

Lecture 11 (15th April 1952)

THE ABSOLUTE AND RELATIVE POWER OF THOUGHT

by

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[00.00] *The absolute and the relative power of thought*

[00.08] "Whosoever rewardeth evil for good, evil shall not depart from his house." Prov. 17: 13.

[00.19] Man lives in a relative world with his roots in Reality, when this is not understood chaos is the result, whether it exists in the body, mind or circumstances the cause and effect are one, the effect is the same as the cause.

[00.43] *When we live in the relative world, we find we are living in an illusion, living in chaos. If you look around you, you will find how the terrific difficulties that surrounds everyone; the chaos that exists in the mind of man, the troubles that exist in nations. And we find also, that if we are not aware of our roots in Reality, we are caught up in this relative chaos. The great difficulty today, is to find the source of our thinking. To be aware of our reactions and condition, which we are reacting to. So that we can, by discerning all these things, remain steadfast and peaceful in that Absolute state. We will see shortly, how our thoughts come about, and what our thoughts do, and the source of our thinking.*

[02.05] Our past experiences of success or failure are the result of our creative thought and the way we use it. If we do not understand how our success come about, neither shall we understand how our failures come about.

[02.26] *Because, one and the other is the same. There is no difference between the success and the failure, they are brought about in the same way. Unless we understand how our successes come about, we will never understand how our failures come about.*

[02.50] Now the source of the power of our thought does not lie in the thought itself but in the Creative Principle behind our thought, so let us examine thought from its origin and investigate its transformations, its modifications, its subtle activity, its constructive and destructive action.

[03.17] *Now, we know perfectly well, that thought must originate in the individual, whether the thought is the result of reaction to something external to the self, or whether thought is the result of some internal condition. We find that our thinking is brought about by our reactions to things external to ourselves or internal to ourselves.*

[03.53] *That seems to be the origin of our thinking, but you cannot think unless you are a conscious being. Therefore, your consciousness is caught-up in your reactions to things external to yourselves or the internal reaction.*

[04.14] *So your consciousness originates in your consciousness. And when we know that the consciousness, the individual consciousness, is none other than the Infinite Consciousness, we find that we are creative, and our thoughts begin to manifest. We will see shortly how they manifest.*

[04.43] *When we understand the Principle of Thought, we lose what we call the duplicity of the mind, that is, the world of opposites.*

[04.58] *Every idea in your mind has an opposite. The idea of success has an opposite called failure. The idea of health has always the opposite of ill-health. The idea of good has always the opposite of evil. So therefore, your mind lives in opposites.*

[05.21] *How are you to get rid of these opposites? You can only get rid of these opposites through understanding. Through understanding the process of thought.*

[05.31] *The idea of water, is not water. The idea of a light, is not a light. The idea of truth, is not Truth. The idea of life, is not Life. But what you have of all these things in your mind, is but an idea of them. But the idea is not the thing itself. So therefore we have to discern clearly what is in the mind.*

[06.02] *This course is a very advanced one. It is one of the Masters' advanced teachings to the students. And although I am giving you quite a number of secret information, which in fact, should not be given at all, I know that the majority of you will never use it!*

[06.29] *The source of the power of our thought does not lie in thought itself, but in the Creative Principle behind our thought. So let us examine then, a thought and its origin; investigate its transformation, its modification, its subtle activity, its constructive and destructive action.*

[06.50] *The mind cannot express an idea without first thinking about it, when the idea becomes a concrete image the thought becomes the first expression of the idea, and our words or speech become the audible expression of the idea, and action becomes the concrete or outer expression of the idea held in the mind. That is a great wonderful Truth.*

[07.24] *But the idea itself is not the thing itself. So therefore, the idea becomes something that is what we call abstract. How are you going to bring the abstract then, to the concrete? How are you going to beam the invisible, to the visible? Let us see.*

[07.51] *This is quite clear to us but what of the power that produces this phenomenon? The power behind thought lies in the consciousness which is the point through which all energy must flow. Consciousness cannot be defined while thought can.*

[08.14] *Try to define consciousness and you will find you will fail. Because you always find that you are discerning or you are what I would call, expressing or defining something that is external to your consciousness.*

[08.37] *But you cannot define your consciousness, no matter how you try, it always eludes you, and you find that consciousness is always defining something else external to itself, therefore it refuses to be defined.*

[09.00] *If the individual consciousness refuses to be defined, what about the Infinite Consciousness that is behind all individual consciousness, you cannot define that. It is the unknowable, yet you know that it is. You become aware of it as the Power behind the individual consciousness.*

[09.28] *We have five senses, seeing, hearing, smelling, tasting and feeling. All vibrations from these are conveyed to our brain, and in turn conveyed to our mind, the consciousness which is the sixth sense conforming all these impulses into thought.*

[09.50] *Therefore, the mind itself cannot create thought because it is an instrument through which your thoughts are held. Many of your thoughts are held in your mind. All your images are held in your mind. But your mind is not creative. What is in your mind is not creative. Your consciousness alone is creative because it is the sixth sense beyond all your other senses. It is that which creates in itself. Now let us see how this comes about.*

[10.33] *The individual consciousness is not the source of power but the Consciousness that is behind all individual consciousness which we call God. Now we have in our mind an idea of God, but this idea of God is not God. We have an image in our mind about God, but this is not God. We have a belief in our mind, but this belief is not God. God is beyond our belief, beyond our ideas, beyond our images. We cannot define God. No one has ever seen Him, and no one can ever tell you what He is like, because they have never seen Him.*

[11.23] *So, what are you going to do under those circumstances. You have had your belief in God, but your belief in God, is a belief only. How are you going to know that God does exist! That is the great secret behind the power of your own thought. So let us see how we find this truth. We cannot define individual consciousness we therefore cannot define the totality of all Consciousness but we can become aware of It, and this is the most important thing in our lives—to know the source of all power is our own Reality, which is God's Reality.*

[12.21] *Therefore, thought and all that arises from it is relative to that which is not relative, but to understand the mechanism of thought and its relative action is very important to us in this relative world of ours.*

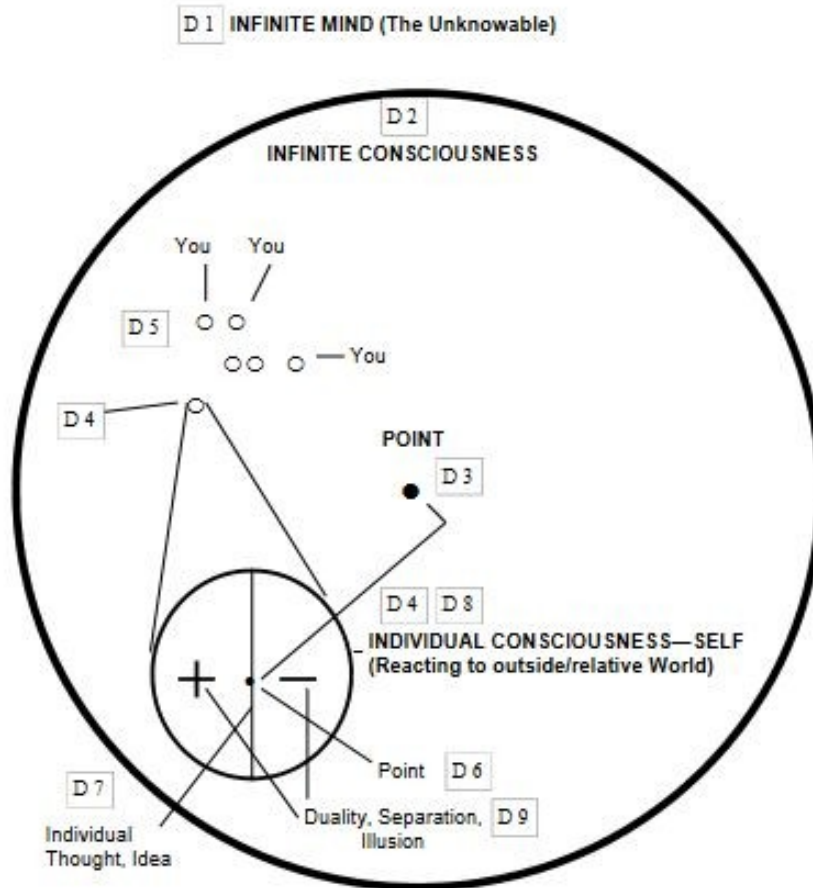
[12.40] *Because everything you see is the result of thought. Everything you touch is the result of thought, whether it is the thought of Infinite Thought or individual thought.*

[12.57] *This what I am going to give you, is an idea, it is not a truth, it's an idea. And all it can give you is a relative experience of an idea of what I am trying to bring to you. But nevertheless, this relative expression enables you to think back to your own consciousness, and there you will find what is beyond your consciousness.*

[13.33] *Now, man's individual consciousness is point. "Point" is everywhere, there is nowhere where "point" is not. Behind point is the totality of all Consciousness. Therefore Infinite Consciousness is behind point – the individual consciousness, you and me, and everyone else.*

[14.01] Supposing I draw a line and I say, Infinite Mind^{D1} is this board, which is a very poor explanation but nevertheless is a relative explanation, because I cannot tell what Infinite Mind Is, I do not know what It Is. But I am trying through relative words and relative thought, to bring to your own mind, so that you will be able to think back, as I say, into your own individual consciousness, and find what is beyond it. The Infinite Consciousness^{D2} is completely in the Infinite Mind.

[14.44] Point^{D3} is everywhere, and individual consciousness^{D4} rises out of the Infinite Consciousness everywhere. This is the instructions of the Masters that I have received myself, I am handing it over to you.



So the Master said: This is you,^{D5} you, you, you, you, and you. You are not separate from the Infinite Consciousness. But you will notice he said, that the totality of all this Infinite Consciousness is behind your individual consciousness.^{D6} Now you do not know, there you are – there is your thinking powers, there.^{D7}

[15.30] This is the outside world and relative world.^{D8} So therefore you are continually reacting to this relative world, therefore your reactions are here. And create in your relative consciousness through your senses of hearing, seeing, smelling and so forth or tasting up to the consciousness. The consciousness then recognizes them and gives them thought, gives them a power that they do not originally possess.^{D9}

[16.05] Therefore, all these relative reactions then, are in your consciousness. If your consciousness is burdened with these things, how can you ever know the source of your consciousness? Because you are caught-up in this relative world, are you not!

[16.27] So, the Master, says to his disciples or to his chela, [1] "have you discerned everything in the relative that is affecting your consciousness?" And the disciple says, "no." Well he says, "go and do so and when you have done that come back to me." So the chela goes away and does that, and after he comes back, he (Master) talks to him. He finds he has reacted to the relative conditions again. He says, "you have not done anything at all, you know nothing of what I am talking about."

[17.03] Until he is made to do the things that are necessary to cleanse his mind, so that his consciousness becomes free from this.^{D9} When his consciousness becomes freed from this, and the source of his

consciousness is recognition of that which is behind it,^{D6} then he can create what he wants because there is nothing to prevent him from doing so. Now, the mind is that, which enters between the consciousness and that which is relative.

[17.38] So, the mind becomes the vehicle of all man's expressions, a mass of nothingness, illusions. He thinks he can create. How can he create with a mind like this,^{D9} when the mind becomes the vehicle through which he must create? So the mind becomes the hindrance to his expressions, is it not so? The mind becomes the hindrance to the conscious expression to what he wants to create.

[18.13] The mind, then, limits man. Man is not limited, but limited by his own mind; by his own beliefs, by his own ideas, by his fears, by his emotions, by his duplicity, by his opposites, which he holds in his mind, positive and negative, or good and evil.

[18.35] Therefore, there is a struggle goes on in the mind, and therefore, what he has to create through this^{D8} is in the relative. His relative condition becomes like this,^{D9} exactly what his mind is. Can you see that now?

[18.53] All that is relative talk, but it leads you into the realisation of what you are doing. And when you discerned what you are doing, then you will drop it, it will fall away from you.

[19.11] Thought and all that arises from it is relative to that which is not relative. But to understand the mechanism of thought and its relative action is very important to us in this relative world of ours.

[19.25] The consciousness of the idea becomes the medium through which an intelligent energy flows for the purpose of expressing the idea in form. There is an energy which is what we call mind. It is etheric substance, it is a mental-substance, which is the cause of every relative action. (I will come to that, shortly, a little bit later on, in which we will see, how this etheric substance becomes form. How it is transformed into form. How it is thus modified and so forth, and changed.) But this mental substance which we call mind, there is a form of ether, an activity, a mental activity which is always creating, it is invisible to man.

[20.26] This ether is the basis of all matter, everything you see; the table, the water, my body, your bodies, everything we see in existence, the ether is the basis of it. And this substance that you see, can be turned back to ether again. It can be transformed again, and it will still go back to ether.

[20.50] I will show you shortly, how it comes back to ether by thought and sound. But I am going too far. I must not go ahead of myself, otherwise you will not understand what is coming forward.

[21.04] This course I tell you, is most scientific. But it can only be explained by one who thoroughly understands the mechanism, who has been taught, who has practised, and who is able to perform these things which we call 'miracles'. But there is no such thing as miracles, as we know.

[21.30] But the individual who performs these things and does these things, must be humble in nature, otherwise he could never do it. Because the self always stands in the way. If the self comes up and becomes the self, it stands in the way of creating or manifesting. But because the self is the cause of, like this,^{D8-9} filled with all these illusions. Therefore the self must understand the self, so it can clarify the self.^{D6} Without the idea in the mind there could not be relative phenomena such as speech, action and form.

[22.17] We see here that the same mode of action that exists in the individual mind must also exist in the Absolute Mind or vice versa. When this is understood we begin to see the Light that was in the beginning, the Word that was with God and the Word that was God made concrete in form. Thus we are like unto Him who created us.

[22.50] If this is Infinite Consciousness,^{D2} this is individual consciousness^{D4} which must be the same as the Infinite Consciousness, because its root is there.^{D3}

[23.03] Therefore, individual consciousness is the expression of the Infinite Consciousness and it cannot be anything else. But if you are not aware of that, you are caught up in the external, and this is what your mind looks like.^{D7}

[23.21] When our thoughts are expressed in the form of speech others can hear our thoughts but that is not to say that our thoughts are not felt even when we do not express them in speech. There is the sixth sense – our consciousness. Our consciousness becomes affected by thought-waves. The impulses of our thought go out in waves and affect everyone as well as things that surround us, as do the Infinite thought-waves affect us when we are aware. We can also send thoughts thousands of miles when we know how to do it.

[24.08] Matter and form is transformed thought. Thought transformed, which is in fact thought, is a force which is electro-magnetic in its nature. It is carried out into the ether in that substance which is quiescent. It

sets in motion these etherons, which then become reduced in vibration and we see the effect of thought in form, concrete.

[24.48] *The thought itself, in the Consciousness of the Infinite or the Absolute Consciousness of man, is perfect. The Absolute Consciousness of man, is here.*^{D3}

[25.04] *The Absolute Consciousness of man is in the Infinite Consciousness. Therefore, the idea, is always perfect and held Perfect in the Infinite Consciousness, through the individual consciousness. But what is it that prevents this perfect image from manifesting? This of course.*^{D9}

[25.31] *Matter and form is transformed thought. The idea being the focal point through which the intelligent energy flows to establish the form in the concrete. Modern science has proved that the secret doctrine of the ancients is correct. Science has proved that matter and form is transformed energy, and the variations of matter and form are but different rates of atomic combinations which in themselves are but energy in the fluidic state. This fluidic ocean of energy is waiting to give expression to the idea held in the mind. We can now see what a tremendous force is behind our thought.*

[26.26] *We have the actual power to transform the ether into the actual image, and produce that image in the concrete.*

[26.41] *Jesus did it continuously. Feeding the thousands out of the five loaves, and the five fishes, and the three loaves, and the five fishes. It is just the same, there is no difference. He knew the law that operates, and I want to show you this law in operation.*

[27.05] *But can you use it? You can only use it, when you have arrived at this point,*^{D3} *where your mind is cleared from all external reactions, where you have discerned them all and know that which is false.*

[27.31] *The sounding of the "Aum" [2] is to give to the mind the truth that the Universe is one harmonious whole with its multiple variation of tones. Thus Infinite thought expressed from the Infinite Mind is transformed into infinite variety of forms through the idea held in the Infinite Mind. In sounding the "Aum," then, the student must know what he is doing. The student must know and feel the completeness and the wholeness of everything. And by sounding the "Aum," he finds that all the notes and all the sounds of creation are within the one note or the one word he sounds.*

[28.31] *So therefore he says: (Murdo demonstrates) ohm – m, m, m m m....ohm – m, m, m, m.....*

[29.16] *He passes into a state of what we call super consciousness,[3] where the sound raises him out of the particular state of what we call separation into a mental state of unity, where he finds himself one with the whole Universe, and his consciousness becomes aware of the Wholeness, separation disappears.*

[29.54] *The Infinite Thought expressed through the Infinite Mind is transformed into infinite variety of forms through the idea held in the Infinite Mind. This is exactly what the relative Universe is. What we see, hear and feel is relative but that which is behind it is not relative but Absolute. Yet all form goes back to Infinity that is not relative but is Eternal Reality which is the cause of all creation. All forms dissolve back into the substance from which they arose. Therefore, the Divine becomes Divine again.*

[30.40] *And how does the Divine become Divine again? Through the complete recognition of the individual consciousness which recognizes its own Divinity. It rises back again into the source of its Completeness.*

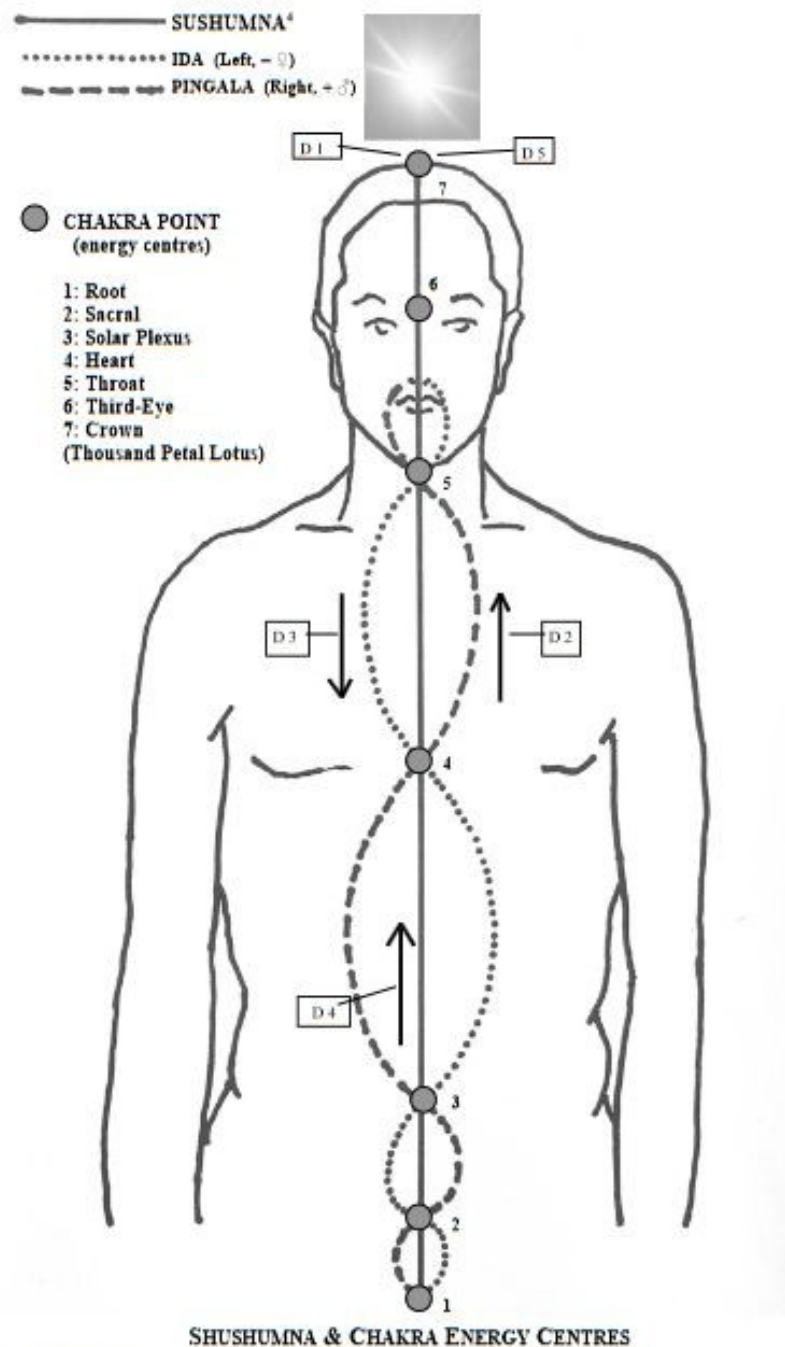
[31.00] *And what happens? I am going a little before my time. But I want to make this expression now. What happens to the life in that body under those circumstances?*

[31.12] *We know that the Life comes in from the body through those very centres at the top of the head.*^{D1} *From the forehead, the back of the head down through the spine, the various centres, the heart centre, through the various centres until it reaches the bottom of the spine. There it remains there, in a state where it gives the physical contact and makes all physical activity through the body.*

[31.40] *What happens when the individual recognizes then, his Completeness within Divinity? That Life begins to rise again through the centre of the spine, although it moves what we call downwards through each side both positive^{D2} and negative^{D3} sides of the spine, what we call the hot and the cold breath, moves down the left and up the right side of the spine, and so forth in continual movement. But what happens to it, when the individual begins to recognize his Divinity? – The shushumna.^{D4} The life begins to flow-up through the centre of the spine again, till it reaches the top of the head.^{D5} Then all Life and all Power, all Energy is under the control of the individual who recognizes that.*

[32.34] *Now, the yogis practice this, what we call, breathing exercises for that purpose. But the Masters show you that the final and complete way, is not through exercises, but through understanding. Therefore,*

the Life of itself moves up naturally through the shushumna, until it reaches the top of the head, where all Life comes under control of the individual will, which is none other than the Infinite Power in man. Made in the image and likeness of God, man then becomes as God. Do you understand me now? I can shock you, but it is true. I should not be telling you these things, but I can't help it, I suppose.



4. See page 173

[33.33] Therefore the one fundamental substance underlying all matter and form is Energy. This Energy is omnipresent. The medium that converts it into form is the idea, and behind the idea is the consciousness that conceives. Therefore the consciousness in man is man's Reality as God's Consciousness is the Reality in man's consciousness. Man's consciousness is therefore the Reality behind all man's creations, thus we are made in His image and likeness. This power must be unlimited in man as it is in God. But if man does not comprehend this then he creates chaos in his

mind, body and circumstances. It was this that the Master saw so clearly and made himself the greatest figure ever to tread the earth.

[34.38] The science of nuclear energy has revealed to us a boundless source of energy. In the radiant energy of the Cosmic Ray lies the enormous possibilities which we will yet learn to understand. It will bring to us a greater realization of the power of thought for this can be none other than the Rays of Infinite thought in action.

[35.09] No longer need we be discouraged and fearful about ourselves or about the world because the source of energy is inexhaustible and infinite. We are actually living in this Infinite Ocean of Energy and we are using it every day of our lives consciously and unconsciously. If we have the understanding of the use of it properly in our existence here and now, we can play a powerful part in bringing heaven into our lives and into the lives of all around us.

[35.58] Our minds will become the instrument to create therein powerful and constructive ideas. We will utilize this infinite source of basic energy and transform it into useful and admirable accomplishments to be eagerly demanded by millions of our fellowmen, thus we will be honoured and esteemed by all.

[36.33] *We who are students, will with this knowledge become leaders in our community, because of the power of our thought. That is not to say that you will become leaders in any political movement or any other condition that are relative, but you will become leaders in the power of thought which is Infinite in nature, and above all these relative things that exist before you, which you see in chaos. You can bring into this relative world a power of thought, that will affect conditions and bring about heaven upon earth. That is your power.*

[37.24] *But if you are caught-up in the relative all the time, and your reactions are to that, how can you create harmonious conditions, if your mind is filled with inharmonious conditions? When the mind of the vehicle through which you must express your thought, it is as it were, the glass which you are beginning to express your rays through, if your glass is murky, covered with oil and dirt, will the "rays" of your thought pass through that to express itself on the other side? Of course it would not. It will be discoloured and dirty, just according to your state of mind.*

[38.15] The idea is the nucleus of the thought, the idea and the thought are inseparable therefore man is what his thought is. The Universe is the source of all things, nothing can be taken out of the Universe, nor can anything be added to it because it is complete in itself. *You cannot take anything out of it, neither can you put anything into it. You cannot take one atom of substance out of it, neither can you put one substance or one atom into it. But you can transform the basic energies of everything you see and feel and touch and you will find out, how, as we go along in these lessons.*

[39.10] *I would like to tell you a lot in one night, but I am afraid that would burden you too much. So we will have to take our time in giving these lessons or explaining the scientific activity behind our thought and action.* We use this Infinite Energy to create and when the creation is no longer needed it returns to the source from which it came.

[39.45] The undeniable fact in regard to form and phenomena is that every form or phenomenon in the Universe is but a transformation of the one primordial substance called Universal Energy, or what the East call it, prana, or what we call it in the West ether of space.

[40.13] *I think Universal Energy is a better name. It is a mental substance, which is invisible to the physical eye, because of its high rate of vibration. It is like a sheet of electricity that covers the whole earth and all around it, interpenetrates the earth and way beyond it, everywhere into the Universe. It is more solid than matter. It is nine million times denser than that piece of chalk or that table. Yet it is invisible to the physical eye.*

[40.53] *The reason why you see this piece of chalk and this table, is because of its grossness. Because the light that reflects from it, must be gross and lower in vibration, so that it strikes that particular table or this piece of chalk, therefore you see it.*

[41.17] *But that which is vibration is very high, is dense, and the light vibration is beyond 450 to 750 trillion vibrations per second which is what you see. Therefore, the light passes through this table, through that piece of chalk, which you do not see. But it strikes against a denser substance which vibrates at a higher rate of vibration, therefore that which rates at a higher rate of vibration is the basis of everything you see in form.*

[42.01] *Because that material is reduced in vibration, from the vibration of thought, which travels at a rate of 186,000 miles per second; reduced by sound to a vibration that moves at 700 miles per hour, which is the vibration that you see and feel or hear. A time will come when this is repeated a different way, so that you will understand what is taking place.*

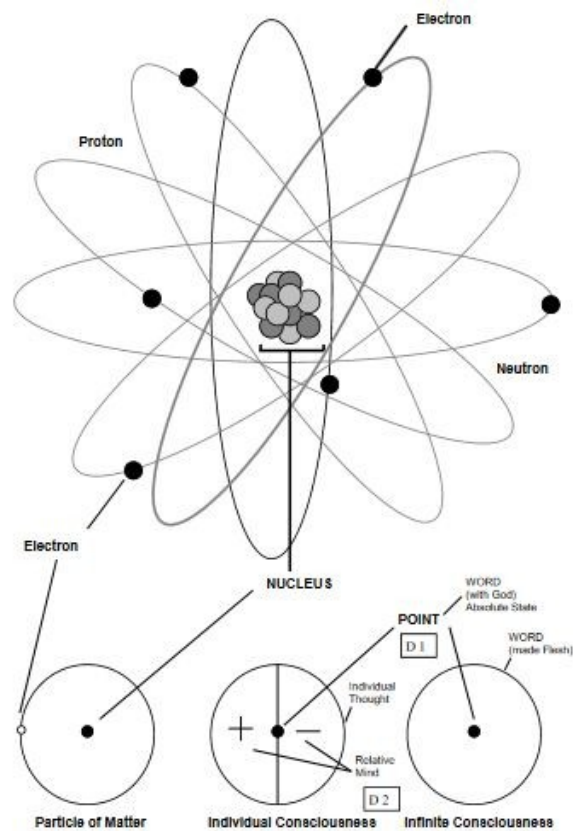
[42.37] *It is highly scientific, and only the Masters know it, completely. Therefore, I am giving you a knowledge, of understanding of the Creative Power of Thought, that has never been given out before in the Western world. Perhaps I should not do it, still I am doing it, so there it is.*

[43.03] *The current of thought is Life in action propelled from its centre—the consciousness of God in man. Thought has sound although we do not hear it because of its high vibration, this sound resulting from its motion or impulse. It also has speed because of its motion. It also has a wavelength according to the intensity of its expression. It is magnetically connected with its centre of origin and returns to the centre when it has completed its mission.*

[43.45] *Everything moves in a centrifugal and centripetal force. That is to say, it is propulsion and attraction.*

[43.56] *Electromagnetic activity is built upon the same thing throughout the whole of the Universe. The atom, the world, the planets, and everything move in the same direction, because of this activity known as electromagnetic, or what we call attraction and repulsion. The atom itself is the same,* the atom has a nucleus. From its nucleus particles are created which revolve around its centre. These are then propelled outwards and they are still attracted to its centre. Therefore, it creates an eddy of whirlpools of energy, which is known as an atom of force. Break up that atom of force and you have a tremendous power, as we know, when we know how to break up the atom. The Masters know how to break it up, through Consciousness, and we will see shortly, how it is done.*

[45.07] *I am not going to ask you to perform these things or to attempt them, because they are dangerous, but I will give you the key to it. But you must refrain always from trying to do it until such time as you feel capable; that your mind is cleared from all thought, your mind is cleared from all reactions to things external to yourself, then there is no harm in doing so.*



THE ATOM

[45.40] Thought has the idea as its nucleus, the consciousness is the force behind it. Therefore it has intelligence, power, purpose and plan like a guided missile that will return to its launching station after its mission is completed.

[46.03] We now realize why thought must only be used for constructive action for it has a potential power in the way it is used. Lest we forget this great Truth let us realize that thought comes back to the sender after its *current* [5] is completed, therefore we are affected by our own thoughts whether we like to believe it or not. *The law cannot be changed because of our unbelief or our belief.*

[46.46] *So far, therefore it is necessary for us to discern, to be aware of our thoughts continuously, and know them and understand them, how they arise, whence and where.*

[47.07] *Of course the majority of minds are incapable of creating thought of any destructive or constructive action, because the one is utilized by the other. So, the ignorant man is safe, as a matter of fact, from all his stupidity. God has made him safe, poor man. But I am sorry for him, because he can never grow, nor can he ever reveal the power that is inherent within himself. As a man thinketh in his heart so is he, is not a mere saying but an exact truth to be remembered when we engage in the powerful action of thought.*

[47.50] The quality, refinement and subtlety of the form created, depends upon the quality or subtlety of the mind. No two minds interpret the same thing exactly alike. There are infinite interpretations of the same idea because of the infinite variety of the quality, illumination and subtlety of *the* minds.

[48.21] Let us now see the great Truth that lies behind our thinking. The individual consciousness has the unlimited power of the totality of all Consciousness behind it as its source. Thus behind the idea stands *the* infinite source of power and according to the awareness of the consciousness in which the idea is created so can it draw *from* this unlimited source for its manifestation. According to the cause so is the effect, according to the propelling power of the thought so is the effect of the thought. That is why I have said to you limp thinking is of little value and destructive thinking is dangerous.

[49.22] *You all think limply, I know that perfectly well. There is none of you who does not. Because when you talk to me I know how limp your thinking is. But if I say to you this, it is not because I try to hurt you, but I try to make you understand that your limp thinking is of no value to you, and your destructive thinking is dangerous to you.*

[49.54] *If I would give you the dressing down that my Master used to give me, I do not think many of you would stand it, I am sure. But those who could stand it, would be the pinnacle of strength and power. But those who could not stand it, would walk-out. So, there you are, I am not going to test you in that trial.*

[50.16] *But in fact, I have stood more than you could ever think, more than you could ever imagine. But if I did not stand it, I would never be able to tell you what I am telling you now. I would never be able to have the experience, nor the knowledge, because I would be useless. I would walk away from the wisdom, and that great test the Master puts upon you. If you are strong enough, the wisdom will come. If you are weak, then it passes you by.*

[51.01] *I have seen quite a number of chelas going away altogether. I saw a chela, that the Master came and he said, "drink that water". It was grimy and filthy with slime on the top of it. What did he do? He went down and drank it, it never harmed him, but it would probably harm some who would feel it was harmful to drink it. But it did not harm this chela, it gave him the strength, the understanding and power that was within him.*

[51.41] *I remember another chela came to the Master, and he said, I want to be your pupil, your disciple. So he (the Master) took him down to the river, and as he put his head (the chela's) under the water, he held him there and he struggled continuously and he could not get his breath. And eventually he let him up, and he says, "what is it you wanted most when you were in the water?" He said, "my breath!" "Then when you want the truth, as much as you wanted your breath, come back to me." Would you like to have that test on you?*

[52.15] *Yet, it is only through understanding. It is only through my words to you. Sometimes they are strong, I know they are strong, but they are for a purpose. They are for a purpose to enlighten your mind, not to discourage you but to enlighten your mind; to give you more hope, more understanding, more courage.*

[52.42] The difference between the undeveloped mind and the developed mind is as that between the aborigine and the perfected adept. The adept has acquired the knowledge of the duality of the idea, the relative state and the Absolute state. The Absolute state is the subjective invisible state in the Universal Energy, with an unlimited Power and Intelligence at the command of the Consciousness that holds it.

[53.18] *It holds it there.^{D1} It has the unlimited Power of all the Mind, Mental Energy, and what we call Universal Energy and Intelligence to produce the idea.*

[53.34] *There is a difference between the relative and the Absolute aspect of the idea.*

[53.40] *Now, the relative is the objective or visible state, unfolding a limited expression of the Absolute state confined by the intervention or interpretation of the mind.*

[53.56] *So, therefore, the mind of man may be clogged-up;^{D2} with illusion, with opposites, with fears, with limitation and therefore the Absolute idea passing through that, is limited in its relative expression. You see that, don't you!*

[54.21] To gain access to the Absolute State and to take advantage of the unlimited and boundless source of this energy and intelligence at our command, we have to clear the mind of limited ideas and beliefs in order to get beyond the mind, since the mind stands in our way, and prevents direct contact with the idea in its absolute state with its boundless possibilities.

[54.51] If we surrender to the dictates of the mind filled with limitation and frustration we can never hope to give expression to the Absolute state of the idea. We must discern all that is preventing the true expression of the idea held in the Absolute state. Then only will our mind become our servant and we shall no longer be its slave. *When the mind is so cleansed and an awareness of the source of our unlimited state of consciousness we will be able to use the tremendous source of energy behind the idea.*

[55.43] We will no longer be midgets in a world of plenty but will become creative geniuses with infinite possibilities.

[55.55] In our next lesson we will examine the operation of thought waves and their effect and reaction upon mind and body.

[56.06] "Understanding is a well-spring of Life unto him that hath it." Prov. 16: 22.

[56.17] BENEDICTION

O Infinite Creator of Heaven and Earth, may Thy Consciousness be revealed to me as mine also.

Open my inner vision that I may behold Thee behind my idea and that Thy Intelligent Energy will express my idea into form.

Burst open my consciousness with Thy Presence that I may see beyond the illusion of my mind.

In Thee I dwell and Thou dwelleth in me, made in Thy likeness with true understanding, all that hinders Thy expression shall fade away into nothingness.

Let the thought waves of Thy mighty Creative Consciousness beam through my consciousness for it is Thee alone who worketh in me, O Blessed Creator of Mine.

Notes:

[1.] Chela. (Buddhism) Novice qualifying for initiation; disciple; pupil.

[2.] Aum (or Om). Hinduism & Buddhism. Is a mystical or sacred syllable in the Indian religions which originated from Hinduism. Regarded as summing up all truth. In Sanskrit consisting of the three sounds (a), (u), and (m), believed to be the spoken essence of the Universe. Two examples in script below.

Devanangari Script, Tibetan Script



Devanangari Script



Tibetan Script.

[3.] Super consciousness (Yoga). Aka. Cosmic Consciousness, Christ Consciousness, Buddhic Consciousness, Higher Consciousness. Are expressions used in various spiritual traditions to denote the developed state of consciousness in which aspects of the mind, such as thought, perception and attention, are improved, refined and enhanced to higher degrees. In the great book on the subject "Cosmic Consciousness: A Study in the Evolution of the Human Mind" (1901) by Dr. Richard Maurice Bucke (1868-1899). Bucke rightly stated that the next stage of human development, which he named "Cosmic Consciousness," is slowly beginning to appear but will eventually spread widely throughout all of humanity.

[4.] Shushumna (alternatively known as Susumna) Nadi connects the base chakra to the crown chakra. The shushumna makes the way for the ascent of Kundalini. The important thing is not necessarily to intentionally cause your kundalini to rise, but instead to concentrate on keeping your shushumna open. The shushumna is the pathway within which the kundalini rises. If it is not kept clear, the kundalini snake cannot rise. If it is kept clear, the kundalini will rise of its own accord.

[5.] Current. In the Lecture Notes the word is 'circuit.' On the recording he changed it to 'current' which maybe similar but not concise in meaning. The full sentence in the original Lecture Notes reads: Lest we forget this great Truth let us realize that thought comes back to the sender after its circuit is completed, therefore we are affected by our own thoughts whether we like to believe it or not.

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