

The Power of Concentration

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“The Power of Concentration,” “The Power of Concentration”

Why should we know about concentration? Because without concentration nothing is accomplished; of course, some things we do by habit. We're used to things, and we, we automatically do them. But when you do any independent action that takes concentration, and when you concentrate, then you gather together the Forces, which are loosely distributed throughout your own being, and you will apply them in a definite concentrated way.

About concentration: there are two aspects. First is the negative aspect, and the other is the positive aspect. The negative aspect is as this: wince is my hand is on the pulpit, and it's attached to it. No matter what the way its attachment, it's attached to it. I wanna shake hands with you. How can I shake hands with you unless I first release the hand, release the attachment? Then I can shake hands. So concentration is like that. The negative aspect is to release it from its attachment, and the positive as, aspect is to put it on one thing at a time – not to dilute your effort – but to put it on one thing at a time.

Now, in all walks of life – business, professional walks of life, artists, even housewives – if they'll practice concentration, they'll succeed. Without concentration, there is no success in any line of endeavor. How much more so when you wanna know God? God; to know God is the science of all sciences – the science of all sciences to know God. Therefore, it requires the greatest concentration. That's why you should know, we all should know and understand, concentration.

Just to give you a definition from our teachings about concentration:

“Concentration is the power by which one can negatively free one's attention from objects of distraction.” And the chief one is this body. Many people think the body is this [Doctor indicates his physical body] – there's nothing else. But as long as you're attached to it, how can you know the finer things of life? How can you know the Spiritual Presence of God, if you're attached to this transient, changeable vehicle? To be sure, this vehicle is the way by which we find God, but we have to supersede the vehicle and know God.

And so, the negative way is first to release one's attention from the objects of distraction. And the positive aspect is to place one's attention, as I have pointed out, on one thing at a time – one thing at a time – that's the main point.

Master used to sell a, tell a story about, he called it, "Monkey Consciousness." Have you ever seen a monkey, how they go around from one thing to another? You know, they're here, and the next minute they're there; then they're here fooling around, and this, and that. Well, that's the way most of our concentration is. I think that's a wonderful thing. He told the story, which I can't tell, but he'd have you all rolling in the aisles. But I wouldn't want that this morning, this is a service. But that's it, it's a "monkey consciousness" we're indulging in instead of a concentrated consciousness. And so, remember, in all works of life, in your own work in this worldly existence, you must know concentration if you're to be a success; and especially in your Spiritual endeavor, as success will come only with the greatest concentration.

Somebody told me a little story about, about concentration, which I think you'd like at this time. This professor had a class – he was studying the big animals. Do you know there's a rhinoceros, who's a funny looking animal, real funny looking, and, he said, "Now," he said, "If you were to understand this animal, you must give, give me your undivided attention and concentration." Then he says, "You cannot get, you cannot get a good idea of the subject unless you keep your eyes fixed on me." So, there's some concentration. I thought that was pretty good.

Just like, just like Mary said, "Grandpa," she said, "Were you, were you in the ark? In Noah's ark?" "Why no! Mary," he says. "Why do you ask?" "Well, why didn't ya drown?" So there you have concentration. Sometimes the children they point it out in good shape.

Now, let's take a, a practical illustration of concentration and the diffusion of our powers. That's the thing to remember. If the power's diffused, we cannot point it on one thing. Take a magnifying glass for instance. The rays of the sun taken distributively are rather weak, although if you concentrate them, it becomes real powerful. So, with a magnifying glass, we gather these rays of the sun and point them. And you know the center of a magnifying glass is very, very powerful. We have gathered together those diffused parts and put them in one place.

I was reading in, about a solar furnace out in New Mexico, where they gathered the rays of the sun, and they obtained 7,000 to 8,000 degrees Fahrenheit. Think of

it. Because they have concentrated, they concentrated those diffused particles of light and heat from the sun. And so, why is that possible? Because those rays are backed up by the power of the sun, that's why. And so, our distributed consciousness throughout the body, our diffused consciousness throughout the body, which seems so weak – we seem weak and restless and all sorts of things – but that consciousness, that diffused consciousness is backed up by the Power of Cosmic Consciousness of God. That's what we must realize. And, if we concentrate our seemingly, seemingly weak powers, we are backed up by God's Cosmic Consciousness, and Cosmic Energy, the Energy which has produced all things.

Now that gives you a different idea of "The Power of Concentration." Do not think, because you seem weak, you *are* not weak. When you unite all those rays, and concentrate them in one ray, and place it on the Presence of God, then you have God's Will behind you, as well as His Whole Cosmic Energy and Cosmic Consciousness.

Now, Patanjali, the great saint of Yoga in India, he spoke about concentration in a little different way; he has these words to say: "Union with God is established when we concentrate, when by concentrate we neutralize, we neutralize the diffusing restless thoughts and desire-waves of consciousness." (*Sic*) He's taking it from a psychological point of view.

When we unite those rays which have separated – that's why your mind is restless, because your desire-waves are in the mind wanting you to do this, wanting you to do that, this, that, and there's no end to it. Now, when you stop that, and you still that, and concentrate that energy, then you have something to give to God, something to concentrate on the Presence of God. And then, when we develop concentration, when we are able to take the power and hold it in our hand, then we can say to God, "Here it is." Until you do that, you cannot concentrate on God. Meditation is nothing but concentration on God.

People say, "Oh, I meditate." What do they do? They sit down, and the thoughts run back and forth. Once in a while they think of God a little bit – mostly about whether the chicken is cooking right, or whatever they wanna eat together; children have come home from school, or where they are. Poor God is left out. He's completely forgotten. Why? Because they have not developed concentration; and developing that concentration, then we can place it on the Presence of God. Remember this, those two things – all success depends upon

these two things: first, concentration. Develop “The Power of Concentration;” and secondly, carry it through with steady will to the end.

Many people have good concentration, but they do not carry through – especially in religious matters. They have concentration, they feel the Love of God within them, but by the lack of using steady will, they do not carry it through to fulfillment, which means full surrender to God. That must come. Remember those things: first, concentration; second, steady will to carry through; and finally full surrender to God.

You cannot know Him, you cannot be one with Him, until all dual consciousness is dissipated and there’s just the One Consciousness of the Love of God. These things are very important. For instance, the Great Lahiri Mahasaya, one of our Masters, he said this, “That by Kriya Yoga,” which is a high form of yoga, “By Kriya Yoga you can attain the Presence of God.” You can harmonize yourself psychologically and physiologically. There’s no question about yoga doing that. You will do that. Those of you who practice yoga will find a great benefit in your psychological nature and your physical nature. But, if you want the highest of yoga, you have to follow that by full surrender to God. That’s the important thing; otherwise, you’re just a good yogi.

But what’s the use of yoga? Yoga means union. Union with God will come only when all your concentration, which takes you into the Presence of God, is followed by full surrender. By the practice of yoga, you can attain the Presence of God. “In the beginning was the Word, the Word was with God, the Word was God.”¹ By yoga, that’s with Kriya Yoga, you can hear the Cosmic Sound. You can hear the Amen spoken of in the Bible, the Om of the Hindus, the Amin of the Muhammadans, the Hum of the Tibetans. But that’s as far as you can get, unless you merge in them. Unless you follow through, with steady will, and become one with that vibration. Then you can surrender yourself to God, and then it’s quite different. Instead of just hearing the Great Cosmic Sound of Om, which is wonderful; instead of just seeing the Light at the Christ Center, which gives you great inspiration; instead of just feeling the Love within yourself telling you that God is with you; when you follow through, you become that – you become one with God Himself.

Now, that’s what concentration will do, if you follow it up by meditation, and carry through with steady will. Concentration’s wonderful, but it must be

¹ St. John 1:1

followed through to the end, without stopping. Many people do not do that. They attain the Presence of God; they do not follow through to the goal of life, which is to unite their consciousness with God's Consciousness. That's why we're here. That's the reason we are all here.

Now, how to concentrate? That's what we're all interested in. How to concentrate? It's a long subject, but I'll try to shorten it in a few words; give you a few ideas about how to concentrate. Now, I have a reference, which I'll read at this time, from our Master's writing, and then I'll build my talk around that.

He says as follows – these are from our teachings, of which you've heard spoken of early in the day already – the Lessons.² "The balanced way to Self-Realization consists in practicing exercises and principles which simultaneously control and harmonize breath, Life Force, mind, and vital power." These are scattered. They must be united in one extreme Force. And yoga will do that, and especially these teachings of which I am speaking. "Therefore, every Spiritual aspirant should practice certain breathing exercises and special techniques controlling the energy flow in the sensory motor nerves."

If I cut my finger, if I can withdraw the energy, I will not feel it. So, apply this to any condition in the body. If your mind is restless, if you can withdraw the Life Force, which mind is made up of – vibrating at a very high rate of speed – very high vibrating life particles make up your mind, and your thoughts; if you can withdraw that energy, the mind will cease its action and will quiet down. That's why these exercises are so wonderful, because they're scientific.

"Those who meditate regularly, without striving to calm the restless breath, or control the Life Force and vital essence, often find insurmountable difficulties on the Spiritual path." You cannot do anything without concentration. The mind must not be restless. As our Master used to say, "The lake of the mind must be stilled." When it's still, you have withdrawn the Life Force. That's the main point about breath control. I hear a lot about breath control. You cannot hold your breath and still it down; you'll burst the little art, arterials in the lungs, in the air sacs. But, if you withdraw the Life Force, the breath will quiet down. But the idea is to withdraw it from the heart first, because the heart causes you to breathe.

² Self-Realization Fellowship Lessons. The Original Lessons (Praecepta) are available from the Amrita Foundation, www.amrita.com on the Internet.

When the baby is born, taken from its mother, its heart begins to pump, and the pressure goes to its little lungs, and it takes its first breath, and from then on the cycle goes on. Why? Due to the carbon in the blood. As long as there's carbon in your blood, that heart'll have to pump to get rid of it through the lungs, and then exchange it for oxygen. So, the yogis said if we can somehow eliminate the amount of carbon in the bloodstream, the heart will slow down automatically, and then the breath will reciprocally follow. And when the breath is still, then you're attention, which you've riveted on this body, can be released.

Do you understand? Breath ties us to the body. The Soul is tied to the body, because it's breathing all that in. But, if you can still the breath by taking the carbon out of the blood, by decreasing the metabolism so that there's less carbon in your blood, your heart will slow down, reciprocally, through the respiratory center in the brain, your breath will slow down, and then your attention can be freed from the body, and you can be a free Soul, instead of an attached Soul to this body. In very few words, that is the principle.

So breath control, taught by Self-Realization, or true yoga, does it scientifically. Not by holding the breath, not by directing it through one nostril and then the other, but by withdrawing the Life Force. Then the breath will automatically slow down. And then you can take that attention, which will be freed from its attachment to the body, you can take it and apply it on the highest thing which you should do, which is the Presence of God within. So, the carbon cycle in the blood is very important on the control of breath. And when you control the breath, you free your attention so you can concentrate. Do you understand?

If you're running around, fiddling around all the time, and moving, how can you put any concentration on anything? And if your mind's the same way, how can you concentrate? Now, when you still the waves of the mind by withdrawing the Life Force, when you still the body first, by sitting up straight, your spine straight, and then still the senses – which I'll come to in a moment – and the thoughts, and the memory thoughts; then you can take that freed attention, and you can concentrate it.

So, concentration isn't just doing, looking at a flower, and just looking at it. There's a scientific reason behind it. If you know the science, it's much easier. If you will follow yoga, through yoga, you will find that you do not have to do anything strenuous. You'll find your heart will slow down, then your breath will reciprocally slow down, and the freedom will come, which you never experienced before, because you're scientifically doing something. You're not

just doing something at random. So, concentration is to be practiced, must be practiced in a scientific way.

Now, going on; there are four things which enter into concentration. First is your position. When you concentrate, if you're leaning against something like this, and, or against the back of the chair, or laying flat in bed – you're gonna concentrate on what? Sleep! You're going right to sleep. So position is the main thing. And the position I gave you a few minutes ago – with the spine straight – Patanjali, the Father of Yoga, said, "Any comfortable position." But we must, we must except laying flat in bed, because that isn't it. We go to sleep, sure. "Any comfortable position" with the spine straight, is right to practice yoga. So remember that main thing: keep the spine straight; and then, after you're used to it, you can sit there for hours, you will not be tired, because then the Divine Force comes, and keeps you in that balanced position. So position is the first thing.

And the next point is the object of your concentration, as I have pointed out this morning, is to free your attention from attachment to the body and other things. That's the second thing.

Now the third point is this. There are three enemies to your concentration. What are they? Sensation is the first – sensation. I'm gonna concentrate, and that light comes in, and I see somebody going by there, and my concentration goes. Or I get all ready to concentrate, and somebody drops something out in the other room, and away goes my concentration. So the first enemy of concentration is sensation. You know the five senses I will not go into them. Those are the, those are the first of the three enemies. So that's why we must get above ego conscious. That's why, if you sit with the spine straight the way I pointed out, then you can control these things. But if you're leaning against something, don't cha see you're feeling that, through ego consciousness, and you cannot get away from it. But with the spine straight, as Patanjali pointed out, you have a much better chance.

Now the next enemy is made up of thoughts – thought. You get all ready to concentrate, and you think, "Well, what I did last week. Didn't I have a nice time going here, and there," and a million things come in. So, the second enemy is thought. Then you get those quieted down, and then you're all ready, and something that happened years ago, when you were a little child comes in, nicely, and disrupts your concentration. So those are the three enemies: sensations, thoughts, and memory thoughts. Those are the three great enemies which we must overcome when we concentrate.

And the next factors, of the four factors – psychologically – so to speak, are the breath, the heart, the consciousness, and the Life Force. Those are the four things. I'm giving you this very, in a short way, because we haven't the time. I don't wanna keep you here too long. But those are the four factors.

Your own consciousness is the first thing. Who are you anyway? Who am I? Every night in sleep, this body, I've forgotten all about it. Thank goodness! 'Specially when it's kicking up. I've forgotten all about this body. But what remains? There's a consciousness there that remains. And when you practice, so that you can keep your consciousness, your waking consciousness, due to the Presence of God within, the Super Consciousness, there'll be no breaking your continuity, continuity of consciousness; that's what you are, that's what I am: Consciousness, that's all. The State of Consciousness. So, that's the main factor perhaps, is the fact that we must keep our consciousness intact and must not be any break in the continuity of our consciousness.

Now, the next factor is this, it's the heartbeat – the heart. If the heart is pumping, as I explained a minute ago, it pumps blood into the lungs, and we have to breathe. We have to breathe, we have to get rid of that carbon dioxide. But if we eliminate the carbon in the blood, as I pointed out a few moments ago, then the heart will slow down, because nature never does anything that isn't necessary. And when there's no carbon in the blood, or less carbon in the blood, the heart pumps slowly, the respiratory center in the Medulla takes it up, and the blood slows down, because there's no need to exchange anymore carbon dioxide and bring in oxygen. Therefore, the breath slows down. So, breath is the third important thing, is your breath – heartbeat, then the breath.

And finally, Life Force. Life Force is the important thing, because Life Force is that Cosmic Energy of God in your body. Your own consciousness is God's Cosmic Consciousness in the body. The Cosmic Energy is Life Force within you. The Power of God is within you. If you can concentrate it, focus it like I told you about in the magnifying glass, then you've got a strong concentration, because you're backed up by God's Power of the Universe, with Cosmic Energy.

And one other important thing; Consciousness plus Energy go together. Consciousness plus Cosmic Energy within you, as Life Force, go together. Therefore, if you can move the Life Force and put it where you want to, your consciousness will go right along with it. And so, and finally, if you can take your consciousness by concentration, and put it in the spinal region, and take it

up to the Supreme Lotus Center in the brain, your consciousness comes right along with it, and then you can attain the Presence of God within you. It says in Revelation, “The kingdom of God is within.”³ God and His Angels dwell right within it, in the spine, and in the Supreme Center of the brain – the Thousand-Petal Lotus spoken of in Hindu philosophy. In Revelation it speaks about the golden candlesticks with the seven centers [*unintelligible word*].⁴

Now, these things refer to the Presence of God within. Now, you cannot attain that unless you can concentrate and focus your attention on those places in the spine. If you’re attached to this body and this worldly living, how can you take your consciousness, the energy and consciousness, and put it in the spine. If you can control that first – that’s why concentration is so important – then, then you can put it where it belongs. Not out in this worldly existence, which passes away; but inside, right within you, in the kingdom of God, which lives eternally. In a few words, that’s the ultimate of concentration. But concentration is very, very important.

Life Force is one of the, perhaps, the most important thing of those four: consciousness, breath, heartbeat, Life Force. Everything you do. You’re looking at me – how? Life Force. You’re gonna eat a little later. So am I. How? Life Force it’s gonna digest the food, we’re gonna taste through Life Force. I hope it’s good, because the Life Force will be there anyway. Let’s hope the food is good. You see, Life Force is very important. Those four factors are very important. Life Force is the key to all concentration, because by controlling Life Force you control your ability to withdraw the attention from attachment. If you’re attached to a person, how difficult it is to withdraw that attachment. But if you can control the Life Force, the attachment can be broken easily.

Life Force is very important. And remember, Life Force is the Presence of God within you as Cosmic Energy – the Great Force of God which has made all things, Cosmic Energy in you is the little Life Force. Now, if you can break the attachment of that Life Force to this body, won’t it go back and merge with the Great Ocean of Spirit? If you can break the attachment of consciousness to this body, release it, won’t it go back to the Great Ocean of God’s Consciousness? It

³ Luke 17:21, “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

⁴ Revelation 1:12, 13, 14, 15, “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;” “And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;” “And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

has to go back; it came from there, it's got to return. Our Master used to say, "The wave must return to the ocean." You see these waves out on the ocean going along. There'll come a time when they'll flatten out. Where do they go? They go into the great ocean underneath.

And so, our consciousness, if we can release it from this body, will return to the Great Ocean of God's Presence, just as sure as anything ever is. Because it came from God; we're a part of the Whole, our Cosmic Energy is a part of God's Great Cosmic Energy, our consciousness is a part of His Consciousness; it has to return. Great Ramakrishna said, "All will be saved." He knew that every bit of consciousness which came out of God must return to Him. But we have to be able, through concentration, to break the attachment of our consciousness, so those things which keep us attached – the body, especially, and outward living, and all such things as this Cosmic Dream. These are facts, and we must, somehow, someday, make this our own, and prove it, and live it.

And so, Life Force is very important. Just remember this one other thing: Life Force means it's in all things. And this book is Life Force, vibrating at that vibration; those flowers are Life Force, vibrating at that vibration; and you and I are Life Force, vibrating at this vibration which makes us human beings. Think of it. There's only one thing in the Universe, that's God Consciousness and His Power. In the Power of God's Consciousness is this thing that we call in our body, Life Force. Everything is made from that. Therefore, the flowers are God's Consciousness plus Life Force vibrating as those different colors and shapes. This book, as I have said; the organ, as I have said; you and I are nothing but God's Consciousness vibrating at a certain rate of vibration.

In the Gita⁵ it says, the yogi who understands, he sees an elephant, a lump of clay, a gold, a piece of gold, and something else – I've forgotten it – as one and the same thing.⁶ Why? Because he sees underneath; the Noumena, the Light of God. Everything came from God's Light. In the beginning God created light,⁷ and from that Light all things have come.

And so, by – and this last thing about Life Force, this is very important – by concentration and will – by concentration and will – the Life Force in your body, and the consciousness in your body, becomes Cosmic Consciousness and Cosmic

⁵ The Bhagavad Gita or The Lord's Song, Translated by Dr. Annie Besant, 1939.

⁶ Ibid, 5th Discourse, 18th Line, "Sages look equally on a Brāhmaṇa adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste."

⁷ Genesis 1:3

Energy. Don't cha think concentration is necessary? Don't cha think the practice of yoga is necessary? If you can deliberately show, and prove, and know, that you being separated from God by freeing the Life Force and consciousness in this body, you become God Himself, One with Him. Concentration is very necessary. Life Force is a very important factor in concentration.

And so, I must hurry along, now, so that we'll not keep you too long. Your concentration can be used to the highest end is to ob, obtain that treasure – the Presence of God within each and every one of us. Concentration can be used in business, in your profession, in anything. You cannot do anything well, especially, without concentration. But the highest goal is to use your concentration to attain God. That's why we're here. The goal of life is not to have 16 houses, or 24 automobiles, or all such things. It's to know God; and knowing God, to merge in Him. That's why we're here. But the devil says, or Satanic Influence, or duality says, "Oh no, you don't want that, you want this." And when you get that, you want something else, and when you get that, you want something else, and there's no end to it. But the Lord keeps quiet. He just says, "I'll wait for you." And one day, you wake up and you realize that's what you want, not all these other multitudinous things. So, concentration must be developed to know the goal of life, which is to know God Himself.

And so, let us use our concentration, after we develop it, to do what with it? To meditate! Meditation means – a simple thing, remember – concentration on God. Meditation; that's all meditation means; concentration on God. Well what is God within us? I have told you, "In the beginning was the Word, the Word was with God, the Word was God." And so, that Power within you, the Holy Vibration, the Great Comforter, of which Jesus spoke,⁸ the Word spoken of in St. John, is God Himself in you. Therefore, use your concentration to know the Word of God within you, the Holy Vibration, the Amen. As it says in Revelation: "...the faithful and true witness, the beginning," and the end, "of the creation of God."⁹ Think of that. We all come from that One Vibration. That's what we must use our concentration to know. Knowing that, we will have all things, and greatest of all, we'll have His Bliss, and His Peace, and His Joy. Having that, nothing else will matter. God is Love. We have to use our concentration to know that.

⁸ St. John 14:26, "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

⁹ Revelations 3:14, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;"

And so, let us do as Jesus said: "If thy hand prevent thee, cut it off."¹⁰ (*Sic*) He meant, let nothing stand in the way of your concentration. Let nothing stand in the way of your meditation, daily, to know God. That's what he meant. Let nothing stand in the way. It's so easy to put it off, but we must not do it. All the Masters say that. Our Master said it this way. He said: "Bite off more you, more than you can chew, then chew it." That's so wonderful, remember that. When it's hard to meditate, you get all set and things go wrong, and it's difficult – do it. Do your meditation. All the great saints say that. So, that's what we must do. We must use our concentration to attain the goal of life, which is oneness with the Infinite Father. Instead of losing all these things of material creation, we will gain everything.

We will be persecuted, of course. That's the law. "Blessed are ye who are persecuted for righteousness' sake for such is the kingdom of heaven."¹¹ (*Sic*) People will persecute you. Your own conditions will persecute you. "Rejoice and be exceeding glad..."¹² that shows you're nearing the Presence of God within. Rejoice and thank God that He's persecuted you so you can show Him no persecution can deter you from finding Him. That's what it's for. Read the, the history, religious history, throughout the ages, and the same thing. They crucified Christ, they persecute everyone. But the goal is oneness with God, and that comes from concentration, and carrying your concentration with steady will, until you reach the goal.

And finally, I'll read from a reference, one of our Master's Whispers of Eternity.¹³ "I enter the interior temple of sole resource." Where is that inten, interior temple of Soul resource? It's right through the Spiritual Eye. In the Spiritual Eye there's a little Star in the center. You have to go through that star. As Lahiri Mahasaya said, "Penetrate the little star in the center of the Spiritual Eye and know the internal kingdom of God."¹⁴ (*Sic*) Jesus said: "My kingdom is not of this world."¹⁵ He meant it is attained by going through that little Star, penetrating

¹⁰ Matthew 5:30, "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

¹¹ Matthew 5:10, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

¹² Matthew 5:12, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

¹³ Whispers From Eternity, by Paramhansa Yogananda, First Release 1949.

¹⁴ Op. Cit., AY, Chapter 31, "'Penetrate your consciousness through the star into the kingdom of the Infinite.' My guru's voice had a new note, soft like distant music."

¹⁵ St. John 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

that little Star in the Spiritual Eye. When you see that little Star, it gives you a great thrill, because the Pull of God is there pulling you through. You may not be able to go right through, but keep at it. He will not forsake us. That's what it means in these words, "I enter the interior temple of sole resource.

I discover Thee; I have abandoned all other duties." Our first duty is towards God. "Darkness haunted and yet unafraid..." Why should we be afraid? All the scriptures say you're made in the Image of God, you're God's children, children of the most High.¹⁶ Why should we be afraid? If you keep your attention, concentrated at this point, you will not be afraid. Master told me, "When you're in the Om vibration at this point [the Christ Center between the eyebrows] no force in the universe can touch you." Think of it. But we will settle for all things of outward consciousness. Lift your consciousness by concentration to this point, and then enter into the little star into the Internal kingdom.

"I am groping, seeking, crying for Thee, wilt Thou leave me alone? Reveal Thyself, O Father." Master said, "God will never forsake you." When he told me that and I felt better. He'll never forsake any one of us, because we are His children.

"Then I pray no more with words, but only with a wistful yearning." The naked intent of the Soul must be there for God. That's what we need. That'll give you the greatest concentration you can think of. That natural pull to go back to God; "Naked intent of the Soul," one great saint called it.

"I command my breath to make no sound." If you practice yoga, your breath will slow down. Then you'll have a freedom you never dreamed was there.

"I rebuke my boisterous love for Thee. On the cushion of peace, I silently adore Thee." God is Peace within. You feel it now; hold to it.

"The taper of meditation is burning more steadily. The Divine Light grows brighter and brighter." As you proceed, the Light at the Christ Center will grow and grow and grow. That's the Light of Christ. That's the real Spiritual Light, until it envelops all things, and you are that Light. "The Divine Light grows brighter and brighter. I apprehend Thy presence. Thou art I, in joy I worship Thee." Om. Peace. Amen.

¹⁶ Psalm 82:6, "I have said, Ye are gods; and all of you are children of the most High."