the methods of the ancient mystery temples no matter in what country these ancient temples existed. A man then was shown for 12, 24, or even 72 hours, the inner mysteries of life after death or the hereafter in a higher world. That cannot be done today owing to the change in man's nature, but what can be done, and what is done, is to help man partially out of his body consciously. He is not put into {any}<sup>19</sup> sleep at all. He is taken partially out of his body. He remains awake but there are moments when he is almost on the verge of sleep. He touches sleep perhaps for a second or two but never really stays in it, because now the work has to be done consciously with his own cooperation; before, it was done to him. Now he himself must cooperate and work as a conscious individual participator in this work. The methods are different. The intellect has developed individual and self consciousness, and so man must himself begin to tread this Divine Path by his own effort in cooperation with those who help him – whereas in the earlier ages he just yielded himself up, and was taken to where he had to be taken, that was all.

(15-1) So these differences are very important and have come about through the inevitable trends of evolution. We must accept them and understand them intelligently, and if we do the Path will be easier and the attainment will be quicker. If we merely take up an ancient path and imitate it blindly, we are trying to do in modern times with a modern mind what is not suited to us. Hence the day of the old Paths is gone; they are not fitted to our times. Those who are fascinated by the ancient methods are living in the past and relearning lessons which they have already learned in the past. They make no real progress in this life. They have taken those paths before. They are just staying at the point reached in a former life. If they turn to Oriental Paths while living here in the West, they are trying to ignore the lesson of Western Civilisation. Why were they put in the West? It was to learn something new. If they refuse to do that, if they try to follow exclusively Oriental Paths here in the West, in the end they fail. It can not be done. The times have changed and man has changed with them. It is a cliché, but it is true.

(15-2) A new way has to be found, and that can only be found if we are flexible enough to adapt ourselves to the demand made by right now. Those teachers who have not perceived this and who teach only the old methods, do so because they have themselves not realised the highest spiritual consciousness. They are merely handing down what they have received by tradition, merely intellectually. If they had REALISED, they would be utterly free of the past; they would cut it right out of their system and they

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<sup>19</sup> The word is obscured by a stain on the page. Only “an-“ is visible in the original.



would stand alone in the great Aloneness – then they would give what is needed now, and not what they have found in the musty centuries of the past.

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(17-1) I am not undervaluing the past. It has a tremendous value, but we have merely to learn from it and then put it aside. But if you want to progress, you must look to present needs.

(17-2) Now, that is the beginning. What do we find in the end? What is all this leading to? Why are we interested in these things, and what do we hope to attain if we do succeed in following these practices? What lies ahead?

(17-3) First of all: THE GOAL. The Goal has been pictured for us by the teachers of the past in different ways. But in the simplest possible way we can say we are trying, mostly unconsciously, to fulfil the purpose of our incarnation. That is our reason for being on this earth, to find – to refind our lost awareness of self, self in the largest aspect. We haven't lost the self, mind you, we have only lost track of it – which is quite a different thing. We are aware of other things. We are aware of our body all the time, and we are aware of our intellect, but we are not aware of OURSELVES. People interpret this Goal in different ways, mostly again unconsciously. Some interpret it as Happiness, others as Truth, others as Power, others as God. These are merely labels and names. There is only one thing to be found and the names make no difference. What the Buddhist calls "Nirvana," what the Hindus call "Liberation," what Jesus called "Kingdom of Heaven," and what the Yogi calls "Self-knowledge," they are all one and the same thing. It is a state of conscious realisation of WHO and WHAT you are, and this state brings with it the fulfilment of your purpose here on earth in every way, physically, mentally and spiritually. It is a state we have to find – a state of BEING. If we find that state – and there is no "if" about it, because if we don't find it in this world we shall find it later on, there is no escape; it is the only destiny open to man. Nature is patient and will wait millions of years if necessary. When we do find it, what will we find? We shall find REALITY, first of all – REALITY being that which is ever-enduring. Everything else that we know, whether this vast material universe, or the dreams, ideas and thoughts which flow through our minds, is also real – but real in a

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purely limited sense because it comes and goes; it is transient. It will endure for a while and then disappear, but the REALITY which you find in that other state will not come and go; it is ETERNAL. It is that which never disappears, once found, but must always be. That is ETERNITY. Hence we call it REALITY because everything else is reflection – a manifestation and an appearance from it – real enough while it lasts, but the lasting period is dated. Something in us is seeking, either consciously or unconsciously for that stable, unchanged, enduring REALITY. We want to feel that here is Peace. And Peace is something that is not going to be rudely disturbed some day; it means something on which you can rely forever and ever and ever.

(17-4) Then after you have found that, you can come back and see your temporary realities, understand them for what they are and use them for what they are. It does not mean that the attainment of spiritual consciousness is an attainment only to be found in the mystic trance or the Yogi Samadhi. You will find it everywhere and anywhere once you have realised it. Trance is merely a stage on the road to REALITY. It is not REALITY itself. And that I have to point out to you, that many mystics, Yogis and aspirants who have reached an advanced state, reach what we might term the sixth plane where they have extraordinary ecstasies, great inner bliss and a wonderful

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(continued from the previous page) sense of love for the Universe. In that state which they believe to be God, and they believe to be the highest, they believe they have found REALITY. Well, they have certainly come close to REALITY BUT THEY HAVE NOT FOUND REALITY. If they stop there, they are still in the World of Illusion. True, it is the most exalted illusion possible – but it still is illusion – using the word “illusion” to indicate that which is temporary and which is an appearance. They must go further. They must go further because Bliss begins and ends. The Bliss of that state cannot endure. It must come to an end, and then it is followed by the so-called Dark Night of the Soul, of which the mystic has spoken as a reaction. Trance must come to an end. You must come out of it one day, and when you come out of it there is your visible Universe confronting you, so it is not an Eternal State. But if they can go further deeper – and that can only be done with a competent guide working with them – then they can find Reality. And from there, there is no return, because there you find no trance or

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bliss, but unbroken Peace and REALITY. And when you have found that, you will find it anywhere.

(19-1) You can go into any State. In the Seventh State you can pass into the trance at will, but it means nothing to you. You can act in the material world as others do but you will still be in REALITY and still be conscious of REALITY. You will never lose REALITY, whether you are acting or working in this world, or sunk deep in a trance. Your hold on REALITY will not weaken. That is the state we have to find, that is not accompanied by tremendous bliss; it is accompanied by tremendous PEACE. Bliss is sweet on the way and gives you encouragement, but one must not dally and eat sweets all the time.

(19-2) REALITY is what we ought to hope to find at the Goal, for Reality brings everything worth while. It will bring you Truth, because from that mountain peak you can see everything else. You can see what is but a stage on the Path, and what is the end of the Path. It will show you how many half truths and quarter truths have passed as whole truths, when they were only half truths and quarter truths. It will give you TRUTH because it will eliminate all doubts. You will never have or experience a single doubt. If you were to experience one doubt in the course of one year or in the course of ten years, you have not found Truth, which means you have never found REALITY, for if you have found that stage you will never doubt again. You will never even know the possibility of doubt or contradiction; it will give you absolute certitude, unbroken and unbreakable. That is Truth. It may not bring you happiness in the orthodox sense, but it will bring you PEACE. Happiness means different things, to different people. It depends on what they need, and what they lack most in life. Usually the provision of that lack is their idea of happiness. REALITY will not bring you the orthodox happiness but it will bring you Peace – something which you can always rely upon as a sense of utter and complete satisfaction, of lacking nothing, of perfect contentment. That is what I mean by PEACE. If you are disturbed by desires for anything, then you have not found Peace; but REALITY gives you that Peace, gives you something that is perhaps better than our conventional idea of happiness which is the fulfilment of a want. Such fulfilment cannot endure; it must go again. There is no permanency. But this Peace is the only thing which

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(continued from the previous page) cannot disappear again once it is found. It is worth more than conventional happiness, and you can take it with you, no matter what your condition of life may be – you may be clothed in beggar’s rags or you may be wearing a princess’ gown – it does not matter. It will be the basic fact of your life. It means that you will not be dependent on externals for your in-most satisfaction. You will find that entirely within yourself, and having found it you will carry it to outer things. You can rule them. If pleasant things come your way you can enjoy them; if they don’t, your Peace still remains unbroken.

(21-1) REALITY will also bring you what you might call – LOVE. Love in the sense that you yourself will find love. You will give Love and you will receive Love. Love in its ultimate sense means simply this: HARMONY, HARMONY with all, with the entire Universe – with all Beings and all creatures. You love them all because you have found that they all spring from the same root, and that root is the one OVERSELF. And having found that you are that OVERSELF – then you understand that they also, whether they know it or not, are manifestations of that OVERSELF. They are kindred and related to you, and through your OVERSELF you can feel with them, you can feel as they feel. You can understand them perfectly, and that is Love. You can Harmonise with them inwardly; you can give them perfect inner sympathy and understanding, and you do it automatically because you have found the One Self. There is only one OVERSELF, and in finding it you find the OVERSELF of the other person, and when you find that you automatically enter into that perfect harmony with the other person whether the other person knows it or not. You manifest towards that person a feeling which is identical with the feeling that you manifest towards your own personality, that there will be complete and perfect harmony with all, in the sense that others are not different than yourself. Their interests are your interests.

(21-2) But that comes of the fruit of finding the OVERSELF. It is the fruit of attainment. That is real Love, where there is true identification with another, – true and complete on all planes you can understand intellectually at least. You are not only given Love in that sense towards all, which<sup>23</sup> means that you will make the interests of all your own. Love is an attitude of compassion for all, and the welfare of all will be yours, because you have identified yourself with all as an expression of the OVERSELF, but you will also receive Love – not from all, although you give to all – but from some – maybe a few. However you will certainly receive it unconsciously from all, because all are seeking for this whether they know it or not, and seeking it they must necessarily and inevitably love you – if you have found it – because you make available to them a

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<sup>23</sup> We have deleted “but” and removed from around “which,” as per a variant on this file titled California Talks (deaccessioned). The dash after “all” has been removed for clarity. – TJS ‘20

pathway to that which they seek. You need make no effort – you make available by mere contact. If they are seeking consciously then they will understand better and maybe love you consciously.

(21-3) Those are the three things: REALITY, TRUTH, PEACE; LOVE is the fourth, and there is a fifth, and that is POWER. Power in the sense that you have found a state which is at the root, which is the creative cause of material conditions and of mental conditions. You have found the source of all Power, strictly speaking. There is only one Force in the Universe, but it bifurcates itself, and then bifurcates itself again, and again, and again, and shows itself in the form of many forces, but if you trace

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(continued from the previous page) it back to the original source, you will find only one. People call it God, the Creator – it doesn't matter what you call it. There is only one Power in the ultimate, in the essence. It stands behind all other forces. In the Seventh State you consciously contact this power and you look at it; you cooperate with it, not in the sense that you use it – but it uses you. You cooperate intelligently and consciously with it. That Power is able to manifest in every possible form, and on every possible plane. Working through you it makes you a part of the great elemental FORCES of Nature which govern involution and evolution so that you no longer act by your own personal strength alone, but by something Higher, and conscious of the higher Power acting through you, a Power which is beyond and above that known by the vast majority of men, you will see miracles happen before your eyes, whether spiritual, mental or material, because there are no limitations or limits to that POWER. We however set them – the limitations to this POWER. When we understand the purpose of incarnation and the purpose of evolution, and when we work consciously with this POWER we become co-agents in the great universal work which Nature is trying to accomplish, and our own power becomes terrific and immense. It is the Power of Nature, of God, as you would like to call it. Well, that Power can be yours if you permit it to work through you. But you cannot dictate to it. You must submit and surrender, and let it work as it wishes. That is the 5th and 6th which you will learn, a 6th quality, or the 6th associate of REALITY is WISDOM. WISDOM is Understanding. Jesus said “Be ye harmless as doves but as wise as serpents.” It is not enough to be

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good, and loving, and harmless. You have to be as wise as a serpent. Why? Because this world, this Universe and Life is the interplay of two Forces, Light and Dark, so called good and bad or Evil. Involution and evolution, creation and destruction – these two forces are always at work and will be until the Universe disappears. If you do not understand the interplay and conflict of these two Forces you have not got Wisdom. To understand them and to see how by this very strife life develops, man is made. His character is formed and the God is ultimately reached – opposition turned into Opportunity – all this can be known and understood when you have gained WISDOM.

(23-1) And then when you have gained WISDOM, or the 6th State, you will know just how to work amidst this conflict of Forces. Because, mind you, it is not enough to say that “This thing is good or evil, and I will take the side of the good.” Nobody knows what “good” or what “evil” is. The whole thing is relative, and all is good for you at one state, and bad for you at another stage. What is good for the primitive man is bad for the evolved man. The same FORCE which lifted the primitive man into advancement, and was therefore good and helpful, and what you might call in line with evolution – for him, becomes later for the evolved man a hindering, disintegrating, dark and evil Force. It is the same thing, but in a higher state it handicaps and keeps him back. We cannot label anything as good or evil, other than just what is good and what is evil at any time for any person, and to know that you have to see the whole scheme – you have to see where everyone stands. You have to see the unseen currents which are working behind the Universe, and you have to know the beginning and ending of it all. When you know that – you have WISDOM. You have to know also how to deal with the different events which come; with the same situations that come; because the same situations

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(continued from the previous page) must be dealt with differently by different people. There is no universal prescription. The wise man knows how, the ignorant man does not know and blunders and suffers. That is the reason Jesus said “Be ye as wise as serpents.” Harmlessness is not enough. That is our Sixth quality.

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(25-1) Finally the seventh. What is the seventh quality we may hope to find associated with REALITY, when REALITY has been discovered and our Path has found its Goal? Now the seventh is difficult to describe in one word. I could put it into two words and call it "INSPIRED ACTION." That means that you have accepted Activity as part of REALITY, but as a limited part – as something transient. It comes and goes, although that transiency may cover aeons and aeons of time, but you have accepted it. You have also accepted INSPIRATION which connotes withdrawal or indrawing to the WITHIN, to the Fountainhead, to the source of the BEING. You have now to find – because you have found REALITY – these two in simultaneous, indivisible union. You have to learn that there is no gulf, no division, between Action and Contemplation. Not only that there is no division, but that contemplation must be expressed in some form or other as Action, if it is to be real – otherwise it is merely contemplation. Contemplation of REALITY reaches REALITY only as and when it is expressed through Action. Why is that? The answer is very simple. If we could attain REALITY in other worlds than this material world, and in other states than this physical state, we need not have incarnated. We could have remained in those psychic states, those so called "spirit worlds," which exist in the Inner Realms of Being, and we could have trodden our Path there and have found our Goal there. Why did we not do that? Why did we have to come into the flesh? The answer is that REALITY can be found only here in the flesh body and in the material world, because the densest region of the Universal Being which is this material world is the reaction – the farthest reaction of the Inner State, and full and complete knowledge of REALITY presupposes the knowledge of the ALL and the freedom of the ALL. There is something in the opposition of matter and material life – in the resistance it gives you – which brings out those last parts of our INNER BEING, brings them to full measure or awareness. In the psychic states, in the pre-incarnation states we are but half aware. In the full, sharp clarification of material life, and the waking state, we find an opportunity to bring this INNER state into full sharp clarified Awareness. We need this state, this physical state to attain our last objective, and when we have attained we know then that it is real, it is as real as any other state, although we are aware of its limited duration. Knowing IT we make no difference between Contemplation and Activity – then for us to contemplate is also to act, the two work simultaneously when we have that state.

(25-2) Furthermore, as I pointed out in the case of Love which Universal Awareness of the ONE OVERSELF as present in all others, automatically brings you into that perfect sympathy with all others, and therefore makes you long and yearn to bring them all into their own self-awareness. Because they are living in a physical world and in a physical body the only way we can reach them fully is through physical means – which means ACTIVITY or rather INSPIRED ACTION.

(25-3) Those are the seven qualities which we may hope to find in the Seventh

(continued from the previous page) State. But remember, it is all one quality and one state. The intellect examining it, analysing it, criticising it, produces these seven by cutting it up. But principally there is this one state and always, spontaneously, it does whatever is demanded of it. IT can't cut itself up. It is this and that and all.

(27-1) Such is the beginning - and such is the end of the Path. Always as I have told you before, under the proviso that there is no Path; that we stand just where we have to get. The centre is there within us, and it is us, and our major work consists in stripping off this ignorance formed by ancient mental habits coursing through many lives. Once the ignorance is gone the work of preparation is over - and the lightning flash comes. You see JUST WHAT YOU ARE nothing to be attained or achieved, and no Path to be trodden. It was THERE all the time, and you know that it will be there forever - you were THERE, but not aware of the fact. So our work is, shall we say, to enter into this AWARENESS - SPIRITUAL AWARENESS. For all this we need no miracle mongering, no mystery mongering, no vast occult system. We need above all deep affection and understanding. To help us in the attainment of that understanding we can practice Yoga, deep meditation. If we understand through meditation, through deep reflection, as we walk down the road, that is as good as Yoga practice. To Understand that is our crying need, and that understanding can come into man through various ways, not only through the so-called spiritual path. A man may have not heard the word spiritual but through working his own problems in his own way and in trying to understand them, he may gain Illumination and Understanding. Many people do unconsciously practice forms of Yoga, as the artist wrapped in his work, and the poet with his reverie. They are practicing meditation in yoga. What we have to do, is to simply turn that faculty to the understanding of ourselves.

(27-2) We will have a break for a few minutes and then have our group meditation.

## PART 2

(27-3) During meditation, I want you to feel as much at ease as possible. Sit in a comfortable posture, one to which you are accustomed, so that you can remain



undistracted by the body for nearly half an hour, undisturbed by it. Keep yourself in a receptive, passive mood. Make no effort to use strong will power or to strain violently, using your minds. Let it be rather a relaxation, a sinking back towards the heart. Forget what is outside of you and around you and sink right into yourself, and you will find that closing your eyes - most of the time anyway - will help you. And remember the object of it is first to find that STILLNESS which is in the depths of the heart, because only after you have found that STILLNESS can you find the DIVINE SELF. The STILLNESS MUST BE FOUND FIRST.

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Part 2

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(29-1) I promised to give a talk on the subject of meditation which is so necessary and so vitally needed here because the word "meditation" means so many different things to so many different people. And it is perhaps the fundamental practice of this Inner Path, if we are to find our spiritual self. First of all, if we seek for the fundamental principle behind the practice of meditation, it is simply this: That throughout the day we are so busy attending to external things and external activities that we never become aware of who it is that is attending to these activities. We just become immersed in them without knowing WHO is being immersed. Meditation has as its primary aim the detachment of this being or person who is acting, working, walking, moving, from his activities, so that he might get a chance to see himself, to know himself. Hence the fundamental principle is to turn inwards throughout the day. Whether in work or pleasure, we are engaged in external activity. And by external I even mean mental activity, which although in appearance internal, is still external, because the working of the intellect is something which the Being or the True Person must regard as external to himself. In other words, He who thinks and He who acts is neither thought nor activity.

(29-2) And so if you wish to find this True Being within you, you not only have to turn inwards toward the mind, away from action, but inwards away from intellect towards that which is BEHIND intellect. Unless we attempt to do this, how can we hope to find the True Self? Hence the vital necessity for the practice of meditation.

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<sup>28</sup> Since the page numbers in the original restart at 1 on this page, and since it follows a meditation break, this section has been labelled "Part 2."

(29-3) ....Now that is meditation. Even those thoughts which you are thinking in that state of Stillness will be necessarily fewer and slower than thoughts which come to the man who is merely in concentration. You are still feeling Stillness, and because of that you are enjoying the Stillness, although you are thinking, so that you can say you are in meditation. However, that is not the Ultimate, but it is very important to reach that, and to reach that is a great advance, and well worth having, even if one could go no farther than that it gives you a certain amount of Peace and relief. But that is not the Ultimate, and to go beyond that it is imperative that one has the help of a competent guide who has himself gone beyond. What can you look for? For the cessation of ALL thought, but not for very long. It is almost impossible for the human being who must work and act in the world to maintain suspension of thought completely for any protracted period of time. If you can do it for half a minute, or a minute, that is something which is very important, because during that minute you will contact Forces which you might say are Liberated Forces, that will violently affect your whole being, and your whole day. It is not the length of time during which you enter the Stillness that matters, it is the fact that you have entered it. It can affect you for hours and hours and hours, quite out of proportion to the minute or the second you spent in the Stillness.

(29-4) You see what happens then is that the mind, the intellect, rather, has temporarily ceased to function. It has gone into abeyance, and then you enter a kind of neutral plane, where you are certainly not aware of your body, you are not aware of the intellect, you enter a GREAT VOID. In that VOID you remain suspended. During those moments you will forget who and what you are as a personal self. The reason is as I have told you before, the personal self is nothing more or less than the summation,

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(continued from the previous page) the totality of all your thoughts and feelings. When the intellect stops working there is no personal self to exist. There can be no personal self. The personal self is nothing but your thoughts. Feelings, desires and passions are nothing but thoughts, and if they stop, if only for a minute, the personal self stops and you are at the very brink of Nirvana, not in Nirvana, but at the very threshold of that

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which we call the GREAT VOID. That is a very wonderful experience which has come to religious mystics like St. John, St. Teresa, and in that great experience, you will probably behold a great Light; you will find yourself as a Light, being one with the Light, and Light will surround you. The Light alone exists. Mystics have given the name of God to that Light. And quite right, That is God. ...Still it went; you had to come out of it, because it went I say it is not the Ultimate Experience, but it was an experience on the way to the Ultimate, – but still not the Ultimate. The Ultimate is to enter what Buddha called Nirvana, and what Jesus called the Kingdom of Heaven, and Jesus gives us to understand that the Kingdom is an Eternal Kingdom....

(31-1) ...Now although you have to pass through the Light to find that which is beyond the Light – that which you may call the ABSOLUTE, it will not come to you through meditation. The utmost that meditation can give you is to bring you to that Light. That Light is your Inner Spiritual Self, that part of you which is neither matter, nor intellect, hence the imperishable part of you. You can call it soul, spirit. All right. Meditation has brought you to that, but this process in interiorising, turning more and more inwards, deeply inwards, this going inward and inward until you have actually gone underneath the intellect, underneath it, and found that which is beneath it, that which is your Divine Self, (that process) is the Light in you.

(31-2) Now Light as the scientists are beginning to discover, is the first state of matter. The intellect is an energy. Energy is also a subtle state of matter. Light in its ultimate state is that which is behind energy and behind matter, hence the root of all. It is the Ray of God in you. When you find that Light, and you must find it through meditation, then you have found your Soul, your Inner Being. But it is not the Ultimate Experience which awaits man. Mystics who have had this marvellous experience once or twice or a number of times have described how they found God. They have called it God, and they have written very beautifully of it, and then – well, they are content to stay there. They are sure there is nothing beyond that....

(31-3) ...Meditation will bring you to this wonderful experience of Light, but that it is not the Ultimate Experience. When you have found your Soul, there is still something that you have to find, and that is the Universal Self. You have found your own Inner Being, you have to find the Inner Being of the Universe. To find your own Inner Being is half the battle – more than half, because it is the KEY which unlocks the Universe. You must get the Key first, so meditation is necessary. But that which we seek is Eternal; it belongs to the Absolute, not to the relative; to the Infinite, and not to the finite, so it can not be an experience which comes and goes. It cannot be an ecstasy which comes today and you lose

(continued from the previous page) tomorrow. To find the Eternal is to find something which does not change, and that is only one Reality, and that Reality is REAL because it does not change, it just IS. In order to find that you will have to transcend ecstasies and even your Light. You will have to transcend everything relative, everything finite, and that can only be done when you have found the ULTIMATE PATH, and that Ultimate Path can only be found by the help of a competent guide who has himself found it and KNOWS it.

(33-1) When you have sufficiently advanced in meditation to come within the atmosphere of Light, shall we say, then you may find your way to the Entrance to the ULTIMATE PATH. Hence all the yoga paths, all the mystic paths can only lead you to the Entrance to the Ultimate Path. God may be found at the end of the Path of Mystical religion, yes. But beyond God there is the ABSOLUTE, and the reward which God gives you because you have sought Him is to put you on to the Ultimate Path, to put you at the Entrance to It. No matter what path you come along, whether it is through religion, through science, through art, through worship, through selfless activity, all these paths can come to ONE POINT alone. They all merge at ONE POINT, and that point is where you discover that you are not the personal self, that you are a Transcendental Being, and then at that point God will reward you by putting you into touch with the competent guide who will then at the right moment initiate you into the Path, which is the path into the ABSOLUTE, and you may then discover the Universal Soul. And because your own Spiritual Self is a part of the Universal Self, and not really this form at all, in essence your own Inner Self will become a key through which you will unlock the Universal Secret.

(33-2) ...You need not make an outward demonstration of it, you can meditate walking in the street. You need not make an outward demonstration of meditation; it is something which you can carry out within your mind. And in fact when you do become advanced in meditation you should learn to practice not only in its fixed and set periods during the day, but at odd periods, at odd times, so that you can utilise those scraps of time when one has nothing to do. Perhaps you are waiting somewhere to keep an appointment, or travelling in a train, use those times. Meditate. Let your mind revert back, but do it without making external demonstrations. Don't let people know. Let it be your own secret. And so you can profit at odd times during the day and let

your mind get into the concentrated<sup>31</sup> state, and then deep into the STILLNESS. Even if you can not think, try to concentrate into the STILLNESS. The Stillness and Peace represent the atmosphere, the condition within which your Spirit can manifest itself. They are the emanations or the fragrance, as it were, of the Spirit, hence the need of finding that, and the nearer you come to your Inner Spirit, the more of this Peace you will find, the more of this detachment from your external self, so that you may reach a point, eventually, where no matter what happens to you externally, troubles, anxieties – we all have them – you will meet them and yet you will feel yourself detached. They will be happening to you, and yet they will not disturb your mental equipment. If you reach that point, then you have made very good progress. That is some of the benefit you can expect from meditation. Meditation in ancient days was practiced as a necessity of life.

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(35-1) There is one thing I should have added to the talk on meditation, and that is rather important, and that is the possibility of getting sleepy during meditation. Now, if one is practicing alone without the help of a teacher, then sleepiness is definitely a difficulty and a hindrance to meditation, and you must try to overcome it by will power. Because the sleep of such a person at such a time is certainly not meditation, and of no spiritual value. On the other hand, if you are working with a competent teacher, whether in a group like this, or alone at home, and if you fall asleep during meditation, then it is a help, and one should yield to it. The reason is that it is what is called in the Orient Yoga Nidra, which means yoga sleep. And the reason for that is that the teacher is trying to {speed}<sup>33</sup> your progress in the art of meditation, and to force your growth a little. To do that, the conscious mind has to be a little forcefully shut down. What you can not do by your own effort of will, he helps you to do, and it will frequently result in a sleepy feeling. So if that is so, let it come; it will not last long, probably two or three minutes. It should not last long. Sometimes you feel that you are entering a dream state, and you may see visions in which you see yourself both as the participator and also the spectator. All right. At other times – and remember these dream visions may seem prolonged, and yet you will find they take perhaps two or

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<sup>31</sup> “concentrate” in the original.

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<sup>33</sup> “sleep” in the original.

three minutes – sometimes you will find no visions or dreams, but a great sense of sleepiness. But yield to it and then you will find that you touch the very portals of deep sleep without falling into it; and again within a minute or two you will again come back, and continue with your meditation. If you do experience that, yield to it, and it will pass very rapidly. Yield to it, it will be {a}<sup>34</sup> help to deepen and quicken your growth in meditation. It passes very rapidly.

(35-2) So you see, sleep can be both a hindrance and a help. In the Ultimate sleep becomes the trance. The deepest trance which you can experience in meditation is nothing more or less than a form of sleep in which you live and dream and experience, but to the outsider, the observer, you appear to be asleep. When one is on the real path and working with a competent master the sleep becomes of paramount importance. It is a form of trance. Only under these modern conditions full trance is not advisable. In ancient temples of initiation, in the mystery schools of the temples of Greece and Rome, and in India, the aspirant on entrance to the higher mysteries was plunged into a trance deeply, and in this trance he passed 3, 12, 36 or 72 hours, as the case might be. And in this trance, which was of course, from the outward standpoint, a form of sleep, he experienced these psychic mental and spiritual changes which left a fundamental imprint on his soul, and from which he came back a changed being. Those conditions are not obtained today; there is no mystery school, no institution where aspirants come to be taught, but what we have to reproduce is the same thing amongst modern daily life, modern conditions, so it is done gradually, and therefore we have to arrive at the same inner things amidst and through the vicissitudes of the daily life. The methods of initiation today involve semi-trance only for short periods, and based upon the partial withdrawal of the Soul from the body. And this is the reason why one does not cross the frontier for more than a moment or two into the deep sleep state through meditation when working with a teacher.

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(37-1) Today I want to talk to you about a very little known subject, and that is the mystery of sleep. We know next to nothing about sleep, because we look at it from the

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<sup>34</sup> We have inserted “a” for clarity.

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<sup>36</sup> Since the pages restart at 1 here, and since the first line is “Today I want to talk...” this section has been labelled “Part 3.”

outside. Our scientists investigate sleep as observers; they are unable to regard sleep from the inside, which means from that which is BEHIND sleep.

(37-2) I told you the other day that if you want to understand the mystery of yourself, and in particular of your spiritual self, you must try to understand the mystery of CONSCIOUSNESS. Sleep is intimately bound up with that question, because sleep is a phase of CONSCIOUSNESS which affects everyone. No one can escape sleep, and whether you like it or not, most of us, almost all of us, have to spend nearly one-third of life in the sleep state – one-third of each day. If you can begin to understand just what sleep is, you can begin to understand something of the mystery of CONSCIOUSNESS, which is a mystery that you will have to solve if you want to find and to know your spiritual self.

(37-3) First of all, what happens when you fall asleep? You know the orthodox explanation that the body gets tired and nature wants you to recuperate, and hence you fall asleep. Well those are false words. What really happens? Well obviously the first thing that happens is that your consciousness of the external, material world begins to dim down. It gets fainter and fainter and ultimately fades right away. Then one of two things happens after that, either you begin to dream, or you lapse into total unconsciousness. If you begin to dream it is very unlikely that you know your dreams, because almost the only dreams possible to remember are those which happen just a short time before you wake up in the morning, or should you happen to wake up in the middle of the night.

(37-4) Why is it that you can remember dreams only a few minutes after they have happened? Why is it that you do not remember the hours and hours when you might be dreaming during the night? When you understand what happens during sleep you will know why that is so, and why it must be so.

(37-5) Well, let us return. Your consciousness of the external world becomes fainter and disappears. Why? First of all Nature certainly has to recuperate the body, and so she withdraws YOU, that part of YOU which has permeated the body is withdrawn, so that the cosmic forces can recuperate the body – not your own individual force.

(37-6) I once likened CONSCIOUSNESS in the body to the fire in a red-hot poker. When you take the poker and put it in the fire it becomes red hot. So when the body becomes permeated by the Overself, the Light which is the CONSCIOUSNESS, which is the INTELLIGENCE, so long as it is permeated by the Overself, remains awake, consciously awake, consciously intelligent and consciously alive. But when the Overself withdraws that individualisation of Itself which YOU are as the personality, that fragment of mind – MIND, mind you – when that is withdrawn from the body, then the body is left, just a hulk – left almost wholly, but NOT WHOLLY. Something remains behind, something of the

(continued from the previous page) Overself is left in the body; otherwise you die, and that is the DIVINE ATOM, which is in the heart. Were that withdrawn then you die. To that extent there is no difference between sleep and death. In sleep the Overself withdraws the mind from the body, but when it withdraws the Atom Itself, then you are dead. So long as the Atom remains, just so long will you remain alive. Even though the mind is withdrawn, the Overself can not be withdrawn from anything or anywhere, because it is Universal, but the mental part of you is individualised - a section which lives and exists in the Overself, and that is withdrawn from the flesh as you fall asleep. Mind gives a consciousness of Something, no matter what it is. Mind is a subject and that SOMETHING is the object. When the mind is kept in the body, then the object of which you are conscious is the external world, the material world outside you. When the mind is withdrawn from the body, right out of it, there is no longer an external world for it to be conscious of. There is still something of which it can become conscious, and that is IDEAS - mental pictures, and they reappear to you as dream. The mind sees these pictures, these ideas, whether they are reflections from your waking consciousness, as they often are, or not. It sees them as outside itself. It is seeing what appears to be an external world, but you know, it is nothing but a dream world, a mental world. The mind is just as active as ever in the dream state, just as active as it was in the waking state, but no longer having an external world to work with, it works on its own ideas, its own mental pictures, most of which are memories of its waking life, and the external world. And that is why you see your friends in the same environment again, but what you are seeing are just ideas of them, you are not seeing the material things in themselves. You can not see them.

(39-1) But Nature has another purpose in ordaining sleep for mankind. It is not merely to rest the tired body and give it renewed energy for the next day. It is something else, and a much more important reason why, and that is this. Why are you here? Why were you sent to earth? You were sent here for one reason and one alone, one purpose, and that is to find and to know your spiritual self, to become aware of who and what you are. That is the true purpose of incarnation - not to earn your living. That is incidental. You have to do that, but that is incidental. The main purpose is to realise your spiritual self. To help you do it Nature has ordained sleep, and she has also

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ordained death, both of which are helps and not hindrances on the Great Path – that is the path for all people. You see, living in the body, living in the flesh is like living in MATTER, and so long as you are doing that and have not awakened to your Spiritual nature, then you are living remote from the true source of your being. And when you have spent a day in this external life idol-worshipping, which means “matter-worshipping” in external activity, Nature thinks you have done enough. One whole day away from the Spirit is enough. She draws you back and she draws you back to the spirit. If you were to spend an entire life-time in the body without having contacted your Spiritual Self once, your whole nature and character would change, and there would be no hope for you ever to regain your Spiritual Consciousness. In order that you shall not be drowned in matter, lost in external life, Nature breaks the chain every 24 hours and deprives you of the contact

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(continued from the previous page) with the material world, and draws you back to the realm and the region of the Spirit. If she does not succeed fully, at least she succeeds half way, for to enter into the realm of the dream is to enter into the pure mind of mental operation alone, and the mind is the link between the Spirit and the body; it is the half-way house between both. If she succeeds in drawing you back into mind alone at least she has broken something of your bondage to materialism. If she does that then you have the dream state. But she wants to do more, and sometimes she succeeds in doing more. She draws you into deep sleep where you have no dreams whatsoever, no ideas, no mental pictures. Then you are indeed closer to the Spirit than the dream state, and that is why {when}<sup>39</sup> you awaken from deep sleep you are refreshed and happy because you have been close to the frontier of Spirit, which is what Nature wished to do. Still it is not the SPIRIT. You haven't crossed, but you got to the boundary line, which is a great thing because you have entered the aura of the Overself. You got into deep sleep, the aura which emanates from the Overself, but is not the Overself itself.

(41-1) So you see Nature not only wants you to recuperate physically, she wants you to recuperate mentally, and spiritually, and that is why she has given you SLEEP. To recuperate mentally means that you don't even have dreams because dreams are

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<sup>39</sup> “when” added for clarity – TJS '20

nothing but the activities of the mind. Ideas and pictures arise within the mind and are seen by the mind, as though they were external to itself, and yet they are not really. And so the poor old mind goes on working, creating these pictures, and you haven't the mental rest. But if you don't have those, and you lapse into deep sleep then you get your mental rest plus your physical rest; and that is the type of sleep most worth having for most people. There are exceptions.

(41-2) Now, that is mental rest. Spiritual rest is also possible during sleep, but that is for the very few who have already realised in the flesh what Spirit is. For them it is not only mental rest, and physical rest, but also Spiritual rest, because they go back to their Father, and they remain where they belong during sleep. They disappear as individuals and personalities, and they go into Nirvana in its ultimate sense.

(41-3) Now I said that death is also ordained by Nature to help you Spiritually, and so it is. Death and sleep are twins. Sleep is only temporary death. What you experience during sleep you will also experience when you die. We have heard of the state of purgatory after death, and we have heard of the so-called heaven which succeeds purgatory. Those states do exist, it is true; perhaps not as they are described by orthodox religionists, but they do exist. You may enter purgatory, or you may enter Heaven every night during sleep - and you DO. What is the after-death state? It is the withdrawal of the mind from the body PLUS the withdrawal of the Overself Atom, the Divine Atom, the permanent Atom around which will be built your next earthly body. Because there is no return to that vacated body you have death; because there is a return you have sleep; otherwise there is no difference. In death there is a fading away of external consciousness, just as in sleep there is a fading away of external consciousness. In death there is an awakening into an apparently new world, the so-called Spirit-world -

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(continued from the previous page) an awakening of the Spirit, the discarnate entity - and the Spirit sees this world around itself a lot of which is very familiar because a lot of it is reflected from the vacated earth-life - scenes, houses, cities, countries, people, just as it saw during life. But remember this, it is not seeing anything physical, anything

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material. It believes it is at first, but it is not. Everything it sees is a mental picture, and a mental image, so as the dreamer who sees worlds, countries, states and people is not really seeing physical things, he is seeing dream worlds which means mental worlds, mental pictures which have arisen in his mind. And because he lives there, so the Spirit lives, too, in those mental worlds, which is precisely like a dream world. So if you want to know what the Spirit-world is like, don't go to seances, or read their messages, or listen to them, because they can never be true. They might be half true; they can never be fully true. But go to your own experiences in dream, and remember your dreams, and then you will know what that Spirit-life is like. It is a dream-life, and you can in dreams enter the Spiritual-world, which is your own mental world. That is the purgatory for the spirit, to be able to relive its own life, but to live it as a spectator, and not as a participator.

(43-1) You see, immediately after death there is a lapse, a swoon of unconsciousness which does not last long, which soon passes away, and it gives the tired Spirit a little recuperation. And then it lives through a picture, a moving picture in which it sees the whole of its vacated life. This again is something which is very short and very quickly gone through. It sees its own life, but it sees it as a spectator, but it FEELS EVERYTHING intensely, by reflection. And that is enough in seeing these scenes, which of course are nothing but a dream from our standpoint, but from the standpoint of the Spirit, intensely real, because it sees nothing else, and knows nothing else.

(43-2) There is one peculiar thing which belongs to that which of course you do not find in sleep, and it belongs to this because the Divine Atom has been brought over. The Divine Atom, the Overself in you, becomes for the time, during that Spirit-experience your own JUDGE. It is your own Self and so it becomes your own judge. And as you sit and watch this experience and FEEL it, you yourself, from SOMETHING DEEP within YOURSELF, judge YOURSELF. You are your own judge. It is the Atom in you, alive and working, which judges you, and you FEEL it.

(43-3) And there you see yourself, shall we say, as others see you, including those others whom you have met during your past life, as they saw YOU in their inter-action with you, and also as your OWN HIGHER SELF sees YOU. However, that is the chief difference between this state immediately after death, and the state immediately after falling asleep.

(43-4) I can't deal with the after-death state tonight; we must leave that for another evening. Apart from that difference, which I have just given you, there is no difference between sleep and death, and there is no death, because of the fact that the Divine Atom is still in the body and brings you back to the body next morning. Now, the mind goes on working and produces dreams. Most of these dreams you never

(continued from the previous page) remember, but just before waking in the morning the body, being recuperated, the mind semi-recuperated, then the mind is drawn back into the body. The Great Cosmic Forces sweep you back. And as the mind is drawn back to the body again, and it comes back through the top of the head, it picks up the last memories of your dreams, which means, of your last mental activities, it picks them up and sweeps them into the physical brain, and you remember them. That is why your dreams are mysteries. You see, the mind being free of the body has the power and the possibility of contacting other minds much more easily than it can when you are awake. Awake you are under some sort of hindrance from the body itself. Asleep you are liberated from the body, and it has the power to reach and meet other minds, - what the occultists call "astral travelling." There is no such thing as travel in the world of mind, because the mind is big enough to include the whole world in a single instant. You can think of the farthest star in this instant; you don't have to travel to it. It is here and you are here, too. And in the same manner you can contact other people during sleep, as a mental activity. You contact their minds, and they contact your minds, and they may reappear in your dreams. It is still a mental contact, but they will appear to you as mental images because you are not meeting their bodies, you are meeting {their}<sup>42</sup> minds, and the mind objectifies to you as an image of them. So just prior to your awakening you get a mixture of two things, that is, your own mental contact with other minds in the sleep or memory of that person, your own mental activities, your own thoughts and ideas. The two get mixed together and produce the dream which you remember.

(45-1) We hear much about the physical region of dreams; that is also true, because the dreams which are real are the mental experiences just prior to awakening, are the physical experiences just prior to awakening, getting mixed into your dreams, because the nerves are there, and there is some sort of lightning-like repercussion through the physical brain, which is mixed up and presented to you as a mental dream, and you get the whole "Irish-stew" presented as a dream! You might have the sense of being suffocated by a blanket, for instance, and that might reappear as a horrible nightmare in your dream. It is the body sending its messages to the brain through the nerves, and

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<sup>42</sup> "your" in the original is changed to "their" for clarity

because you are not yet fully in your body you pick up the nerve-sensations just as you do enter the body, in a distorted way, usually in a symbolic way, because the symbol language is the language of the Soul-world on the mental plane.

(45-2) So you see, dreams are not so simple. They are very complicated. They can arise from any of three sources - the contact with other minds, the picking up of some latent ideas and thoughts which are lurking in your own mind, and finally the physical state of your own body. Any of these, or all three mixed, can produce a dream.

(45-3) Well, there is still another source of dreams, which I don't care to put under a fresh classification. It is still possible to locate it under the classification of contact with other means, and that is the prophetic dream where you see incidents or scenes or something belonging to the future, and later you verify it. There is such a

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(continued from the previous page) thing as destiny, and destiny exists whether we like it or not, and certain things are marked out for us. The major events of our life are marked out for us, pre-ordained from birth. You can modify or alter them, but they are there, and they hang in your mental atmosphere. Through concentration you may contact and become aware of these things, which you are waiting for. Similarly through dream, which is another form of concentration, because in dream you abstract yourself from the body. You withdraw into yourself only so far as your mind is concerned. The seer of the future withdraws into herself by a state of mental abstraction, almost semi-trance, and contacts the future, and in dream that happens sometimes spontaneously, automatically, and sometimes during deliberate willing of the Overself, it presents you with what is really waiting, and that comes to you also in dream, for a purpose.

(47-1) Now, sleep, you see, is really necessary to recuperate the body, and to recuperate the mind, because the mind works constantly during the day, and it is still an instrument, it is still IN yourself, and it needs rest, and if your sleep is always full of dreams, you know how tired you get. As you say, you were "disturbed," you felt the need of refreshment and rest which means dreamless sleep, deep slumber. Then in deep slumber you get the total rest of sleep, when there is no mental activity whatever.

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And then your mind is beautifully refreshed and alert in the morning. That is the ideal sleep and what we should aim at.

(47-2) However, when you are working on this Path, and when you have progressed to a fairly advanced stage, there will come a time perhaps – not with all people, it varies with individuals, and depends on the way you are built and your particular destiny in life – but there may come a time at an advanced stage on the Path, when you will go back to the dream stage and you will not be exhausted by it. No matter how much you dream you are not tired, and the reason will be this: That you have reached the stage where you are closer to the Overself, where the link between you and the Overself has been definitely built up and Its power of refreshment is always pouring into you, and so you can endure persistent mental activity, without being unduly tired with its activity in the day or activity {in}<sup>44</sup> the night in the dream state. When that happens your dreams are more desirable which invade you, and the character of your dreams also will change. You will begin to remember much more of your dream life, not merely those few minutes before you awaken, but longer and longer stretches will be remembered, and it will be rational. It will seem as though it was a continuation of the day. Remember this: In the day time you are limited to this body, and you are limited as to where you can go, but with the mind liberated from the body you have the whole world as your field – all mankind can be contacted! And so in these dreams of the more advanced stages on the Path, you may find that you are living a much fuller and freer life, and with greater opportunity, greater scope, greater expansion, and a much more rational existence where your own aspirations reach more fulfilment because the mind is freer than the body. Whether you remember these things or not, you can still have these experiences.

(47-3) And finally, before I leave the subject of dreams, I must tell you

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(continued from the previous page) that on the esoteric path, (which is the Path subsequent to the Path which you are now travelling, and the Path into which you can

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<sup>44</sup> “and” in the original, but “in” is wanted. I don’t know if this was typed from a recording, but some of the typos suggest this might be the case.

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only enter by initiation and the grace of a Guru at the right time, when the right time comes)<sup>46</sup> the dream life can then appear as the fulfilment of your day life, the fullest continuation of it, the amplest freedom to live as you desire to live, but as you can not, perhaps, physically because of the limitations of your material environment, plus this peculiar fact, that you will know in the midst of {all your}<sup>47</sup> experiences that you are dreaming. You will know that you are living in a dream world, a purely mental world, and you will be the observer of your own dreams.

(49-1) That must be so, because from the higher standpoint the mental world is still illusory, and when you begin to know the highest truth, you must know illusions for what they are. They are not the worlds of the highest reality and so in such dreams the Adept knows he is dreaming. So that raises an interesting point which is very rarely dealt with in any book that I have ever seen, and that is: What is the difference between the consciousness of an Adept during sleep, and the consciousness of the mass of mankind – because the Adept has to sleep as well. Sleep is only non-essential for certain individuals, and those are either people who have practiced a certain path of hatha yoga, a very difficult path which demands an ascetic regime, and which demands an utter abstinence from sleep – so much so that I have seen some of them sleep on inclined wooden planes which prevented them from falling asleep because if they fall asleep they fall off, and this wakes them up. Those paths are not for us. They belong to another period, and are not for modern man, but still the people in the East practice them because their forefathers did them, – and so they go on doing them – but they are not for us. Such people eventually train themselves to live without sleep, and I know one fakir<sup>48</sup> who lived 12 years without sleep. And there is another type of very rare individual, and that is an adept who lives in utter seclusion, who does not live with mankind, who accepts no disciples, and who lives utterly alone. Such a man will hide himself in the recesses of some mountain cave, or some other place where he is likely to be left alone, and he will spend his time in trance, in the deepest meditation. That man, too, has no need of sleep and does not sleep. But apart from that all other people have to sleep.

(49-2) And so the Adept who does not live those abnormal lives, and who sleeps as well, what happens to his consciousness? Well, remember one thing: That the truth we have to find, and the state we have to attain is that of the Overself in its FULLNESS – not merely the gate to the attainment, but in its FULLNESS. That is the state of REALITY, and not of any illusion whatsoever, and that is the state of ABSOLUTE CONSCIOUSNESS as opposed to personal consciousness – or Nirvana, as Buddha called it. Once an Adept has gained that he can never lose it again, otherwise it is not the real thing. After he has attained it he can not lose it, and therefore he can not lose it

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<sup>46</sup> There is a comma after “comes” in the original, but it is unnecessary.

<sup>47</sup> We have changed “your all” to “all your” for clarity.

<sup>48</sup> “faqueer” in the original.

during sleep. So when he goes to sleep, he goes to sleep INSIDE the ABSOLUTE CONSCIOUSNESS. In other words he retains his Nirvanic state and sleeps WITHIN that HIGHER CONSCIOUSNESS. Whether his sleep is dream sleep or deep sleep doesn't matter. He is still, even in sleep, living in the Absolute, and sleep is taking place within him. But that I will explain another day when we come to a consideration of the mystery of consciousness.

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(51-1) Now, when you have passed through the dream stage of sleep, and you succeed in falling into deep sleep, into deep slumber, what happens? There is no mental activity, no ideas, no mental pictures; but another thing happens, that is, that the world has disappeared. Even the physical world, even the dream world, they have gone, but still more is that you, the personal self, YOU too have disappeared in dreamless slumber. There is no awareness of a personal individual. No man has ever remembered himself as John Smith, or whatever his name is, during deep sleep, and he can't. Why is that? Well, the answer is, as I have often told you, that the personal self is nothing but the totality of the string of thoughts which passes through your consciousness. That stream of thoughts never ends. It goes on throughout the day, thought after thought, and the totality is your personal self. But the WHOLE THING is illusion, which you will understand. If you think of a torch, a burning torch being held in the darkness and whirled around and around like a wheel, an observer will see a ring of fire; he will not see a torch. If you whirl that torch fast enough, then only the ring of fire will be seen, and because your thoughts are flowing through the day constantly, it is just like that torch which is being whirled constantly. The string of thoughts gives the appearance of a personal being, an individual self which is connecting together, and is connected by all these thoughts. The whole string of thoughts seems to connote one complete individual, when really, practically speaking, there is a gap between the thoughts which you are manifesting that you can not see. Mathematically you can measure it and it would appear as .0000 something - almost impossible for the finite human mind to grasp - but there IS a gap, and that gap means there is nothing between two thoughts - in the sense of no idea, no mental picture, no mental image. What is really there then is what you have in deep sleep. In deep sleep you have no ideas, no mental image, and no personal self, so that the deep sleep state exists as the background

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to your deepest state. You have it even now, but you are not aware of it. It is chopped up by thoughts, but the gap in time intervals between the two thoughts, between each two thoughts that you have, is so minute, so infinitesimal that you are unable to notice the background against which the thoughts appear. But the background IS there. And even at this very minute you are enjoying the deep sleep state, and your own thoughts are passing as a stream against the surface of deep sleep. In other words, deep sleep and waking are relative and relative to each other. There is no individual state called waking; there is no independent state called deep sleep, but they both hinge together, and are intermediary, and the dream is sandwiched between the two. So all three states are relatively one, all linked together, and they are all equally present during waking. In dream you lose the waking state. In deep sleep you lose both the dream and the waking state, but in waking you have all three states present, and here is the proof; that even in the waking state you can imagine and dream things in reverie, which is just like a night dream. You can in imagination float off into a dream world, if you concentrate sufficiently. And also in the dream state, if you meditate deeply you will blot out all your thoughts – and there is your deep sleep again, plus concentration, but still it is deep sleep. You can get that in the deep sleep state. So you see, all three states, are inter-relative. They are all present, and they are all variations, – and now we come to the great secret – they are all variations of your own Consciousness. They are all coloured windows through which the rays

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(continued from the previous page) of Consciousness are passing. The rays are coming through a single lamp and they pass through three different coloured windows; one colour is the waking mood, another is the dream state, and another is the deep sleep. The mixture of all three constitutes your waking consciousness; the mixture of two causes the dream state, or the so-called spirit-world, and one gives you the deep sleep, the so-called heaven of the spirit-world. But the Pure Ray of Light, within Itself uncoloured by any window, shining through nothing, and not affected in expressing Itself in any of the three states, waking, dream or deep sleep – that is CONSCIOUSNESS, per se, PURE CONSCIOUSNESS, and this {is}<sup>51</sup> your SPIRIT, and that is the OVERSELF.

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<sup>51</sup> “is” added for clarity to correct what appears to be a typo in original

(53-1) So now we will begin to tie in by degrees our understanding of the place of sleep in its relation to Consciousness and to the Spirit. You see, I say that in dreamless sleep, the deepest sleep, you have no awareness of the personal self merely because you have no thoughts, as the personal self is a summation of all your thoughts, and because mind disappears in deep sleep – disappears into latency. It is not totally disappeared, but it disappears into Its Root of the Primal State, because there is no mental activity. There is your proof that your personal self is only the sum of all your mental activities, which is a limitation on yourself, because it is not the real self, and that must disappear because the mind is an instrument, and that must disappear in deep sleep because you are drawn back by Nature closer into the ONE INFINITE SELF, and in drawing you closer It is forcing you to leave behind your physical, your instrument. First you will leave behind your body, so you have no further physical experiences, and then you will leave behind your mind, and then you have no mental experiences, and hence no personal life whatsoever. Because you have not attained the Adeptship consciousness you can not go further than deep sleep. You reach the Overself, but you are not permitted to stay there, and so you stay in the neutral centre until the time comes for you to wake up, and without having touched the Overself, but having come close to It, having been near It. And so you see what has happened during sleep is a drawing process wherein you made a connection with your Inner Self's drawing you deeper inwards, leaving body and mind, but drawing YOU into the neutral centre, because it can not bring you to Its Centre as yet, but drawing you as near as It can. And that is to fulfil Its purpose of reminding man every day that he is a Spiritual Being, that he does not belong to the world of flesh, and that the world of matter is not his true home. So Nature rightly gives him this rest. She tells him once each day to come back to his true home. She silently gives him this lesson and tells him once each day to come back to his true home. Every day he gets that lesson. Every death he gets that lesson, too – “come back to your true home.”

(53-2) Now, here are your three states, waking, dreaming, deep sleep. All of them are relative to each other, hinged to each other, and strictly speaking, so long as we are awake none are separable from the other. All three exist together in the waking state. Now come back to the picture of the fire with the poker, making the poker red-hot. Imagine that the fire is ABSOLUTE CONSCIOUSNESS, or the OVERSELF, the personality is the instrument, the individual, which in your case is composed of two, it is two-fold, it is mind and body. The Overself lights up the mind, and you have consciousness; which lights up the body, and you have physical activity. Withdrawn from both you have deep sleep. Now, the fire

(continued from the previous page) present in the poker makes it red hot; the fire withdrawn from the poker, which is death, leaves a cold poker. So long as you are awake, and therefore conscious, it is obvious that the Overself, the Light, which is the Consciousness of the Overself, is permeating your physical body. It is present even now permeating you, and because it is present in the waking state in its fullness, you have the possibility of attaining the Kingdom of Heaven right here and now. It must be HERE. You could not be conscious physically if the Overself were not lighting up your body, and because it is lighting up your body you have the light and the possibility of attaining access to it right now. Not only the possibility, but I must tell you this: That no matter what other people may tell you, no matter what you may read in any book, ancient or modern, the Spirit and Truth will never be attained unless and until you attain it in the full consciousness of the waking state. It will never be attained by going off into mysterious trances. It will never be attained in the dream state unless you find it HERE and NOW in the flesh, and whilst you are awake. The fullness of the Spiritual you can get in marvellous experiences in trance, but the full realisation of the Overself, the FULL REALISATION has to be found here in the waking state, and in the flesh. If you could find it elsewhere there would be no necessity to incarnate. You could find it in the dream world, or in the after-death state. Nature has ordained that you must come up to the ABSOLUTE LAWS of your HIGHER CONSCIOUSNESS and overcome that in order to attain It. And here we are the furthest removed from our Source, and so here is where we have to find the Source.

(55-1) Now your three states, if you can picture them as being suffused and permeated by the Fire, the Light of the Overself, you must now think of as existing, because this Fire is IN them; they could not exist unless It was in them. You could never dream unless the Overself was present in your mind. When it is withdrawn from the mind you have no dream because you have no mental activity. Now, these three states are therefore permeated by the Overself, or dependent upon the Overself. They could not exist by themselves. They depend on the Overself for their very life. The Overself is the foundation, and on it are strung waking, dreaming and deep sleep, so you might call the Overself the fourth state. It is the fourth state of consciousness from the human standpoint. It is that state which makes the other three states possible, upon which the other three states depend, but which in itself depends on no other state whatever. In other words, it is self-sufficing and independent. That is the Divine Spirit in you. Jesus said: "He that loseth his life shall find it." You know very well that he meant he that loses his personal life shall find his true life of the Spirit. If a man loses his personal life,

the man has got to lose his personal self. The personal self is that combination of mind, intellect and body. When those function they give us the dream and waking state. When they don't function but when you arrive only at the frontier of the Spirit and you are not allowed to enter into It, so that you are in a neutral place, then you have deep sleep. Jesus said: "He that loseth his life shall find it." Having to lose your "personal self" means that you have to transcend the three states. The waking, dream and deep sleep states must be mastered. To lose your "personal life" you must master those three states. The waking, dream and deep sleep states must be mastered. To lose your "personal life" you must master those three states. It is not so easy as it appears to be. It is not merely a matter of acting unselfishly to your neighbour. You have got to do

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(continued from the previous page) a great deal more than that. You have got to master your waking, dreaming and deep sleep states.

(57-1) How are you going to do that? Because I have shown you that the personal self is rooted in them. How are you going to conquer it so that you can find your True Life as a Spirit? All right; you will conquer at first also in one way only, and that is you must deliberately, voluntarily and consciously enter into those three states so that you can get at the very roots of the personal self consciously, and this you do by yoga, by meditation. Yoga is nothing else but artificial sleep, artificial induced sleep. It is voluntary sleep. When you sit down to meditate you close your eyes; you make your body still. You try to forget what is outside. Isn't that what you do when you fall asleep? You close your eyes, you forget the external world, and you begin to draw inwards. The first stage of sleep, and the first state of yoga are identical. You pass through the same experience. As your meditation deepens you become unaware of your surroundings. You forget where you are. You may wake up with a shock, startled to find out where you are sitting. It is exactly what happens in sleep when you awake with a shock, startled. You see there is no difference except this: that yoga is self-induced, and sleep is induced by the Cosmic Forces. You just can't help falling asleep, but you must do it deliberately through meditation in order to master self. If your meditation is deep enough, you do become unconscious of your body, and you forget your body and surroundings, and you do enter sleep. It is a sleep where you are very active, and you may see visions, you may have wonderful visions, but they are not

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physical. And what are visions? They are mental things, mental experiences. You have retired to the plane of mind. You have left the plane of the physical world; to that extent the first stage of meditation and the dream state are identical.

(57-2) Now, let us go further. Suppose you succeed in advancing your meditation still further, you go deeper into yourself, and you do control your mind to the point that you have got your mind one-pointed. Then all thoughts will cease, and if all thoughts cease, what is going to happen? You will have no thoughts, no images, no ideas, no mental pictures and no visions even. Visions are mental experiences. If the mind is still utterly, there can be no mental experiences, so your mind becomes a blank. If your mind is a blank, if there is a complete cessation of mental activity in deep meditation, you will then be in trance, in deep trance, lost to the world, lost even to thinking. Can you tell me, is there any difference between that state and the state of deep sleep where you have no dreams. No there is no difference; those states are identical, only you have deliberately entered that one in trying to meditate. Otherwise the states are the same. If you can reach that point, then you have conquered the two states, waking and dream, and two-thirds of your personal self. The other third is that root, that latency which is hidden in deep sleep or hidden in your trance meditation. That is the root. That is where the "I" lurks, and that is the hardest of all, and all the devils rise up to stop you from passing, and not only to stop you, but to prevent others helping you from passing it, and that is why you have to pass

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(continued from the previous page) through in meditation of yoga, making a certain grade of achievement in that way, and that is why you have to pass through a period of test before a guru will ever permit you to enter the Ultimate Path – the tests being nothing that he imposes upon you, but which is imposed upon you by life itself. If you can pass that test when all the devils are given free play to prevent you from leaving the world of illusion – they will try to stop you in every possible way, which means through your virtues and not through your vices – if you can pass that test, then your guru will open the gates for you. He has to stand by and watch; he must not interfere; and when you have passed that, then you will have found what is behind, or the Root Principle, and then your Realisation will come. If you fail, you will lose your devotion

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and your allegiance to the guru. That is necessary in order that you shall not be led farther.

(59-1) Now, we will come back. You have conquered two-thirds of the states, the waking and the dream state, which means you have conquered two-thirds of the personal self. But Jesus said: "He that loseth his life" - that means his WHOLE life. It means your WHOLE personality, and that means you have got to conquer dreamless sleep. You have got to overcome the roots which are latent in dreamless slumber. The roots of the personal are there, and they are there, because when you wake up in the morning there is your old personal self again, your mental activities are in supreme control. Of course you have not escaped the personal. So we have to conquer dreamless slumber. Meditation will bring you to dreamless slumber, but it can not take you out of it, and the only way you will ever get out of it is to enter on the esoteric path through the grace of a guru. So now you begin to see why the help of a guru is very necessary. You can make a very high grade alone, but the highest is really very difficult for you, and almost impossible to make alone.

(59-2) You will see now that sleep is a natural phenomena. It has its place, and it is rightly ordained by Nature for our benefit. Now, sleep has been used in ancient times in another way for spiritual development, and even for psychic and occult development. Just as in yoga you are practicing a form of conscious auto-sleep, so in ancient days aspirants to higher life were admitted to the mystery school and the mystery temples, and after several tests were put into the sleep state, after a certain time - not in the beginning, but when they had followed the ascetic regime which was designed to give them a certain measure of self-control - they were put in the sleep state, either for 3, 13, 36, 42 or 76 hours, depending upon the grade which they had to make. That sleep was one that was artificially induced by the hierophant or teacher. It had in it something of a hypnotic value, and of a magical value, because in the higher grades there was almost a transference from the Adept to the pupil. But the main object always throughout these initiations - for that is what they were - was to dim down the conscious mind, to shut down the conscious mind, and to bring the inner super-conscious - shall we call it - of the aspirant out of its bonds, bonds from our standpoint it is not really bondage. You see, when the

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(continued from the previous page) mind can't be stilled – if you can't still it for yourself, then the teacher has to still it for you, and in sleep you get the utmost stillness of the mind, if it is ever stilled. Then you get dreams, and if it is stilled for you even then you will get visions and occult experiences, because the mind is still active, and so long as the mind is still active you will get visions which come to you as occult or so-called astral experiences. When it is fully stilled you have no mental experiences, then you can get Spirit experiences. That was done in ancient days by putting the aspirant in this state and while he was in this state, something was done to his mind, and he was never thereafter the same. It was then easier for him voluntarily to still his mind to the extent to which it was stilled artificially for him. Through his imagination to some extent he had been given that degree of control over his mind. Those institutions of antiquity do not exist today; the Mysteries have disappeared completely, and there are no mystery temples and no mystery schools, so the old methods of initiation have also disappeared, because that was for a mankind which was different from the mankind of today. There are some teachers who still try to reproduce the old methods. That is, when they are working with people of more primitive development, oriental people, but with western people it is not possible to reproduce that ancient method successfully, because there the cooperation of the individual was not demanded normally, but in a trance, and you had nothing to do with it, but since those days western, modern man has changed and his intellect has developed to such an extent that he has become analytical, shrewd, critical. Well, you know today's scientist is just an example of that. And because of that man has become more individualistic, and so the old methods will not work successfully and man's own individuality must be given some free play in his initiation, and so it is given. He himself has to cooperate and to work with the hierophant, and to work consciously, or half-consciously, rather. And so those sleep initiations are not given in their fullness today. But what is given is a partial sleep, and that means that you are partly drawn out of the body, not fully. In the ancient days the mind was fully drawn out of the body, – the "SOUL" it was called, and naturally the body went to sleep. It was drawn out by the hierophant and during that state that was done which enabled the aspirant to find easier liberation. Today, as that method is not followed, your mind is only withdrawn partially, half-withdrawn from your body so that you can not fall fully asleep. You just hover at the frontier of sleep without crossing the frontier, and you will get that during your meditations. You will not get it at every meditation, but at certain meditations you will feel that you are striking the very frontiers of sleep, and then you come back a second or two later. That when repeated sufficiently becomes for you the modern initiation and does something to you which will enable you to gain more liberation, and to practice meditation more easily for yourself, and that is the modern form of initiation, so far as we can practice it under the conditions in which we all have to live today.

(61-1) And you see, you yourself are cooperating, because you yourself are helping through seeking meditation; to that extent you are cooperating. So the individual has something to say on that. That is when you are working with a hierophant or teacher, then your sleep is brief in

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(continued from the previous page) meditation. But if not, if you are working alone, then it does not hold true then, but it is one of the defects, one of the hindrances in meditation. You are just becoming lazy and drowsy, and then you have to fight sleep.

(63-1) So you see certain things are true for the mass of people, but they are not true for the few who have found a teacher. It depends on the conditions.

(63-2) There is another point. Suppose you are working with a teacher, and you see visions of him in dream or during sleep. It is very likely that you will from time to time see your teacher during sleep, either with or without a dream attached to it. Well that obviously has one meaning and one only, that your mind and the teacher's mind have been in contact, have met - what the Theosophists call "astral travelling." That is a barbaric word. It merely means that your minds have come in contact and the mind is the real self. What is your body? Only a hulk without will following your mind. Your mind is your real self. Your mind meets the mind of the teacher and you have the remembrance. And you may be living here and the teacher may be living in Australia, but in your mind you meet; your mind is not limited. So you can see and meet your teacher and you can ask questions mentally and receive the answer mentally, but it appears to you as speech, because thought is speech in the dream state.

(63-3) Then the question arises: Is it only during sleep that you can contact the mind of the teacher? No. You can do that at any time, but during sleep you can more vividly perhaps see him in vision, because your body has gone into this trance or sleep, but you may also do it during meditation, which I said to you before, is deliberate sleep, sleep induced, conscious sleep of meditation. You can have dreams which are as real as the dreams of sleep, if your meditation is deep enough, and those dreams are REAL experiences. On the other hand they may not be. You should always be honest with

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yourself, in your inner experiences, and be ruthlessly critical. You should never deceive yourself. You should try to see these experiences as they really are.

(63-4) So you see, sleep is a wonderful state. We run the whole gamut of all kinds of experiences in sleep, and it is a natural state and has its place, but we have to learn to conquer it. And you will learn to do that through the practice of meditation, and then your sleep-life will become a part of your conscious life, and it will help you during Spiritual progress. But finally – because I want you to remember that we are all seeking reality, the SELF AS IT IS, not as it seems to us, remember that all the sleep states, dream or deep sleep, no less than the waking state are states of illusion. They do not represent our true home. They are not the Spirit in its fullness, in REALITY. And so we must not think too much of sleep and its experiences, but seek that which is REALITY, that IN which sleep occurs, and if you think of that it will give you a wonderful simile of the relation of our whole life and Spirit. From the standpoint of the Overself we are all asleep, even when we are awake, because we are living in illusion, and what is sleep but a form of illusion; it is not REALITY. What is dream but illusion which the dreamer spins out of himself. As the spider spins his web, so the dreamer

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(continued from the previous page) spins out his web and lives in them. So you have spun out an illusory world, and you are living in it, and you are living in it so intensely that you are deceived by your own creation, and you yourself will have to draw it back and wake up to God. You don't have to close your eyes to fall asleep. You are asleep now in the highest sense, so you must wake up one day, and that you can do only when you pierce through your illusion, through all illusion, and find the REALITY of the SPIRIT. And then you will see how all of life is nothing but a dream. Even this life here in this material world is nothing but a dream, and if you want to prove it, it is so very simple. Where is all your life, no matter how many years you have lived? Where is all your life until yesterday? Can you take hold of it? It is gone, vanished just like a dream of intangibility. Where are all the dreams you dreamed until yesterday? They are just as real as the life which you lived. They are both the same.

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(65-1) And so you see from the highest standpoint, life here in this waking state, from this waking standpoint in this material world, from the standpoint of the REALITY of SPIRIT is only a dream, – just a series of mental pictures which pass through the consciousness, and they vanish. Therefore we see from the highest standpoint life is MAYA, meaning it is an idea in the mind, a dream. In that sense it is illusion. So you must try to think of that, because when you realise that this is nothing but a dream, then you can wake up from illusion, and then you can find REALITY, and REALITY is that which does not pass away; it is that ABSOLUTE CONSCIOUSNESS which makes your dream life possible. Try to find THAT and then you will find what Jesus called “ETERNAL LIFE.” But you have to wake up out of your dream first.

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(67-1) Now, if you withdraw the consciousness from the thought, the thought simply disappears and vanishes. But what happens to your consciousness? That still remains. If the consciousness still remains and has been the vital part of the idea in your mind, you will perhaps find that it is the Consciousness alone which gives reality to your thoughts, and that therefore CONSCIOUSNESS is Reality, so far as you can grasp it.

(67-2) And so it is. Consciousness is Reality, and therefore Consciousness is spirit and truth. But you must be very careful to remember that Consciousness itself may take various forms, and that if you wish to find that Ultimate, the last final reality, you have to find the last final and ultimate Consciousness, which means ABSOLUTE CONSCIOUSNESS. For instance, you can, by an exercised concentration of narrowing down your consciousness as you bring it to the size of the head of a pin by concentrating upon a pinhead, you can for the time being become that pinhead in consciousness. You can equally by concentrating upon the Heavens above at night spread out your consciousness to fill the skies. But all those are mere forms of consciousness. If you want the real consciousness as it is in its ultimate nature, you must free it from every form; you must free it from every idea. That liberation of CONSCIOUSNESS is the attainment of Truth. And it can only be accomplished first of

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<sup>59</sup> Because the previous page ends with ### and because there are no page numbers starting with this page, I’m choosing to mark this as “PART 4” TJS

all by meditation training. That is necessary to enable you to still the mind and to get rid of your thoughts, which are forms inhibiting you, and secondly, Consciousness is liberated by attempting to understand what it is, by insight into its own nature. You may follow every path under the sun; you may practice every kind of technique but you will never realise Truth unless you attempt to understand the Mystery of Consciousness. Meditation alone is not enough. The effort to understand, to attain insight by constant reflection is equally necessary. The two together will give you Truth; each alone can not do it. That is the highest esoteric doctrine of the Orient which has been usually kept secret, and taught to the few who were ready. Meditation and yoga were given to those who wanted to go farther than their orthodox religion. So they became mystics and yogis. But meditation and yoga can not do it alone. Meditation will bring you to the Inner Self, but that is not the whole Truth. You will first have to find the Universal Self, and to find that you must practice continual reflection upon the nature of CONSCIOUSNESS, of Being, and above all, of Reality. That two-fold activity will ultimately give you the full Truth.

(67-3) Now in a country like India which has perhaps more than any other country of the world, amongst the few whose ancient civilisation still survives, and therefore whose ancient traditions still survive – in a country like India where the Spiritual Quest has taken every imaginable form, the people who have pursued a path of Spiritual Quest outside of orthodox religion, who have become yogis<sup>60</sup> and mystics, fakirs,<sup>61</sup> have arrived at certain results which they have communicated by tradition and by writings to others, and these traditions have come down to us. But apart from these traditions there has always existed in India what we call an esoteric doctrine, that is a final statement of Truth, or the highest statement of Truth, so far as it can be stated in words. Alongside of that statement in the esoteric school there has existed the transmission. By “transmission” I mean a transfer of Inner Power and Inner Light from one person to another. That has been the method

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(continued from the previous page) by which the greatest men in India have received their illumination. This transmission which has come down through so many centuries,

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<sup>60</sup> “yogas” in the original but he means the people not the practices.

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even down to the present day. That transmission you might call if you wish, Initiation, as an Initiation in its ancient sense. That transmission has been valued as being the most precious treasure which the Spiritual tradition of India has brought down. It is a transmission, wordless, rite-less and without ceremony. It has been given to a few only, merely because it is only the few who can take it in. By that transmission it has been possible for the Adepts and the Masters to take those who were ready, who were ripe, into the state of Truth, and there are many stories in Indian spiritual traditions of Adepts who have taken their pupils into that state, and once you are taken there, you remain there.

(69-1) Now, the point I wanted to make is this, that when such a transference of the Truth state (as you may call it) was brought about, it was something which happened suddenly and quickly. In other words, the realisation of Truth is not a matter of time; it happens suddenly; it comes like a flash of lightning. When you realise it you have got it forever. There is not really a steady growth of Truth. There is this blinding flash. That is the awakening to Truth. And it has been possible for the Adepts in the Orient to give that lightning flash to their pupils when they thought fit to do so. We know that you can not give to people that for which they are not ready, and no Adept ever attempts to do that. But when people are ready and mature enough, they can be given that. That is the Highest Initiation, and it is given still even today. It was the Highest Initiation, even in the Western countries, as late as the Roman period when we had the Mystery Schools, and the Mystery Temples, where those who sought a Spiritual Life were taken to be Initiated. Those schools have disappeared from our countries, but the need of Initiation still remains. And the fact that the transmission of these highest states is still carried on in the Orient, so that one does not have to depend entirely upon one's own efforts to attain this state, but one can find authentic help, that fact makes it possible for us also to receive the same help.

(69-2) You will ask: Must we travel to the Orient to attain this. Well, in some cases we must; that is a matter of destiny. In other cases, and in most cases, it is impossible for people to travel there, and even if they did, no Adept wears a label or advertises himself. He has to be found, but it is possible, and a number of people in Europe, and even in America, are beginning to receive that transmission, quietly and secretly. But it has come originally from the Orient, and now like a bridge, the opportunity has been given to some Occidentals to benefit by that transmission. But naturally they must be people who are ready for it. I know of several cases where it has been effected. Although it has been limited so far to very few, there is no doubt that with the pressure of the spirit hunger of the West, something akin to the old mystery schools, the mystery temples of the Egyptian, Grecian and Roman times, will have to be revived in our America and Europe, perhaps, places where people can resort to for the purpose of Initiation. That I believe will come before very long merely because it is so desperately needed. And when that DOES come it will then be possible for those who hunger to find a way to REAL TRUTH.

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(continued from the previous page) Meanwhile we have to follow our deepest feelings, intuitions and keep up the QUEST, and take advantage of the best sources that come into our lives.

(71-1) Although it is quite true that the Spirit is everywhere present, and that every individual is linked up with it and should be able to find it for himself is true. That is the teaching of your course in the Impersonal Life. Although that is perfectly true, still Nature has so ordained matters that each person who practices meditation and turns inward in the effort to find the Universal Spirit will reach a point in that Inner Life where further progress will be stalemated, where help will be needed, the help of someone competent to lead him {to}<sup>64</sup> the higher realisation. It seems to be a law in Nature for 9 people out of 10. The 10th person finds Illumination direct, but the vast majority will have to find Illumination and Initiation at the right time through someone who is used by God as a Vessel, as an Instrument to bring about that Initiation. The Orient understands this so well. They understand perfectly well the Truth about the Impersonal Life, and the Universal Life, and the necessity for meditation, but they know just as well that if you are really sincere, and if you strive hard and make some real progress, the time will come when you will need - MUST HAVE the personal contact with someone who has REALISED God, and who can lead you through the final stages - because that is the way in which the final Illuminations have to [come.]<sup>65</sup>

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<sup>64</sup> We have inserted "to" for clarity.

<sup>65</sup> This page was cut off after the final para, suggesting some material was removed, but nothing is missing from this entry.

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(73-1) That SOMETHING which is aware, which is conscious of the IDEA of a book, we might call the REAL SEE-ER, the real witness in the mind, and that must therefore be more really your SELF than the mind, which is composed of ideas alone.

(73-2) In other words, there is SOMETHING in you which we call the WITNESS SELF, the real see-er of the book, which enables the idea of the book to come into being, just as the mind enabled the physical eye to report the existence of the book. That SOMETHING is AWARENESS, CONSCIOUSNESS, and that is your Witness Self. And that is, from the standpoint of the mind, the REAL SELF, just as the mind from the standpoint of the body is your real self. We have to work our way backwards. So we have come to this mysterious Witness Self, which is nothing but AWARENESS or CONSCIOUSNESS. And here our psychologists become completely confused. The modern psychologist thinks that the mind can not be emptied of its contents, that the mind and the contents are one. What they mean is that consciousness and thoughts can not be separated, that thoughts and consciousness are not two separable things. Well, the only answer that will ever satisfy them (if these intellectual analyses will never satisfy them, that is conceivable) is the answer: Yoga. They must practice Yoga and find out if it is really so. If you practice Yoga successfully you can still your mind, you can stop the working of the brain, not for long but for a short time - but you can do it, and in that experience you can find out that you are perfectly conscious, perfectly aware, but do not think. You are then CONSCIOUSNESS itself. You have found the WITNESS SELF. That is the answer of Yoga, and it is something which one must practice until one can gain success in it.

(73-3) So you see, this sense of AWARENESS, this CONSCIOUSNESS of your individual existence which you might find sometimes momentarily between two thoughts, the interval between two thoughts, or in a meditation, is the Real "I," the REAL SELF, so far as you can find it from the ordinary standpoint. As a matter of fact, the REAL SELF is bigger than that, but from the standpoint of the mind, that is the Real Self. Behind this Real Self of AWARENESS, there is still another REAL SELF which includes that AWARENESS, but that belongs to the esoteric training and teaching, which you will come to at the right time, when you are ready for it. It is enough to find your own living Soul, the Divine Soul in you - that is your first duty and your first work.

(73-4) Now you see then the importance of two things: First, right analysis, analysing reflectively, analysing yourself, trying to understand the working of the mind, and the relationship with the body, so that you can begin to catch yourself, as it were, at unexpected times, to catch yourself there, to separate yourself from the body first, and then from the thoughts. You must begin to do this, and do it increasingly, and you may do it anywhere, when you have some odd minutes to spare. And then, secondly, the importance of meditation, of advanced meditation, which means stilling the mind.

(73-5) I told you last week that the second and advanced portion of meditation deals with this quickening of all thoughts so that you can become aware of the THINKER. If you keep on trying through meditation to still

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(continued from the previous page) your mind it will come to you one day, but it will come suddenly, probably unexpectedly, and in that great STILLNESS which will envelop you, YOU will become INTENSE AWARENESS and INTENSE SELF-EXISTENCE, but a Self that is not the body, and certainly not the intellect, a Self that is PURE AWARENESS, AWARENESS by ITSELF, but not aware of this or that, not aware of anything in particular. It is a highly concentrated state, and that is the state you should aim at in your meditations. That is your REAL SELF, your Spiritual Self. That is the part of you which leaves the body, goes into dream, which leaves dream, goes into deep sleep. That is your SOUL, and that you will find, if you pursue this two-fold path of self-analysis and meditation. You must find it eventually, because it is THERE. You could not live if it were not there. It is the very LIGHT of your Consciousness, and it is the life of your body, and because it is there it should not be so hard to find if you will look for it. And to look for it you must look inwards, and so you must begin to look and keep on looking, and to look with hope and confidence, because there is no reason why you should not find it. You may not find it straight away, but you will find it eventually, and as I said before, the finding will be sudden. It might come in the most unexpected [place.]<sup>68</sup>

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(77-1) And you must remember, as I have said before, real initiation means the beginning of a new life, a new outlook, and a new understanding. It is not that a set of doctrines are handed over to you; it is that you gain a viewpoint closer to reality than you ever had before. That is what initiation means. And given that viewpoint, you will then begin to see the world and the people as they appear to be. It will be interesting to remember that before Jesus delivered the Sermon on the Mount He went through the great temptation.

(77-2) ...The Devil is simply that adverse element in nature which is as much a part of creation as anything else. That element which seeks to keep man's consciousness imprisoned in lower forms of matter, which seeks to retard the expansion of man's life from these lower forms to the higher - which means, plainly, the awakening of human nature to its divine essence. That adverse element has existed from the very beginning of creation. It is nothing new, and it has its place because it gives us the opposition which we need to throw out that which we contain in a latent state. Such opposition causes strife, but the very strife of life makes us. The effort to overcome the opposition of matter draws out the latent strength and wisdom, and without that strife we could never grow.

(77-3) So you see, even so-called evil has its place, but it has to be overcome; it has to be fought and overcome. And this is a battle which is not entered upon once and finished with; you fight and win, and then you fight again on another and higher plane, and you have to win again; and then you have to fight still more, and still win - and so on, all along the Path. Each time the scene of the battle shifts. The battleground is entirely within yourself. You have to fight these battles within yourself, within your own heart and within your own mind. And so long as you remain unilluminated you may not understand what is happening, but when you gain some understanding of the forces which are at work in life, you can then consciously take your stand for the purpose of your incarnation. And that is, to attain full liberation.

(77-4) ...Where is this closet? Where have we to pray? It could be a room in your house, in which you can practice your meditations or your prayers secretly, but in the eyes of Jesus it meant one thing only. It is something within you. It is the heart, and the door is the door to your heart. You have to descend into your heart from your brain, and enter the heart because the heart is the centre of spiritual consciousness in man, and the head is the centre of intellectual consciousness, and to pray in secret is to come down from the intellectual into the spiritual, from the personal into the impersonal.... You have to bring all your consciousness, all your energy into the heart, because there you come to the threshold of your own higher self. That is the proper place to pray.

(77-5) ...The name - there is no name which you can give to God, or the Overself, in any language. What does it mean, then? Now, in ancient Egypt the name of a person, or the name of a thing, was regarded as having major value, so much so that great care



was taken in selecting a fit and proper name for anything or anyone. The name of God will never be found, because it is a silent name – nothing that you can utter

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(continued from the previous page) verbally – it will be found in the silence alone. It is therefore a holy name; it must not be uttered; it must not even {be} whispered; it must be found, heard spoken only in the Silence. The Indians, knowing this have called it The Aum. They say the name of God is Aum. Because God is the one being, or thing, or individual which can not be truly named by any word uttered, and which can only be designated by a silent word. God's name is the only one which is holy, because it is the only one which must never be uttered aloud.

(79-1) ...Still that was not the way that Jesus had in mind. The way which is narrow and the gate which is straight have reference to something quite different. First of all, the Path. The Path which is narrowest is the Path which lies at the end of human evolution. Ultimately we all have to find our way to this secret Path which alone brings us to rebirth in the eternal. That Ultimate Path has always been a secret path, and it is a path which is entirely within us. It is a path which demands from us utter and complete rectitude of thought and feeling – utter and complete. It must be mathematically straight. Every movement you make in your heart and your mind must be mathematically straight, undeflected, if you want to find your eternal life. Your thought life must become utterly true in every sense, otherwise you can not find Truth. It also means that your mind must become one-pointed, perfectly concentrated, moving always in a straight line. If your mind is warped by prejudices or distorted by preconceptions, clouded by illusions, then your mind can not move straight, it moves from side to side. Sometimes it turns around and moves backward. The mind can only move in a straight line when it has freed itself from all distortion, all gropings, and especially from all excitements, because great excitement warps and moves the mind from this narrow path, this straight path, because great passion will stir the mind and move it from its path. The mind must find its own concentrated calmness before it can find Truth, because Truth can only be seen in utter stillness, utter undisturbed stillness, and so to bring the mind to this state of perfect concentrated undisturbed calmness, methods of yoga and of meditation have been given to the world to help people to

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arrive at this state, and to help them arrive at their yoga results successfully, they can be given ascetic regimes to make the mind even more undistorted. That is the narrow path.

(79-2) And what is the gate, the gate which is so straight that few there be that find it? That gate is the Atom, the Divine Atom within the heart. It is the gate through which you must pass, if you want to find eternal life. There is no other way. You have got to bring your consciousness down into the breast and pass through this Divine Atom, find its unity with the Atom. You have to become almost a pin-point in consciousness first, which means you have to descend into the heart, letting go of everything, even of thoughts, and in that stillness you become one. That is the gate, and if you can pass that test, if you can do that, you will go little by little through that {Atom},<sup>71</sup> through that void, into the next discovery which awaits you, and which follows the successful completion of the Ultimate Path, that is into a discovery of yourself, not as a point, but as a universe. First you must find yourself in the body, which means you must find your Soul in the heart, the Divine Soul in you, that is the Divine Self of you, which is that point of God in

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(continued from the previous page) the heart. After you have found that, you are led along the path to find the Divine Soul of the entire universe. But you see Jesus has coupled that statement with a warning against false prophets. Why? Because when a man reaches the point where the gate of illusion has come into sight, where the way to Truth is being prepared for him to tread – when you are so far advanced after your struggles and aspirations of life, to begin to tread the real path under the guidance of a competent guru, then the wolves in sheep's clothing descend upon you, then the adverse element in nature wakes up and realises that it is about to be defeated, and so it moves heaven and earth to put you under the guidance of a false prophet, so that you shall not find your way out of the sphere of illusion. That is a test and a trial which we have to face, and not many pass it successfully, with the result that they have to spend further years, sometimes many years in the sphere of illusion, dragged hither and thither by false prophets. And when such a test comes nothing can help you, and no

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<sup>71</sup> We have capitalized for "atom" for clarity.

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one can help you – even the adepts themselves can't help you, they have to stand by, because that very test is the making of you.

(81-1) Your efforts to understand the forces at work in the different teachers whom you meet are those very methods whereby you are evolving from within sufficient discernment and intuition to follow the True Path, and that discernment and that intuition are needed for the secret path. You have to learn to pry beneath appearances, to judge men and events by intuition rather than by appearances, and you have to learn to sense them rather than to reason about them. These experiences help you to gain this knowledge, and you must gain it for yourself, because no one else can gain it for you except yourself. The teachers who know stand aside and watch and wait until you can reach the point of recognition, so that you recognise who is a messenger of truth and who is not.

(81-2) Now, in this regard it is helpful to know that the false prophets generally are very eager to draw you within their fold, because they are eager, tremendously eager. The adverse element in nature does not want to lose you. It wants to keep you within the world of illusion, and so that very eagerness betrays itself outwardly. But the true prophets have no such eagerness. They know that ultimately you will make the best of every experience which comes to you. It is a form of spiritual education, even if the experience is going to bring you suffering, they will let you go through the sufferings and learn. Sometimes they may give a warning, but they will never do more than hint or suggest this warning. It is for you, by the exercise of your own inner sense, your uncommon sense of intuition, to discern and to dictate the guiding and the ruling and dominating forces behind their false prophets and teachers.

(81-3) Another reason why the true teachers have no such eagerness is that they know that the ultimate victory in life will be the victory of truth, even if that victory is not to be now, even if it is deferred for one hundred thousand years, it must come, and so they live in a state of great calmness, no undue anxiety. The Truth must and shall win; whether it wins today or tomorrow is not their concern; they know it must win,

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(continued from the previous page) so, they are not unduly anxious. But you see, this narrow way which leadeth unto life eternal is like the secret path. It is so narrow because the mind has to be sharpened, the intelligence has to be made as sharp as the edge of a razor to enable it to discern between the Reality and the illusion, between what is truth and what is false, and only a keen and acute intelligence will enable you to do so. So narrow the mind must become. That means so sharpened it must become in its ability to seek intuitively that which is eternal, abiding and true, and that which is fleeting, ephemeral and illusionary. The real way is not a way of moral perfection; it is a way of growing discerning, and discernment which operates between the sphere of illusion, and the sphere of reality. Jesus gave another test whereby you might be helped to recognise the false prophets from the true. He said: "You shall know them by their fruits. Do men gather grapes of thorns and figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

(83-1) So, if you want to know whether anyone is a false prophet, watch for the results, the results first of all upon himself, and the results, secondly, upon his followers, and the results, thirdly upon yourself. But {by}<sup>74</sup> the fruit ye shall know them. A false prophet will talk of God, of the spirit, but cannot demonstrate either God or Spirit, merely because he has not entered into that life. He can talk about it; he may write brilliantly, or give wonderful lectures upon it, but he can not himself live that life, and therefore can not demonstrate. A true prophet may be unable to write a line, may be a very poor lecturer, but he will demonstrate God. How can God be demonstrated? Only in one way. Because the spirit of the intangible, the transcendent will be demonstrated. There is something in you which you may call intuition, but which is merely uncommon sense. You will sense a radiation or something which you can find in no other person. That is the radiation of the Overself.

(83-2) ...So long as we are ruled by the intellect and live our spiritual life entirely within the head and brain, we are not living but existing, and we are not progressing spiritually, but merely progressing from one thought to another thought. If we want to live spiritually and to make real inward progress, we have to descend from the head to the heart in every way, symbolically, literally and even in meditation. And then when we do that, we can not help but do the doctrine of Jesus, because the heart is the centre of man and all his activities and his thoughts are raised up from the centre. They are just the results, the effects and the cause is there, deep down in the heart.

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<sup>74</sup> We changed "in" to "by" to make this reference conform with the Bible verse found in Matthew 7:20.

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(85-1) And then you will find out what is really meant by the phrase “Kingdom of Heaven.” You must find it out for yourself, and you can. It is not quite so hard as it seems to be. And it could not be so hard by reason of the very fact that you are not seeking something one hundred thousand miles distant - you are seeking something which is here - right here, inside yourself. You are not seeking something which is alien to you, but you are seeking your own very nature. Why then should it be so difficult to grasp and to find? Well, the difficulty lies in the persistence of strong mental habits which we have brought down from former incarnations, habits of false belief, habits of mental ignorance, habits which keep us tied to the “not-self.” It is those habits which really stand in our way. And yet we are the creators of those habits; but since we have made them, we can unmake them. As a matter of fact, after elimination of these mental habits and those false beliefs which keep us from understanding what we really are, if this elimination were dependent entirely upon our own effort, it might be, no doubt, a very difficult process to get rid of the habits of hundreds of incarnations, the falsity which permeates our minds - but it is not dependent upon that. We have help. That help can be found, and the help consists of contact with someone who has himself FREED himself from the bondage of those habits. Then the help works almost automatically. The mere contact mentally, {by}<sup>77</sup> which I mean mind to mind, and as you know mind conquers space, it is not dependent upon being in the same room, for instance. Minds may meet minds across continents and oceans. The mere contact of those two minds, one which has freed itself from every possible belief, from every age-old habit of ignorance, will automatically send forth a liberating power to the enslaved mind. And the more that power is radiated, the more swiftly do those habits begin to disintegrate of their own accord, without once making any effort, without once making any attempt, one begins to find new attitudes towards life, towards events are beginning to appear in one’s character, delusions, illusions, doubts and false beliefs are beginning to disappear. Blindness, spiritual blindness is being healed. This comes of its own accord automatically by the contact with the true Initiate, that means, with someone who is really competent.

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<sup>76</sup> Since the previous page ends with #### and this page is numbered 1, This has been labelled part 5. The first para is NOT indented, and begins with “And then” suggesting it follows another statement on a missing page.

<sup>77</sup> “but” in the original.

(85-2) And so you see when that help is available progress must necessarily be rapid. And that is why in the Orient anyone who ardently longs for Truth, or for Spiritual Attainment, tries first also to find his Teacher, or an Initiate, knowing that this will mean infinitely quicker progress than could otherwise be made. So much so that the sages of the East will tell you more important than meditation, stronger than will power, is SATSANG.<sup>78</sup> "Satsang" means "association with the wise" or "fellowship with those who live the Truth." You pick up vibrations from such persons. You pick up from their very atmosphere the liberating force which goes to set you free. Remember you can't pick it up only as you fulfil those conditions which we mentioned before: Humility, that is, teachableness, Faith, and the art of longing for Truth. If you have those three, and if you have found a competent teacher, there is no reason whatsoever why you should not attain that which he has attained, no reason why you should not attain it within this very birth itself. Because the Kingdom which you seek is WITHIN YOU; you have it now, and its discovery is something that happens in a moment of time, in a flash like lightning.

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(87-1)<sup>80</sup> So you see, to find the way to overcome the Power of Destiny we have to find that place within ourselves where the region in which Destiny operates is transcended. And Destiny operates in the region of the mind and the body - nowhere else, - among thoughts and feelings and actions, yes. But beyond that there is no destiny. We have to WANT to free ourselves from the Power of Destiny. If you want to free yourself from the power of Destiny, you must lift yourself into that plane where it is powerless, and that plane is WHERE YOU REALLY ARE WHAT YOU REALLY ARE - Spirit, Oversoul, call it what you wish - there Destiny can not act. Destiny is a Power which affects the personal ego alone. The ego is nothing else but the combination of your mind and your body, your intellect and your body, and if you will transcend intellect and body, then there is no ego, no destiny.

(87-2) How are you going to do that? Well, I have given you indications in other talks and in my books, that if you will try and search for that which is behind intellect, behind thought and body, you will FREE YOURSELF, because THAT is the Overself,

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<sup>78</sup> "Satsan" in the original.

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<sup>80</sup> This page was unnumbered in the original and may not be continuous with the previous one.

and that is also - now I must tell you this secret - THE REAL SOURCE OF DESTINY. YOU are the maker of your own Destiny, because the Overself brings you what you have created, and the Overself is nothing but YOUR SELF in your innermost being. And when you get to the understanding and the realisation of this Overself, you will know that YOU gave Yourself the worst sufferings you ever had, you gave it to YOURSELF deliberately and consciously. So you see why that is the best thing for you, whatever happens. In your Overself Self you said: "Yes, that is the best thing for me, and I will have it." But in your conscious mind you are not aware of that. There are no Gods of Destiny other than YOUR SELF. And you, your self, awarded your bitterest sufferings to yourself, but in your conscious mind you did not know it.

(87-3) ...Hence we have the "straight and narrow path" in its most elementary sense; straight, because the mind of the illumined person is straight, and the directing mind is SOUL that sees only one issue, that has only one purpose, that lives only one life - it does not see two issues, because it never has to choose between good and evil; it knows neither good nor evil, it knows the inherent RIGHTNESS. It does not see two purposes, neither the personal purpose of gaining something for itself, nor the personal purpose of gaining something for someone else, but the purely IMPERSONAL, the UNIVERSAL purpose of doing that which is UNIVERSALLY RIGHT. In other words, to find that harmony one must become an INSTRUMENT for the UNIVERSAL, and the 'straight and narrow path' is simply the path of lifting yourself out of your personal ego, out of its accumulation of distortion and warpings, into your TRUE BEING! The STRAIGHT path is to STRAIGHTEN your Soul. Until {one}<sup>81</sup> arrives at the REAL SELF one is distorted and warped, one can not think truthfully, one can not act truthfully. One may act, and speak and think what one BELIEVES to be true, but it is not, because THE TRUTH is higher than belief and opinion.

(87-4) ...So the Adept refuses to be swept hither and thither by Destiny, and neither the greatest misfortunes, nor<sup>82</sup> the greatest pleasures can

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<sup>81</sup> "he" changed to "one" for consistency

<sup>82</sup> "or" in the original, changed for grammar's sake. — TJS '20

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(continued from the previous page) move him. And you, too, must try to reproduce the same attitude by living as close to the DIVINE CENTRE as you can get.

(89-1) And now there is a second kind of Destiny, and that is the Fate which lies stored up way ahead of you which you have worked up in previous embodiments, and which has not yet been allotted you, but which will come to you one day in the far-off future, in some future earth life. That represents the greatest lapse of Destiny which is attached to any individual, because naturally you can work out only a little in a single life, and there is a great deal waiting to be worked out, a tremendous amount for every individual. That does not affect you now, but it may affect your next earth life. It may affect your tenth earth life for that matter, but it is there, and one day you will have to experience it all – unless you escape it, and the only way to escape it is as I have said before, to get to the region where karma does not work, – to become Karma-free; fate-free, and you can do that only by returning to your Divine Centre and staying there. And if you do that whilst you are in the flesh, then that vast lap of Destiny which was awaiting you, dissolves and disappears. Why? Because it is the Destiny of the PERSONAL EGO, and when you eliminated it, you eliminated the Karma attached to it. So there is no more Destiny for you, and you are FREE, and with death that vast mass of accumulated stored-up Destiny disappears. You will never see it again. And that is what Buddha meant when he said that you enter into Nirvana to escape from the cycle of birth and death with its inevitable load of Karma. Nirvana is nothing else but that DIVINE CENTRE in you, where you transcend your personal self, your thoughts and your body. NIRVANA is nothing else but the TRUTH of your OWN BEING, that is NIRVANA. It is not a great trance state; it is not a mystic meditation; it has nothing to do with that. Those are just stages on the way. NIRVANA is IN YOU, your in-most Being, and you can live in that Being without having to live in trance. Trance has nothing to do with it; meditation has nothing to do with it. You can live right here in this material world, attending to your material duties as much as any other person does, and yet you can live in Nirvana and be fate-free for the future.

(89-2) And so you see there are those two kinds of Destiny that you have to endure, and endure in this birth, but which you may alter or modify. That which you will have to endure in other births is the second. There is also a third kind of Destiny and that represents the Destiny which you voluntarily endure in this birth, but which you are not bound to endure. Such a third form of Destiny applies only to the Adept, and it involves those burdens which he takes upon himself from such individuals as he chooses, and which he takes on as a form of Grace. By extending his Grace to certain individuals he deliberately takes on a portion of their load and lightens their load. But those are the three kinds of destiny.



## Lesson Two

(91-1) I told you last week that it is advisable not to concentrate constantly on the Path, but to remember also the Goal; because if we believe that we have to travel along a certain Path in order to attain Spirit then we have a mistaken belief. The idea of a Path to be travelled is an error. Nothing has to be attained. What we are, that we are. So it is advisable to think and to reflect as much as possible about the Goal – as about the methods and means we purpose to use. Therefore I want to speak to you today about those men who in themselves represent the Goal you seek, that is, the Adepts.

(91-2) It is as well that you think frequently upon the state which you regard as the Goal, so that your minds become more habituated to regarding that state not as some remote, distant attainment, but as something which belongs to your inheritance, and which is yours now – only you have to look to see that it is within you already.

(91-3) ... I have had the good fortune to come into contact with three, possibly four Adepts, and some people who had met them and were in touch with them could not understand them – and as a result misunderstood them, built up fairy tales and fables around them in the Adepts own life time. What will happen when the Adepts are gone?

(91-4) You see, it is said in the East, that only an Adept can understand an Adept, and that is true. Because, what is the Adept? What constitutes the Sage? Is it his body, his appearance. His body is the same as any other man – two hands, two legs, it does not differ. What then is it? The mind? Even then you are baffled because some Sages have been of small intellect – almost illiterate; other highly educated. You cannot even pin Adeptship down to mental attainment. And what is left? Some people think that Adeptship is a matter of goodness, that an Adept is a man who is so good, so kind, so unselfish, that he exudes his goodness in a most visible and almost sentimental manner. But that is a matter of emotion and of feeling. He may have those characteristics or he may not – just as he may be illiterate or educated. Feeling in its ordinary sense cannot constitute the Adept, because those are feelings which are shared by hundreds of others. There are hundreds of other people who are very pious, or very kindly or good – that does not make them Adepts. So you see we have disbarred the body, the intellect, and the emotions. What then is left to constitute the Adept? Only one thing and that is his own AWARENESS, his own CONSCIOUSNESS. That you cannot see,

nor can you even feel it, because that is behind the warmth of mind and body. It is screened, and only another Adept can penetrate behind that screen.

(91-5) So you see, what we have supposed to represent the Sage or the Master has been the appearance of the Sage as revealed by his action or speech. That was just his appearance; not the man himself. The real man is his Inner Consciousness. An Adept regards himself not as a body or mind, but as a SPIRIT; that is as Pure Consciousness – Consciousness in Itself. He looks at himself in that way, and the Adept will regard another in the same way and simply know him as such. Otherwise it is impossible to know him; you may know his body – may see what type {of}<sup>85</sup> mind he has – what feelings he portrays – but these are not part of the Adept’s nature – they are part of his human nature, and these things he shares in common with hundreds of other people.

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(93-1) ... It is the same with other Adepts. We come to those Adepts who are teachers, who take it on themselves to train a number of persons as disciples. What is it that those disciples find in the teacher? First of all they are attracted by something which they can hardly understand. They know. Something within realises that the teacher has found what they seek, and is competent to lead them to it. But this does not enable them to understand their teacher, nor even to find him. If they have found his physical body and see him, they still have not found the teacher. To find the teacher they must find him as he regards himself, not as a body, not as a mind, but as the INNER CONSCIOUS BEING. When they have sensed that, then they will have found their teacher – not before. So you might live in the same house with such a teacher for twenty years, and you might never know him<sup>87</sup> if you see only his actions and his body. If you want to know him it means that you must lift yourself up to his plane of consciousness, and then you will find him.

(93-2) In other words, the Adept regards himself as he really is, as Spirit, and he will never let that position go – it is for others, pupils or not, to correct their own erroneous ideas of him. As a concession to human weakness, and to help those humans he has accepted as pupils, he permits them temporarily to regard his personality, which is his body, as the real teacher, because it helps them. They want to see an outward symbol –

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<sup>85</sup> We have inserted “of” for clarity.

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<sup>87</sup> One sentence has been made from two to clarify the meaning.

something material to see with the physical eyes, and so temporarily he permits them to hold on to that belief until they grow sufficiently in insight to realise the real truth. When they have done this – realised the truth – he is happy. Then they have found IT. Then they have no more need of a teacher and they can depart in peace.

(93-3) ...There again, it is because people do not understand what constitutes Adeptship. The Adept is the man who has freed himself from illusion, and the greatest illusion which he has lost is the illusion of the reality of matter, and after that the illusion of the reality of mind – using MIND in its limited sense as intellect. And because they are free, they are unable to take that limited and dwarfed perspective which regards events of the moment as paramount importance, and is moved like a barometer by matter in the newspaper. No the Adepts have found ETERNAL LIFE. They live in ETERNITY, and because of that they cannot be swept hither and thither by that which affects the contemporary epoch in which they happen to live. They are interested, as they are interested in Humanity – which they are – in one thing and one thing alone. Not in displacing governments and changing rulers, or convulsing the economic structure of society; they are interested in these things indirectly, but the prime interest is that others shall attain this same FREEDOM which they enjoy. They know well enough that governments will exist, that economic conditions always change, that rich and poor will always exist in one form or another, that whatever is displaced today will be replaced tomorrow, that these changes have gone on immemorial, as far back as Atlantis. They know that there is nothing new in this cry of change – these panaceas which cry: “Let us change our government – let us destroy this or that – let us change this” then everything will be perfect. They realise that nothing will be perfect until human nature is put right, that the real trouble lies in

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(continued from the previous page) human nature and they, knowing, are interested in changing human nature, which can only be done when man loses himself and finds the truth and frees himself from illusions. Knowing that must be done before human nature will put off its strong habits they are very patient, knowing also that change cannot come overnight. They have, as nature has, infinite patience. Nature has taken millions of years to build up this planet, so that you, as human beings will have an area for your play. Before you appeared she has taken millions of years to perfect this planet – and there will be millions of years more before it is complete. The Adept knows this,

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but he has this same marvellous patience; he is in no hurry. So you see that the Adepts cannot be devoting all their time, as the occultists think to rearranging the world's temporary affairs, but they do devote all of their time to rearranging human nature, but they do it in their own way - not in the way people think.

(95-1) You see, when a man attains his freedom, his spiritual freedom, he is really free. He is free of everything, and he is given the choice of vacating his earthly body, which he can at will, because there is no further reason for his incarnation. We are here to learn, and when we have learned the purpose for which we have been sent here, there is no sense in remaining here. And so at the moment of final illumination you are set free if you wish and you may die outwardly or you may live. Then what are you going to live for? You have nothing more to learn and the purpose of incarnation has been fulfilled. There is only one thing left for you to live for, and that is to help others find the same illumination. And so the Adepts who do live, live in order to help others attain that same truth. But they prefer to work in their own way, which means in the way they know to be most effective. It so happens that they know ways which are not apparently effective, because they are secret, hidden, obscure ways. Their work is accomplished without noise, without turmoil, and without publicity as a rule. Sometimes an Adept will take it upon himself as a form of self sacrifice to adopt a way that may demand publicity, turmoil, activity, and apparent outward effectiveness. That merely means he has given up the higher and more important way for a lesser and less important way because the times have demanded it. It does not mean to say that he is more of an Adept than those who are unknown. I say it is a form of self sacrifice because first of all he has to descend to {a}<sup>89</sup> plane of understanding which is below the plane of truth, and to do that effectively he has to shut out part of his own consciousness for a time, in order to live in the consciousness of others and give them just what they need and can grasp. But mind you he does this voluntarily, thus he can return and escape voluntarily at any moment.

(95-2) ...All Adepts are not the same in their personal life. They could not be. They are precisely the same only in their inmost consciousness. Outside of that they may differ completely. This is so because before you attain truth you have sought it in many lives, and have sought it generally along a particular line - that line fashions the type of personality which you possess when you have found the truth. In trying to express the truth or in an expression of yourself you will automatically express along the line you have trodden for many births - which may differ entirely from the mode of expression of another Adept. He may express himself in a different way.

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<sup>89</sup> We have inserted "a" for clarity.

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(97-1) ...You see there is a great Mystery connected with SPIRITUAL CONSCIOUSNESS - a Mystery which Western peoples will find it very hard to understand, and that lies in the SURRENDER OF THE EGO or as Jesus called it "Giving up your own life." When you surrender your ego, when you attain the Truth, you no longer act, but you are acted upon. You no longer speak but are spoken through. It means that the OVERSELF has found a focus, and an outlet in this material world which HE did not have before. That is the MIRACLE. The OVERSELF is EVERYWHERE. It is ever present. There is no spot, no point, no place in the world where you can put your finger and say "The Overself is not here." It is at the base of all things it permeates all space. If that is true, why is it that all mankind does not immediately respond and become aware and conscious of the OVERSELF, if it is so close? Why? Because we do not look for IT. We concentrate our attention upon everything else but THAT. We concentrate our attention on our work, our pleasures, our activities, and this and that, and these things are like veils and screens which shut off that which is so near to us. That being so we can only become aware of the OVERSELF through an indirect means; that is, through someone who can for a time focus in one spot, in one place - on that which is the ever-present Overself, and that can be done only by an Adept. BEING HIMSELF, he becomes then a channel through which, by body, by speech and by mind the OVERSELF may find an outlet. But even these words of mine are not true. An OVERSELF never finds an outlet or a focus except from our human standpoint. From our human standpoint, yes, he is the outlet and the focus. From the standpoint of Truth, what has happened is that the Adept has placed his own mind and his own body on a bridge between the minds and bodies of those who are not aware of the OVERSELF, and they temporarily use this bridge or see with his eyes - temporarily.

(97-2) ...It might help us if we would try occasionally to look at life - and particularly our own personal life - as we would look upon it if we were truly SELF AWARE, which means, were we Adepts. It is a very helpful exercise and one which we should practice at least each day - to see the Goal - not merely to see the Path alone, because we have ultimately to free ourselves of all illusions - and we must begin right now. You see unless we make that distinction between REALITY and illusion we will never get the right view to our own personal life. It is a link in a chain. We have had hundreds of personal lives before - we may have many more, and we must begin to take a detached viewpoint of it.

(97-3) One of my students is in Washington this year and has sent me a letter. He said "I went to Washington in connection with a law suit, upon the results of which

depended the entire ruin of a business, and my inability to support my family." He has been studying for a number of years with me, and so, he wrote this letter saying that he had failed – that the judgment was given against him and he said "I experienced the most curious sensation that the whole thing did not matter at all – that I seemed to be the witness of it all, and I was utterly calm." He wrote "I had never felt so calm in my whole life, and I did not feel the least bit distressed or depressed. In fact it seemed to me that Mr "giving his name" was almost a stranger to me and I was just a witness of what was happening to him."

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(99-1) Well, there he had a glimpse of the way in which an Adept would have treated the same thing, and that glimpse came to him at the right moment – the moment he needed it most, because that is a test. Our lives down here are a test of what you have attained, and that was his test. In the spiritual realm of things it was his greatest test, and whatever happens after that, he has succeeded in his test although he has failed in material things. He has won something that is priceless, having won that test. His glimpse will recur and recur, frequently and more frequently until it will become a part of his daily life – his secret nature. And then these outward and material things will be mended; they will have served their purpose, and his trouble will be mended; they will have served their purpose, and his trouble will be patched up. But he has begun to see truth. That he is not the personal ego – that his personal ego is something which has gone forth out of him, and he is infinitely grander than that. He has a life of his own now, an internal and eternal life – and he lets the personal live its own life, but he does not let it swerve or rule him.

(99-2) That is what it means to find your Spiritual Mind – you change your viewpoint you change your attitude into the attitude which looks at facts as they really are, and not as they appear to be – and they are right as they are, according to our spiritual place in life.

(99-3) The Adept values TRUTH for its own sake, and because of that he may sometimes have to appear as hard or cruel in order to expedite the process of removing illusions from his students, because these illusions are born out of ignorance and the sooner they go, the better – sometimes, quite often, they will go more quickly if they are forcibly lifted, which means a process similar to the unwrapping of a surgical bandage

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soon after an operation – it is painful – but it is NECESSARY. That being so he will sometimes prefer that his students shall pass through certain suffering in order that their understanding may grow more quickly – not that these sufferings are essential – suffering is not essential. If we were wise enough we could learn all that it is necessary to learn from WITHIN, by deep reflection, but few of us have attained that wisdom – and so few of us have attained the Path; it, the path of suffering, is the Path which is given to us.

(99-4) That is another reason why it is difficult to understand the Adept. He cannot be judged by his attitude, his outward actions, nor can you dictate the sort of a life he should live. Until you can penetrate into his Inmost Consciousness, you can never hope to fathom the meaning of his actions. It is better to accept them blindly – if you must – but better, intelligently.

(99-5) Thus it is so impossible to judge an Adept by his appearance or his actions. The great souls, the AVATARS (one class of Adepts) enjoy consciousness of {Self}<sup>92</sup> because they have the special mission of affecting tremendous masses of mankind for long periods of time in a most unusual way on this material plane. The Adepts, as a rule, work on the mass mind of humanity and working mentally there is no space or distance – they do not care to associate with humanity individually. Influencing the mass mind of humanity, or the soul mind of humanity, the Adept Gradually works through to the conscious mind and thus people are affected in the degree of their sensitiveness. Some people receive more than others, of this Inner help which is being given to humanity. If they are less sensitive

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(continued from the previous page) they receive less – if more sensitive they receive more. Not knowing from where this help is coming, they imagine it comes from their inner consciousness. That is true – but it is also true that this help has been forced through their Innermost Consciousness and originated from an Adept – who may sit in a cave if he wishes, but the mere fact that he is an Adept has made him a focus and a channel through which the OVERSELF pours.

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<sup>92</sup> “self” changed to “Self” for clarity

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(101-1) When I lived with the Maharshi in South India, one day an Indian follower educated upon modern western lines, came to visit, and being an intellectual type he immediately began to ply the Maharshi with questions. The Maharshi answered a few then he stopped answering and went back to his silence. The visitor continued to question him. Finally the Maharshi turned and said "Why do you plague me with your questions? I am helping thousands of aspirants all over the world, through the Silence sending them spiritual thought waves (which means en masse, not individually) and you want me to devote my time to answering your questions, when thousands are helped by my Silence. Why do you not sit and be silent yourself, then you will benefit by these thought waves. The intellect creates the questions and will go on creating them." The Maharshi then resumed his silence. A few days later the visitor departed. Several months later this same visitor returned and came to me (he was then one of the higher officials on the South Indian Railways) and told me that he had decided to renounce the world, become a follower of the Maharshi, that he was going to send his wife back to her mother, with her children, and resigning his position he intended to live like a monk among the followers of the Maharshi enjoying the prestige of the yellow robe (which as the followers used to tell me is the highest outer stage - higher than the householder). In the evening when I went to see the Maharshi, this visitor was telling of his determination to renounce everything to become a follower in the real sense. The Maharshi said "Why are you so foolish? You are seeking to blindly imitate me. Because I happen to be a monk, you think that monkhood is part of the spiritual being. It has nothing to do with the spirit; wearing the yellow robe is just a physical matter and has nothing to do with the spiritual things. You will do much better to go back to your position on the railway, supporting your family and meeting your daily obligations." And then the Maharshi said "Nobody understands me. They imitate me. When I go to the kitchen to cut some vegetables because I like to be active - everybody flocks to the kitchen and cuts vegetables. When I sit in a trance, they pretend to sit in a trance when all the time their minds are as active as though they were working in the world, but they think that to be a Maharshi is to sit in a trance." Of all the people who have consulted the Maharshi, and now that he has become famous there are flocks of pilgrims, of all these followers - only six have understood him - and three of the six are now dead. To understand this man means that you must understand his teachings, and his teachings are much misunderstood. One young man who for five years had lived at The Hermitage, had some difficulties with the personnel of the Hermitage management, he felt that he would have to leave the place, that it was no longer pleasant or agreeable for him there. So he went with tears in his eyes to tell the Maharshi that, much against his own wishes life had become inharmonious at the Hermitage, that he was unhappy and felt he must go. The Maharshi said "That is the best thing that can



(continued from the previous page) happen to you. Now you will go away and you will make real progress on the Path." and he also said "The Hermitage is only for beginners." The Maharshi used the word "beginners" in the sense, that people think that to know his physical body and to be near him, is to know him. What they see is the body. The Maharshi is a spirit and must be followed in SPIRIT which can be done any place - London, Los Angeles, or Madras. Those living around him sometimes form the erroneous conclusion so widespread in India - that by living near him, imitating his physical acts, becoming a monk and living all day a lazy existence, and reading spiritual books that they are well on the way to Adeptship. The Maharshi has said, "This is only for beginners who do not understand what the real Adept is."

(103-1) ...You must make your own Hermitage, inside yourself, no matter where you go, and the Hermitage means control of yourself. There is nothing else. How many living in the Maharshi's Hermitage are still unable to control themselves, they are no better off than if they were living in a big city.

(103-2) All this I have said in order to impress you first, the meaning of living in the SPIRIT as the Adepts live in the Spirit. Secondly the great difficulty, the impossibility of understanding an Adept by his appearance whether physical or mental. The Adept represents the Goal to us. We must try to reflect, to meditate on this Goal, on its Truth and Reality, and not accept conventional teachings, ideas or illusions about it - no matter how widespread these conventions exist. This is the meaning of Jesus' advice to the woman at the well "Go and worship God in Spirit and in Truth." "In Truth" and "In Spirit" not in matter. If you put on the yellow robe, you are worshipping God in matter. If you run away to a monastery you are worshipping God in an illusion. Truth is inside yourself - not inside a monastery. And the same with these other illusions I have mentioned, the illusion with regard to occult powers. Occult power is deeply hidden mental power which you will attain by the practice of meditation. But in attaining the KINGDOM OF HEAVEN you must renounce all these illusions. Jesus said "Seek ye first the kingdom of Heaven and all these things shall be added unto you."

(103-3) And so, if you want to attain the Kingdom of Heaven, do not stop part way on the Path, do not get caught or immersed in the lesser activities of the Path, do not value technique, meditation systems, Yogi ceremonies or rites, they all belong just to the Path. Remember the GOAL that is yours and keep turning to the truth of that, do not overvalue the means - remember this. Do not get sidetracked into paths such as occultism or even healing... Seek first the Kingdom for its own sake - then everything else will come. Do not worry about Yogi technical meditations. Think more of trying

for inside understanding, perception, which you may get at any moment, wherever you are, whether at an altar, in a busy street, or at home. You can get that without meditation. Always remember that we are seeking a GOAL – it is something so subtle – not something you can pounce upon. It is something that has to be evoked like a mood, or an atmosphere, as a poem evokes a mood for you.

(103-4) Thus the value of all these techniques, and meditations, these Yogi

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(continued from the previous page) systems and religions, – is only the evoking of a mood, an atmosphere, because in that mood you may find the stillness, and in the stillness which is evoked you may find REALITY.

(105-1) Now we will have meditation, but before we begin the meditation I want to tell you one or two things which rather anticipate the talks we are going to have next week. You should find out how to sit in the most comfortable way, so that the body will not distract you. You can find that out at home. These are small things – yet they are important. Then begin the earlier part of the meditation, the first few moments with this exercise, if you can do it – if not, it does not matter. It is helpful to slow down your breath – to make the breaths shallower and slower for a few minutes at the beginning, and while you are doing it concentrate on the breath. When you have finished these few minutes dive into yourself – forgetting your breath – find the INNER SELF. First you find the stillness – after that you may find the SOUL – and after that? Thirdly there are certain things which tend to obstruct matters in meditation, but the only thing I will mention now – the rest will come in our talks on Meditation – it is wisest to expel from the body any bad water which you have in the body. If there is quantity of this it will help obstruct your meditation.

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<sup>97</sup> Page 107 is a duplicate of page 105.

## Questions and Answers

109  
QUESTIONS AND ANSWERS  
Part 1

(109-1)<sup>99</sup> Q. What is the purpose of reincarnation?

A. The Overself never reincarnates, but the two together constitute your personal self – the mind and the sense of the intellect.<sup>100</sup> Well that mind reincarnates and takes a new body, but the Overself Itself remains unchanged. You say: what is the purpose of reincarnation? The Overself has nothing to gain by reincarnation. It was, is, and will be as it always was, but your mind has to refine itself, to purify itself until it can align itself and come into perfect harmony with the Overself. So that the mind reincarnates until it can do that. The Overself remains as the silent witness. Therefore they call the Overself the witness Self, as opposed to the personal self.

(109-2) Q. May it be taken for granted that any of us who have incarnated here at this time may have incarnated at a previous time on some other planet?

A. No, you belong to this planet.

Q. Belong here altogether?

A. It is very unusual for anyone to come from another planet, and if you did you would come to know it – not immediately but you would know it, but you might not know it straight away, not as soon as you are born. You might have to wait 20 or 30 years.

(109-3) Q. Are we to confine ourselves to the half-hour period of meditation?

A. That is not an arbitrary period, but is advice given to the public to keep them in safe bounds, but when you are working with a teacher you may exceed that. You may go up to an hour, if you feel the inclination so to do. It generally takes half an hour to make a meditation worth while. A certain number of minutes are used getting going, shaking off your affairs, the affairs of the world – a certain amount of time is taken up by that preliminary effort. Allowance of 15 minutes for that, leaves you only 15 minutes of actual meditation. Then a longer period would be advisable, if you think that you can do it. And then if you become expert enough and you find an hour is easy, make it an hour and a half. But you have to be careful not to go beyond that if you have to attend to your daily duties and work in the world.

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<sup>99</sup> There are no para numbers in the original; we have grouped these questions and answers into thematic paras.

<sup>100</sup> The original typist inserted “(?)” after the period by hand. Their intention is unclear.

Q. Would two periods a day be a help?

A. It would to some persons, and not to others. If you can get one very effective meditation in the morning, that would be enough for that day. By "effective" I mean where you feel you are contacting some higher power, and then the effect would linger with you for the rest of the day, and that sense of contacting something higher might come to you just for two or three minutes - that is enough for that day. You can carry the echo of it with you the rest of the day. There is no advantage in repeating your meditation other than the help it is going to give you to get control of your mind through the habit, but you might not make the contact the second time, you see. In the East they usually meditate twice a day, morning and evening, and of course it is a very nice way to begin and end a day, but those things must be decided by your own inner feeling about it. We are all at different stages on the path of meditation. If it is good for you to meditate twice a day, you will feel the inner attraction to do it twice, and then you will. You will get the urge.

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QUESTIONS AND ANSWERS

Part 1

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QUESTIONS AND ANSWERS

Part 1

(continued from the previous page) Q. Do you think it is wise to make an effort to stop the flow of the mind, or to just allow it to stop?

A. At first you have got to make an effort to stop it, but if you persist there will come a time when you will have to stop making an effort. That time will only come when you become fairly advanced in meditation - when you have managed to overcome something of the resistance of the mind, when you have it under some measure of control, then you can experiment and just relax and let go, and let something else rise up within you and control your mind. It is a different stage on the path of meditation. In the beginning you have to fight the mind, later on you make no effort to fight it, but just relax and let go, and something will rise up within you and quieten the mind for you.

(111-1) Q. In one of your books, Mr Brunton, you said that when that condition had been arrived at there would still be a quiet but unobtrusive flow of thoughts going on.

A. Yes. It is difficult for any human being to stop thinking completely. But what you might get is the sense of being in a deep silence, and peace, the thought of contact with something higher, and yet your thoughts moving slowly through that peace. They will move more slowly, and you will have very elevated thoughts. But to completely

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eliminate thinking is something which people can do only for a second or half a minute. It is very difficult to do it longer, and really it is not necessary. If you get to that state where you know what is behind thought, you have made progress. To eliminate thought completely means to go into trance, what the Indians call nirvikalpa<sup>102</sup> samadhi. That is not advisable if you have to live in the world and attend to your duties and work, so I don't advocate it.

(111-2) Q. What is it that happens when you start going to sleep, hands and feet and arms, and it just sort of does that during meditation?

A. Well, there again you see if you fall asleep whilst practicing meditation, and you practice it without the help of a teacher, then it is a definite defect; you are wasting your time, then. Not that sleep is a waste of time, but it should be at the right time and in the right place.

Q. I mean, the hands and feet going to sleep when you are in meditation, when you have completely lost consciousness so far as you know.

A. You mean when parts of the body fall asleep.

Q. Yes.

A. Not the mind?

Q. No, not the mind.

A. You are not thinking when you are in meditation, the body seems to be remote from you at such a time, you seem to be detached from it?

[Q. Yes.]<sup>103</sup>

A. Well, that is a very good sign of progress. It means that you are making very good headway, because you are really practically freed from the body. The mind has detached itself, and it is a fairly advanced state, a good sign of progress.

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Part 1

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QUESTIONS AND ANSWERS

Part 1

(113-1) Q. What does an activity about the forehead, particularly in the middle of the forehead indicate?

A. What kind of activity?

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<sup>102</sup> "nirva kulpi" in the original.

<sup>103</sup> PB himself inserted "Q. Yes." by hand.

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Q. Well, it is enough to be noticeable, a whirring sensation not unpleasant, but very unmistakable, and it comes many times, not only in meditation, but when the mind is still. Does it have any particular significance?

A. Well, you see, it is very good. It is also a sign of excellent progress. It means that the spiritual forces are working upon the atoms of your brain, opening them up, so to speak, raising them to higher vibrations in order to turn your physical brain into a better instrument for the expression of your higher mind. So the heightening of this vibration on the physical plane comes to you in that sense of whirring but after a time it will disappear. When the opening has been effected, then there will be no strain. At present there is a resistance. Resistance at first will come to you with pain and headache, and then it comes to you in a pleasant way, and finally it disappears from you altogether; you just meditate without any consciousness of the brain. You will not be conscious of any happening in the head. Your head will go to sleep. You will detach yourself from it. But it is a good point to have reached. I mean you have really made good advance.

(113-2) Q. In withdrawing the gaze, that is, withdrawing the attention after focussing on a point with the eyes open, should they be drawn into the centre of the head, and then down? Should there be a definite feeling of something being in you?

A. Yes, you must draw it to the head first, and then down to your heart.

Q. At that point you really don't look at the concentration point any longer, do you?

A. Well, you look at it, but you don't see it.

Q. Yes, there is a sort of blank space, and yet you see something.

A. It is there, but you don't pay any attention to it. You may be vaguely aware of it, but you are not really paying any attention, so the mind doesn't really see.

Q. But you do have a definite realisation of drawing something in the head? Is it preferable to have the eyes open or to have them closed?

A. That again depends on the stage of meditation. In the beginning and intermediate, it is better to have the eyes closed, otherwise you get distraction from without, but when you become more advanced it is better to open your eyes again.

Q. If your eyes are weak, is it still better to keep them open?

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QUESTIONS AND ANSWERS

Part 1

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Part 1

(continued from previous page) A. Then keep them as it seems best. You will know by the instinctive feeling. It is not essential to open your eyes.

(115-1) Q. Doesn't there come a phase when those who have meditated for quite a while with the eyes closed, when the eyes automatically open themselves?

A. It may; not in every case. Some people do not have such experiences, but many do. We are all built in different ways. Some find their eyes will automatically open, and they keep the meditative state in existence while looking at the outer world. It is better to do that, and a part of the training on this path is to try in the advanced stage to open the eyes so that you can keep the state alive whilst contacting the external world, so that you don't have to shut everything out in order to make your contact.

(115-2) Q. How long does it take the average student to get past the elementary stage?

A. That depends on the average student. You can't measure these things in time for each person. We are all different. Some people get it quickly and some more slowly. But that depends upon your keenness, the keener you are, the quicker the progress. If it is just a hobby, then you make slow progress. If you feel that you have got to make progress or die, then you make quicker progress. In fact, Buddha recommended that each man treat the matter as a man would treat the matter of his house if it were on fire – something of very great urgency. And it is part of the work of a teacher to arouse that keen spiritual longing in the pupils, because it is only by intensifying this longing for spiritual liberation that you make quicker progress. So the teacher arouses in the pupil, and the pupil reacts and begins to make more progress.

(115-3) Q. If you have special problems to meet, can you find a help or an answer to these in meditation, either through simply a passive meditation or through an active demanding of help to the problem?

A. Yes, you can, but the answer, or the result may not come immediately. Through meditation, or rather concentration, if you pose the problem clearly before you in that calm, detached state of meditation, and then seek for a light upon it, you don't get your answer straight away, you may have to wait for some days, some weeks. It will come to you unexpectedly when you are not looking for it.

Q. But that would be a very different thing from the demonstration say, of the New Thought manner of asking?

A. It is quite different, because that is really dictation. They dictate to the higher power to give them what they want, and the higher power ignores their demands. The real percentage of success is not more than five percent. Most of them get poor results. But the other way is not to dictate, but to ask; it is a politer way.

Q. Is it necessary to hold more than one meditation in a case like that if you don't get the answer right away?

(continued from previous page) A. Yes, it would be helpful to. The idea is to see the thing clearly and impersonally, as though it were a problem affecting another person. If you can see it in that way, you will get the correct answer. Your feelings are not put into the problem. And the correct answer may not be apparent alleviation of that which you pray to have alleviated. No, the answer may be something that is painful for you. "Ask and ye shall receive," but Jesus never said you will receive what you would like, but what you do receive will be good for you, just as medicine is sometimes good for you even though it is unpleasant to the taste. But that is the danger of using this; you might get something unexpected. The New Thought method is much pleasanter, but this at least is surer; it does work. It is necessary to remember there is always the element of destiny in life, and there is no use ignoring it. It is there. New Thought refuses to admit its existence, but we have to recognise it, and take it into account.

Q. By destiny you mean - ?

A. Self-earned destiny. That may be both pleasant and unpleasant. You can't have one without the other. The moment you ask for the best thing, you get the worst also. The best thing is to be wise and ask for Light, Strength, Peace. Ask for those things, and then whatever comes on the material plane is right for you. Suppose you ask for money and money comes. It may not bring you happiness, but if you ask for wisdom and peace and strength, they will always bring happiness, and incidentally you might make money.

(117-1) Q. You have to reach the point of complete detachment in life. That means when you are no longer held by any material thing. Does the necessity of paying for the result of our past actions drop away, or must we still continue with that?

A. So long as you continue living in this body the karma must continue, because the karma is a part of the body, so it continues. But all the karma belonging to future incarnations, all that vast store of karma which is as yet unbalanced, which will bring you back to earth, that will drop off. And there is another thing to bear in mind, that you have to bear the karma of the present incarnation whether you are an adept or not. The way to bear it will be this: If you change inwardly the same experiences will affect you in a different way. That is why I say it is better to ask for wisdom, peace and strength, rather than to ask for change of circumstances. If you ask for change of



circumstances you will never get away from circumstances, you will have to go on being man, and if you ask for good circumstances, nature will give them to you, but she will also give you unpleasant ones to teach you.

Q. Suppose one has had a lot of unpleasant ones?

A. Then you will probably have a lot of pleasant ones to make up for it.

Q. Isn't the highest course to ask for nothing but to live according to the highest laws?

A. Well, it depends. As a general rule it might be the wisest course, yes. The thing is to realise that whether you ask or not, the thing is going to come. You have your destiny to live through, and things are

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QUESTIONS AND ANSWERS

Part 1

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Part 1

(continued from the previous page) already destined for you of which you know nothing. So whatever you ask for, those things are going to come in any case, so you must learn how to meet them, and the best way to meet them is to get those qualities which will enable you to face any set of circumstances, and to face them in the right way, to negotiate all the difficulties and the circumstances of life in the right way. That is something we can not ask God to give; we ourselves must develop them. But if you try to develop them, eventually God gives you grace to help you, but you must first make an effort.

(119-1) Q. I think it is generally conceded that women are more intuitive than men, and men are more intellectual.

A. Well, it is generally conceded by women, yes.

Q. I want to know how anyone can deliberately sharpen their intellect?

A. Then you will have to find an appropriate whetstone upon which you can sharpen your mind, and the best whetstone would be to find those people and those associates who express that, and associate with those people, and that plus your own efforts will do it for you. In striving to understand, no matter how agonising, that will sharpen your mind for you, and by associating with people who have sharpened their mind you pick up those vibrations. And by reading those books written by those who have sharpened their minds you have the same result.

Q. Wouldn't that also apply to aspirants on the spiritual path, that they should contact holy people?

A. Yes, that is recognised in the Orient. They have a definite rule laid down, called satsang,<sup>108</sup> which means spiritual association with the wise. They are taught to seek out those people.

(119-2) Q. Surely it wouldn't be presumptuous for the student to send the guru devotion and good thoughts, to hold him in those thoughts?

A. No, there is nothing presumptuous in that. It is a service for the disciple, not for the guru. The guru has no need for that, but it helps the disciples to do it. You lay down this inner cable, so that you can get back from the guru spontaneously and automatically what he has for you through your devotional consciousness. If you haven't that attitude you get nothing from him. The guru doesn't care whether people are devoted or not, because he has found his peace. If his peace had to depend upon the attitude of other people he would have a poor look-out.

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Part 1

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QUESTIONS AND ANSWERS  
Part 2

(121-1) Q. You said there was nothing harmful in the student going to sleep during meditation. Isn't the student's mind jumping around just about as much after he has just gone to sleep than it would be before? Isn't his mind uncontrolled?

A. It depends if he is working alone without a teacher. Yes, his mind will be just as uncontrolled, and the sleep will only mean loss of time. But if you are working with a competent teacher the sleep takes on a different meaning. It means you have fallen asleep because of the work the guru has done for you; the conscious mind has been put to sleep, and that tends to make you fall into a doze. But that will definitely help you when you come out of that doze or sleep, for your mind is controlled.

Q. That would have to be a very deep sleep?

A. Not necessarily, but it might be; but even then you would only do it perhaps for a few seconds. The reason is it is connected with man's evolution. As I said before, people who wanted to live the spiritual life were withdrawn from the world and they lived in special institutions such as the mystery schools and temples, and they had to undergo long periods of meditation, but most of you are living in the world, and you are active in the world, and if you have to go through this special trance meditation it is abnormal. Today you would become unfit for your life. So the process today is to give

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<sup>108</sup> "sat san" in the original

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you just a touch of partial trance and a brief meditation. You contact it, but not too long.

(121-2) Q. When a pupil enters meditation and concentrates upon the guru at first is the guru aware at the time that is done?

A. He may or he may not be; it depends.

(121-3) Q. You once said that students would know when they were receiving from the teacher during his physical absence?

A. Well, they know because they are aware when they have made some little progress. They become aware of a link with a teacher, and especially during meditation do they become aware of this link. It at first reveals itself by a sense of a Presence during meditation, and sometimes at other time, at infrequent intervals through the day, just a passing thing. And then they may be aware of it by seeing his face with their mind's eye very clearly in a flash, again either during meditation or at odd times during the day. And this happens so often that they begin to realise that there is an inner contact. Well, sometimes the sense of this Presence, and the sight of the guru in the mind's eye becomes so overpoweringly real and vivid that the student must understand that there is a definite interactivity going on. That is how a student knows. But there is no other way to know. You are dealing with intangible things. There is no other way except by your own inner experience, which is an experience of thought and feeling and intuition.

(121-4) Q. What is the principle underlying the sustained and personal contact between the guru and the personal student?

A. You mean, many students?

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QUESTIONS AND ANSWERS

Part 2

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QUESTIONS AND ANSWERS

Part 2

(continued from previous page) Q. How can a guru care individually for a large number of students? I mean, of course, in the inner sense?

A. I told you in the last lecture that there exists an element which I call the Overmind, which is the cosmic and planetary mind. It is the one mind in which we all exist as individual centres - little whirlpools in the great ocean, or, if you wish, individual waves in the ocean of mind. That is, you may have a million waves on the

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ocean, yet those million waves are all the one ocean. You can't say there are a million oceans. So the million individual minds of human beings exist as part of the one cosmic mind. When the waves rise up they have a separate form; they are separate from the balance of the ocean, and yet a part of the ocean. The same with human minds when they have centralised themselves, circumscribed themselves from the universal mind. They have taken on a separate individuality, and they have become one mind. But when you examine the ocean wave it is only a top of a wave that you perceive. Where is the bottom of the wave. If you sink down to examine the wave, you find it goes into the ocean. So with the human mind which is individualised. You sink into that mind, and you come back to the one consciousness, the one Cosmic Mind. You are normally functioning in your conscious mind, which is the individualised mind, which is separate - individual. You have no access to this universal mind in your normal state. The guru on the other hand does not limit himself to the individual circumscribed mind, or his personal mind. He has, through having trained the mind, conquered the mind, attained access to the deeper part of his mind. Having attained that access, what does he find? He finds the one mind underneath the Overmind. In other words, for the guru his existence is in the Overmind. That is, the conscious individual mind which he has, becomes the Overmind, which is not individual. Now, that Overmind exists everywhere because it is everywhere. It is the soul of the all. Because it is everywhere you are in it, and you are in it, and you are in it. It links you all together, whether you know it or not doesn't matter, but the link is there. You are all existing in this one Overmind. You are not conscious of it, but you are all present in it. If you attain consciousness of the Overmind, then you can attain consciousness of all other minds. On that principle telepathy is based, clairvoyance is based. Through contact with the Overmind you can know what other human minds know. They are all linked up with it. When you sink down through one ocean wave, you find in the depths of the ocean that from which other ocean waves will come up, another mind, which you can know. Imagine the ocean as one great entity. It knows that it bears on its bosom these individual waves, and it knows them all individually. To the ocean all waves are present, but to the individual wave it can only see one wave at a time. The ocean is aware of a million waves; the Overmind holds in awareness a million minds. The guru with his awareness and his linking with the Overmind can hold a million minds in his awareness. Therefore the guru has the contact with the other minds even though they are individual and separate, and because that contact depends on the linking mind, the Overmind itself. There is no limit to the number of minds with which he can be in contact. He can have twenty million students and they could not be without the range of the possibilities of his contact.

Q.<sup>111</sup> How can the guru care individually for a large number of students? I mean, of course, in the inner sense?

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<sup>111</sup> In case it isn't obvious: this repetition of the same question that's at the top of the page leads to an alternate response by PB on the next page – TJS '20.

(continued from the previous page)

A. The guru cares for them only in the inner sense. He has not taken upon himself the burden of their outer material life. He is not allowed to do that, because they are sent here to gain their experience by their outer life. He must not rob them of their experience; it is educative; they learn from it. So no student has the right to expect that any teacher will henceforth take care of his personal material life. He has no right to expect it, and the guru can not do it. But your inner life, your spiritual life, once you have been accepted by a teacher, then he does take care of it, and then he does make himself responsible for that. But your inner life is the life of the path, the quest.

(125-1) Q. How is the link between the guru and his students affected by the physical death of either?

A. If the student dies before the guru and the student has not yet reached his culminating experience of spiritual union with the All, the Infinite, and if the student at the period of death is still loyal to the guru, and is still loyal to the quest, what will happen is that at the moment of death, the student will see with his mind's eye the vision of the guru appearing at his death bed, and the guru will conduct his Soul, or mind, rather, where he has to go. When the time comes for the student to reincarnate, which may be within ten years of his death or a thousand years, the guru if he decides to return to earth again, which is perfectly impossible to say, because the guru is free and he does not have to come back unless he wishes to, but if the guru does return he will see that his return will be at the same period as his students. In other words, whenever a guru reincarnates, all his students reincarnate with him, not in the same year, but in a reasonable period before or after his own birth, that is, within 30 or 40 years or so before the guru's birth, or after, so that they can meet again, and when they meet again, they can continue the link on the path, or if the linking is already broken, they take it up again in the next incarnation. If, however, the guru dies before the student, then the process will be very much the same. If the guru decides not to return to the earth again, well he has to go where he belongs. If he does then he will remain within reach of the earth sphere, and when the student dies the same experiences will happen to him; he will see his guru at his death bed, and the guru will lead him to where he should go, and then when the time comes for the guru to incarnate, the same student will come back to earth at the same time within the same incarnation, and they

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will meet, and it doesn't matter where the guru incarnates. He may incarnate in Australia, and the student in Norway, but sooner or later they will meet, they must meet - it may take 10, 20 or 30 years, but they will meet, and when they meet they will continue the same work. So the link is never broken providing the guru remains on earth and in touch with earth - in other words, providing the guru continues with his task of teaching. So long as he remains a guru, a teacher, they will always meet and the work will be continued, and therefore there is no breaking of the link. But if a guru decides to give up his guruship, that is, to refrain from teaching, that is, not to come back to earth, even then the student is not left forlorn. The student is handed over to some other guru who does decide to live on earth. The student may not consciously be aware of this, but it will be done; as a rule, he is, though. Of course you realise that in the Overmind, because it is everywhere present, and ever present, no link can be broken. So long as it exists there is always the link inwardly although it may seem to be broken. And so long as you have your mental principle and the guru has his, the link remains unbroken. It is only when one of you relinquish your mental plane by transcending

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(continued from the previous page) it that the link is broken. Because, after all the Overmind is not the highest state, and ultimately the guru may have to go back for his own freedom. If you want to know how all these seeming miracles occur, occult phenomena and new thought phenomena, or if you want to know how any miracle is possible, even the maintenance of this link, which we mentioned, or anything which seems subnormal, you can get the key to all these things by getting clearly in your mind the understanding that there is this one Overmind in which we are all functioning, as individual centres and inlets in the great Overmind. It is the key to all occult phenomena, to all miraculous happenings. It is the world of cause, whether or not you see the effects. It is the one medium through which the seemingly marvellous is brought out of mind into matter through concentration. When you strive to do things consciously with your conscious mind, you are using the intellectual faculties, which is the lower part of the mind, and therefore the feebler. When you don't strive, when you do not try, and you let the higher part of your mind do it through you, then marvels can happen - miracles. But to let that happen you have to be inwardly concentrated in order to let it come and happen. Normally, we are not in a concentrated state; we are

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extroverted all the time, not concentrated inwardly, and that gives no opportunity to the Overmind to come through, so to speak, but it is there. But if you want to enter into conscious contact with it, then you must inwardly reconcentrate yourself and shut down your conscious mind.

(127-1) Q. It is the Overself which is the universal light substance from which everything comes forth, and not the Overmind?<sup>114</sup>

A. Yes, the Overself, as God, is the light. The Overself as the Absolute is not the light, it is the darkness behind the light. As I said the other week, there is impersonal God and personal God. The personal God is the light, and the impersonal God is the darkness behind the light, the darkness out of which the light is coming, the great Void. Certainly it is not the Overmind.

(127-2) Q. It is in the Overself, then, that the patterns are made which finally manifest visibly?

A. No, that is where the Overmind comes in. All patterns must be made in mind. You have to have an idea of a thing before you can create it. Therefore the idea is created within the Overmind. Hence the Overmind contains the prototype of everything which exists here. It is contained as idea, but idea not in the human self. It is something mental, but not humanly mental. It is God's idea, still it is idea on the plane of the Overmind. All creation has to work through the Overmind first. There has to be divine ideation before you can have material creation. So that is where the Overmind is the world of causes. The architect must think out the plan of the house before he can put the design on paper. To that extent he is using mental substance, if you wish, to create the house. So God uses the mental substance to create the plans of the house first and then it is objectified. So the Overmind holds the world, the pattern of the world, so to speak. That pattern is mental. If the Overmind and the personal God are emanations from the Absolute, is then the Absolute depleted or incomplete? No. What does the Absolute mean? It is the Infinite; it is the Infinite Power, the power without any limit whatsoever. It is that which is unlimited. Well what does "infinite" mean? No limit. Something immeasurable, unlimited, so that if a million universes were

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(continued from the previous page) produced, it would still remain unlimited, or even a million million universes. Because it is unlimited, no matter what it gives forth, it is never less. It is still what it is. And if you want to understand why it is so, and why it must be so, try to think that all creations of all universes, not merely our solar system, all the multitudes of universes, is simply the effort – I am using a wrong word there – of the infinite to express its own nature down here. Its own nature being infinite, it must give birth to an infinite series of universes, so its creation is a process which will never come to an end. It is trying to express itself, and the number of universes is without end. It will go on and on and on and on, constantly dissolving and creating different creations. The destruction of universes has been going on and will be going on endlessly. And that is what Buddha saw as the continuous cycle, continuing on forever, and so Buddha asked: Is there any way out of it, or are we to be forever turned on the wheel, and he found that the way out is the way to spiritual illumination; otherwise you have to be born again without end.

(129-1) Q. When we attain the absolute reality, does that attainment contribute anything to the Absolute?

A. Nothing at all. There is nothing you can give the Absolute which it needs from you; you have nothing to give. The only thing you can give is finite and relative. If you mean whether your own attainment of spiritual liberation is going to help the Absolute – is that what you mean?

Q. Would that attainment, of the individual, even though it added nothing to the Absolute, wouldn't it add to the rest of humanity which is struggling upward?

A. Yes, it is the greatest help to humanity for anyone to attain spiritual liberation, even though he may not want to personally go out and help mankind, even though he may make no effort in that direction. The mere fact of his attainment is a great help to mankind. He has built a bridge. And the reason why it is a great help is this: Suppose you are travelling through a jungle at night and you have lost your way, and you do not know what direction to take; and suppose there is someone else who is travelling through the same jungle, and who has also lost his way; and suppose the other person finds a lamp, a very powerful lamp, and by the aid of this lamp recognises this way and knows his direction, and then is able to make his way out of it, and suppose that he reaches the edge of the jungle and is out of it, still holding his lamp, and you who are left in the jungle can just see the light of that lamp. You now have a direction; you know in which direction to move, although you still have to make the journey. So the attainment of spiritual liberation gives to us unconsciously, in our conscious mind – we do not know who has had spiritual liberation, but unconsciously the mind receives guidance. Through the Overmind we are in contact. We are all in contact with each other through the Overmind, and if someone in India receives illumination, the reverberation of that will go right through the Overmind, and mankind will receive it. Those who have sensed, and who are aspiring will receive a great reaction; those who are not seeking will receive a slight reaction. This will happen



to all mankind. This will all happen on the plane of mind - on the mental plane, the plane of the Overmind. If, however, the person

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(continued from the previous page) who attains illumination, decides to help man on the material plane, you will see the outward results of the help he has given because all those who have benefited, and who are being helped inwardly, well they will help to extend this still farther when the opportunity comes to do so materially. But that is not a very good picture. There is a better picture available. What is it that a man does when he attains spiritual liberation? He has completely calmed his own mind. He is no longer the victim of it. In calming his own mind, which is a tremendous task, he is emanating a mental influence, the influence of a stilled mind. Because it is so highly concentrated, that influence extends over the whole planet. If you here in Hollywood, can, by concentrating electrical impulses through a tremendous voltage, if by doing that you can broadcast a human voice two or three or four thousand miles away, half way around the world, so by concentrating the mind you can broadcast the state of that mind to the whole world. It is just the same thing. If it is broadcast, and everybody is broadcasting within the sphere of their own influence - if it is broadcast those who are seeking will receive more than the others, but everyone will receive something, because mind is an influence.

(131-1) Q. Will more and more individuals reach attainment as time goes on, or will there always be only a small number?

A. There will be a very large number eventually, but that is far off. It is not in our time. But so far as our century is concerned you may say that there will be more and more increasingly, yes. But naturally they will be in the great minority, but there will be much more than in the previous 100 years.

(131-2) Q. Ouspensky claims that not everyone can reach liberation.

A. That is not true.

Q. Everyone will eventually?

A. They can if they want to. Everyone can, but everyone won't want to. Everyone has the possibility.

Q. Is this not a particular period of quickening, Mr Brunton, as it were?

A. You mean at present? No, not yet, not yet, but it is a period of preparation for quickening. The quickening has yet to come.

Q. Within the next decade won't there be a great deal more of that?

A. Yes, there will be.

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## Miscellaneous

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(133-1) To be born again. What does that mean? Obviously, it is an inner birth, an inner change-over. How are you going to be born again? There is only one way. You have to be born into truth. You have to die first in order to be born again. You have to die to ignorance, and especially to illusion. When you are dead to those things, then you can be born again.

(133-2) The process of dying takes a long time. It takes life-times, many incarnations. Bit by bit you batter down these illusions, you remove them, and get rid of them with the help of the guru, and then finally when you have got rid of them, when you have removed your ignorance, then suddenly you are reborn. Because those are the only things that handicap you and keep you from your own - these illusions and this ignorance, - these errors of thought and feelings. So it necessarily takes quite a long time, many life times to remove them; and you can not do it alone. You must have a competent guide. But when you have removed most of them, then, that moment you may expect to be reborn, because the rebirth will come suddenly. It will be an experience which can never be duplicated, because it comes once only. When you are born again, you remain born. Hence it is not an ecstasy. Ecstasies, mystic exaltations, come and go. It is something beyond ecstasy. It is the perception, the realisation, the insight, the rebirth of your own inner being into reality, and the truth which you can never lose again. That is, to be born again, and that is something which few have found, but which must be found if we wish to see the Kingdom of God.

(133-3) You can not mark this rebirth with any finite measure merely because when you are reborn you discover to your amazement that this element of Reality, of Divine Reality into which you have been born, you discover that it was always there, always present, always with you. When you discover this, you then know that you can not say when it was not with you.

(133-4) There is no sense of punishment in destiny. That is the human idea which we attach to it. Destiny is a purely impersonal force, and if the coming of Jesus, as the

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coming of every avatar, and in a lesser way, of every adept, brings with it a double-edged sword, which either helps and awakens those who receive it lightly, or punishes them if they reject it, so the destiny which flung Jesus among the Jews gave them this opportunity to accept or reject him at their peril.

(133-5) That is true, and it is the law, that people automatically gravitate around those ideals which suit them best. If it be truth, they will find their way to a message of truth. If their ideals are not true, then they will worship ideals which have been set up in the name of truth but which are not the truth itself. So those who can not accept the light are the people who are unworthy of the light, who have not prepared themselves to receive it, and therefore shut themselves out of it – people who are inordinately greedy, people who can not see any other purpose in life except their own aggrandisement, people who worship safety for safety's sake, rather than truth for truth's sake – people who fear the world's opinion completely, to the point of being unable to live their own lives – all such people can not receive the light. They shut themselves out by their mental attitude. Evil means one thing, and one

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(continued from the previous page) thing alone. It means selfishness, – that selfishness which makes us believe that the world must revolve around ourselves. And so people who live only for their personal selves and for nothing more, nothing greater, and nothing grander, automatically reject the light. It is not for them, and they know it is not for them. It would shatter, frighten, hurt them, and so they put it aside. So Jesus knew that and he told this man that only the good believe in him because only the good would be receptive enough to accept him.

(135-1) Therefore we see the spiritual path is really a simple thing in essence. It is simply to let that which is in the very deeps of yourself come up right to the surface and be manifest. Instead of perpetually choking it, keeping it captive down there, let it come up. And to let it come up you have to give it the opportunity, and hence meditation, the practice of mental stillness is necessary. So long as you are constantly mentally and physically active, you give it no opportunity to come up and manifest, but if you are calm and quieten your mind and your physical activity, you give it a chance to come up, to show Itself. And when you train yourself to do this sufficiently, then you can be active again, and your activity will not interfere with its manifestation.

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(135-2) The greatest men are the humblest, and the smallest men are the most arrogant. If you meet the real sages you will find that they are always modest. They do not claim to be superior to you in any way, and they will always put you at ease. They never attempt to appear as great because they have silenced the personal self, and they have become as children, and they allow that which is behind them to manifest through.

(135-3) Those who believed, who accepted, and who would follow the path which he showed them, and therefore receive the grace which he bestowed upon them, would eventually come into that condition of inner awareness where the presence of Reality would dawn upon them - that Reality which is eternal, and which is the ever-lasting life of Jesus. But they had to begin, and the beginning was to believe in him. Then he would lead them step by step to that point where they would know for themselves this everlasting life for their own true being.

(135-4) You see the coming of a teacher who is being used by the Overself is like the delivering of an ultimatum. Take it or leave it. Take it, and you will be blessed; leave it, and you will be punished. The reason is that tremendous forces are centred in the teacher and use him. Whatsoever is given to him we receive back a thousand-fold - not because he himself personally wills it, but because those forces behind him are so great, so powerful, that they send back to you a thousand-fold what you send him. If you send him your faith, you will receive help and knowledge. If you send him your devotion, you will receive his love, but it will come back a thousand-fold. But on the other hand, if you give him non-belief, you reject, then you shut out, not only the truth, but you plunge yourself into greater ignorance than ever before. And if you give him hurt, if you injure him, then you will bring terrible suffering upon yourself in a physical sense, merely because you have, by spontaneous reaction to get back from him infinitely more than you gave him, and it will come back in the same coin you gave him.

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(137-1) Again and again you see his modesty, his humility, and because, as I have said before, humility is not only the first step on this path, it is also the last. You have to give up that sense of self-importance, and you have to become as a child. Then the great Power can come and work through you. So long as you think yourself self-sufficient it stays away. It lets you live by your own so-called wisdom, and then when you suffer you realise it is not enough.

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(137-2) Again you see the first step is faith. You can not move on this path without faith. You must first believe that there is a higher life before you can ever begin to look for it. You must believe that the teacher can guide you towards it, or he can never help you. Without that faculty of faith you can not move in the spiritual world. If you have it, then you can begin the real Quest. And those who have no faith, one must pity them, because it means that life will have to awaken them, which it can do one way only – by suffering. When they suffer deeply, then they look to a higher power for relief, and that first glance towards the higher power is the beginning of faith – otherwise they would not look.

(137-3) That is the chief thing, that higher power. The avatar and the adept are simply humble instruments in the hands of that higher power. And it is that power which you must seek. Even through the teacher you must seek that power. The teacher is merely to help you to find that power.

(137-4) You see, on the path you begin by finding the outer master. That is the first great achievement – to find the teacher in the flesh is a great achievement. When you have done that then the teacher sets you your next task, which is to find him within you, as the inner teacher within you. To do that you have to understand that the teacher is not the body which you see: it is the Soul inside. So to find him you must find him as a Soul, present in your own heart – as a presence – then you really find him. At first you find his outer form, the body. Then gradually, you begin to see his picture in your mind's eye, his mental image. That is a stage, to see the teacher no matter where you are, thousands of miles away, to see him plainly with your mind's eye, as though he were visibly present. And then there is a stage beyond that. Gradually you learn to dismiss the picture, and feel only the presence – that presence which he brings to you, and that is the higher stage. And finally there will come the great day when the teacher says: "Now I have done my work; I must withdraw so that you may find your own self." And then he withdraws, and you forget his presence. You forget him, even, and you find your own self, and then you need no teacher, to stand in your own light. You become that light. Then he has done his work.

(137-5) That peace is his grace. That grace he gave them. He gave it only to his disciples; nobody else could have it, because nobody else was competent to receive it. But to them he gave this grace which manifested. First of all, when the grace is given to an aspirant it manifests in the form of increased burning, longing and aspiration for spiritual realisation. The teacher fans the spark of spiritual yearning in the heart of the seeker so that the seeker begins to search more desperately, more keenly than before. And because of the intense speeding up of his aspiration

(continued from the previous page) through the teacher's bestowal of grace, the student and the seeker may pass through a period of unhappiness, of unsatisfied yearning for the Spirit, of tremendous inner turmoil, constant yearning and yearning which seems to be unsatisfied, and often constant dissatisfaction with themselves and their own progress. They have no peace at first, no rest, because they begin to burn with this thirsting for spiritual realisation as a result of the contact which has been made in the heart with the teacher, and yet behind this thirst, behind this burning quest, there is a strange peace, and they know it is there. But that is the first effect, and it may become so poignant that the seeker may often have fits of weeping; tears may come at any moment, and the tears may continue for long periods. The more the seeker has these periods of weeping, the better for him. So much the better, because it means that more of the grace is being bestowed upon him, and the weeping is simply the recognition, the unconscious recognition of the distance between the present state and the ultimate state which they sought to attain - the ultimate state which is the true home. But that is the first stage of the master's grace. That stage will pass. It may last for a week; it may last for several weeks. It varies with individuals, but it will pass. And then the second stage will come when the turmoil dies down, and the master's peace appears within the heart, and then that peace is felt always and increasingly. So Jesus said: "Peace I leave with you; my peace I give unto you." But that very peace, which ultimately manifests as sublime peace, may begin as the most terrible, heart-rending spiritual agonies.

(139-1) Then he says further: "Abide in me and I in you. I am the vine and ye are the branches. If my words abide in you, ye shall ask what ye will, and it shall be done unto you."

(139-2) It simply means that you must remember from the first moment of having found your destined teacher, you must learn to hand over your personal life utterly and completely - not to him, but to that higher power which is working through him. You must feel that henceforth that power is always possible of being reached, because you have a link through the teacher. From now on you must feel you have a bridge between you and the Overself, and you must use it. You must no longer attempt to live as before, entirely by the light of calculation, the intellect alone, but you must learn to trust that higher power, give it credit for a higher intelligence than your own. If you do that, if you look for it maybe through your teacher, you may have to think of him first to get that sense of this power - if you do that, then you will arrive at that state which Jesus

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describes as “My words abide in you,” which means “my truth.” The teacher’s truth is what will begin to live in you. Through your faith you will draw back from the teacher by his grace that state which you have. You can get it for periods, for times, in the beginning. Then you may ask what ye will, and it shall be done unto you. Then you will find that you will begin to develop some of the conscious creative power which the teacher possesses. In other words, whatsoever you seek will be done. But remember it is a double edged sword again. You will no longer be able to ask, if you are truly in touch with that power, for everything you asked for before. You will ask only for those things which the Divine wisdom tells you are right for you to ask for. Then if you ask for the right things they will come. Then you must ask in the right way, and the only right way is as I have shown you. First you shed the personal ego, and then you contact, you are aware of the contact, with

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(continued from the previous page) the higher power. If you can do it yourself, do it, by thinking of your teacher, and do it through him. Then when you are in that state of partial illumination, then you will ask, and ultimately in the own time of the Overself it will come.

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