

THE REVEALING
LIGHT

A SPIRITUAL DIARY

BY

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INTRODUCTION

THE following lessons are a record of the experiences through which I passed in my efforts to become more aware of God, and His will for my life on earth. By them the varying aspects of my need were met; and it is because I realise that so many other people seek as I did, with needs similar to my own, that I want to share the great joys that have become mine.

From childhood I had loved God, but as I grew older I felt that I must gain definite proof of His reality. So intense became this longing that at eighteen years old I decided to try to meet it in the only way I knew—by prayer, and to persevere regardless of time until this invisible Being responded. For hours I prayed, seemingly against a barrier of silent darkness, until I grew too exhausted to continue. But the pause that resulted produced a state of receptivity that my efforts had previously prevented, and it was then that I heard words of exceeding comfort spoken in my mind with a clarity and quality that were unmistakable. What this voice was, or from whom it came, I did not know, but its wisdom and love were self-evident.

Busy years followed during which I only heard my voice in times of special joy or need. I married, and lived a rather strenuous life with a very busy household, my husband and our four children.

Meanwhile I sought everywhere for a fuller understanding of spiritual things, not only from people and books, but by attending meetings and services of every description, and by studying different faiths.

As the children grew older I had more free time, but was so oppressed by fatigue that I decided to seek help in analysis with a psychiatrist, a follower of C. G. Jung. It was then, at the commencement of this work, that my inner voice re-declared itself.

This habit of listening and recording gradually developed. The speaker revealed to me our long-standing and close relationship which stretched back through the ages, and told me that he now came in response to my seeking. All this was explained very gradually and gently. At his dictation I wrote a series of short articles on spiritual subjects, published later in a little book entitled *The Teaching of Melchior*,* and during this period I

* Now out of print.

was also taught many things by mental pictures and my dreams.

In this way I grew accustomed to my teacher's presence, and to recognising others whom he sometimes brought with him. I became aware of his movements and wishes, and often of his expression. It was then that he asked me what I considered the most important thing in my daily life. When I replied, 'To know God', he showed me that first things should come first, and suggested that I should give the best hour in my day for prayer and listening instead of a little free time if, and when, I had it. I did this, and the many obstacles which at first presented themselves gradually disappeared.

My habit was, after prayer, to sit quietly with pen and paper on my lap, and write exactly what I heard. The teaching was given a few words at a time, and only as fast as I could comfortably write it. Any correction was extremely rare.

As the teaching was given to meet my unfolding experience it had to penetrate many confused ideas, and a changing because developing point of view. The selection that follows belongs to the earlier years.

In making public what has been so precious to myself I pray that it may bring comfort, and that it shall help to dispel some of the darkness hiding the wonderful inheritance of the children of God.

I

It is I, your teacher, speaking to you now. The lessons that I am going to give you each day for a time, upon your past and its meaning for you now, will require certain personal preparation on your part, and it is of this that I wish to teach. You will find the work trying because of its emotional nature, but you realise that it is just this very part of yourself that is crying for help, and which, this help once given, will be liberated as a most powerful factor of achievement in the service of your will.

Now this preparation consists in emptying your mind of all pre-conceived notions whatsoever, not habitually, but as a willing and intentional preparation for the lesson. This you will not find easy, but I will help you and you will succeed. You must endeavour to be inwardly literally naked and transparent—wholly exposed to God before Whom, by this act of worship, you stand. Unless you do this thing your mind cannot be led to things to which it is totally unaccustomed, and yet the substance of these lessons, whilst old to your actual experience, will be new and sometimes shocking to your conscious mind.

I wish you to realise that unless you can really trust me you cannot do this work with me. To fear exploitation would utterly prevent it.

You do not lay your judgment down. This you may not do, but I ask you of your own free will to suspend it for the duration of the lesson—to hold it in abeyance until the lesson is over, when it is most important that it should be applied and used to its limit. By this conscious act of surrender and dedication to the Divine will you are encompassed by Divine protection, and may not fear exploitation.

II

You have attained to another state of consciousness, and you will now proceed to experience some of the conditions this involves.

As you prayed you sensed the delight of your increased freedom, both in movement and from those dark clouds which have hung

about you so long. But this is not all, indeed it is only a beginning for you of those new delights which change of sphere always involves. I wish to speak of some of these—perception, increased inner sight and hearing, new responsibilities (of which I will speak later), and greatly increased power. This power is spiritual, and is available in greater degree than has heretofore been possible to you.

You will experience much relief from a lessening of the sense of evil which has so oppressed you.

Now you understand why I spoke this morning of today as being a great day for you, and a day of fulfilment and opening out. Are you content?

III

Now there is one thing that you must face, and face now, unless your progress is to be sorely hindered, and that is your intentional blindness. I am not speaking of sight in relation to myself—that, though immature, progresses, but of your habitual attitude to life, for here you see solely and only what you choose to see, and you ignore the rest. This is a wicked thing to do—I know that you do not fully realise it, but it is—and you have got to be waked up.

When you are confronted with evil in any form, you are not to turn your back upon it or argue it away, or call it good. You are to see it clear-eyed and dispassionate, and then relate it consciously with God. Do not misinterpret me. God has no relation with evil; in Him it is non-existent; but He is ever related with all His children, and their needs are His care.

I will give you an example. Divorce or murder news in the papers you practically never read. Now I do *not* want you to change this habit, but I earnestly urge you to destroy totally the barrier which prevents your facing such things. There is nowhere you must not think or look in God's wide universe—*nowhere*. Will you practise this today? Whenever you come to an inhibition, be it of sex or crime or blasphemy, face it out: don't turn away and leave it alive and poisonous with your own neglected power. I mean this with reiterated emphasis.

Now see with me where you have been led by your almost unconscious sin in this matter: the direct result of trying to protect yourself from pain by shutting your eyes to life. Will you try? It will be a long and stiff progress, but it is essential for the development you seek.

IV

TODAY I want to tell you about something which has been very much in your mind of late, namely, the habit, of which you find yourself a victim, of criticising other people to your 'advantage' and at their expense. This cannot go on, and you yourself are called upon to take the necessary steps.

The Divine in the majesty of perfection inhabits each one. You have been called to recognise this fact and to act upon it. Now whenever you criticise anyone you are pointing out where he is failing, from your point of view, to express this truth. Now not only is your point of view partial, and therefore unreliable as evidence, but by such activity you definitely deform the person with whom you deal by insisting on his deformity, and by this act increasing it; for I would have you know that all deviation from the will of God produces deformity of some kind. . . .

Heed this well.

V

TODAY I wish to explain to you about following what seems to you at times to be a vague uncertainty.

This sense of vagueness and uncertainty arises from the strangeness of the world in which you are called upon to move—strange to you because almost unknown to your conscious mind, which resents that of which it has no cognisance.

But this state of mind can and should be altered in the following

way. With will and imagination the two 'worlds' should be made one by the leading of conscious thought over into the spiritual world, and by inviting spiritual power to impregnate conscious life. This is a definite activity which may, or may not, be ignored, with widely differing results.

Will you choose? And by 'choose' I do not refer to a mental attitude, but to action.

VI

You are now reaching a place in your homeward path which calls for pause for consideration. Here you are aware of experiences, the outcome of your growth, and phenomena, not usually perceived by those occupied with daily life. To you their value is paramount, and in your eagerness for sympathy and that others may share your new-found joy, you tend to try and share with them all that you find. Now actually this is not possible, for receptive faculties vary so. When you try to share what is actually individual two things happen: the person approached fails to respond, and the value which should be held is diffused.

When you endeavour to share with your friend values for which she is not yet quite ready, they are partly taken in by her, and the rest scattered. The value of the gift offered suffers in her eyes and yours, though not actually.

A better plan is this. Rejoice over your findings and, surveying them in a happy serenity, be prepared to share them where they are sought; but do not, because of your own eagerness to give, force others to receive. The vital force that is at present being 'wasted' by this mistake can be most advantageously employed in consolidating your own spiritual and mental state, through recollecting and practising the many things which you have been taught.

You will find that this activity will of itself draw those who may benefit by what you have to give.

You do this work by my side.

VII

As you deal from moment to moment with the matter at hand, from it will emerge a beauty undreamed of by you. In the handshakes, the casual glance, the material objects with which you are surrounded, and in the simplest necessary actions this beauty will come forth—the inner meaning of life. To you, taking down my words, their meaning seems obscure and somewhat vague; but you will seek and find the truth of them. And today you will put out your hands trustingly to life, realising that the protection you so need is involved in a right inner attitude, and that the fears of exploitation which have assailed you since that experience the other day* have no place with God, to Whom you are wholly given.

Before we close I want to tell you something personal from myself. You have *always* safe and sure access to me without fear if you will come to me from God.

* I had heard inaccurately, and grew frightened.

VIII

You do not understand why you are tormented by your thoughts in this way. You are bringing to the surface of your consciousness matter that has been unconsciously stored by you yourself through years and years of repression—little sums of energy sent on quest by your mind and side-tracked by your will, driven below, unguided, uncontrolled, but ever active, fermenting because not harmoniously related with each other, and seeking expression. This expression I have intentionally led you to give them so that once again you may assume your lawful command over them *all*. You will have to act over and over again to gain self-mastery. You loathe both your thoughts and your weakness. Whilst any loathing remains you are not free. Mark this well. But this I say: I will not leave you alone for this struggle. I will go through it with you. The only pain that I mind is when you sin. Your difficulties do not hurt me—it is your attitude to them that matters to me. That you suffer I can face when necessary, but I grieve when you sin.

IX

I WANT to draw your attention this morning to fear, and its effect upon such work as we are trying to do now. Without it you come straight to me through prayer, quiet, confident, and happy in our love and its expression, and I am thus enabled with the minimum of difficulty to guide your thoughts from one thing to another. When, on the other hand, you are afraid, I have the greatest difficulty in making you hear at all owing to the thickness or fog which fear produces. I am also confronted with a state of tension which is anything but passive, and the exhaustion resulting is wasteful in the extreme. So lay fear aside in these lessons, for in them I must take you into thought-worlds and, later, experience-worlds where you have never consciously been before.

Let us do a little of this work now. You have seen in your mind how closely we are actually related, you and I, forming two parts of one whole, but you have not yet begun to realise the potentialities that this involves for us both—for me in my work on earth, and for you in spiritual experience. In this unity which is the outcome of mutual recognition of it, the creative faculty is continually at work. This in one way was true of us individually before, but now there comes additionally the new factor of united output, something characteristic of you united with something characteristic of me, forming a new entity with new power.

Now all this indicates what will take place among people and things as we work together. There will be changes, and openings, and the appearance of new powers which at times will seem to you very surprising, but which you will accept and use to the utmost of your powers for God. You will never be alone in these experiences—whatever you feel, and the more poised and confident you remain in this knowledge the better our work will be.

X

By prayer, by trust, and by love, you have literally opened a way of consciousness for yourself and others from visible daily life to invisible timeless life, and you experience in both these states now, alternating between them. What is known and planned here is by loving effort passed by means of your 'way' into your daily experience, and this last is greatly enriched thereby.

You will find so much that is unusual occurring round you that unless you understand the cause of it you will be troubled. You see, the quality of the contributions from this life is very different from that to which you have been chiefly accustomed. Objectives are different, power far greater, and the new and unconventional are not, as such, feared. This quality coming into contact with the customs and habitual outlook of earth-life often causes commotion, and so very disturbed states of mind. Let me give you an example. I say 'love', and for me the carrying out of such an injunction would involve all my powers, both of body and mind, whereas for you to carry it out all sorts of obstacles, such as sex-prejudice, convention and fear and habitual reserve, must first be dealt with, causing delay and much effort before even a part of your forces could be fully expressed. Again, the coming of the quality of which I speak may be sudden, causing manifestations of beauty and harmony, and also surprise.

My object is to prepare you to expect such things, and to school your mind to maintain open house for all these happenings wherein you yourself remain free from tension in Divine poise.

XI

You are quite right in realising that your thought has become too self-centred. I have been waiting for you to see it for yourself. Now that you have done so, I can help you out.

This morning you were overwhelmed with your oppressive sense of detail, and you blamed yourself for being in this state over and over, thus emphasising this very condition. Whereas had you said

to yourself, 'So I am—this won't do', and had instantly proceeded to construct a solution, progress would have resulted. Do this piece of work now, by me. . . . Yes, do not go into the detail of a piece of work until you are in possession of the essentials. Also, approach any work as a master and not as a slave.

Further, if you stand shoulder to shoulder, as one amongst many, you will love the other fellow's work too, and your own will not stand out in such prominence. Truly you will love it, but it will be as part of the whole.

XII

WHEN we so will it we can act as one entity with our united powers in complete unison. You do not yet grasp the significance of this.

When you are working alone your output is individual; when we work as one entity it is still individual, but has the dual quality of our two selves. This dual quality has this difference from your independent activities, that it sees round and through a situation before dealing with it. It loses uncertainty and is sure of its results, and all this with but very partial awareness on your part. But heed this: those who are called upon to function in dual-entity gain a grip of life and a peace of mind unknown before, arising from the support of conscious co-operation with greater powers than their own.

I have often and often worked through you in obedience to your expressed desire, but you have not realised our unity. When you have any question in your mind as to the right occasions for such joint effort, pray, and discuss the matter with me.

XIII

IMPATIENCE is such an old foe of yours. I hardly know which of you was born first! Impatience dominates you—your nerves become tense; your vitality is depleted; friction with your surroundings begins to take place, vision is blurred and judgment stultified, and all this just because you did not follow the path of poised obedience. Had you done so you would have found that there would have been a harmonising of your situation. The permissions resulting from a relaxed and receptive state would have been taken, unknown to you, and your need far more completely supplied. The work would also be done in more harmonious surroundings, and so the quality of it would be better.

Consider this, and allow the final claims of impatience upon you no bearing at all.

You attribute to people thoughts about yourself which are based on false appearances. In your effort to be liked you imagine in the minds of those you meet thoughts that are very often not there at all, and then you act upon this. The result is inaccuracy on your part, and disillusionment on theirs; for what you say and do on false premises jars. The true attitude to another first welcomes the approach of his innermost personality, and then sympathises with and seeks to understand his efforts to express that self, and his obstacles. You will notice that in this activity the centre of interest is transferred from the self to that other one.

XIV

THE question that you have just asked in prayer is answered in the following way.

The innermost that you seek, the Presence of God in yourself, is Itself in the closest relationship with all outside life. Thus to come into oneness with It necessitates a new oneness also with this life on the part of the approaching individual.

Heretofore in prayer you have withdrawn from all the relationships of which you were aware in your search for your Divine

Father. This was right: but now in your approach to Him you must include all your other relationships. As you in thought enter the quiet of your own inner being, remove the walls from your Temple and worship in the open. By 'open' I mean that just as out of doors there are no tangible barriers between you and your fellow-men, and yet to be out of doors is natural to man, so when you truly pray there are no mental barriers between you and your fellow-men, either to conserve your powers or to protect you from theirs. You must learn to be accessible without being afraid. This is why I spoke of the more advanced quality of faith that is demanded of you by this, the next step of your progress.

The quality necessary is built up gradually by welcoming opportunities for its exercise. Just as a little child discards the helping hand of its mother in its wish to possess its powers, so you too will willingly take alone such steps as are placed before you for this purpose. You will welcome these opportunities without fear, and will gain accordingly. Will you start today? It will be by no means your first venture!

Now with regard to the kind of test you will be called upon to face. I will give you some examples from my own earth-life. There were many. To know that some enemy was coming to attack my people, and to be quite unaware in my own mind of how the difficulty was adequately to be met. To be without water in the desert with no knowledge of a possible supply within reach. To search for years for the solution of problems that continued apparently insoluble. Such experiences demanded faith in no uncertain way—a faith that formed their only possible solution.

Now you are asking what all this has to do with the taking down of those barriers of which I spoke. If you have the faith of which I speak you will have removed them all, for barriers are only made by fear. I mean this, and it is true of national as well as individual life. So that when I ask you to worship in the open, I am asking you not to be afraid any more. Do you see? What you are is, first and last, the sum-total of your supply. When you are inadequate it is inadequate, and vice versa.

Will you ponder these things by my side?

XV

Now I wish to speak to you of the other night when you asked me a question and received in reply what proved false.

The explanation is this. You were seeking for yourself, and always when you do this my way to you is blocked, not made impossible but blocked, and at the same time access to you is secured for forces and influences that are alien to the work we have before us. You do not understand this 'seeking for yourself' because you associate the expression with most of your intercourse with myself; but there is this distinction between it and the action to which I refer, that the former is wholesome appetite and the latter self-gratification. You do not see this, do you?

You heard at the sitting with your friend that I would manifest myself to you, and 'nothing' happened. When you heard those words they were not mine at all: they were a response through your subconscious to your unconscious grabbing attitude, and it proved 'Dead Sea fruit' in your hands. Again, how may you discriminate aright? You must continually aspire: even at the sittings you are not immune from danger otherwise. I am teaching you to stand alone.

You feel that the change from the true to the false was external to yourself and not internal. This is just where your mistake lies. That false response was a direct result of your own attitude which had been in this respect faulty throughout the whole evening, faulty in that it was self-seeking rather than truth-seeking. You could have been exploited earlier, but I prevented it. Now do you see? In truth-seeking you aspire; in self-seeking you remain on a plane to which I have access with difficulty.

XVI

My reason for bringing a companion today is this. There is work waiting to be done by her which requires your assistance, and I want to explain to you what it is. It concerns the welfare of persons who have left life as you know it, and are not yet ready for the life

here. Their need is very great. Now my companion has a scheme which she has herself evolved, but it is incomplete without co-operation from you. It consists in interesting these people in spite of themselves in those about them, and so awakening them to progress without their realising, for in their present state of mind they will not budge. To create this interest she brings before them, in turn, thoughts of someone or something each has loved. There is always response. Quickly next, before this dies away, she indicates to each some small movement which might be made in result—a wish, a prayer, a kind word, even a happy thought. On the vibrations of these she can bring to those who cause them similar values from elsewhere, thus multiplying the result many times. This in its cumulative effect works wonders on these poor sufferers—for they do suffer in their hopeless negative inactivity.

You are wondering where you come in. I will tell you. We want you to direct your love to these, her charges, and to claim as you do so fruition of God wherever it touches them. They, poor souls, need the earth-vibrations as well as those that we send them, for they are not yet fully of us; whereas you, as still an earth-inhabitant, have supplies of the very thing they need and which we seek for them.

XVII

YOU are often puzzled because you cannot understand how I can be-carrying on my own work, and at the same time have not only a detailed awareness of yours, but be free to talk with you and help you whenever you seek it. I am able to do this for two principal reasons, first, because of the power which I possess of functioning on many planes (and in this matter the greater power includes the less), and also because mental activity is possible in many directions simultaneously when it is liberated from the limitations of an earth-brain. There are other reasons also, but these are the two you can grasp most easily now. So do not be so anxious when you want to talk to me, for I am always at liberty for you, and I mean 'always'!

XVIII

THE thoughts that cause you torment are escaped convicts from your mind. Long ago they were imprisoned by you in your ignorance of a better method, and kept out of sight by forcible repression which had become so much a custom for you that you ceased to regard it. But the Soul tolerates no prisons in that kingdom over which it is called upon to rule; and so the doors in your being, so long closed, are being opened one by one, and you find yourself facing the results.

Now there are two ways of approaching the solution of your difficulty—for it is solution and not defeat to which you are called, and one is the right way and one the wrong. The one is sharp, comparatively short, and thorough; and the other gradual and lengthy. I will explain them to you in order that you may make your choice. The short way consists in opening your eyes wide and looking point blank at the thought you fear, *whatever it is, without any exception whatever*, and then doing with it two things. First, irradiate it with Divinity—your Divinity—and then quietly put it into its place in your mind, its true place from your point of view in relation to all else. The second method, which is the one usually taken, consists in partially turning the back on the wrong thought, and seeking redemption of the remainder by prayer and faith. By this act of confidence in God power is available which is used to redeem or transform the thought; but by this process only part of it is available owing to the repressing of the remainder, which remainder must of necessity come up at a later period again demanding attention. Hence the delay of which I spoke in the coming of freedom.

I suggest that for a few moments daily in my presence you open your prison doors as wide as you can and face the consequences. This work is not limitless—very much the reverse; and the records that the doing of it will make in your mind will in their turn be treated in the same way, with this great difference, that they are themselves an act of courageous obedience and not of fear; and you will find that obedience, whatever its results, opens the way home, and is blessed of the Father Himself.

I understand, and I will help you through.

XIX

WHAT I want you to understand is this, that much of what you have chosen (mark this!) and are therefore called upon to learn will seem to you often both impossible and undesirable. It will seem opposed to your judgment, but for progress it must be faced and dealt with.

How, then, are you to proceed, since to lay aside your valuing faculties spells madness. I will show you. You will take what I give you, whether good, bad, or indifferent, and hold it quiescent, neither despising nor discarding it, for six months from this date. Then, and then only, you will go over the matter given to you by me with the purpose of discarding what you then deem false.

Are you willing to do this thing? . . . Then we will proceed along those lines.

XX

Now write of duality—yours and mine.

I wish you to approach the thought of it in this way. You need: I give. You pray: I bless. You grieve: I comfort. You love: I rejoice. I approach it in this way. I come: you welcome. I speak: you listen. I ask: you give. I teach: you learn. I love: you flower. Such is the duality of which you ask.

But there is more, for there is the unity of which the above is the duality. This unity takes place by mutual desire, apart from words. In it LOVE functions all the time, and in all ways. When LOVE moves you in action, speech or thought, I am in that action, speech or thought. You need not ask, for you may know. Indeed, I want you to learn to live so sure of me, so at rest by me, so at one with me, that you will act in spontaneous individuality at the same time—mark this!—that you function with me in complete unity. Try, and see.

XXI

YOU come to me conscious of one great longing which hurts because of its intensity, this longing to see me, to know me better, to hear me more distinctly, to companion with me through the days with the cloudy vaguenesses dispelled. You are doing this very work day by day, and doing it well. At the moment your vitality is depleted by illness, but that will right itself quickly: and under this is the real progress which you are making by my side, day by day, which involves results that are all your own.

You feel alone and weak, and unable to see far ahead. You are not alone—ever: I do not leave you. To gather to yourself vigour is one of your immediate lessons; but to see ahead is not permitted, except in so far as I show you your way, and in this you are content. I, who look into your heart, know that you would not choose otherwise.

Now, there is something which I want you to do for me today. It is to hold out both hands to life, unafraid. When you go out, when you think and work, have this friendly exposed unafraid attitude; and to you will flow—will be given—a wealth of supply and enabling that will make the living of your days a very different thing. Unknowing, you have been resisting life—knowing, you will welcome it, open-armed, clear-eyed, unafraid, glad, and safe, for to the Divine Father you are given, and in His unflinching care you remain.

XXII

MY relationship with yourself has more varied aspects than you are yet aware of, and therefore I, in functioning in some of them, am apt to find myself out of touch with your consciousness because of this ignorance on your part.

For instance, when I am away, in the sense of withdrawing from you that leading and guiding which is as the hand of a mother upon her child, you feel at once terribly alone. If I withdraw my light from you for testing purposes, you are at once depressed. If I do

not talk with you, you feel isolated and lonely. In other words, your mood—the colour of the day in your mind—is a direct result, an absolute record, of the operation of my mind in relation with yours.

You are gradually nearing the stage in your progress where it will be necessary for you to face all these things, to experience all these happenings, without in any way losing your poise or serenity. I am not saying that this is easy, but it becomes necessary and is possible. To face it without fear you must understand exactly what is taking place.

First the reason for these tests, for that is what they are. They are to prove the degree of your maturity. A child is not expected to walk alone, whereas an adult must and does. This walking alone, in the connection of which I speak, consists in being loosed to face happenings, to make decisions, to bear pain and face difficulties *apparently* alone. This 'aloneness' is never complete, because the most tender and complete watch is kept over the one who is being tested. But this care is *completely* unfelt by him at the time. Do what he will he cannot consciously contact it, and so is left as it were 'on his own'. Mark this well; his access to God remains untouched always; but during these tests he may be unconscious of response—I say 'may be'.

You are wondering two things: whether warning is given before one of these tests takes place. No. How may you know that such 'aloneness' is indeed a test and not a result of sin on your part? That you may always know, and you will know, in the presence of your Divine Father in prayer.

But there is more. There is one special qualification which is required at such times which, if possessed, enables the tested one to stand strong and undaunted, and this qualification is valour. Now valour in your mind is a masculine quality, but actually it is a Divine quality, not exactly perhaps as it is conceived of amongst men but in itself; and as a function of Divinity it is yours too to develop and use. It is the power to face undaunted, and ultimately unafraid, the odds with which you are confronted. It is the facing, without budging, of that which appears to dominate the self. It is looking danger and loss in the face point-blank and yielding no whit to them. How may this be achieved? By quietly today—always—acting in this way as you face the ups and downs of your

days. Never shirk them; practise upon them; use them as material whereby you may achieve. And remember in so doing you are not exploiting them by forcing them to your own ends, rather are you dealing rightly by them in offering to them the very highest and best in yourself. To shirk or fear that which you encounter is to misuse it always.

Actually you would like to shelter by some strong one, hiding your face until the stress is past, but that is not the way of Divinity, and so it is not your way. Rather you will open your eyes wider that opportunities for service may not pass you by, and you will learn to rest in the exposed open places of life as well as in the quiet sheltered ones, knowing that Divine love and protection are just as potent and aware of you in the one as the other; and as in exposure need is often greater, so there in such case will be the greater supply.

My temporary withdrawal of familiar intercourse with yourself is not for long: I want you to know that; but it will be a very real thing for you to experience and face. It is immediately imminent now. During this period, which will have both a definite beginning and a definite end, you will abstain from seeking to contact me in any way. You will behave as you would if I were to take a journey away from you. This does *not* represent my action, but it does yours. You understand?

I am going now. From now onwards I trust you in the fullest sense of this beautiful word. I want you to face your task with quiet prayer, and end it later with glad thanksgiving.

XXIII

I have come to you today to help you to understand more fully the experience through which you are passing; for there is much more meaning hidden within it than you have guessed.*

When you were first parted from your Guide you felt very little change in the conditions of your life, only inevitable sadness over the temporary cessation of the companionship you treasure. But a

* Second teacher speaking.

great change actually took place. At that moment rays with which you had previously been continually surrounded were withdrawn, with this result, that you at once were moving in a different environment. The *quality* in which you moved changed. The light was less, the 'atmosphere' more opaque, the vibrations you encountered were slower as a rule, and, most important of all, the stimulus in yourself of the conscious presence of your Guide was removed.

The result of all this, again, upon yourself was twofold—depression, and the rising of your will and courage to meet the demands made upon them. All this was known and noted.

Further, as the first effects of the change passed, new factors were brought to bear upon you for testing purposes. I am one! Now as I speak with you I have watched your reactions.* I will give them to you in the order in which you gave them to me: fear, hope, longing, eagerness, resentment, contrition, partial trust, and obedience. You will wish to consider this later. What I wish to say now is this, that I am only one of many 'experiments' which you will be called upon to face before your Guide can return to your consciousness: and I have come to help you to understand what is happening to you so that you will be prepared to do bravely, and not to fear.

Meanwhile, your Guide, what of the effect of all this upon him? I will tell you. He suffers, for he loves you, and when one is equipped with power to help it is very hard to stand aside and watch those one loves struggling without it. But you have given him joy by the way in which you have approached this whole adventure, for that is what it is. He wishes me to tell you again today, what was told you yesterday from him, that he is watching your progress and noting every detail, and that you are making him glad by the way in which you are dealing with that which has been given you to do.

* These, from my point of view, were consciousness of someone present, hope that it was my first teacher, disappointment that it was not, dislike of anyone's taking his place, then realisation of this failure, and effort to right it.

XXIV

Now about the self-consciousness that torments you; inner poise in publicity causes outer poise in publicity but never vice versa.* You are at present experiencing the discomfort of emerging from a chrysalis into a new environment. These changes are periodic, and dependent upon growth. When you emerge from a sheltering prison you feel exposed; and truly this is what you are doing. After confinement alone even loving companionship presses. Do not be afraid: you will quickly adapt to your new conditions. And here I would say this, that the discomforts which you experience mean a quicker process of adaptation than if you were to drift peacefully along.

What we want you to do now is this: to go out again into your day unstrung, in the sense of being entirely without tension. *Let* life come to you, and meet it unafraid and lovingly, giving of your best moment by moment in quiet sure trust.

* Second teacher speaking.

XXV

WRITE without fear what I give you, and judge of it afterwards.*

The experience through which you have just passed was ordained with two objects. First, to test the extent of your capacity to stand 'alone'; and second, to show yourself to yourself. You do not quite see why this latter objective could not have been achieved under ordinary circumstances. When I am with you your attention is focused on me, but during my 'absence' steps were taken to concentrate your attention on yourself in order that you would take the necessary steps to supply your own needs.

But there is something else—your adventure. You enjoyed it, and I am glad. I watched it all, and the time was shortened because of the quality of the trust and obedience which you put into your work.

* First teacher speaking.

XXVI

I AM so glad that you are enjoying my lessons. I, too, enjoy them.

Pain comes from growth, always. You cannot experience pain unless you are growing. This growth may be contrary to your will, but pain is the action of Life dealing with that which is alien to its purpose; and in spite of all appearances Life always prevails. You will say that acute suffering ending in death contradicts my statement, but it does not, because you do not see the triumph of Life. Failing to ameliorate the immediate conditions of the one it serves, it removes him to other conditions for his growth's sake. Pain is itself effort to put wrong right for growth's sake.

XXVII

YOUR attitude to your second teacher and to me is not right. You love her truly, and have therefore come to value her for what she is in herself, apart from all else. This also is, in different degree, your relation with myself. Where you fail is in not recognising that one value is augmented and not lessened by the presence of another. Their very relationship involves this. When I 'come' into your presence your consciousness is enriched by the extension of your love which ensues. If a second object of your love is added, this happens again on a still wider scale: therefore now with both of us present you are richer than were I with you alone. Do you see?

Now supposing your second teacher were to come without me, and you were to find yourself longing for my presence more than hers. What are you going to do? You will take and value the *treasure* with which you are confronted, realising that here and now you are in the presence of God through His child. In the reverence of this valuing and treasuring you will cease to crave for what may be coming after, and you will know peace.

XXVIII

I PROMISED that I would tell you of my own past life.* You will find help in knowing that I too have faced stiff earth-battles, and by the dear love of God have prevailed.

I was a nun, as you know, during my last earth-life, and it was a sad and hard time. I had lost those I loved, and in grief and desperation I turned to the Church for comfort, only to find that my loneliness was not an individual experience but was also the common lot of most of the other sisters. Often it was hardly realised in the many demands made upon our attention and time, but it was there nevertheless, a terrible loneliness that we sought to appease by religious fervour and devotion. This effort in itself was a step towards release, for we found that the more completely we gave ourselves in inner submission and devotion, the greater the degree of peace that came upon us.

My will was rebellious: I wanted so much, and I had lost my all. You do not understand how I can say that, and at the same time honour the Church enough to wish to join it. I will explain. I sought by seclusion not a substitute, but to forget. Instead, I found a strenuous life, and a growingly insistent inner call for myself. At first I did not understand; but by degrees I came to realise that response awaited my initiative; and by a series of personal experiments in the reality of these new values, I gradually achieved peace through the conscious freedom of my soul.

I will tell you why I am relating this to you now. You are facing and experiencing some of these very experiments in the freeing of your soul. Alone, as I was alone, surrounded by invisible love unspeakable and mighty powers of help, watched by tender loving eyes, guided carefully step by step, you too learn the way of holiness through obedience which leads us all to God.

You have never seen a parallel between your life and that of a nun, but think again and you will see. I will help you. Your eyes are fixed on invisible Reality. Your thoughts centre continually upon invisible things. You stand alone in this attitude. You struggle to interpret, as I did, the truth of your inward perceiving into external fact. You doubt, you trust, you succeed, you fail, you try again, as I did. My message to you is that every effort counts, that

* Second teacher.

the setting for it is intentional, and the quality of it recognised: that it is a progress and not a treadmill, and that those who are in charge of your development act in the wisdom of God.

As you face the ups and downs of the days, know that we, who have ourselves passed through them, *understand*. Do not be afraid of hurting us, for we see your love; but give us freer welcome and wider trust that we may be enabled to give to you of our best, as we seek to do.

XXIX

LIFE appears to you at present almost like a slough of mud through which you are painfully forcing your way, believing that there is dry ground and sunshine on the further side.* Now I will show you how I see your life—a series of opportunities carefully placed in your path with the express intention of their affording you scope for the growth you so desire. By the way in which you take hold of them (and by 'take hold' I mean the approach of your whole personality), by the quality which you bring to bear upon them, by your faithfulness and courage in dealing with them, they can be made of priceless value to you. I repeat it, priceless value. Will you change your point of view?

As you take my message you are thinking about your first teacher. I wish to speak of him now. He has undertaken a definite piece of work on your behalf, involving the dimming of your awareness of him but in no way the fact of his immediate presence—quite the reverse.

By the 'withdrawal' of your Guide you are entrusted with a new form of independence involving calls upon your judgment, initiative and courage, not previously made. With these things you must deal; and as you work your first teacher watches you and marks it all. When you fear and fret you lose ground. When you lose ground he grieves for he knows the lesson will have to be faced again. Whereas when you succeed (and by succeed I do not mean triumph, but first-class effort) you make him glad—even the one you love.

* This is the instruction of a third teacher.

So I put things in a fresh light before you this morning that you may lay aside the depression which assails you, and work with us consciously and gladly in that which we are all essaying to accomplish for God.

XXX

In childhood help is forthcoming from a superior power who functions for the child.* In later life the individual avails himself of means of assistance according to his choice.

In spiritual things we find a partial parallel to this, but here the adult is taught to produce from within himself the power he needs. It is this instruction that I am giving to you, and it is because of the progress which I wish you to make that I ask you to relinquish the child for the adult method. This does not mean that you shall not seek my help when sorely pressed, but it does mean that in so far as you are able to stand alone—and by 'alone' I mean upon your individual initiative—you develop a quality of spiritual fibre not otherwise obtainable. You question whether, were you not to ask at all, adequate help would be forthcoming. Yes, for such action would be the acme of faith, and faith ever reaps its own reward.

* First teacher.

XXXI

It is absolutely necessary that one should learn to walk and trust in darkness. You can do much both to forward your own progress and that of others by the spirit in which you face your task. Courage is infectious, and so are patience, trust and serenity. As you gain these treasures your efforts will become less strained, and your joy far greater.

Take courage, we who love you watch your steps, and know that none will be given you to take which is beyond your power. Do not

concern yourself with those ahead, but put into the present moment that dear value which is its due, and without which it passes away—a wasted opportunity.

XXXII

INSTEAD of longing wistfully for the fuller realisation, the closer touch, the clearer vision, towards which you move, experience and experiment with the material in your hands. Dig yourself into it, as you would say, knowing that to learn fully is to learn best, and that always when a lesson is learnt more is given.

XXXIII

HAPPINESS is the normal state of all God's children. Many of them lay it aside by choice to accomplish some task or service to which they are attached, but normally it is their lot, and so it is your lot, and yet . . .

I am going to show you what the matter is. You have been functioning as a divided personality. Your love and inner devotion have been centred upon God, whereas your attention externally is continually claimed by people and things which rank very differently in your mind. This is wrong, for all are parts of the Whole, and you may not divide and separate; on the contrary, I teach you to combine and unite—to pray not in isolation but in conscious unity.

This attitude, true of prayer, is also true for action. As you pass through and deal with the amassed detail of your daily life you will relate each thing with God. You will find no actual, though much conscious, separation; and your work will be, as ours is, a constant endeavour to make this actual Divine unity conscious and evident.

XXXIV

YOU are learning with me a lesson which for you is a hard one because for so many years you have failed to learn it. I speak of your distorted sense of proportion with regard to 'I'. For years and years you have seen yourself with a value out of all proportion to that which you have attributed to others. Many people do this, but it is all wrong. Now, in new-found humility, you have come to me seeking a better way, and I show you this better way, for I too have had to learn the hard lesson of relinquished pride.

The co-operation for which I ask consists in being willing, really willing, to let events pass you by as though you do not exist; at the same time knowing that God is in supreme command. To let the spotlight, be it from this side or from the earth-plane, be centred on another instead of yourself with complete tranquillity. To let those whose good opinion you treasure concentrate their activities upon someone else without feeling hurt or even left out in the cold; instead, learning to rejoice in that they are the recipients of that which is to you treasure.

XXXV

TODAY I want to explain to you how it is that some of the things you receive clairaudiently contradict other things that you hear in this way, for there is contradiction. You know it.

When I 'come' to teach you I have arranged in my mind the material which I propose to give to you. This material must be conveyed from my mind through the channels of your subconscious mind to your surface conscious mind for you to receive it accurately.

Now these subconscious channels are also the roads used by memory, and by memory I mean the activity of living again mentally some portion of outgrown experience. Thus my matter and the matter called upon by memory approach your awareness by the same means.

But there is more to it than this. Other minds are at work also receiving and remembering; and all these minds, including yours,

are related together in a whole of which they are yet largely unconscious. These numerous activities cross and re-cross each other, relate or conflict, and amongst them all the individual seeks to pursue his own way.

Thus a message in process of being conveyed from my mind to yours may be distorted or perverted or even lost, whereas in its place material may appear before you which is not mine at all. Often you are partially aware of this, and are seeking to learn to discriminate. My work consists in guarding my material from perversion and at the same time teaching you to recognise and receive it as mine.

You make progress in this work, but are still sometimes assailed with fears which I seek to allay. You will find as you proceed that your *recognition* of me and my words will grow. What I give to you will carry a different atmosphere and flavour from that of others, and although you will continue to take the precautionary steps I showed to you,* you will do so with a new peace of mind and a steadily growing assurance.

* My first teacher had previously explained that I must never listen to voices from the other side without sincere preliminary prayer in the name of the Most Holy; adding that if one would not put even one's piano in the road for anyone to play, how much less should the mind be exposed to promiscuous use.

XXXVI

You feel that your memory is bad, that you forget all sorts of things which you have heard and experienced which would be valuable for after-use if you maintained access to them.

Now what is actually happening to you is this. You experience both through hearing and action without complete attention; through lack of concentration your mind is not free to register as it should that with which it deals. Thus the impression is not as vivid or accessible as it should be. Again, in your reference to such impressions your mind is in none too good working order, and therefore does not make a sufficiently authoritative and direct approach to the matter it seeks. And again, your habit of decrying your memory to yourself habitually weakens it, and undermines your

own faith in it; and this faith is the sole source of its growth. Had you realised that?

Now you are going to deal with this situation, not repining over your past mistakes, but taking yourself firmly in hand in paying attention and in knowing that the material so gained is ever after available to you. At the same time in making reference to the past you will remember the truth of my statement, and by patient faithful practice you will prove it for yourself. I know whereof I speak.

XXXVII

You see you want so much at once, and you cannot digest it. The royal road for you consists in tackling this moment with all those forces which within yourself are seeking expression and so causing you malaise. If you will call them forth into the 'Now'—the love, the hunger, the longing, and the hope; if you will apply them—all of them—to the matter in hand, you will find that you are not only really digesting what you have already received but that your powers of assimilation are developing, and that more is being given to you.

You see, although your prayer is being answered, and in ways and to degrees that you do not imagine, there is much work to be done in the process by you yourself which cannot be scamped. There are no short cuts; and, recognising this, you will settle down and do your very best where you are now.

In this work you will help yourself by remembering that all that you seek and all whom you love are present with you in that Divine relationship of fulfilment which you are beginning to know. Here and now are you in God—the fulfilment of your heart's desire.

XXXVIII

AT present when you come apart alone, called thereto by the insistence of your soul, you pray, and during this praying and afterwards your mind wanders at random from point to point until at last I rescue you from the whirlpool which you create because of your lack of awareness of direction. Now I will tell you how I do this work of meditation, for it is work. I come apart, and there I strip myself of all the accretions of thought and activities that claim my attention; and having so concentrated I yield up my old self—my habitual consciousness—to the Father of my Self, and in this yielding I pray for the inflow, the expression, of the Divine Self which is indeed I and the ALL. Thus I wait, receiving and realising, in joy, humility, and deep peace.

XXXIX

I WANT to explain how the suffering which you are experiencing through consciousness of sin is leading you out into places of great peace. You do not see how suffering can do this.

When through inner illumination you perceive yourself as you are (and by self here I mean consciousness rather than Self) you are horrified because the thoughts with which you are confronted do not express your soul; they are often in direct opposition to it, and yet they are yours, brought into being in result of your activity, however unconscious. Now the suffering of which I speak is the direct result of action taken by you to set this matter right. In so far as you drift and thereby acquiesce you do not suffer, but when you arise—as you must—to deal with this thing and set it right you of necessity suffer. Laboriously, one step at a time, you have to collect vital energy—*your* vital energy—which has become attached to forms with which you do not agree; but this energy adheres to first intention, and it is only by the use of reiterated will-power and persevering determination that it can be recaptured.

As you struggle and persist, you grow; and the harder you struggle and the more doggedly you persist the greater the growth.

XL

PRESSURE, rush, call it what you will—I refer to that form of coercion which compels you from outside the Self. It is caused, as you know, through fear, and for you now fear becomes impossible. I do not say 'has become' but 'becomes', and the pace of this emancipation is in your own hands.

I teach you the technique. When you find yourself compelled in any direction whatsoever, pause for thought. If during this you decide that you are yourself at one with the impulse by your own free choice, go forward. If, on the other hand, you find as you often do that the impulse carries you out of the complete control of yourself, analyse it. I think that you will find practically always that an over-acute reaction on your part to some stimulus is producing strain, and so fear, for fear sooner or later always follows strain.

Your chief stumbling-block is time, a sense of insufficient time for the many things demanding your attention. I suggest to you that many of these demands are spurious, that your Divinely appointed way does not include them, and that it is for you to find this Divine path amongst them.

When, as this morning, you are confronted with more things than you feel able to deal with in the time at your disposal, *sort them out*, taking first the essentials, and *know* that for these you are able. For the residue pray, and should there still be amongst them things which should take first place, by this your action they will do so, and those which are not required will fall back out of your path. Try and see, but do make a determined effort to maintain your poise, and also authority over your circumstances.

XLI

You have come with me this morning to a new vista of your journey home. In front of you now there stretches—could you see it—a different type of experience from that to which you have been accustomed. Up to now I have shown you yourself—your faults, your needs, and the work which was awaiting you in result. Now

I am going to turn your thoughts outwards away from yourself that you may learn more about your relationship with other people and what it involves.

I want to draw your attention to the very varied types of people with whom you have recently been brought intentionally into contact. Here is material of which the Kingdom is composed and, as such, worthy of our closest attention and love.

The relation between the creator and his creation holds for me deep interest, for it is here that the great joys and sorrows are to be found that make or mar a life. For a man's actual inner Divinity outwards to his farthest material expression of himself is his life-work, stated not in terms of time but in terms of spirit and matter.

It is the making of this relationship between spirit and matter which is the object of earth-life, the being able by spiritual power to wield matter aright. How few learn their lesson! But this is the lesson I begin to teach you today, and I use the lives of others as object-lessons that you may study them and, yourself emotionally quiet, learn the lessons which they reveal.

The first of them is this, that however much a man may desire success he cannot attain it unless he has established first a good working relation between his mind and his body, and his mind is totally unable to bring about this relationship unless permitted by his soul. This is not generally known, but it is truth. Now for the purposes of our work it is necessary to approach the soul and find out what the conditions are under which it permits freedom of action to the mind and so to the body. I will tell you. If a man's soul desire is leading him to a fuller expression of life his soul will agree, even though his methods for attaining his end are wrong. The soul knows that he must learn by experience, and this involves many falls by the way, but it also knows that its sanction may never be given except on the side of life.

Thus we find in looking at men and women at work, first, the seal upon their work of the authority of their souls, and second, a great variety of method employed to express this sanction. This variety is caused by the varying emphasis placed upon the same values, by the stream of force which the individual employs, by his perseverance or the reverse, and by the condition of the body which he brings to his work. All these factors have to be taken into consideration in approaching any individual with a view to helping him or her.

Further, you will find as you seek to understand people better that you will become continually more and more impressed by the need for a completely individual approach to each one. You will delight in this variety and seek to understand it, and as you do this your perception of it will increase. For this reason I set before you today the task of studying those you meet with complete and quiet attention. Do not seek to impress your own personality upon them, but instead seek to draw them out. Look with delight upon the Divine within; greet It, and seek to make ways whereby It may come forth, for where true means of expression are given the Divine will always take them.

I want to explain to you how I myself deal with those to whom I am sent, for my methods will help you as you seek to establish your own. My first step is always to observe. Quietly, and usually unknown to the one I approach, I watch him live, his efforts, his hopes, his failures, his success, and where his love is placed. After a time I thus gather the flavour of him and so the type of his affinity. By this I mean that I am made aware of what will be to him harmonious, and from what he will turn away. Next, I arrange that which I wish to convey to him in a form suited to this flavour of which I speak, and then I confront him with it—and by confront I do not mean attack but contact—and again watch the result, modifying here and there, not the quality of my gift but its relationship with himself.

I want you to go through the coming months of your life with all this treasure of which you are so conscious carried close to your heart. In the contacts that you make with others this very fact will have its effect, and if they are ready for it a way from it to them will be opened. There will be no need for preliminary notices of its presence, no forcing open of doors, but a natural passing of affinities to one another. In the most reposeful quiet this work of God is done, and in this quiet the body knows healing.

As you understand the needs of any given individual you will find that together they make a call or demand upon Life for their fulfilment. Such calls are *always* answered, but often not obviously. Our work is to answer such calls.

When a call or demand is received here those are chosen who are best fitted to answer it, and this choice is a matter of affinity rather than personal selection. The Guide chosen senses his objective, using in this process whichever of his powers best serves him, and having made himself cognisant of the whereabouts and needs of his charge he sets to work to supply the latter by liberating the Spirit of the one in need. You do not quite see. A Spirit in complete freedom has no needs, for it is one with God in complete supply. Where there are needs there is bondage in some form. This must be detected by the Guide at work, and the Spirit of his charge directed to dealing with the matter. You will now see what understanding and what varied choice in technique are necessary before success can be assured.

In approaching such work a Guide has always to deplete himself (or herself) of personal volition. He goes as he is sent, to needs that he is shown, and by the same law absolute he supplies them. Were he to impress his own personality upon his charge the centre of activity would be moved from the removal of the barrier—the object of the Guide's mission—to the relation between the Guide and his charge. For this reason a Guide will always seek to draw in his personal wishes, concentrating them in the expression of his inmost Self—even the Divine Will. By so doing the two at work—the Guide and his charge—are found concentrating on the liberation and so development of the latter.

This development may take many forms. For instance, intense stillness, increased activity, 'disaster', new friendships, death, marriage, remorse, suffering, or the coming of a great love. It is our work so to concentrate on this inner development that it shall produce by Divine law the conditions best suited to its growth.

Now the lesson I have prepared for today concerns the equipment which a Guide considers essential for his work.

Each Guide carries individual apparatus peculiar to himself, but all consider certain qualities essential. It is these which I wish to enumerate: patience, insight, courage, initiative, self-control, and the quality of intimate contact. I wish you to consider these points one by one with me. Let us take them one at a time.

Patience. You will realise that in dealing with someone else on the grounds of his own willingness, and these alone, patience is often worked hard. You may lead a person up to some decision and persuade him that it is necessary, but you may not force him to make it. You can only wait, and pray. Again, in working out plans on someone's behalf you may often find your work undone or upset by his own action, or external interference, and the work has to be done again. You will multiply instances for yourself, realising the absolute necessity for patience.

Again, insight. I explained to you the other day the delicacy of approach, the understanding that is needed, if one is to help without violating. Insight is really love working intimately.

Courage is called for in the necessity which always arises of dealing with the conditions in which one's charge is placed, however uncongenial or difficult, or however menacing. The greater the need the greater the courage required.

Of initiative I need not speak, as you realise both the need and the scope of its possibilities.

But on self-control I wish to teach, for it does not consist, as many imagine, in holding one's powers in an iron grip, but in using them *all* in complete obedience to the will. Whatever the will dictates, the powers—in perfect self-control—will carry out. Consider it.

Lastly, this quality of intimate contact. In our work as Guides it is of paramount importance to approach with love, and to act love in every detail of our activity. By it a sore heart is opened, and by it balm and comfort unspeakable may be rendered, but just because of the inner exposure resulting from a trusting attitude *any* injury dealt to such a one is hurtful in the extreme. This is always a Guide's great care.

These are some qualities, and some only, of a Guide's equipment—those things common to us all.

XLIV

You are quite right as you realise that deliverance from fear is possible now. Few attain to this instant release, but it is possible. The road usually taken and which I indicate to you now consists in ceasing to see objects of fear. You have always thought that you must learn to face objects of fear and not be afraid. Not at all: you cease to find objects of fear.

When a child is confronted with something it does not understand, to which it attributes more power than itself possesses, it is afraid, but let that same child have adequate understanding and the knowledge of superior strength, and its fear dies.

Now you are like the child, with this difference, that you have come to a place of understanding where you *always* possess superior power. You do not really believe this, but it is the truth. By realisation of it no object can inspire fear. Try and see.

But there is more than this. By continually dwelling on the Presence and power of the dear Father of us all He becomes so mighty a reality that those in that Presence are absorbed in and by it and know nought else. Where then could fear have place? You show by your own admission of fear how little you have yet realised your Father.

To gain the realisation by which fear dies you must give time for your thoughts and your love to rest upon their object. This, the object of your soul's love, is given no place in the time of your day. I know your allegiance and the obedience it has involved, but I speak of *time* in which you may think upon your Father for dear love's sake, and so come to know Him better.

This is your need, and until you meet it you will not escape fear; but when the overwhelming reality that awaits you is revealed you will fear no more.

And the seeking of this Presence—how may it be done? You will welcome and think upon the One Whom you seek, and will then be

very quiet in the Presence. He Who is calling you will do all that is necessary.

XLV

I CALLED you to me from your prayer because you were asking, and I am to answer, in this way. You have taken to heart my lesson on your need of Divine awareness and you seek to do this thing—even to approach the dear Father Himself, unafraid.

Now it is necessary that I should explain to you some of the initial facts of this spiritual contact, for it is stupendous reality with which you deal, and your consciousness is as yet very immature. Thus you come into the Presence with almost closed ears, with sight blindfolded, and speech almost inarticulate, *but* you come with a great love and it is this love of yours which has made open the way for you in the approach you seek.

So as you essay to make it I take your thoughts in mine and I gently lift and extend and quieten them, and as I do this and your receptivity increases I am able to put into your mind some of my own realisation and some of my own power.

On the stimulus of this act you take a tiny step forward, and pause again in renewed realisation and longing until you are ready for another similar step.

You wish to know what this 'ready' involves. As you come to want and realise—however dimly—your Father, an increased rate of vibration takes place in and around you. This changed rate of vibration activates different affinities from those in tune with the lower one you have left. This means that you are played upon by different forces and in result you experience anew.

Your reactions to these happenings—the deeds of thought, speech and action which result—cause growth in yourself. This growth and its needs again makes fresh demands upon life, its Father, and in His response I come to you, my own.

So you will see how in this, your act of worship, progress is gradual but progressive, and you will find as you take the steps of it that I become far more evident to you, whilst your awareness of

Him Whom you seek—even our Divine Father Himself—fills all your being.

I think this is the most precious experience we share, our approach to Him—our all. Do not lose heart over your present limitations: rather make them a means of prowess and achievement, for I tell you this, that the way which we take together is blessed of God Himself, and the quality of His giving is our complete joy—yours and mine.

XLVI

WE will speak together of prayer. You come with your heart very full and endeavour to lift your thoughts and express their content to your Divine Father. Dimly, very dimly, you are aware of a Presence and the coming upon you of new thoughts, and then you wait and grow tired, and it is over. So you think, but what really takes place is this: your mind has been helped to higher realisation, and each time this takes place a strengthening remains which means added facility next time. More, the longing Godward has brought about that response, that coming into manifestation which is *always* the result of true aspiration.

XLVII

I HAVE gathered you to me once again because I want to talk to you about this burden of yourself—with a very small 's'—which you seek to lay down as you pass on to more advanced understanding.

The way to do this is to concentrate your attention and efforts upon your Divine Self—its work and its needs. To do this you must practice consciousness of it, consider it, rejoice in the fact of it and in the joyful exercise of its functioning.

You see, the outside is most readily seen, and therefore you are

constantly confronted with the records of your past mistakes and sins; whereas the dawning of Divine awareness is an inward experience which gradually conquers and controls all outward expressions of the self. Therefore at first you cannot see, but you may know, and gradually this knowing becomes also seeing and you gain peace.

XLVIII

WHEN you imagine (or 'image') in your efforts to bring spiritual power into manifestation, the sum of energy collected and conditioned by you must at once clothe itself in form, the degree of solidarity and visibility being dependent upon the quality of your own act. This conditioning (in degree greater or less) always takes place, but up till now you have failed to recognise the field of these results.

So around you now on every hand may be seen, if you look, the images built by your imagination clothed in earthly form—your body, the shape, colour and contents of your home, many of your children's actions and ideas, myself in manifestation. You feel that you have known all this before, but no; you have worked and you *hope* that there are results, but you do not work in the field of those results and consider them. It is for this reason that I lead you there this morning that I may teach you of these things, and show you clearly some of the results of your own work.

XLIX

You have come to a place in your progress where you are assailed by doubts of various kinds.

Your pitfall is uncertainty. You fail to deal clearly with the thoughts that are presented to you, thus driving them below in an indigested mass.

When confronted with myself no two courses are possible to you, for you must either accept me as I am, or put me aside as a creation of your own imagination—one *or* the other. Upon such action taken by you rest your future activities.

You feel that some of the things I have said to you are to be relied upon, and that some are not. This is true in the sense that you have heard them as my sayings, but you do not allow for the conditions through which my teaching must pass before you are made aware of it. It is only, as it were, the flavour, the kernel, the trend, of my thought that I can at present convey to you, though *at times* you hear my exact words. The chief difficulties occur in those borderlands between your state and my own where we speak neither your language nor mine. Therefore my messages become coloured, but they are truth—the truth for which you have so often asked.

Instead of tossing your mind to and fro in questionings and doubts, let it alight upon what firm ground it can find amongst all that it has received and there set to work to build itself a home, knowing that as you grow in spiritual stature you will be able to see and understand where at present you are faced with impenetrable darkness.

This uncertainty of which I have been speaking plays havoc with your habits of thought, and weakens both your will and concentration. I suggest that you quietly act on what you know, leaving the much of which you are uncertain fluid about you until such time as it also shall take form to your consciousness, enabling you thereby to judge of it.

The peace that will be yours as you do this thing will add strength to your endeavours, and I in my capacity of adviser and friend am thereby enabled to convey to you much that would otherwise be inaccessible for you.

L

THE equipment of people varies so, and their use of this equipment, that it is quite impossible that they should successfully adopt the same methods. Thus a person who is habitually engrossed with practical affairs has usually to be approached through this his readiest means of contact. He will meet people or books—ideas in concrete form—with which he can deal. Whereas a sensitive person whose mind is his principal medium will welcome ideas whatever their form of approach, and the means therefore available for work on his behalf far surpass in number and adaptability those of the other. You will readily perceive that the method we adopt in teaching such a one will differ radically from that employed for his more practical brother.

There are others besides these, men and women who approach truth through a series of digested experiences which build them in unconscious stature beautiful to behold, but of which they are often quite unaware. There is another group who follow an ever retreating set of ideals in the pursuit of which they are drawn upwards and forwards without realising it. There is again another who by thoroughness of detailed observation, and work in the service of this infinitesimal Perfection, school themselves in a devotion to truth which is indeed Divine.

This will suffice to show you how necessary it is to consider the one with whom you speak, and how important to choose your language from that world in which he walks a free man, instead of leading him blindfold into fields of thought where he feels utterly insecure.

You will find this realisation of another's angle of approach invaluable both in making contact and in presenting material you may wish to share.

WE write together this morning of the causes of loss of poise, and of the methods to be taken to maintain it. You consider that you have grasped these facts, but I think not, or your consciousness of poise would be far greater than it is.

You endeavour to exist as it were on a pinnacle from which there is danger of your falling at any time. But when I explain to you that you are not on a pinnacle but walking in the broad safe pastures of God, your stance becomes more secure, and for this reason, that all that approaches you pertains to these same broad pastures. Of them is your life and theirs, and the fact of contact should mean stimulus and interest and added strength, and never the draining of depletion.

You see, when you mentally ostracise that with which you deal you not only see it under false colours, but you induce yourself to make quite unnecessarily violent efforts to deal with it. In realising at the outset your relatedness with all else, much of your work is already done.

Now I wish to give you some practical examples whereby you may apply some of this teaching. Take the arrival of your relative's manuscript this morning. Had you carried out my words you would have known that your contact was Divine and therefore purposeful, and, instead of being worried, your interest and curiosity would have been aroused in your effort to discover the purpose, from your point of view, of this happening. Instead of anxiously seeking to maintain a detached calm, you would literally not have been afraid of this or other contacts.

You do not yet realise that if you are at home in your Self that which occurs to you from without has no power of penetration. You do not need to protect yourself from that from which you are not in danger. This is how you descend from the pinnacle of which I spoke, for you only mount it in your effort to escape. When escape ceases to be your objective you will not need a pinnacle!

So I would have you walk free and unafraid, looking with added interest upon the difficult or unexpected, knowing that for *all* you have ample supply. Much of the strain in your life arises from fear—conscious and unconscious—and it is from this that I seek to set you free.

I WANT to explain to you why it is that your consciousness of me has waxed dim of late, for although you know me better than you have ever done you have found it increasingly difficult to see and hear.

This is because the channel of your vision is blocked by the uncertainties you hold in your mind with regard to me. Am I real, or am I not? Am I able to do all that I say, or not? Have you the latent powers of which I have taught, or not? Until you answer these questions one by one, *and abide by the answers*, your hearing will remain dim and your sight veiled. That which you endeavour to perceive—myself—is disconnected from you by your own action.

Your relation with me is first established and then made manifest by emanations from yourself towards me. Upon the substance of these emanations I am able to reveal myself to you, but if you withdraw these emanations, with what material am I supplied?

Through all the fluctuations of your fear and faith your love has held strong and true. It is because of this that you begin to know me, but I would have you see and hear me also with increasing clearness. To do this it is necessary that you should answer the questions to which I have drawn your attention; and more than this, that you should yourself step forth upon the faith you seek to establish, and by 'stepping forth' I mean action upon the basis of it, and by such action and by it alone can you know the reality and value of that with which you deal.

So you will work by me, for I also am called upon to act by faith, with this difference, that I *know* that with which I deal, and I am not afraid. It is this I teach you even as it is this which you seek to learn. It is *not* beyond the grasp of your attainment: on the contrary, your development demands just such exercise. I know you will give it.

You will find as you proceed to carry out in action the new thoughts with which your mind is filled that various difficulties will present themselves.

The first is fluctuation. The wave of energy—spiritual energy—upon which you have gone forward will lose its momentum, and before you are aware of the next wave, generated by yourself, you will feel as though you are slipping back to your old position; but no, it is a pause not a regression. As the incoming tide is not stayed by the action of its waves, so is your Spirit unchecked in its advance. During these inevitable pauses expand to the effort of the next advance; so will you build and establish what you gain by each forward move.

Again, fear. To know that you are exploited by it is not to gain self-mastery, but it is the essential preliminary. You will need over and over again to pause and realise Who you are and how you stand, and then in the comfort and courage of this realisation take your next step forward. If you will do this you will find yourself increasingly equipped to deal with your fears as they arise.

Again, fatigue. This arises from resistance which is, on your part, largely unconscious for it is a habit which you have gradually assumed through long years of faulty living, and—knowing no better way—you are unaware of it. You should swing through your life on earth on the impetus of Divine rhythm, in the joy of the unity of your love with your will—true spontaneity. Instead of this, for many many years your 'I must' has dragged your 'I long' at the heels of its chariot. You have not known that the author of the 'I must' is also the author of 'I long'.

It is in this identity that you will find peace. I give you an example. When in your great wish to contact me you feel drawn away to fulfil duties about the house, you do not see that the 'I' who seeks me is the 'I' who claims attention for the house. The conflicting claims arise from a false sense of duality. As this is swallowed up in the true 'I am', conflict will cease.

It is this great lesson that I am teaching you. I gather you up by these your efforts, and mine, into the light which is our home. Take courage and *persevere*.

EVER increasing activity in the service of your fellowmen—this is the aspect of the soul's life towards which I draw your attention so that some of your powers at present suffering from insufficient exercise may come into full play.

You will find a great extension of consciousness in this work of prayer for our needy ones. You will use your imagination to the full in building for them the supply of their need, and in these forms your love will come to them in all its glory, directed thereto by your will. You quail when I speak of the glory of your love, but I would have you discriminate between the false and the true—between the illusions you have with regard to yourself and your powers, and those mighty because Divine attributes which you carry latent within your Self, and which I continually stimulate into greater activity. Of such is love, and I greet it in its majesty and beauty. At the same time mark this, that where it shines the illusions must go, the real taking the place of the unreal.

Let the light do its work thoroughly and do not grieve over the loss of your shadows. When disintegration confronts you test the quality of the work, and you will find sure foothold amongst the changes. I speak now of the Divine process which accompanies all the advance of the children of God. Continually are they changed from the lower to the higher, from the gross to the ethereal, from the immature to the more mature, finding, as they lose the old, treasure in the new which is not to be compared with that which it supersedes.

This is your experience, scarcely yet recognised by yourself, but none the less taking place. Spread yourself out in the light and greet unafraid and glad the cleansing and the restoration of the glory of God.

I DO not want you to be afraid as you follow the path by me. You will find many things that cause you to think, many revelations both of good and evil which you will have to take into account, but fear has no place in our work together.

Do you see how, as you go forward with me, degrees of possibility and heights and depths of good and evil become evident to you which you did not before perceive? So also has become evident to you (but not yet to your external consciousness) a new phase of myself. By this I mean that you are now able to grasp a new aspect of me, and it is this to which I wish to draw your attention now.

Hitherto I have taught you and loved you but I have not revealed to you my own affairs. My work at present is to carry Divine light and enabling into the outermost darkness. Only those of us may do this work who are equipped by experience and training to preserve absolute poise under all the conditions we are called upon to meet. Failing this we should be dominated and overcome.

Now part of the necessary equipment lies in the habit we have formed of seeing Divinity wherever we are; thus we are always at home, and never afraid. Further, I come and go at will in all spheres below my own, and am throughout them able to see and know without delay. I want you to realise these things because it is in my capacity as *myself* that you encounter and seek to understand me.

Having realised the aforesaid you will see that many of your reactions are inaccurate, they do not fit the facts. I thus give you reality in their place. I want you to know that your thoughts are clear and open to me, and that their causes are also known, also that I have power and knowledge for the work I have undertaken on your behalf. The limits with which you surround me are of your own making, and have no existence in fact, for between your Self and my Self there are no limits whatsoever except of our own forging. Remember this when you are afraid towards me.

YOU are confronted with density when you endeavour to pray; you feel that you cannot penetrate the 'thickness' through and beyond which you rightly sense fulfilment and light. Now this denseness is the outcome of your own thinking: it has gathered round you by degrees through the years of your life—your mental output. With it you must deal, making good the weak places, repairing damage, and carrying forward to its consummation that which is good and true. Before this work can be properly commenced you must be brought into contact with it, and to this end you seek to pray. This activity brings you forth in native worth, and at once you are aware of all this alien matter around you.

The next step is this, not to seek to penetrate the obscurity but to illumine the obscurity with your own Divine light. To do this it is necessary that you should realise its existence within you. This you may only know by *living*, testing in your daily experience the reality of which I speak. You deal with events, even the trivial matters of daily life, from the spiritual and mental planes and not from the physical where they occur. In doing this you will find that new powers are at work which affect and modify that with which they deal in new ways. This is your Divinity at work. When its activities are applied to the amassed thought of which I speak, at first great disturbance is caused, a great effort towards harmonisation occurs. This throws to the surface on the way to expulsion much that is not required; and the individual is staggered by the mass of alien matter with which he is confronted, causing him pain, depression and fear. As this process proceeds those levels are reached where the enduring good is found, and peace returns to the troubled mind.

So when you pray, project the light of your Divinity upon your darkness, and endeavour to deal bravely and truly with what is thus brought to light. When you have in this way cleared the air, your faculties of perception which are greatly developed by the work which you have done with me will be able to register upon your consciousness their findings. At present this is not possible except in very limited degree.

LVII

YOU ask the reason for the deafness in your ears. I will tell you.

It arises from your lifelong fault of fending off experiences because you were afraid of pain. If you will look at this in closer detail you will understand. If you put up barriers to prevent approach you find one or more of your senses being put out of action—they cannot work if you will not allow it—so your deafness is a direct result of this act of yours. Now, however, you have altered your tactics and have decided to admit life, therefore you seek the use of all your faculties, and I instruct you in this thing.

Your ears are healed first in the invisible world and then in the visible. The work that you are at present doing to set this matter right is manipulating forces which are not physical. They are causal to the physical body, but before they can make themselves felt by it there is much work to be done on their own plane. *This is the work you now do.* By imagination, reiteration, persistence, faith, and courage you make a new form of such potency and vitality that it overcomes that which it replaces.

You must needs work on in confidence and steady determination at my side. I have told you what the outcome is to be. Why do you fret?

LVIII

SEE, I show you what is in your heart. It is the child of God awakening to fuller powers and consciousness and feeling the restriction of the old boundaries.

If you will face the pressure and the disruption of these barriers I will help you to destroy them. It is not easy work because to be aware of them as barriers one must first suffer from their limitation—this you do. Next, you must face the disturbance and discomfort of the necessary readjustment—this you also do, but during this process I would have you remember its objective—liberty, and liberty for life which is service.

So look on and up as you deal with the present, living into each

precious moment the value you seek, even God. Here, now, in your body, in your circumstances, the Divine work goes on—the dying away from inanition of the outgrown, the careful planting and expecting of the new growth which because of its innate Divinity cannot fail, and then the glad manifestation of that which has been planted, and later the harvest.

Meanwhile, in these early stages where you are as yet unable to see your work, you may know and dwell upon the process and therein find much comfort. The responsibility for the direction of your efforts lies with me; the carrying out of my instructions lies with you; together, as we put the Divine law into operation we succeed in that with which we are entrusted.

Do not be afraid: trust.

LIX

THE road which you follow consists in carrying out my instructions without gauging them by their immediate results. That which I do has its own objective, and will go through to that objective in spite of obstacles. You in these early stages are confronted by these obstacles, and often you do not see past them to the end I have in view. Thus in reference to your body, as you make your determination to walk by faith in the healing of it, all its weaknesses and pains rise up against you, and you doubt my power and my word; whereas in reality it is the very potency which is brought to bear upon you which is causing this disturbance. *If you persevere* you will find that one by one your ailments will pass away.

HERETOFORE you have sought to perceive your Father through your emotional consciousness, but now I wish you to use also your intellect. When you pray, clearing your mind of intrusive material, gather your thoughts to and round that One Whom you seek to know. Before you He stands, for, as I have said, His approach to His children's awareness is always by means of the human form. You question this, feeling that much spiritual awareness is altogether apart from form, but no, that which makes deepest contact with man is man's Divinity, and this Divinity is God. What you otherwise perceive are emanations from, or secondary expressions of, such form. To approach God is to pass inwards through emanations and expressions to That which causes them; and beyond the Divine form of man, man in his present state of awareness cannot go.

So I say to you again, that when you pray you are confronted by Divine form, and this Form standing before you receives from you the gifts of your love and devotion, and in so far as you are able to receive them He gives you in return the expression of His own qualities. It is this degree of receptivity which I seek to increase in yourself by suggesting that you should concentrate your thinking as well as your emotion upon Him Whom you worship. By such action still more of your creative energy will have outlet, and by this definite work it will achieve an atmosphere of clarity and faith in which much good work can be done.

You see, it is only by the ways which you help to establish between us that we can approach you; and no truer, surer way for the Divine Spirit can be made than that caused by the outflow of adoration stimulated by the activities of mind, for the mind can indicate and illumine and lead so that the great emotional forces may be guided aright.

By the use of your mind in conjunction with the motive force of your emotions the major part of your apparatus is gathered to your use, but there yet remain habits, lack of concentration and interruptions from without to be dealt with.

Under the term 'habits' I include all these involuntary actions which are the outcome of years of practice. These obtrude themselves at times and under conditions when they are entirely out of place, and they must be eliminated. I give you examples. The physical sensations, first here and then there demanding attention, must be stilled by the use of your imagination and will: your creative activities must be directed and controlled, and the body literally laid aside whilst you function on those higher planes where my work with you lies.

You see, until you have learnt to still your body, and are qualified to direct as you will your emotions by the control of your mind, you are not in a position to venture forth on our chosen work for others. Whilst you are struggling with your own problems, how may you deal with theirs? You feel that you have made great efforts and that these should yield some progress. This they do, but I look at the quality of the work and know that you are not satisfied with it as it is, and so I show you how to do better.

I take this matter of your approach to God because upon your action then hangs your action at all times. It is the key to your methods and will affect them all.

I want you to learn to take from me accurately and also unafraid whatever I wish to convey, and at the same time to teach you what the conditions are of that life of the Spirit on earth which you are called upon to live. As you come to study the lessons more closely you will find that much which when you wrote it seemed strange or superfluous is actually essential.

IN the prayer which you have just completed you made a request which must be met. You will yourself under my instruction answer your own prayer. I will show you exactly how, but you must do the work, as follows.

The four people for whom you prayed are all in need of physical healing, the result of inner maladjustment. This inner adjusting can only be done by the Spirit of God moving and ordering aright those its vehicles of expression—the bodies with which each soul is clothed. Such movement can only take place subject to the will of the person concerned. This you must always take into account. Further, the results of previous wrong activity must be cleared away before the output of present spiritual power can be properly manifested. For these two reasons you will pause in prayer for others that you may act in accordance with the facts, and not in spite of them.

In the cases we have before us wills are no barriers, but there is much rubbish to be cleared away. This I want you to do. You will direct the wind of the Spirit of God onto these old conditions, *knowing* that such application must remove all that is alien to itself. At the same time you will claim the inflow of the Infinite Power, knowing that in place of the old the new is being built, and that according to the quality employed so the results will be.

When you were younger your prayer-work left your hands at a much earlier stage to be carried on by others on your behalf; now however you are trusted to do more of your own work yourself, and this is promotion. At first difficulties will arise which you will bring to me, but with each effort you will find yourself more competent to deal with the work which you have undertaken.

YOU cannot deal with the problem with which you are confronted until you are able to rest in quiet faith where you are unable to see, and I will tell you why.

Where I lead you it is not possible for you yet to understand the conditions, or the laws which govern them, therefore you walk in circumstances at these times where events prove erratic and unreasonable to those senses which you are at present able to bring to bear upon them. Nevertheless here you move with me, and here you experience, and I wish to call a halt that you may make up your mind whether you are prepared to follow me without fully understanding, or whether you would rather wait awhile. You see, I cannot drag you forward: it must be voluntary movement on your part, and unless you can make this movement we must wait.

WE have been sent out to gather in those who have lost their way. Such work necessitates equipment, and part of such equipment consists in our ability to move those with whom we deal from one set of conditions to another. It is not possible or right to force the lives of others in any way: actions must be restrained, but the upflow of the life and the form of its expression are in the hands of the individual alone.

It is at all times open to us—it is indeed our prerogative and joy—to mitigate suffering and to end captivity; but this I wish you to observe, that you may not identify yourself with the suffering with which you deal. It is the Divine victim who is your objective and care, and in order to do your utmost for him it is of paramount importance that you maintain your individual poise, and do not confuse your judgment and its consequent action by rushes of blind emotion. The emotion is needed, and will serve to vitalise any endeavour you may choose to make, but it follows the shaping of the mind and may not precede it in action.

I WISH to explain further the statements I have made concerning coming events. They are accurate, all of them, although delay has taken place. What you do not understand is this, that I speak truth to you in its raw state, and you deal with it as the finished article. Thus for me time does not exist, but for you it does. I deal with sequence but not time, whereas you of necessity deal with both.

I will now show you how this affects my statements with regard to coming events, and how puzzling they are often of necessity to you in consequence. I see your life as a whole, not in sections of the present moment as it appears to you. In the make-up of this life certain events are involved: these I also see. Their relationship with one another is often in your own hands, but their quality and number is fore-ordained. Thus when I tell you of the coming of one of these events I speak truth, but into the time of its arrival you put a very individual contribution. Of the effect of this we can often judge, but not always.

You will find that where there are apparent discrepancies in my statements this factor has been at work. Also I purposely hide a double meaning in much that I say that you may not take it merely at its face-value, but may enter into it and make it your own; for under my sayings you will always find me, and I do not change.

As you come to understand better your relation with myself you will increasingly experience the inability to explain, coupled with the unbreakable certainty of truth which exists of necessity between two persons with widely differing powers and outlook who nevertheless work as one in purpose and service. This material for trust and initiative is one of the very precious things of our relationship. Knowing your point of view, I can make plans or initiate schemes with which your present knowledge cannot deal.

Further, I bring to your mind ideas that I wish you to consider, and am not deterred because you may so far have failed to make welcome for them. Unattached, and even unwelcome at first, they may come; and I ask that instead of becoming frightened and deciding that you are being misled or that I am a myth, you should trust me, and God Who sent me to you, and treasure what you are able to receive, and bring the rest to me for further examination for it can well stand it.

I AM 'going away' again for further testing purposes. You will find this difference in the situation you are called upon to face, that I do not wish you this time to speak to me at all. From your point of view I am non-existent, but I wish you to realise that all the powers that are thus withdrawn are indrawn within yourself. I become you. Your individuality remains unimpaired—mine also, and yet I tell you the truth that my powers are merged with yours as I myself become one with you. It is not possible for you to understand this, but you can accept my statement until such time as I am able to reveal more.

Now I know how tired you are, and what a struggle you have to carry on faithfully and it is partly for this reason that I am taking this step, that I may the more effectively build up those vehicles of expression—your bodies—upon which we are at work. Another reason for my decision is the tendency in yourself to concentrate upon me thought and energy which should go to other things. This stumbling-block I remove. Again, I find that those about you need more of you and less of me—not in fact, but in your presentation of it.

So for a time—the period of which I do not discuss—I take this step, and you will do your utmost to use aright the great trust I place in you. Here in your Self, supplied of God, is the meeting of every possible need: you will not need to call upon my name.

Now, will you consider this with me? It is of love that I do this thing, and it is by love that you will prevail.

You have made great progress since I spoke with you last.*

The chief difference that I notice is tranquillity: you do not know what steps you have made in this thing; and also the power to perceive truth: everywhere at all times you are receptive to it through many of your functions, some of which are not yet known

* Second teacher.

to you. Also I find patience, courage, and faith that is growing every day. These things make me very glad, and your first teacher also who works with me.

He has long realised that the strength of your attachment to him is a strain upon you because of the sense of impotence and sinfulness which has assailed you in result. These faulty states of consciousness he deals with, but meanwhile you are suffering from exhaustion, and it is necessary that you should rest in those things that cause you strain, and it is of these things that I am going to speak today.

The first is fear, not fear as you used to know it in the sense of dread, but the worse fear of depression through your doubting God. You had not realised that you doubt God, but you do, and I will show you exactly how. You came to Him long, long ago, and He has given and given and given in response to your approach. Now, because the way is difficult and the light scanty, you are seriously questioning in your own mind whether the findings of all these years are not a myth, and yourself consequently deluded! You see your position?

Again, instead of realising that the life of your every day in all its detail is laid before you of set purpose for your attention and action, you turn your eyes from it even as you do it and look wistfully forward towards coming times. This is wrong, wholly wrong, and I want you to see it that you may take steps to do better. God's purpose is best served by taking from Him the tasks He gives to you, and letting there be no call for regret that the matter was not placed in other hands.

Lastly, you will find as you learn the hard lesson of real control of your thoughts and actions, that the efforts which you are at present called upon to make in this work will lessen very considerably, and the energy thus released will be available for your other activities.

I have more to say, but you have taken enough for this morning.

TODAY we will look at the aspect presented to your first teacher by you and your work. He sees a woman whom he loves immersed in bondage and difficulties and darkness,* which present to her problems which it requires all her strength to solve. He meanwhile is of necessity about his own work in his very different sphere of consciousness, where conditions are infinitely happier and more beautiful, but where the problems with which he is called upon to deal are also infinitely more complicated and vital. Thus his activities take place on the two planes simultaneously, with this result, that some of the darkness and difficulty of your life adheres to his, whilst much of the beauty and joy of his life adheres to yours. This means that neither lives wholly in his own sphere: this again means that the conditions with which each deals are not those normal to that sphere, hence in living under them each must pioneer.

Now this is what you are finding difficult, the fact that you do not know precedent for your experiences, that those about you do not have the same ones, or appear to feel the unappeased hunger from which you suffer. Now this is always the lot of pioneers, for to go first admits of no precedent, and you are most definitely asked by your first teacher to lead with him. Thus you are being trained, and I, in my capacity of one of your Guides, watch with intense interest the developments that take place in result of the steps we, your teachers, take on your behalf.

But there is something else of which I wish to speak today, namely the use by you of those powers with which your first teacher has entrusted you. They consist in extension in every direction of the activities of *Love*, and there are no limits set except those imposed by your own inability to accept, to trust, and to wield. Thus as you seek to put these powers into action you must realise that any limits exist in your Self-realisation and not in the powers. This is most important. Again, do not be discouraged if at first the apparent results are negligible. It is necessary that you should begin at the beginning. If you will persevere you will find a steady opening out of possibilities and powers of which you have never even dreamed, and your first teacher will not have made his great sacrifice on your behalf in vain.

* A reference to my inner and not my outer life.

LXIX

IN his relation with you your first teacher finds a great tendency on your part to draw away from the direct line of your path in your efforts to make contact with him.* True contact will only be found in your path, and this tendency to make him your objective, in denial of your real one, is damaging you and interfering with his work for you. I will show you exactly what takes place.

He draws near to you in consciousness: instantly you are aflame with delight and hope and longing. Compared with the oneness with this presence all else fades. Thus the work which he has prepared for you to do in pursuit of your true objective has to be modified, and presented to you in such a form that he becomes part of it, otherwise it is not acceptable to you. How much better would it be did you realise that at your side he stands always, and that you under his instruction project your powers forward along the line of his.

Do you know what your love has done for him? I will tell you. Without it he could not have carried on his work in the dark lands where you work with him now, because owing to his own progress he lacks some of the essential materials. These you supply. By your emotional power—which you are slowly learning to control—you have a wealth of reserve comfort and sympathy available at all times in a form which these suffering ones can take, and upon which on their behalf he can draw at will. Also the joy of your love is his delight. To him too it is precious. You will find as you learn to know him better that much of what you consider unimportant in your relationship is treasured by him, whilst some of the things which you value are for him unimportant. Of some of these I wish to speak another time.

The point I want to emphasise today is your need to rest, not merely physically but in your thoughts towards your teacher and towards God. Your teacher's whole aim and effort is to draw out your consciousness God-wards, and he will never suffer himself to be used as an obstacle in his chosen path. He wishes you to realise and understand this; and he feels that his withdrawing for a time from your sight will help you in this thing, and that you will by means of his action adopt new methods and so new habits in the

* Second teacher.

worship which is not merely a daily act but the very breath of your life.

We all have to learn this lesson sooner or later; I myself have had to face it.

LXX

I WANT you to do something for me—something difficult.* It is to loose those about you from yourself—quite gently but absolutely to untie anything that holds them to you. Mark, I do not say 'draws' but 'holds'. You will not find this easy, for the habit of the races is to possess, whereas Divinity gives. You think that you are helping the members of your household, but no, not helping, fettering. It would be better for them to make more mistakes in liberty than to be kept straight in reins. Indicate to them objectives, and, where you will, possible means of attaining them, but do not do the work for them or force them to do it.

Have not your own most valued lessons come through your own initiative and never through the initiative of others? The pressure that has been brought to bear towards their aims has been futile. I will put it in another way. When I came to teach you, had I insisted that you should follow my methods we should not have got very far. My plan was to adapt my methods to your needs.

What is causing you worry at this moment is that you feel I am advocating 'hands off' your children. No, but any touch of yours must be tuned in with their orbit and must in no way seek to draw them into yours. That is where you make the mistake: you do not sufficiently realise the entirely different keynotes of those about you.

Do not worry if all that I have said fails to become clear to you at once. By its truth it will come forth in your thought, and later in your experience. Meanwhile you will consider it.

* First teacher.

LXXI

You have had some experience of healing by thought already, and I have taught you the *modus operandi*, but you lack practice and assurance. You must remember that at first your efforts are very elementary, and as such productive of but small results. I wish to help you further with the technique.

Your object in helping those in need is to call forth into manifestation their innate Divinity. This will *always* express Itself if given opportunity, and therefore it is upon such opportunity that your attention must be concentrated. This consists in a removal of such material as causes inability to see, to hear, to understand, and above all any obstacle which is impeding or preventing the outflow of love. This outflow of love is the expressed life of the soul, and to live is to grow. The two things are inseparable. Thus to liberate is your first work.

Next follows the directing of an increased stream of power through the one in need. This is done by allying one's own sense of God—and by this sense of God I mean realisation of the qualities of the Father, and of their unquestionable effect upon that which they touch—with the inner awareness of God (conscious or unconscious) possessed by the one in need, thereby strengthening it to such a degree that it is able to dominate the habits and barriers which oppose it. By this alliance with the soul of the sufferer a unifying of his personality takes place, for from him himself goes forth the command for health and in the final appeal his will is law. Thus we have the Divine power freed of barriers at work.

Next it becomes necessary to deal with fear. This arises from *hābit*, the habit of dealing with troubles and difficulties by external means instead of from within, which results in a sense of inadequacy when the former are superseded by the latter; also the forming of new habits at the expense of old ones causes a sense of disintegration which is always alien to the personality which owes its entire existence to the opposite principle of integration.

Having put forth much effort and power in the removal of barriers and the supply of power, you must be prepared for sustained and persistent effort in dealing with the fears that arise. They are best approached by a sense of their emptiness. Fear always results from

a sense of 'is not': this can always be met by the powers of the 'I am'—*always*.

LXXII

You will find that for some time to come you will need to gather yourself with a real effort of persistent will in concentration. There before you, always ready, is the One Whom you seek to worship aright. As you approach Him in consciousness all that is alien in yourself becomes resistance, and this resistance must be overcome, not by opposition and repression but by the transformation of the material of which it is composed, such as old habits, fears, ignorance and lethargy. This you proceed to do, and if you find at first an impasse—no apparent progress, difficulty alone without result—you will know that only so can this step be taken; only so can the one who worships become at one with the One worshipped.

You see, the sense of ease and joy which you habitually experienced in your earlier prayers arose from ignorance of these facts. Quite unaware of them you moved upon a less evolved plane of consciousness. I will show you the exact difference. Then you had need: you expressed it—'told God'—and were truly aware of response. Now your awareness has changed. You have 'told God' all, and realise that in complete exposure you are guided and cared for according to your need.

Whilst this work is in progress frustration is necessary—the check, the reversing of the current, and the new flow of power through what has been alien territory. All this must needs take place, and this is why you find it so hard to pray. But as you put into practice day by day what I have taught you, you are at work upon the very material of which I speak, limiting its territory and undermining its power.

Learn to realise the All-Presence of the Father, that in this also you may learn to be attuned and confident. Thus prayer will become the constant habit of your life and not an anxious effort at certain times.

LXXIII

I HAVE drawn you to me this evening to help you to understand better the mystery of communion with the Divine Father—our Source and our Home.

You have found the doorway which leads into the path of SELF-knowledge. I spell it so because the true Self is God and knows no separation from Him. Yes, individuality in the sense of self-consciousness, but it is Divine Self-awareness and in no sense a separation. As you seek to realise this a little at a time great changes begin to take place about you because you relate yourself with things in a new way. Just as at moments of spiritual awareness you are impressed by the beauty of colour about you, so truth will become apparent, and harmony and quietness, and a clearness of way, and a dispersing of fear, as you yourself expand and are thus able to make these deeper contacts.

The way of this development from your point of view is to remain open to God, and to respond at all times to His touch. By the touch of God I mean that sense of Him which may assail you at any time and under all circumstances, ever availing itself of conditions which it can in any way use for this purpose. Thus you will find that by degrees you are losing all sense of separation. Having no reserves, no barriers, there is nothing to set a limit between God and yourself, His child. In this awareness you will know peace, for it admits of neither space nor time in the expression of Itself.

Further, I would have you know that this path which you have chosen makes rapid ascent for those who are willing to face its difficulties. These consist in the surmounting of obstacles which impede the Spirit's freedom—fear, obstinacy, pride, depression, sloth, and, most difficult of all, ignorance.

It is my work as your Guide to draw your attention to these things in so far as they at this time limit the movement of you, Yourself. This Self seeks liberation to obey the law of its Father—its life. Such liberation is secured not by escape from conditions but by the mastery of conditions by love. Such mastery can only be learnt piecemeal by practising it upon the near and familiar. So by degrees more is undertaken, and, as the powers develop, the size of the tasks increases. But I would have you remember that size is a matter of comparison and not of fact, and what is undertaken by

an adult is not of necessity more difficult for him than the tasks of a child are to his lesser strength.

Again, let me give you of myself in this work. Do not concentrate your attention on the difficulties to be overcome but on the quality of the power by which you prevail and the laws of its use. You see—I can give you just so much as you are willing and able to take, never more; and when you limit me I am thereby—for you—limited.

You have in your own mind a concept of myself and all that your mind has included in this concept is included in my sphere of action with you—neither more nor less. As you are able to enlarge your concept I am able to expand my powers: they wait upon this.

What you seek from me, what you love in me, is Divinity. This Divinity knows no limits. Why then do you limit me in the exercise of Divinity towards you? You feel that I am finite, a man from the earth, imperfect and liable to mistake, and you hesitate before you place your confidence for new steps of the way. You are not when you do this looking at the perfect, the Divine which I bring you, but you are considering whether the vessel that bears it is as perfect as it might be, and if the vessel appears in any way inadequate you tend to reject its content.

I would have you know God; and in that knowledge error dies, and fear vanishes, and perfect safety is experienced. You ask to know me. I grant your request—not all at once, you could not stand it; but day by day as you are able to bear it I will come forth to your mind, to your sight, to your hearing and touch.

LXXIV

I WANT to speak to you this morning about the sense of pressure which drives you through your days. You are going to stop it and I will show you how.

Your sense of the limits of time is far too acute. Actually time is a most elastic and manageable quantity, but it can be made inexorably rigid: this you do. If for a time you would lay aside your sense of it, and replace it—as I suggested some time ago—by per-

sonal valuation of your occupations things would go better. It is not necessary that a little of everything should be squeezed into each day—useful as methods of ‘a little regularly’ are! What is necessary is that you should achieve the work with which you have been entrusted, and this cannot be done if you withdraw from what you do the qualities wherein its value lies—love, gentleness, understanding, patience, quietness, and power. These are the essentials in your work, and they suffer when you rush.

Let us stop for a moment and consider your day together. . . . You realise that barriers between one occupation and another hinder, whereas love sets the energies free, indicates direction, and supplies power whereby the quality of the work done is improved, and the time occupied in the doing often lessened.

I shall watch with interest to see what you make of this lesson.

LXXV

I SAY to you that in this process of return in consciousness to God much hard work is involved, that work which will enable you to minister, yourself a minister.

You will need to relinquish your habit of seeking to appear at your best. It is quite deadly for the work we have in hand. Your only way to achieve this is for you to place yourself at the bottom of the scale of relative values in your mind concerning the people about you, and stay there. I mean this with some emphasis. You will find that this action will not involve a sense of inferiority; on the contrary, where you cease to appraise your own value it does not trouble you. You will not find it easy, and you will not lie to yourself about it. You will simply realise that for you the needs, the interests, and the appearance of the people about you are more important than your own, and you will act on this valuation.

How are you to bring yourself to this point of view? You will recollect that you possess nothing apart from your Father, and that He shares with all alike. Therefore you possess only the Divine attributes common to all.

All the gathering of imaginary values round personality must go

so that the soul who is fettered and bound by it may be liberated to function truly.

LXXVI

You have thought that the much that you have been called upon to undertake is more than you have strength for. On the contrary, your strength demands more than you have yet undertaken. I will explain.

It is because the work is inadequate that you fret at its insistence. Your approach is faulty. When you allow your nervous energy and so your strength to be frittered away in the pursuit of activities which have not your true end in view you err. You do not feel able to discriminate between the right and the wrong in this connection.

That which blesses, liberates, and builds up is of God: that which weakens, imprisons, and destroys is not. As you live your days, keep these ideas before your mind and you will find that your actions tend at once to follow in obedient harmony the Divine way that will be opened for them. Let your ideas lead your actions, not your actions your ideas.

Now I am well aware that my lesson has seemed chilly and a little hard, but I have found that you are best helped by alternate slices of bread, and bread and jam! Too much of either delays our work together. Naturally I who love you delight to see you happy, and it is just because of this that I am willing, nay glad, to be faithful in rationing your plain bread; for it is by effort that achievement is attained, and on this simple and hard fare you thrive—and achieve.

Do not lose heart—trust.

LXXVII

I WANT to lead you to new fields of thought where you do not know the way.

In thought we will journey together now away from your every day life to that life which you live just as really out of your body in sleep and after so-called death. Here in this other world or state of consciousness you are every bit as much at home as in the world you know on earth. You have your duties, your interests, your friendships and your joys; and the only thing which distinguishes the one set of experiences from the other is the increased spirituality of everything with which you deal here. This quality manifests itself in beauty of colour and form, in potency of action, in speed and in stillness. It is most noticeable in individuals, who by its operation become stamped with the seal of their Father-God in ever increasing measure. Their appearance is radiant, and this radiance has in it qualities which it transmits to all with which it comes into contact, according to the capacity to receive it.

Thus as you grow in spirituality you are affecting your work on this side and on your own. The results are less obvious with you, indeed at times they are scarcely noticeable, but with us this is not so. Every thought (as well as words and actions) is clearly indicated in the quality of this radiance of which I speak, and because I see so clearly what you do not yet see I want to describe some of it to you today.

I will take your own case—you as I see you here and now, deprived of the covering of your earth-body and its clothing and moving in my sight in your inner vehicles. You form the centre of a living mass from which protrude feelers of light. These move this way and that, seeking to form contacts with that which has affinity for them. When this is in any degree accomplished it is as though the tiny channel of light uniting the two objects became a widening river, growing and growing until the content that seeks to pass from the one to the other has accomplished its purpose, when the feeler forming the relationship will be withdrawn.

Again, from you are passing at this time little charges of force. These hasten outwards in continual succession seeking also congenial relationship, but their method of securing their end differs from that of the feelers of light. These charges continue their way

until they are attracted by the pull of some need—a negative for their positive, and finding it they vitalise their host.

Again, from you are passing all the time the joy-waves of your soul. These are most beautiful to watch and form the vehicle of the true worship of God.

I wish you to realise that the phenomena with which you deal everyday are merely clothes for these invisible forces which are the real activities of the YOU. Do not be blinded by happenings, talkings and appearances. Rather, remember that one by one I remove them from you, not necessarily disconnecting you from them but so changing your relationship with them that for you they will entirely cease to exist in their old capacity. I do not want you to be dismayed at changes, but continually to seek to realise that it is the force underlying phenomena with which we deal. Here our work is centred, yours and mine, and here we take much trouble to rid ourselves of those false seemings that so greatly impede work on the physical plane.

LXXVIII

You have questioned much over the apparent contradiction between Eastern and Western philosophy, for the contradiction is only apparent.* Actually they form two parts of a whole with the emphasis in each case placed differently. You in the extraverted life of the West live in close relation with others, their good is your good and their hurt your hurt: this is truth. But these other servants of God in the East are conscious not of the community as a whole but of the individual as a whole. Their task is to bring the awareness of the individual up to such a standard that he is worthy to be individual. They are doing more perfectly a smaller piece of work. You must not forget that for many this is necessary—they have neglected the individual in past lives whilst living for the community: now they are called upon to perfect this other sphere of their activity, and for this reason they are born in lands where conditions make this possible. Here in the West the reverse is the

* Second teacher

case. It is those who need to develop their sense of brotherhood and interdependence who seek the extraverted life which can be best realised here.

Do not fret because of the difference between the sons of God—rather rejoice at the diversity of gifts with which He has endowed them.

LXXIX

YOU ask me of this question of the relinquishing of personal possessions.* It is very important, and I wish you to grasp clearly what you have undertaken to do.

You are taught that in Divinity there is no 'I have' but only 'I am'. In facing in your mind the thought of standing alone without possessive relationship with anything, you are being guided into the realisation of this great truth, but it is only the very beginning of the step you are called upon to take.

Actually, as spirit, you stand in your Father's sight transparent and poised. This Reality seeks expression in a world of sense where secrecy and possession hold sway. How may such expression be realised? Only by little and by little is the spiritual poise established through, and in spite of, the pulling and pushing that would upset its equilibrium. Only little by little are the coverings and subterfuges discarded that hide under false colours and assumed names. Those who stand in their own right, peers in the realm of their Father.

Such work you do. Taught by me, and experimenting along the lines I suggest, you emerge as you are, and you seek to establish by realisation that tranquillity and peace which is not marred by circumstance and happening.

The act of renunciation which was explained to you last night is part of this process. By it you were shown that in the true 'I am' of the soul you too will not say 'I have'—it would not be true. Thus you let go in your consciousness of all possessions and relationships—not in the fact of your relatedness, but in the non-fact of your possession.

* First teacher.

To do this truly involves more than you have realised. You will need to give in your relinquishing—to make it a positive act rather than an acquiescence in fact. Thus you will often in thought give your home, your clothes, your share in your children, to God, touching, loving, giving, blessing and helping, but not holding at all.

Your question in your mind whether renunciation and service can be so largely matters of thought whilst your external life goes on much as before. Your work is given you to do—this. What it will lead to, what changes will by it be brought about are not questions for you at present; but it is most important that you should do this, your present work, well, both for your own sake and because of the result of all individual work on the community as a whole.

So I have put into your mind another 'basic' seed, and if you will love it and water it with your attention and care you will vitalise it and cause it to come forth into the very perfect work of God.

LXXX

YOU do not realise values yet. You treat as insignificant many things that matter, and as important many things that should remain subservient; but you grow because you learn, and it is my delight to watch the progress you make from the outgrown to the new, from those preparatory exercises to those pieces of achievement for which they are the preparation.

Listen. Here in this little *now* is the value you follow, all of it. Rest by me, and allow the beauty and joy and peace of God to fill all your days.

LXXXI

I HAVE something important to discuss with you today. It concerns your difficulty in discriminating between the important and comparatively unimportant, between the large and the small—relative terms in both cases which do not convey actual value.

The obstacle which stands in your way preventing clarity of vision in this matter is pride. You are surprised, but I will explain. To you at present some things convey a sense of greater value than others because by them you are yourself provided with a greater sense of your own value. This is what makes for you your sense of 'precious' and the reverse; whereas actually in reality all value is equal.

If, instead of seeking to climb and obtain, you will occupy yourself with *valuing* you will correct this error. Quietly where you are now placed both in space and time you will make your successive contacts with Divinity. In doing this work the 'small' will cease to be small and insignificant, and the 'great' will lose its size. You anticipated that I should exalt the less in your mind at the expense of the greater, but no, I seek to disabuse your mind of size. By this I do not mean that you should ignore earth-dimensions, but that whilst living upon earth you should understand the heavenly life where size and value do not exist, but where Divinity is manifest in greater or less degree.

Thus for your daily life on earth now I would have you treasure *all*, selecting for your immediate attention that with which you are called upon to deal, and giving to it your complete attention. You will find as you do this that hidden value of great content will become apparent in unsuspected places, and the great and dominating will lose the power with which you have endowed them, manifesting in their place that Divinity which is yours also.

You see, much of what I am giving you to learn is the gradual changing by you yourself of your relationships. Life does not consist of things but of relationship with things, and this must be learnt by teachableness and practice. I find as we proceed together that much that it was impossible for you to take a year ago is now received by you, and so you grow.

LXXXII

THE delay of which you are aware seems out of all proportion to your need and longing, but it is not delay, it is growth, and growth to be worth the name must be by degrees, one sound piece of work following another in succession until a whole is achieved. It is true that this succession may be fast or slow, and it is of this that I wish to teach today.

You have asked for, and been granted, the shortest way. This involves the same amount of work with its results, but by intensification of activity the whole is accomplished in a much shorter period. This intensification consists in learning more lessons in a given time: these lessons are more difficult to learn because each is based on a shorter preceding period of experimental preparation. Further, the matter contained in them is necessarily more comprehensive. With these facts you are faced—effort upon effort, failure upon failure, succeeded by fresh efforts; and through it all you grow quite steadily, the pace being dictated by the *quality* of interest, effort and love you put into the work you do.

The crux of all this process does not consist in the quality of the material with which you are confronted but in the *quality you bring to bear upon it*. This is most important. If with trust and love in your heart and the whole attention of your mind you make contact successively with the occurrences of your daily life, you will both give and receive the maximum possible. This is the 'pace' you seek.

LXXXIII

I HAVE decided to speak with you on humility—that much maligned quality which is the soul's way home to its Father.

When once the initial step has been thoroughly taken—pride and barriers laid down and the coming of all events faced in relationship with God—fresh steps become possible, and it is to one of these that I lead you today. It consists in ignoring remarks and points of view levelled at yourself, in so far as they affect you personally, and considering them wholly upon the merits of their own value.

You are not hurt or pleased by their contact with yourself, but your interest is wholly centred in that with which you deal and in its relationship with the Whole. This is not easy because to make contact you must feel, and this power of feeling involves pleasure and pain. What you have to achieve is the control of your own powers in such a way that you can ignore at will such sensations, whilst still maintaining control of them and their results.

You will begin in the following way. When in conversation allusions are made which affect you personally you will turn definitely away from the personal to the subject in hand. You have already begun to do this in some small degree, hence your receptivity for this lesson. At first you will find that the effort will have to be made over and over again, but as you persevere your interest will gradually be transferred from yourself to those things with which you are called upon to deal.

The necessity for this lies in the truth that God is the Interest of the universe, and is found everywhere. If you limit this awareness to the self you are denying God elsewhere, and in whatever degree you over-emphasise your own value, to just that degree are you robbing God—not by the value you realise but by that which you fail to realise.

LXXXIV

You are puzzled about the 'inaccuracy' in what we have written.

When you take down my words in writing you are completing a very complicated process wherein I approach your mind in my thought and search there for material in which I may clothe it and so make it apparent to you. In selecting such material I of necessity animate much that surrounds what I select, and unless great care is taken and much skill employed some of this surrounding matter may take the place of my own in its final form.

This took place yesterday, and I left the matter without comment, knowing that it in no way interfered with what I had to teach. It has happened many times before, and the liability is the cause of your sense of uncertainty at times as to subjects and

phrases. *Always* I am able to guide you aright, eliminating what you have gathered in error, and dominating the risk of intrusion by my own intention. Therefore you will not fret at such happenings but will cling to the kernel, the inner meaning of what you receive, which you will find amplified and corroborated by each succeeding lesson.

LXXXV

I HAVE many beautiful things to show and share with you, and I look forward with delight to being free in your conscious presence to answer your questions and to play with you—yes, I mean play! You see, 'growing up' on earth involves many things that are not of the Father, and this cessation of play is one—not the meaning of play that you have in your mind, but play as I know it. See, the essence of play is to express quite spontaneously the Self. To do this it is necessary to disregard the conventional, and adopt a suitable vehicle. Children do this naturally in their sphere, but not 'grown-ups'. So I teach you to play with me, and in the delight of Self-expression, which you do not yet really understand, you will experience great relief and joy.

LXXXVI

LISTEN to me. When one has chosen one's course, having well considered it, and one meets with opposition and difficulties does this constitute any reason whatsoever for turning back? On the contrary.

Now these obstacles with which you are at present confronted are simply material for prowess, neither more nor less. They are placed in your path—I mean that, placed—in order that you may by means of them prevail. Now this is not easy—you have not asked for easy work—but it is quite possible in the following way.

If you will consider your attitude towards each particular thing

and then maintain it you will obtain better results. At present your mind fluctuates continually, first positive then negative, full of hope then of fear, first faith and then doubt. Think out your position and then act on it a little at a time; but let that little always be in one direction and not each act a contradiction of its predecessor.

LXXXVII

You will find as you struggle to pursue your allotted path that your consciousness of weakness will increase, whilst at the same time your powers will be continually developing, and you will know it.

I have with infinite care and gentleness raised your thoughts and efforts from the plane of activity to which they were accustomed to those more advanced ways where all that you are is called upon for action in Self-expression. You have heeded my words and have made great efforts to carry out my instructions, and you find in result a sense of great weakness, uncertainty, and difficulty in making wise decisions. I find reaction from over-strenuous trying and from fear.

I would have you venture more with the powers you wield. Seek for means of using them, and *know* their potency in action. I want to enumerate some of the opportunities for service which surround you so that you may consider how to approach, and introduce your gift: the thought-world in which you move all day, the contacts of glance and touch, the many words you are called upon to speak and the many you add to these, your prayers, and your great work of blessing by means of your love. Here all about you is rich ground for the sowing of your seed. I would have you make use of it carefully and steadily, not repining or assessing results but giving your best—your all—in continual service and devotion.

LXXXVIII

If you wish to study the view at this stage of your progress you must stop climbing to do it. The choice is your own but alternatives confront you. If you choose, as you do, to go forward you cannot assess results—you must trust. To stop and survey your work means temporary cessation of it. You understand?

Your lesson and O's are the same at this stage. You both have to learn that God's work may be best done without apparent result, in the dark, and with no opportunity given for the pause of assessment. For you both it is enough to know that the work of each has been placed with extreme care in your hands, and that the quality of love and ability which each is able to bring to bear upon it is all that the work needs for its successful achievement. Can you both bring to bear upon it that trust which is your individual contribution?

LXXXIX

I WATCH with tender interest what you are able to achieve with the difficult material which is at present your lot. You feel that your life is a bed of roses, but no, it is a series of contacts and experiences whereby the qualities in yourself that need developing are tested and strengthened. Why else should you find it such an effort? Were your strength called into play with the same persistence as your weakness you would have a far easier course, but you would not as you are now doing rid yourself of those weaknesses. Fear, tendency to rush and hurry, impatience, superiority and loneliness must all go, with many others their parasites.

I, whose charge you are, am well aware of the conditions resulting from my work, and of the efforts you make and fail to make; and I tell you this, that *if* you will persevere and not grow discouraged I can make great headway with the work we have in hand—your work and mine—which we have undertaken for the Master we love.

XC

You have today reached a higher level than before, and you cannot take this important step without incurring at once some of the results, and so I waste no time in preparing you for them. They consist in the opening of new faculties of perception, making you conscious of the needs and wishes of others in ways hitherto unknown to you, a great increase in your sense of relatedness, a great diminution of fear, and an increase in the healing power which you already employ but still almost unconsciously.

I request for you more quietness and confidence and deliberation (in the sense of deliberateness). You need quiet in which to assimilate what you receive. Do not fear self-centring. I am intentionally gathering your powers in, *not* so that they may be concentrated upon yourself, but that having ascertained them you may with me use them aright for others.

XCI

You feel as you go forward along the path we are called upon to travel together that you have no tangible evidence of the truth of my statements. This is inaccurate, and I will show you now why. I myself am tangible evidence of these same statements. I use 'tangible' in its broad sense of contact. You have seen me and you know it, you have heard me and you know it, and you have in yourself—in the changes that have taken place within you and that are now taking place in result of my teaching—sure proof that you do not follow a myth.

All the early part of spiritual training has to be based on faith and faith alone, because the phenomena thereby brought into evidence are spiritual phenomena and cannot be valued by the ordinary methods. It is only as these last become Divinely related in consciousness with the inner powers that the value conceived of within can be brought forth and expressed in terms of everyday life. I do not work miracles on your behalf. I take you with me into the world of cause and teach you to handle the material there,

knowing that if you do this aright, in time, sooner or later, the results of our work will be made manifest.

This our work together progresses. I find, in spite of your fears to the contrary, far less opposition than of old. I do not speak of conscious opposition, but of those unconscious barriers which have long barred my way; and I find a new humility hard come by but growing, wherein you are prepared to accept life as it is and not as you wish it to be. There is very much more of this work awaiting you, but we do it together. Again, I find love that grows in compass as your sympathies and awareness widen, and love so receptive of the Father that His quality is pervading it in ever-increasing degree. Also to you I am able to give myself as never before because of your increased capacity to maintain your poise in my presence, and because of the strengthening of your will which enables you to receive and face what I lay before you, thus enabling me to give more. So, in spite of your fears and depression and your consciousness of soiling, you make headway, and I am content with your progress for I know that you are giving of your best, and such giving ever brings its own reward.

By degrees you are becoming aware of the wider issues involved in our work together, and I am glad. The personal aspect of our relationship ever remains precious and open to us at all times, but from the basis of it we are able to give much, and it is this giving that is our dear delight—yours and mine.

I seek daily to help you, that you shall trust more, strain and worry less, concentrate, love, give, hope and laugh, receiving at all times and in all ways from the Father, and giving at all times and in all ways from Him. Such giving is not depletion, you need never be afraid; rather extend yourself in all capacity for this work, without limit and without fear, and in the Divine love that will be—that is—the outcome of such endeavour you will know the fulfilment you seek with me.

XCII

You will find as you come with me that much that is at present a weight and a weariness will slip from you and you will find yourself freed to a degree which at present you can only dimly realise. Meanwhile you are developing sinews and courage, faith, patience and obedience, and according to the degree in which you are able to achieve these things, in so far am I enabled to build on the foundations you thus prepare for me.

As the changes necessitated by this work take place you suffer much discomfort, but you realise the progress that is being made by the change in the quality of your thought. By this is always indicated the stage of progress achieved—it is sure direction.

The *quality* of the Now will be your whole concern. You begin to learn this secret of life, and it is my joy to see your increasing obedience to the call of the present.

Serve with great joy in complete freedom and well-being, for indeed there is no other state for the children of God who realise their Divine inheritance.

XCIII

My actions on your behalf here on earth are made by means of a combination of your powers with mine. You have qualities which are essential to me here. When you trust you supply these qualities; when you fear you disconnect them from me like turning a tap. I want you to realise this, and how delay in the fulfilment of this or that statement of mine is thus often caused by your own action.

So give me material with which to work that I may carry forward in your name and my own that which we have undertaken together. These precious times for trusting may never be repeated; others will take their place, but for these the demand upon you is *now*. I ask you again to take in both hands with joy these, your own particular tasks, giving to them your best, and reaping therein that peace which can only be known in utmost obedience and trust.

XCIV

You have seen X, himself simple, irradiating power in every direction—mental, spiritual, and physical—and you have seen that he is not depleted in the process, quite the reverse; and you turn to your own state and your own much smaller area of conscious activity and you find extreme exhaustion, and you search in your mind for the solution of your problem.

Your fault lies in non-recognition of the power. You seek habitually for a visible process, visible in immediate result, whereas I have explained to you that in the fundamental work in which you are called upon to co-operate you must ignore results. I mean just that—ignore results. If you would concentrate one half of the energy you spend in worry and fear on contented *quality* we should do much better. I know you seek to do this thing, but you do not yet succeed. You hardly ever give yourself completely to the present, and yet it is just this that I seek for you. How are you to make good? I will show you.

You will take into your love, and so your thought and remembrance, the *idea* that God is the Here and the Now. Just that. When you disparage or undervalue the present, you disparage and undervalue God. When you look always ahead you turn away from His immediate manifestation of Himself to you and seek Him where He does not reveal Himself, for God gives always to those who have and never to those who have not. You will understand better later.

I know this lesson is taking you a long time to learn, and that is why we wait by it with some patience. You are taking the right road in seeking interest in each thing with which you are called upon to deal, but I would have your love, your humour, and your delight, as well as your will in this work—real abandonment of yourself in the perfectly controlled expression of your Self. So is your way.

Now before we close I wish to say this, that I walk unfettered where before I was bound, and I come always welcome where before I often had to open the door, and, best of all, I am able now to bring with me many who need.

YOUR thoughts are beginning to seek outwards away from your personal problems to those of others and I am glad. I have waited, as you know, for you to make this movement yourself for only so can it be effectively accomplished, because *any* progress made is carried out from within.

Thus you grow, and I lead your steps forth to this new field of activity where our work together takes place. I call it new because although you have worked there often with me it has not until now sought to form the centre of your thinking—it has remained the outskirts. Now however it is gradually taking its own place in your mind, and will continue to claim and increase your attention throughout your earth-life.

When a worker is chosen for any special work, because of his innate fitness for it, he is prepared and equipped by teaching and apparatus before being entrusted with his task. This has been your lot. You are now able to put into practice some of what you have been taught, and you are well able to use the apparatus with which you have been entrusted. What you are finding difficult is the adaptation of your means to your ends.

Here close at hand, indeed all about you, is the material awaiting your coming—life pushing forth in manifestation, encumbered and checked by every conceivable obstacle. Your work is to remove these obstacles. To do this you must recognise them, and have wise methods of disintegration, for removal alone is not enough. Thus you will find yourself looking round and trying to recognise that with which you are called upon to deal, at first dubiously, but with growing accuracy and assurance. I want to indicate to you this morning some of the early steps.

Just as you have been taught to overcome fear, bad habits and illness in your personal life so now you will seek to do this work on behalf of the community; and just as you have been taught personally that any progress must result from inner spiritual effort making itself felt in external conditions, so is it now in this wider scope of activity. You will not attempt to coerce from without, but will seek to stimulate the life within, at the same time endeavouring to make evident the flimsy and insubstantial nature of all that opposes it.

This is not easy work.

YOU are asked to hold yourself usable at all times, thus allowing the power to function through you at will. This functioning should be a fuller and more potent using of all your faculties; and, as you know, a true use of faculties strengthens and increases them and is a definite addition to health.*

As you begin to enjoy and relax in your work, realising that Divine spontaneity is independent of strain, you will register more accurately that with which you deal and so will be in a better position to judge of your action in regard to it. At present you have to make great efforts because your records are often frail and partial and your available energy small.

You find it less easy to hear me today for two reasons: you are tired, and you are not so used to hearing me as you are your first teacher. But it is because of these two very reasons that I am particularly glad to be here. We seek that you should hear with ease whoever is brought to speak with you, and this very tiredness is the object of my lesson. Today try to put into practice this thing, opening yourself as a flower in the wind and sunshine of God, and knowing as you do it that the qualities and actions required of you can best be developed by this quiet natural action. They are involved in your own growth and well-being. Straining is not growth, loving response is.

* Second teacher.

YOU have not realised how this hearing of yours, so frail and unsubstantial in your thought of it, has already become a hardy function, growing steadily but by degrees—as the best growth takes place.*

Your perception of your faculties is no accurate gauge of them, as you will realise when you remember love and its working in the lives of those about you. Much of the best work is done unaware of its glory because the craftsman has his mind filled with achieving

* Second teacher.

his objective whilst the onlooker glories in the beauty of the work. We know that you feel a failure, and it is because of this that I speak of growth, its fact, and the unawareness of the fact.

You see, you had much to undo even in the preliminary stage of your present progress, and this undoing is slow and painful work; but in its place you are also building, and this too is slow and somewhat painful work because of the resistances that have to be overcome. But when resistances are overcome the work goes on apace. Thus in your own case the way has been cleared and we are teaching you to place your feet wisely in it. Thought must be adjusted, action corrected, faith and imagination maintained clear and steady, and no results expected in the early stages—I repeat, no results, for though they do occur they are not necessarily apparent.

XCVIII

YOU have found a great increase of love for your fellowmen: this has come as a result of the flowing out of Divine power through you.* This power makes contact, and you love. Where your first teacher works, and we with him, is in adjusting and individualising this stream of power to the particular needs of each individual. To do this aright it is necessary that we should not only understand these needs but the particular reactions of any given individual to stimuli, or quite wrong results might accrue.

To do this we watch and study those we seek to help, and make tentative experiment. When our course is clear you are brought into direct contact with the one chosen—not always consciously on your part—and a relation is at once established between you. We are sure of this because we can always count on your love when you understand that love is needed. Thus we are possessed of a certain link whenever we desire it. By means of this 'way' Divine power can be focused on the individual and directed, by the knowledge we have already obtained, to his or her particular need.

It is of some of these needs that I want to speak tonight. The principal one is loneliness: God's children feel far away from home

* Second teacher.

during earth-life. As they become aware of their Divine inheritance this diminishes, but there are many stages to be gone through first, and whilst people are finding the way they are often very lonely.

Again, fear: this bugbear of earth-life looms large for those who seek the new in spiritual consciousness, where the laws of physical cause and effect are left behind and the laws of spirit controlling matter have to be learnt.

Again, weariness: to start with hope is one thing, but to persevere in uncertainty without the help of clear results is another.

Again, illusion: much, very much that is habitually looked upon as true and reasonable must be seen in its true light, and the conduct of thought and action altered in consequence. This change always causes upheaval and often intense discomfort or suffering, and much help is needed for those who are undergoing this process.

Again, thought-control: particularly here in the West this need is very great, but for spiritual progress it must be learned and we teach it.

In all these ways we use you, making by means of your love access for supply to these and many other needs. Thus when you feel that you are living a comparatively useless and monotonous life you will lift up your thoughts in trust, and pray that your love may grow and your obedience be perfected that you may be used in ever fuller degree in the service of the Master we all love.

XCIX

YOUR first teacher wishes you to know more about the work you do with him, principally at night.* You are withdrawn from your physical consciousness, and functioning in what would seem to you a thought-world you are taken to those outlands where his redeeming work is carried on. You have already had much practice in this work. As you know, it consists in making contact with those to whom you are sent, and finding means whereby they will *themselves* move, however, slightly, towards the light. For this purpose your help is invaluable because you are now able to pour a flood of

* Second teacher.

warmth, and so, stimulation, forth at will, and it is warmth that is love, comfort, friendliness without fear, and hope, for which they crave. As response is made—wistful, blind, selfish, but response—your first teacher is able to place into this opening a seed of life—a thought, a desire, a memory, even a pain, which will draw the one who feels it on.

But this is not all. You are sent with him because you yourself are being trained, trained to face torture, despair, filth, and apparent disaster with that Divine poise and confidence which are the only conditions in which such work can be undertaken, and in which the unhindered supply of Divine power is possible. You realise that I do not speak of suffering personal to yourself but of that with which you are called upon to deal.

Now there is one particular defect which makes itself apparent in this work which results chiefly from a faulty attitude during your waking hours. It shows in the tendency you often display to side with a sufferer against his calamity instead of siding with God against it. You tend to identify yourself with the sufferer in his suffering rather than with God in its cure. The cause of this is partly sensitiveness whereby you cannot bear that others should face what you would so dread, but it is also shortsightedness caused by over-emphasis of the near and immediate at the expense of all with which it is related. This causes distortion through lack of perspective, leading you to over-emphasise some things at the expense of others. This fault—for you see what a definite fault it is when considered in relation with your first teacher's work—arises from your neglect of this very thing in your days, and must be rectified in the following way.

Look upon your life—upon the days of your life and their hours—from the clear air above. See it whole, and the detail as parts of the whole: let detail be related with due emphasis and in true value with that of which it is a part. Don't let the part become the whole even for a time.

C

THIS bogey of fear is one of the biggest obstacles at present in your way, and another is diffidence: you far too readily draw back in the presence of opposition or 'superior' powers, and the quality which it is yours to give is not transferred as it should be.* I put fear and diffidence together because one is largely the outcome of the other, and I would have you eliminate both. I seek in you humility, and sensitiveness to the points of view about you, and then supreme courage at all times.

You see, to grant your prayer odds must be faced and overcome, and in your life they do not consist in pitched battles, torture, exposure, or physical injury, but they do consist in moral and mental conflict wherein until you are the conqueror you cannot cease to fight. As you take these efforts one by one you can prevail because you are thus free to concentrate upon each one all your powers. When, on the other hand, you gaze anxiously and vaguely at what confronts you en masse your progress is delayed. For this reason I emphasise courage that you *tackle* your work. You have proved the effectiveness of this method, and I stimulate you in it.

* First teacher.

CI

You are afraid, and you are trying not to be afraid; I remove the cause of your fear, not its object but its cause, for this is in yourself, whereas its objects may be varied and are external to yourself.

My method is this. I bring you into contact with an idea and watch your reaction to it, and then in the ensuing pause I insert a question into your mind with regard to it. This leads you to modify your attitude, sometimes more and sometimes less. Then I repeat the process with another idea. By this means you are rebuilding your mental outlook, and this forms the basis for our activities through your mind. By degrees, very very slowly, you build into yourself in this way new substance, by means of which the possibilities for us are greatly increased.

Meanwhile you pursue a thorny path for the result of all this inner adjustment is external discomfort, but for every little bit of light let in a little bit of darkness goes out, for every little bit of truth established in your consciousness the results of the error it displaces are replaced by its own Divine results. All this is cumulative, and I do not hasten that you should see the outcome of what you do, because to wait with trust is one of your greatest needs, and with such certainty as the outcome I am not afraid on your behalf.

But I find one thing which sometimes makes me anxious, and that is your propensity to fear when you admit—as you often do—the possibility that I and all my teaching are mythical, thus cutting away the ground from under your own feet. You see, it is only by fighting at these times that you can prevail, not by being passive, and by ‘fighting’ I do not mean pushing back an opposing force but gathering to yourself such power that you go forward in spite of it.

My way with you is not a set of miracles, it is a gradual building by you on familiar foundations under my instruction of a record of your spiritual experience. There are many faults, many weak places, and much good work. Where there are discrepancies, where lines do not meet and there are defects, instead of losing heart and considering the destruction of the whole design, will you come to me for further instruction?

CII

I HAVE to take you very gradually where you have chosen to go, otherwise your way would not be progress but disaster because the steps would be jumps across chasms of the unknown, and you would consequently be surrounded on all sides by pitfalls which would continually menace movement on your part. By my method, on the other hand, each step of the way is made absolutely secure and available for use—your own and that of others—ever after, but it of necessity needs patience because what is given you day by day seems so very like the portion of the day before, and yet if you will look back for any considerable period you will realise that you have travelled a very long way between then and now.

What I seek especially for you just now is that you should realise the completeness of your position. As I see it you are placed in an ideal setting for the mastering of those lessons upon which your will is set: isolated of necessity in some degree that you may learn poise and its maintenance; stimulated continually that you may make adequate efforts both to understand and achieve; watched with unfailing tenderness and care; corrected where you make mistakes, and comforted when you grow sad or tired.

And through all this I see the ascending scale of values by which you work—higher ideals, more searching criticism of your own faults, more sustained and persistent effort, far less wastage by the way, ‘muscles’ developing day by day, and faculties increasing in scope and activity. All this I observe, and amongst it I see something of which you are not yet aware, a change in the conditions in which you work—increased light, more peace, a more evolved type of assistance placed at your disposal; and behind this again I see the Divinity which in your Self and in all about you is quickened in expression by your call upon it.

When it seems to you that I do not answer your questions or carry through the courses of action I have indicated, will you believe that the explanation of the *apparent* discrepancies lies in the nearness of your view? When you are able to read the whole story, to see the completed plan, you will know that I have not told you lies. You see, I am involved in what you think, and I do not find it easy to maintain unruffled calm when you are questioning not only my accuracy but my existence!

Do not be afraid where you walk with me. All paths are sweet in the love of God, and it is in this love alone that we go everywhere together.

CIII

GIVE continually as though your opportunities were numbered, and limited. One cannot take another's place, neither can the number be increased—each is precious in itself. You will find many little opportunities for service, for placing the activities of love, and I want you to take them all, not straining, but also not saying to yourself, 'That will do another time.' Your days are not a treadmill, but they are a series of tests and opportunities which you can ignore or cultivate.

CIV

You long with intense longing to know God and to do His will, and yet as you pass through your days you are conscious of a sense of unrelatedness between what you do and this same Divine desire. Where you are failing in your realisation is that the desire is You Yourself in motion, and this activity permeates all that you do. To be conscious of this, and thus to become active instead of passive in relation with it, it is necessary that you should visualise this 'I' which is your Self, and then identifying yourself with it go forward in Divine harmony.

In this harmony you will find that the way opening before you is not a series of conflicting demands made upon you, but rather a series of choices laid before you. In this process of selection Divinity is never laid aside; rather should the choice be made from this sure foothold. When this act has taken place Divinity pours itself forth to fill the mould of the shape chosen, and the wiser the choice the greater the scope it affords in this way.

When, as often happens, you find yourself detached from any consciousness of this process, draw within yourself for renewed realisation, and then definitely fill the mould of your choice with the Divine power at your disposal. It is of the filling of these moulds that I especially wish to speak, for you do not really understand it. As you walk along the road you think of God, and long to do something in His service. Around you on all sides are needs of every possible description. What do you lack?

You are puzzled in how far to make active mental efforts to visualise and apply the power, and when to be passive and quiet in realisation of the fact of God and all that it means. Alternate the two types of activity—give and serve and love, and then rest and trust and love, over and over again. The times for these activities should be Divinely regulated by the uprising of the will of your soul. If you are quiet, maintaining poise and faith, this alternation will take place naturally and without strain.

But there is one thing about which you will need to be on your guard: you are surrounded on all sides by the work pertaining to other people as well as your own, and unless you are watchful you will be drawn by its clamour for attention away from your own path without realising it. Seek your own way—your own work—within, and then give yourself to it with trust and thoroughness, knowing that God's plan is not helped by interference but by reliable obedience.

CV

I HAVE asked to come and help your Guide in the aspect of his work which has to do with the harmonising of your bodies, for you have got them out of gear and it will take some skill to make the necessary readjustments, and this is my particular line of work, and I gladly lay such skill as I possess at his service and yours.*

The first thing that I want you to do is to give up your habit of deciding beforehand what is going to happen to everything you eat for it can by no means be settled in that way. The same food may produce opposite effects if the nerves dictate it; and this brings me to my second point which is this, that you should practise relaxing your nerves and your muscles before, during, and after food. And the third and last point which I wish to emphasise today is this, that your visits to Dr X are not a mistake and are not 'chance'; on the contrary, some trouble has been taken to bring them about.

Trust as you go forward, and try to *do* what you are taught.

* Fourth teacher.

CVI

To continue what I was saying yesterday with regard to the control of your body—and by body I indicate bodies because what appears in the physical body is a facsimile on its own plane of what is taking place in your other bodies on their planes.*

Where you make such a mistake is in thinking that a push given here or there to the physical is going to harmonise the inter-relationships of those bodies of which the physical is merely an expression, but you have more wits than that!

If I were to present you with a tangled mass of wool or string you would not to disentangle it push here and pull there and then fret because the confusion grew worse, but you would look for the end, and working patiently from there, knot by knot, you would slowly but with absolute certainty disentangle the whole mass. Now this is what you have got to do with your body. You have got it into a 'snarl', and I am going to show you your 'end' that you may get to work at once.

This end is your nerves: you treat them roughly—not by intention but habit. They are the key to your state, be it healthful or upset. To get the necessary hold upon them you must seek where they lie in your life and relate yourself rightly with them. If you will look through your days you will find them seldom at rest: gripped, speeded, strained, excited, forced first in one direction and then another, they endeavour to carry through as best they may the work that is their part. I have seen all this for a long time, but your first teacher and I have waited for you to realise your own need and seek steps to set it right. This time has now come, and I propose to set you daily lessons for a time which you must work out for yourself if you wish them to be effective.

So today I show you the state of your nerves, and also how to make the necessary contact by realising their presence and relating with them. You dread this: you feel that to concentrate on your own nerves is a deadly process. Not at all, for it entirely depends upon the reason for your approach. If it is fear, then indeed you may well be alarmed, but when it is perfection the more you give to them the better.

Now the actual method is this. During your days take the trouble

* Fourth teacher.

to relax whenever you can: you are constantly tense without reason. Also allow your desires more play: they are generally more right than your reason, for that is often based more on habit than truth. I am not advocating blind self-indulgence, but I do ask that you should try out these desires of yours instead of forcing them on one side while you carry out your time-table!

CVII

I COME, by arrangement with your first teacher, and impress upon your mind a certain course of action.* This you gladly receive and plan to follow, and then I watch the results, and I find a few minutes given daily—literally that and no more—to the carrying out of my instructions. I do not teach for such results, therefore I want you to consider whether you can improve on your present procedure, or whether I shall alter the type of my lessons, or whether I shall leave you for a time; for one of these courses I definitely propose to take. Which is your choice?

Your stumbling-block is that you do not keep first things first. If you seek knowledge of God as the paramount purpose of your life that which is given you in response should ever keep first place. Thus when I tell you that the condition of your body demands both your attention and steady work as a means—and a most essential means—to your end I expect my teachings to be given a foremost place in your thoughts, and not the very back seat it at present occupies. You will alter this.

The point I wish to make today is that you, as you are called upon to assume adult responsibilities, have got to learn the absolute control of your equipment of which the body forms an important part. Your first teacher has taught you much, giving you the general lines along which your progress must be made. My part is to specialise upon the body, and show you clearly the laws which govern your control of it that you may learn to use them aright.

Its relation with yourself is that of a wife to a husband, in that its role is that of receptivity rather than initiative. I do not refer

* Fourth teacher.

to the expression of personality but to the essential character of masculine and feminine. You—your Divine Self—must arise and assume your rightful function, which is to instil into your body by means of your subconscious mind the Divine instructions which are its life and its way. Alone it will always take the line of least resistance and this leads to degeneracy; but your part is to stimulate, strengthen and guide it by a clear and steadily maintained attitude towards which you raise it by loving sympathy, and by a continual inflow of vitality and instruction.

The body is *very* teachable and can be led to degrees seldom realised, but to attempt violent coercion frustrates and so damages its action instead of guiding that action into obedience to your commanding will. You have much work to do in this way. First visualise the situation, and then make out in imagination your plan of action, and *put it into practice*.

Now there are one or two pitfalls which beset the path of the beginner and I want to warn you of them. The first is pride, that pride which takes for the 'I' first place at the expense of its subordinates: this is one of the most common misuses of power. Lead, but do not domineer. If obedience is not forthcoming look to yourself, to the quality of the command given and to the method of its application, there you will find your fault. Your present digestive trouble is a good illustration of this. You have realised that you must instruct your body to get this defect righted, and you seek to do this work and are met by slight, fluctuating, and quite inadequate response. Let us look to yourself. I find a weak but hopeful statement made that things shall be altered and then no more attention or trouble given to the matter. You think that you have planted seed in your subconscious mind which should bring forth its own fruit, but you are not studying the facts. For years and years you have by constriction of your nerves, and so your muscles, checked the action you seek: into this field of intense rigidity you introduce your seed; the stony ground is too much for such a tender shoot. Instead you must realise the conditions required; pliability, movement, and health. You are not a static result of past activities but a living moving mass of action and interaction. Gather your consciousness into familiarity with the idea of *fluid livingness*, and then direct by your mind that all movement within you shall be in expression of perfect life.

Much delay and bad work are caused by man's mental conception of himself as rigid and static, and of his states as irrevocable. This is absolute nonsense. Given the application of the right powers all things can be changed. You are being taught to wield your powers, and the fact that you feel so ignorant and so helpless by no means prevents the work, rather it should enable you to realise your need of the right teacher, and to take trouble to master the lessons you receive.

I have watched your mind dealing with the material given to it and I find a sense of congestion and inadequacy. This comes from your habit of sampling instead of studying. The books you have in mind illustrate my point. To master their contents, grip their sequence and purpose and your relation with it, and then *act*, don't drift, allowing your mind over and over again to pass vaguely over them. You see?

Now to return to the pitfalls awaiting the beginner who would master his body. The second is lack of persistence. It is necessary to remember that you are dealing with the habits and results of a life-time, and some mental sinew will be required to place and maintain the new which is to replace the old. Without such perseverance you will not get results.

The third pitfall is superstition—the habitual belief in some unreality, such as the unalterable results of certain actions, without regard to the type of law brought to bear upon them. Do not saddle the known with itself at the expense of the unknown; how so will you grow? Rather maintain a ready receptivity which will hold and value the new without losing the hard-won balance of experience.

The fourth pitfall is discouragement, perhaps the hardest to meet because the most insidious and unheralded. To meet it your objective and the possibility of attaining it must be held clearly in your mind, for in this way you keep your powers at work in obedience to your will.

CVIII

PRAISE tends to clog all spiritual operation, and must be fearlessly dealt with. At best it is the opinion of fellow-workers, and though precious in its capacity of gift it has no real relation to the facts as known between the recipient and his God. Here, and here alone, may the worker be made content or dissatisfied, and for this process he should keep all his faculties ordered and clear.

CIX

OUR work of late has been seriously interfered with by outside influences. By this I mean that currents of thought with which we are not concerned have in approaching us become attached to our affairs through your inability to discriminate. Your intention is good, your effort steady, and the quality you achieve is improving, but there is interference. I am going today to show you what causes this, the method of it and its cure.

I ask you to maintain a receptive attitude towards myself and this you endeavour to do, your method being to answer any 'voice' you hear, praying to discriminate aright and thus feeling preserved from evil. But has it ever struck you that 'voices' are only one of many methods of approach to you, and would you have me limit my access to you thus, or leave unguarded these many other ways of approach? Roughly they consist in a series of correspondences with the physical and its approaches. Thus you may be sought by touch, mental suggestion, sight, emotional stimulus, or by fear. You do not quite understand 'fear' but I leave it so for the present. Now in these and other ways you are affected and so affect others without being really aware of what is taking place. You are not critical of the matter thus presented, with perhaps the exception of your thoughts, whereas any approach by way of a 'voice' is subjected to anxious and over-thorough scrutiny.

Now the work that lies before you is this. You as a person stand entire before your God: *all* your powers are held for Him. All the outgoings from yourself and all the incomings to yourself are im-

portant because of your responsibility. You will therefore give of intention and receive of intention, thereby controlling both your output and intake. This is done by willing it, decreeing it, and remaining watchful.

I want to show you some of the damage that has taken place because of this mistake of yours, because that is what it is, not sin. As you take up and handle this material in thought and action it becomes adulterated by all sorts of accretions from outside. Thus when I teach of your relation with myself and the new power with which you are thus endued I find you struggling to visualise conditions that are not the simple result of my statements alone but a compound of them and all sorts of other suggestions. Thus, instead of taking my simple word and acting on it, you make great efforts to achieve the impossible which consists in trusting, fearing, believing, and wholly disbelieving at one and the same time. This fear, this unbelief, are not from me: they have crept upon you unawares by your fragmentary knowledge of Divine law, and your failure to guard your approaches. You will find that if you will carry out my instructions quite literally and simply your way will be surprisingly cleared. I do not teach for confusion but for the opening of your way.

Your great need, so great that it dwarfs the rest by comparison though not in fact, is to stake your existence, your loves and your possessions unreservedly upon God. Until you are able to do this you do not know trust. By 'unreservedly' I mean unafraid with regard to them, not anxious, not apprehensive, content to face *all* the happenings of the days in the sure knowledge of the presence and the ordering will of God.

CX

I WANT you to observe some of the ways in which men and women seek to achieve this control of their bodies.* There are those who drive and coerce, thus wearing it out: also those who suppress, thus causing disease and decay: those who obey its dictates, making their souls its slave; those who try first one method and then

* Fourth teacher.

another, with results in keeping; and those few patient disciples who laboriously and patiently learn the laws of Divine control and continually seek to practise them.

It is of this last class that I want to speak now, for their methods vary and an analysis is interesting. Their common ground lies in their belief that God wills health and has made it possible for man to achieve it here on earth; then the differences begin. We have the school which decrees abandonment of all consideration of the body in concentration on the spiritual which controls it. We have also the school which claims Divine perfection and joy in all the acts of life, and gives the body and soul almost equal consideration; and we have a third group which whilst realising the needs and claims of the body uses it as the living vehicle of the soul—its true servant.

It is into this last group that you personally have been led. By gaining and maintaining control of the physical, by experiment and understanding, an intimate knowledge of its ways and needs becomes an integral part of the evolving personality. He works *aware* of all the less within the greater, he has not had to ignore it to achieve his end.

So I would have you note with interest the effects of medicines even while you are learning the far greater powers of mind.

CXI

I WILL help you with this problem of the accuracy or inaccuracy of all dictated writing.

In this work there are an infinite number of degrees of skill both on the part of the recipient and on that of the transmitter. These degrees consist in the ability to manipulate the necessary technique. This consists in maintaining undisturbed control over the material to be conveyed, making and maintaining access to the one to whom it is to be conveyed, knowledge of the varying conditions under which such work is done, and skill to meet and deal with those conditions. When all this has been achieved the material must be presented in a form acceptable to the recipient, in a form in which he or she can take it. It is here under these last two heads that the

most numerous inaccuracies occur. Prejudice, anticipation, fear and unfamiliarity have all to be dealt with.

Further, the point of view of the individual colours *all* the matter received by him or her. To the soul itself the Divine gifts have direct access. It is only when the outer consciousness seeks to deal with these things that distortion occurs owing to the very different planes of awareness on which the different parts of a personality function. You will find the greatest inaccuracies at the outermost points of contact—the physical—and the clearest truth at the innermost.

To deal with the difficulties that arise from all this, seek always to do your work—and by this I mean gain your knowledge—at the centre, in its root or undifferentiated state, allowing it to be assimilated and adapted by your own individuality afterwards without fear. When confronted by inaccuracy seek to retrace your material to its root and there you will find truth. If you cannot accept it in the form in which it appears to you, travel back with it in this way until you come to ground on which you can honourably stand.

I know your difficulties: they are real and must be met. Do not be afraid as you deal with them one at a time.

CXII

DIFFICULTIES beset you when you endeavour to alter in any way habits of long-standing.* This is always a phase which has to be faced and surmounted. You remember cases of instantaneous conversion where lifelong habits were overcome without the effort of which I speak, but no, these were cases where the effort made was condensed into a single act: it was not escaped but condensed.

Where alcohol holds a victim, and prevents effort after effort at escape, you will find that there is another cause at work besides the difficulty of overcoming an old habit, namely divided authority in the self. When this conflict is resolved action slow or immediate becomes possible. Thus with yourself: you pass through the phase

* Fourth teacher.

of transition from the accustomed to the new, and because no great stress is laid upon you you face the work quietly prepared to do it piecemeal. This is good unless you make it an excuse for slackness. You are not slack, but you bungle your work through haste and confusion.

You have had from me quite clear instructions on the preliminaries of care for your body and you want to do what I ask, but your attention is jerked first here and then there, and amongst the multiplicity of demands, fancied and real, you lose your values and so your way. Now my health instructions are to be worn like clothes: they form part of the state in which you should do your work, not an end in themselves but a most necessary part of your means towards your end.

The state of your health as expressed in your body affects those about you at all times both directly and indirectly, directly in that your appearance and moods are visible and tell their own tale, and indirectly in that according to your state so is the quality of the vibrations or emanations you give out which operate on those about you whether they know it or not. I suggest that you should take pains to rest adequately, and by this I mean rest until your longing for and need of it is appeased. You are not lazy: you need not be afraid. You procrastinate, but you do not evade life—whatever you may think! Again, learn to relapse into your Self when not called upon for other action: I do not mean ‘moon’ but fold yourself round your Self for rest, for spiritual food, for refreshment.

Do you know why you are finding it hard to take this today? Physical partly, but chiefly because the subject of your body does not really interest you. You wish to keep it well, and pleasant in appearance, but beyond that you do not care at all. Now this is wrong: I do not mean sinful so much as untrue. Your body is a matter of great importance and real interest.

It should be to you as the sheath to a bud, as the bowl for the water, as the vane for the wind. Its place is unique for the work of your soul, and to realise this you will gather it around you with sympathy and understanding, ceasing to drive it, and learning to draw it with you in sympathy.

I want you to pander to your body more. You are afraid, but I mean it. You will find that held, as you hold it, always in the Presence of God you will not go astray, but you will unlock by

degrees the prison you have made by fear, and its consequent stress of repression and drive.

CXIII

THOSE that your first teacher rescues—brings from the gloomy regions of ignorance, fear and oppression—often need much readjustment of their powers before they can take hold of them effectively for progress.* This readjustment consists in diverting attention from a customary channel of outgoing power to one almost but never quite blocked. In this way an effort is made to function by means of it anew, and the personality is thus made less lop-sided and more attuned. As such action takes place other powers, yet dormant, stir and become unconsciously activated, being thus prepared for their turn to be drawn into the centre of the stage. It is this work of attunement which is my delight. I glory in seeing all sorts of faculties awaking to life as a result of the work I am called upon to do, and your first teacher supplies me with plenty of raw material!

Besides this, I spend much ‘time’ in pursuing a further knowledge of those laws whereby the scope of my work and the degree of its power may be increased. To secure this end it is necessary that I should seek out those with greater knowledge than my own, and by observing their methods and asking them questions, and making experiments along similar lines myself, I am able to build upon the foundation of knowledge which I already possess much new material. I delight in this work. With me whilst I pursue it are associated those of similar tastes, learning at my side, and in this community of interest many new points of view are produced, and much ‘time’ saved by the pooling of results.

It is in this way amongst many others that work here differs so from work as you know it on earth. It is far less lonely and isolated, far fuller of interest and humour and delight. But for it those are best prepared who have tackled faithfully and eagerly the work placed in their hands upon earth, for there the qualities of en-

* Fourth teacher

duration and faithfulness are developed without which *no* lasting good work can be done.

CXIV

Do you know how near you are to God—even That Which you seek?* As you with closed inner vision reach out for Him with all your strength you are surrounded and fulfilled by this very Presence in glory ineffable: *always* when you seek is this the case.

Therefore how may you change your state of need to one of awareness? In this way: teach and train your mind to know and dwell upon and to love these facts: over and over again make the effort to remember and realise, and little by little with unflinching progressiveness will your desire be attained.

You see, in the progress of each of us the work has to be done by the self: the way may be eased by others and shortened by obedience to their help, but the actual endeavour without which results cannot be obtained *must* be faced by the individual.

Don't be afraid with God.

* First teacher.

CXV

EACH effort however small brings about in some degree your desire, though you may remain wholly unconscious of any progressive result.* So much despair and fretting would be saved did men but realise the irrevocable truth of this. You yourself grow disheartened because you have been taught so much; you long for so much, and your results appear negligible. I would have you recollect that results as judged from your plane are not the results we see. Here motive is paramount, and following this the degree of love employed, next the skill in the use of this power, and then the persistence with

* Fourth teacher.

which the work is maintained. If you will compare this with some of your earth judgments you will understand why conclusions differ.

I note the sense of unreality that assails you at times because so much that you have learnt is not yet made manifest in action, but would you wish the law broken that you may take courage? No, rather develop your courage by waiting upon, and seeking to understand, the laws under which you live.

CXVI

If you were to see yourself as I see you this morning shall I tell you what it would be?* A whirling mass of vibrations, held and frustrated by conflicting emotion, in which you endeavour to see straight, and by this I mean to know truth and feel strong. It is impossible, it cannot be done in this way at all.

For a long time you have allowed yourself to be played upon, and so affected by, every type of stimulus, not selecting consciously the quality or the number which shall approach you at any given time. I have done much to protect you in this matter, but I am not allowed to do your work for you; and so in result we find you quite overwhelmed by the pressure of every type of thought coming upon you simultaneously.

To cure this 'dis-ease' you will need to visualise your choice, and concentrate upon it. Thus today you might have selected Things Domestic. Under this heading you could have arranged your interviews, shopping, and writing, turning away from all the subordinate detail of a subject when that subject is to be left behind. Now before you today lie other alternatives, and I would have you gather your thinking together concerning them in the way I indicate.

At first you will realise that this work has to be done from the centre of your confused condition, but as you proceed your mind will clear, and your nerves will gratefully respond. You see, you could not do the work to which you are called unless you were sensitive to stimuli, but this work includes the true management of your equipment, and this I teach you.

* First teacher.

CXVII

ALL your values are relative—all.* Thus health and sickness, virtue and vice, are not qualities of being as such, but comparative states. In helping anyone it is necessary to grasp not only his standards but his capacity for reaching them. One man's maximum effort can be extreme laziness in another, owing to the different stages of their development. Thus I find that often a trouble cannot be set right in the quick and obvious way because the effort involved is too great for the man concerned.

To give an example: deafness is quite curable. It arises nearly always from an involuntary contraction of the powers through fear or prejudice. It becomes, because of these, less easy to perceive by hearing, and in time deafness ensues. Were a man willing and able to open himself fully to life he could not remain deaf, but such a shock few could stand. At most such re-adaptation is an affair of slow degrees.

You know by observation of your own mental processes what a mass of obstructing material becomes evident when you seek to open *all* the ways of your thinking for God, how holiness is found to penetrate everywhere, how good and bad cease to exist and their place is taken by obedience or disobedience.

* Fourth teacher.

CXVIII

I *DRAW* you to me to answer your prayer for awareness of God.* You do not realise that it is you, You *Yourself*, who must come forth to do this thing. The approach in consciousness to God can only be on your part for He is ever present, ever ready.

As you think of Him and love Him, as you seek to do His work at all times, as you speak and sing to Him, you are expressing in action His child, and by exercise you grow. It is this growth that increases your awareness: it can come in no other way. But—and mark this well—*nothing* can prevent this growth and its Divine

* First teacher.

results if you fulfil the conditions as I have shown them to you.

Further, the habit you are forming of mentally clearing your surroundings for His presence is a big step forward.

CXIX

SIN arises from the consciousness of a value far beyond a man's own achievement which is a necessity to him, but which cannot be his until certain steps are taken by him.* As he considers and faces these steps he discovers conflict and failure in himself, a discrepancy between what he is and what he would be, for which he is himself responsible. Thus he becomes aware of sin.

There are two immediate methods of dealing with such a state: to remain amidst the failure, calling down into it for its redemption Divine Power, or to turn to the Light, temporarily ignoring failure, in an effort to receive perfection. Both processes open the way for God, but they have in result this great difference, that the first is the child's way and enables much help to be given because of the simplicity and humility of attitude which is involved; whereas the second brings a man into direct personal control of power which he may or may not misuse. He takes responsibilities which should really be carried by the trained and proved ones. You wonder what happens to the sins of such people. Attitude does not alter facts but only awareness of facts; hence for each there comes a time when he must face his output, mental and physical, correcting his mistakes, and learning his unlearned lessons.

I do not emphasise a right and a wrong in this thing: persons vary so that natures develop better if given different treatment, but all must know that sooner or later it is given to every man who will know his God that he shall also know his Self, and to do this the hindrances and failures and the sins have to be faced.

The reason that such great power is often evident in the cases of those who admit sin is that where there are no reserves or evasions there is more capacity—more 'space'—to receive.

* First teacher.

If when the body gets out of gear I were able to put my finger on the defect and right it, knowing that my work would remain, what progress we should make!* The difficulty is that persistence is not my contribution: it must come from the one to be helped. I point the way, but he must do the work.

You feel that persistence is due from me also, and in a sense this is true, but not in the meaning of it that pertains to the one who is being helped. For me it means merely a continuance of my work with regard to him, whereas for him it means the grim overcoming of resistance by what is at first for him an artificial attitude, which he must grasp and then maintain against all odds. So we grow.

You yourself are learning to persist with regard to the teaching, the healing of your ears, your pursuit of understanding, and in other things also, but I notice that you do not fully realise what you do. Instead of building by this persistence, joyfully and consciously, you regard it as a kind of faithful waiting, whereas it is nothing of the kind. Every effort, small and great, adds to the sum of your achievement in the direction chosen.

Now in this work of body-healing it is important that you should take persistence in both hands, both in regard to your mental grip of your work, and the application of your chosen methods. See your Self, whole, Divine, immortal, glad, and call with joy upon your functions to serve You, upon your body to clothe You, upon your God to sustain You.

We will that you should come forth in your Divinity, and that you should never under any pressure of circumstance relinquish it for one moment. When you do, you lie, and deny your Father. Take it so, that you may see it as it is. It grieves your first teacher and it grieves me that you should ever do this thing, trailing in the mud your Divine attributes and powers under the pressure of your earth-sense of sin and its shame. Heed this well: I mean it.

* Fourth teacher.

You have yet to learn that time serves, and does not control you.* I have watched to see what you would do with this situation—time having slipped away unawares ousting the work you love.

You see you decide the lesson, not always by your volition but by your state. You long to turn from yourself to others, but we cannot do that until we have cleared the way at home. You can help so much by putting into practice what you are taught. This is at present one of your weakest places.

* Fourth teacher.

THERE has been purpose in it all, even the sermon on Sunday!* I wanted you to see that you cannot tuck yourself into any of the channels of thought selected by others: you must choose your own. At the same time you may, and indeed in your chosen work you must, walk there with ease whenever you wish. For this reason you will avoid as far as possible the points of controversy and seek those of unison, thus ever widening the foundations of the City of God.

Now there are two things I wish you particularly to observe. One, that where a stand has been taken by anyone within the dogmas of a church it is useless to approach from outside. There will always be resistance. The only way to establish spiritual comradeship is to enter through an open door: this must be found, and love is the way.

Second, where people are happy and satisfied in what they have it is not the time to seek to give them more: they must first produce appetite.

* First teacher.

As you terminate yet another course of lessons I draw you aside 'alone' with myself to speak to you about the work we have done together that you may realise where improvement is possible and where the technique has been good.*

The weaknesses first. You tend to disbelieve in the power of those who are using you. This has the result of making unnecessarily flimsy our means of communication. When I ask you to do work (and you undertake no work without me) I make it my business to see that the conditions are adequate. Therefore in spite of any difficulties that may arise you need never be afraid. When you trust you *greatly* facilitate our work.

Again, fatigue. It is your business to see that you produce your tools in good working order. This should never need to be considered when work is placed in your hands. These tools—receptivity, poise, good humour, versatility, endurance, judgment, and quietness—are essential for good work, and I ask you to bring them with you in good condition.

Again, you are still colouring your work too much with 'self'. This can only be remedied by losing *all* sense of self in SELF-awareness, that Divinity which knows no bounds, or 'thine' or 'mine'. Heed it.

And lastly, strain. I still find it, not always but too often, resulting from fear and rush.

Now we come to those points where you have made me glad by your success—improvement in the variety of matter which you are able to transmit, less fatigue usually in result, unselfishness in your aims, and love growing always in quality and power, also—mark this well—you are able to endure far more pressure than of old, both of adverse conditions and the making apparent to you of myself. This is a great gain. On it, on this fortitude, this endurance, I stand and work with increasing ease, and part of this work is to make myself better known to you.

Increased standing-ground means increased possible activity for me, and it is my delight to give to you to the uttermost of your capacity to receive.

* First teacher

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