

MAN THE THINKER

By Rani Lash

Greetings, brothers, greetings. Rani Lash, Keeper of the Gateway of Power, once more comes to speak to you, that we may, indeed, consolidate and expediate a little perhaps that which you have been saying. We have not been with you, as you are aware, most of you, for a considerable period of time, because our brother Lai Yung has been taking you along a particular line of energy. But, perhaps, today, a little of the first ray energy would be applicable; that those brothers who have seen or felt the experience of being with each other; of being part of the whole; of moving into the light; and of finding for themselves where they truly are; will once again be able to give out to others a greater and more understanding explanation of all who are treading the spiritual path.

Let us look, brothers, once again, at what you have been saying; the questions you have been discussing, very deep, and you have been discussing them indeed, very wisely, brothers, very wisely indeed. You have been moving as far as possible in a straight line, although sometimes there has been a little circulation, and, perhaps, we will say that is only because energy moves in cycles. Perhaps, even when one is moving in cycles, going around in circles as you would say, there is something to be learned, because as one begins to travel in a circle, eventually the very discussion that is beginning to circulate; the very questions that are being asked; the very conflicts that are being dealt with, will lead back to the beginning, and therefore it will be easier for one to realise just how much one has answered one's own question. Think about what we are saying.

He who is capable of following a straight line of thought, will follow a straight line of thought, but all are on different paths, although all are aiming for the same goal. And according to the characteristics; according to the condition of the personality; according to the karmic past of each one; they will have to deal with the various problems that arise in their own way. And it will not always be the same way that their brother would deal with it, because they have a different constitution; they have different mental, emotional and physical bodies; and they have a different outlook and they have a different degree of contact with their higher self. So each one will see his problems and the problems of the group in a different way.

As one begins to move in a circular direction, there is only one goal, is there not in any circle, no matter how far or how fast one travels? One is going to finish up at the point where one began: the inevitable result of circular travel. And so if one keeps going round and round long enough, one will find that one has finished up in the initial starting point. One will find, brothers, that one has within oneself the capacity to see that the beginning and the end are only two parts of the same whole; two parts of the same journey. And when one looks at this one will find that as one moves along these particular cycles, one cannot really move beyond a certain point, because every circle, as we say, leads to the starting point. But what one eventually begins to accomplish, is that one still moves in circular fashion, because that is the way that energy moves in the universe, but one moves in a spiral. A spiral like a spring, which lifts one up, so that each circle is completed on a little higher level than the other. And so the understanding, as the end of the circular journey

reaches the beginning, is a little wider; a little greater; a little less confused, brothers. You think about this, and perhaps you will be looking at your progress in a different way.

This straight movement is a very successful way, if one is advanced enough to follow it with clarity and understanding. But, perhaps, for those who have not gone far enough to tread this straight road, it is wiser and more enlightening to travel the circular road of the spiral; thereby one does not come into conflict with anything. One does not come into conflict with oneself or with one's brothers. One begins to move, and the inevitable journey, of course, if one keeps moving, is to go higher, because travelling round the spirals of a spring, a coil of wire, is going to take one higher; the only way one can travel, and so when one moves in this circular fashion, one is going to create less friction than if one goes in a straight line.

When brothers are discussing and endeavouring to gain more enlightenment, more understanding, there will always be a difference of approach if one is approaching on a straight line. And each one will see his own straight line as being the inevitable and perhaps the only way of progressing. They are going to see their own particular goal as they visualise it at the end of this straight line, and they are going to aim for it. And they are going to recognise, or feel they recognise, that anyone following another straight line cannot be right, because their own straight line takes them from point A to point B. But they forget also that the straight line that another is following also takes them from point A to point B, and as they express themselves in these different ways, to the limited concrete mind, to the intellect, it will probably feel that they are going in different directions. It will feel as if they are following different roads and it will bring in that stultifying and constricting concept that human beings so love to create: *that I am right and you are wrong*. If one is caught up in this stultifying conflict of being right or wrong; of being up or down; of being further or lesser than someone else; stronger or weaker than someone else, then one has already placed a limitation on the progress that one can make. And so one goes forward to the apparent goal that one has created, and one says: "This is it, I have reached a goal. This is the way, and others, if they wish to attain the same goal, must travel the same way. And so, brothers, you find, do you not, as you look at life upon your earth, that this is what has taken place so much. Groups, whatever they may be, educational groups; political groups; religious groups; have always said: "There is a straight road and we know that road, and therefore you follow our road if you wish to attain a certain goal."

The circular path of course, is less rigid and less demanding. It does not see only a straight road. It does not say, "this is one thing, that is another; this is black, that is white; this is narrow and that is wide; this is right and that is wrong." No, brother, on the circular road, one learns to move rapidly, to see all aspects as one goes round because one is continually changing one's direction on the circle, and therefore one is continually seeing a new vision, and one is seeing a widening vision. And as the circle moves upwards on the spiral, then one sees, because of the greater altitude, a much wider vision still, and one looks with more understanding of problems and conflicts, discussions, than one has in the past.

One ceases to follow the straight road, which is the way of the intellect. That which I can see; that which I can prove with the intellectual mind must be right. That which I cannot see and prove, by scientific means, through the intellectual mind, is obviously not right. And this as you know, brothers, has been the approach of humanity for a long time,

has it not? Man has ceased to follow the circular road. And therefore we looked with interest at your discussion tonight, and we saw how straight roads became circular and circular roads became straight. We saw you moving about in different ways. Those who were not used to the circular approach endeavoured to pull their brethren on to the straight approach, and those who were used to the straight approach, of course, could see no purpose in going round in circles. Each one had a point; each one had something to offer; each one presented something. Each one presented a new way of seeing the world; of seeing one's life; seeing one's pattern; and seeing one's purpose. Each one, brothers, was able to look in their own way and we were aware that each one thought they were correct. And that is good, because one has to have a point of reference; one has to have a belief; one has to have a belief in oneself, a faith in oneself; a faith that one's goal is worth striving for, because he who has no goal in life has little. Is that not so, brothers? And he who has a goal, no matter how distorted his vision may be, is aiming for a point. He who has a goal is aiming for something higher, wider, more beautiful, more all-encompassing than what he feels he has, and which ever road he is following in order to attain that goal, he is going to find out through experience whether that goal is real; whether it is what he thought it was; whether it is as comprehensive as he thought it was, or whether there is much lacking and that there are greater goals ahead. And this can only be found by following one's own path, can it not?

In this ability to follow one's own path, one steps out of the organised patterns of the past, in which evolving humanity followed their own particular path and are still doing to a great extent, but at the same time followed the path of a particular group or religion, or political party or whatever it may be. At the present time, humanity, because this is a period when the mental age – the mental energy is developing, man has to learn to think for themselves, and is this not the basis of the subject that you have been discussing: that children think for themselves, and so they have to learn to think for themselves and so human beings also have to learn to think for themselves, because this is the thinking age. In the past, man has passed through long eons of physical incarnation; emotional development; and then today, the development of the mind, both the intellectual mind and the higher mind. All are being over-shadowed, and directed, and given power and life, as one of you said, through that word Soul. And as one begins to search and to look for different aspects of one's being, (and this is going on very much today, otherwise you would not be here), one is beginning to look for something wider than what one has.

What one has and which has served one well in the past, brothers, is no longer satisfactory to many. Many are reaching out to wider expanses; wider fields of understanding; a greater awareness of the purpose of life; and why they are here, and what life in all its various forms is all about. They are learning to see more and more the experience of life as a learning situation. They are learning that through those experiences in life, when one is in incarnation, one is learning to widen one's understanding and bring about a purpose and a goal, where in the past perhaps there has not been a purpose or a goal. One is beginning to see that life can be either an aimless movement through time, which as your scientists are becoming aware, time itself is also illusion, but you are moving through time and you are seeing and experiencing many things while you are in that state of duality within the world of time. There is, as we have said, beyond that, worlds which are at present beyond your comprehension, but which you are aware, most of you, within yourself, offer something far greater, far wider, far more perfect than what you have today.

And so man has through the ages, always in one way or another reached for those heights. He gives them different names. He develops different means of approach, but always he reaches for the heights. And there have always been, brothers, in human life, those who have trodden the path, gone a little way beyond their brethren, and, therefore, because of their true love and compassion for humanity as a whole, return in order to bring to humanity the key, the methods, the various ways by which one can grow in understanding, and learn to follow those paths into those greater and wider worlds: those creations which are beyond time and duality.

Those places that you talk about so much, as unity; united thinking; and which you say people think together, think for a purpose, think without conflict. Yes, those worlds exist, but they have to be approached and one has to win the right to enter in consciousness into those worlds, and this is what you are beginning to grasp. You are beginning to grasp that there is something to reach for, something higher than what you have today. And you are beginning to ask yourself “Why”, that very wonderful word as we have said, and the answers that come from saying “why” are very explicit, very deep, and are true soul answers; knowledge from the higher self; knowledge from realms which are far beyond; far wider; far more comprehensive; far more perfect than what one has on earth. And so recognising this and recognising that one’s higher self is in contact at all times with these higher worlds, one is endeavouring, whether recognised or not, to bring down from them one’s consciousness of those worlds; the beauty; the perfection; the harmony that one is endeavouring to bring down to this planet. And if one recognises it as being in existence upon higher realms of existence and life, then one has a starting point for bringing down something that already exists, into your present world, does one not?

One is going to feel very empty trying to create something or bring something into existence if one is not really sure that it exists at all. But if one, and as one becomes more aware of life on different levels, as one’s consciousness, if only in flashes, begins to be aware of things that go on beyond this world; beyond the life of this planet; beyond the life of the personality; then they are going to become aware that these things are taking place within themselves - within a higher aspect of themselves; that they are there to be used; that they are there to be brought down to this planet, and to be expressed in this planet. And therefore, in the words of your Scriptures, one can say that heaven is brought down to earth.

Always the words of truth, always the light of truth has been shed by those who have endeavoured to aid humanity along its path. Right through the ages, for hundreds of thousands of years, brothers, you know you have had your teachers. Call them what you wish, the names are not important. There have been those who have endeavoured to bring light, and law, and understanding, and to bring the laws of the universe into universal acceptance in order that order may remain, not only in the cosmos, and not only in your planet, but also within yourselves, each individual.

Life has always been expressed according to these divine laws, these spiritual laws, as you know. And they have been presented through different teachers, different masters and gurus, in different ways; different words; different forms; but if you look and think about them; ponder on them, you find that in every religion, in every group that teaches and endeavours to spread light, there is always a basic pattern; there is little real difference. Only the personalities of man and their pride and ego, brothers, creates difference between

religions; differences between political parties; differences between nationalities. Is life not all one? And is your God, no matter what name you know and worship them by, not part of the whole of creation? Is there any life form which is not impregnated, permeated with that divine life form; that spark of livingness? We feel that if you think about it, even within the limitations of your understanding, you will begin to see there is not. And if that spark were not there, then life would not exist.

So if one looks at that which makes life possible; which gives life; which creates forms in which life can manifest, and then which utilises those forms in order to bring to the entity greater knowledge; greater understanding through experience, then one will see that that which is gained through incarnation, and the experiences that one has had, definitely leaves a pattern of greater understanding. And some of you have already been aware of this and have remarked on it. So life has taught much, has it not? Life in this incarnation has taught much to most of you. In fact it has taught something to the whole of humanity, because one cannot truly pass through an incarnation on earth without learning something, even if one endeavours, as so many human beings do, to close their mind, their vision and their ears to that which is taking place, and refuses to learn much from those experiences. Nevertheless, those experiences have been gone through, they have been experienced and the situation has given insight on one level or another.

Man is never quite as ignorant after any experience as he was before he goes into it. Some remnant of that experience has left its mark, has it not? And he remembers. In similar experiences, perhaps, he is usually a little wiser. If it is only a little, and he does not perhaps go in quite so bull-headedly with so much arrogance and pride, and so much injury and pain as he has in the past.

Experience so often brings pain. And we have said to you many times, when you learn to look at pain as God's greatest blessing; the way one learns; the way one grows; the way one understands; then one will cease to view it with a different attitude and in a different way. If one wishes to close the mind to pain and to all that the personality would call ugly and unpleasant, then one, of course, is closing one's mind to the greatest teacher that God has sent to us. And if one is unwilling to look and examine that which the greater powers, whatever name we may give them, is constantly presenting to us, then we will find that we have closed the door, not only on that which we call ugly, but that which is also beautiful. We have closed the door on darkness, so we feel, but how many remember that light and dark, pleasant and ugly, are just two sides of the same coin. You close the door on one, and you will close the door on the other. If one did not, one would become very unbalanced, and as the purpose of creation is the balancing of all that is within one; the balancing of life on all levels, bringing balanced living; balanced understanding; balanced awareness, of all that is; a balanced understanding of creation, and why it is, and why we are part of that creation, brothers.

Think of this and, perhaps you will understand more fully that this separatism, which is part of the glamour, the fog, the illusion that surrounds humanity when they come into the personality, is, indeed, only a collection of the lower forces, the lower energies within one; the lower demands of the personality, with its self-centred seeking for that which gives it pleasure, but endeavouring to escape that which may be a little painful, but at the same time would be the true revealer; the true bringer of knowledge. It is not that which gives one

pleasure which truly brings knowledge and awareness. Most of you have realised at some point in your life that the greatest understanding, the greatest revelations, the greatest knowledge, has been attained in your most desperate and despairing moments, when pain has held you in its grip; when fear has held you, and you have wondered why you are, and what you are, and where you are? And you have cried out for help, have you not, brothers? Cried out in your fear and your unhappiness. And help, as always, has been given, and the light has been brought again, and you have been able to recognise for yourself where you were and to continue your journey. But when everything was flowing smoothly, brothers, did you not sit back and indulge in your decadence? Did you not sit back and say, "Well, what does it matter? All's well with the world, all's well with me; I see no evil; I hear no evil; the world is beautiful." Think about it, brothers, think about it.

We have said to you that the true disciple, the true spiritually evolved person, sees all. It is nothing to do with judgement, brothers; a man-made word that we do not use or acknowledge, because we do not judge. If we did, would we be here today speaking to you? Think about it. No, we see you all as souls walking on a road in the light. We, indeed, are able to help you a little, we hope, at times. And those who have been with us for a considerable period have recognised the help they have received, and because the only reason we are capable of helping you, is because we see clearly. We are able to see in you the weaknesses; the strength; the virtues; the limitations. We are able thus to see, brothers, in compassion, where you need the help, and therefore we are able to direct the energy and the help that you need. Nothing wasted - the Law of Economy, the utilisation of energy to its correct point. If we had said, when we came to you, as you seem to say, "These are beautiful souls, there are no limitations, there is no darkness." We would have said, would we not, "Well why are we here? We had better move on until we find those who have a little darkness, and then perhaps we can help." And so we would not be speaking to you today, or any other day. And if that is how we have learned, perhaps, because we have gone a little further than you have on the spiritual path and are endeavouring to lead you to follow the same road; take up the same position, and perhaps, in time, go even further than we have. And could we have done this if we had not been able to see the obstacles that your own personality limitations were making for you? If we had not been able to shed the light and enable you to see them, and to help you then to remove them in order that you could go ahead in safety and security?

When we said that you could follow the spiritual path if you wished, and you had your own free will to choose, and that we would always help you, we have kept that promise and we always will. And you will find that what we have said will be fulfilled, but, remember one thing, brothers, we promised you assistance on the road to what you call heaven: spiritual evolution and enlightenment, but we did not promise you a rose garden. Always remember this. And many disciples lose their way on the path because they take for granted, because of their own thoughtforms and their own narrow fantasies, that they are being promised a rose garden. And in order to enhance, and in-build, and speed up, the creation of that rose garden by which they wish to exist and to travel, they choose to surround themselves with their own thoughtforms.

All human beings are surrounded by their own thoughtforms. That is what forms their aura, as you call it: an aura of energy permeated with their thoughts and their feelings. And it is, as one of you said, because you look through that aura, your own aura, and see the

limitations within yourself, that you see, often, many limitations which are not in others, but which appear to you to be in others. What you are truly seeing is your own aura, through which you must look because it surrounds you, before you can look at those outside you. And in the same way, of course, when you have learned to clear your own aura, your own aura, through discipline and striving for many incarnations to follow the spiritual path, you are in a position to look through a cleared aura, and you are in a position to see clearly that which is before your vision, and you will be aware of whether it is within your own aura or not. You will be aware of whether it is just a fantasy that you have created, because that is what you wish to believe.

If your aura is full of fantasies, brothers, you are going to see fantasies. And until they have all been cleared, for you that is going to be your world. It is like looking at the pictures in a cinema; you are going to see a film being run and played for you to watch. And you watch it with great interest and most of you enjoy it, which is quite correct. But do you really believe that that is life? Do you come out of the cinema and think it is real? Or are you able to discriminate between what you have seen on the film in your cinema and what is taking place in life on your planet?

Discrimination, as we have said, is so necessary to the disciple travelling the spiritual path, because if you cannot recognise that which is real and that which is fantasy, how true and beneficial is your journey going to be? How you are going to be led down the by-ways and all the side-tracks, and then how slowly you are going to travel on the main highway, are you not, continually leaving the spiritual path and the straight road which you are learning, in order to follow these dreams; these fantasies; these pictures; these film shows. You think about this, brothers, and you will see that all that we are saying is applying to what you have been speaking about today.

It is applying to the different aspects of vision that you have and which you have presented to each other and to the group. And how some of you have seen that in order to create a better world you have to see a better world. Yes, as always with spiritual truths, they can be a two-edged sword. There is an element of truth in this, of course, that in your visualising of a better world, you are bringing down thoughtforms that will produce a better world, but what one has to ask oneself is, that when one is visualising what the personality sees as a better world, what is the yard stick that you are using? What does your personality see as a better world? And would it not be correct if one were to say that even in a group as small as this, and as advanced as this, each personality has a different idea as to what constitutes a better world? So how many different thoughtforms and images of a better world do you think are floating about amongst the millions of humans in evolution? Each one so sure that he is going to create a better world. Each one putting all his energy into creating that world that he visualises as being better. And yet it is only one aspect, one group, is it not, from a personality point of view?

Does not every religion on your planet, every political party, try to convince you that they are indeed going to produce a better world? And yet each one produces a different formula, do they not, often in complete opposition as to how that better world should be created. It is the best you can attain at present at your point of evolution upon your planet, but it is wise for one to begin to think, in this mental age, how much one has to partake in

the creation of this better world, and how much one finds it so much easier to follow the patterns set by others, especially those in authority.

If one does not think for oneself, one is always going to be following someone else's ideas, even though those ideas, brothers, are of a better world. This is true, is it not, if you think about it? And always humanity has followed the few, and therefore, until this present period, humanity has indeed been like sheep following a shepherd. The shepherd leads, the shepherd decides where the sheep go, and the sheep go. The leaders lead, decide where the sheep go, and the sheep go. Is this not true, beloved ones, is it not true? And yet today, as you say at this present period, man is beginning to think for himself. Yes, that is true. That is part of evolution. That is the pattern of evolution which is intended - the divine Plan for evolution - and so man is now having problems dealing with this new factor which he has not utilised up to now. This factor of thinking for themselves, and having been so used for so long to following the thinking of the few, he now has to think for himself and he has grasped this fact. A spiritual rule he is grasping it very thoroughly and very clearly at the present time, right from childhood, as some of you were saying, that he is beginning to think for himself.

But we are still, if you listen to us, going round the same problem that you started, the same discussion about your children. There is a point when one has to step from one realm of understanding to another, and there is a time when one steps from one way of living to another. It is possible upon your earth to walk on your own feet; to travel in trains and automobiles; to fly in the air in your aeroplanes; and man has the choice as to which way he will go. But you have learned in your wisdom that there is a point, which ever way you choose, when man has to transfer from his mode of travel, which can be going at a great speed, back to his normal method of progress on his own two legs. And if one is to change that method of progress suddenly, what is the result? Destruction and chaos, is it not, pain and suffering? If one suddenly decides when travelling by train, to step out of the train and walk the rest of the journey, there is not going to be much left of that physical body to do the walking, is there? One has to wait until the train slows down, and one has to slowly transfer oneself back to one's new method of motivation - propulsion. And if the same thing were to take place if you were in an aeroplane, your demise and destruction would be even quicker if you stepped out of it before it landed. And yet, brothers, how many of you think, as you step from your old slow way of evolution; your old methods; your old patterns; into the new vibrations of the new age: much faster, speeding up vibrations; faster thinking; faster means of travel on a mental level. You are moving faster in every way, just as you move faster in your physical vehicles. You are moving faster in thought.

You have invented, as a whole, your computers; your radios; and your television. You have invented your fax machines. You have invented your network on your computers. You have brought the world together. What used to take weeks, or months, or even years, is now accomplished within minutes or seconds, so you have speeded up. You have speeded up your thoughts, your thinking, and so, yes, the new generation, from childhood is thinking faster, is stepping into a world of quicker vibrations. Is tuned to that world because it has to live in it. It has to live with the modern machinery, and understand it and work with it. And it has to work at a speed which would have been impossible for its parents, but nevertheless, remember, brothers, that which is being forgotten: that in order to make a safe transit from one level to another, time must be taken and care must be taken. And that is where so many

of those with good intentions, who are in control of humanity today, are thrusting forward eagerly their own ideas; their own new conceptions; casting out the old so rapidly that they are literally doing the same thing as if they jumped out of the moving train: decided not to walk or to walk, as the case may be; or endeavoured, when walking, to leap on to a moving train.

Think about it, because it is a point which has been little considered. Much that is happening in the world today, and which there is much controversy about, is not basically incorrect. What is incorrect, brothers, is the fact that it is happening too quickly and without due thought. We are still with you and your children, remember, if you are following us. Your children are moving faster than you are, in thought, in action, in every way. It is inevitable; they have been speeded up; the very atoms, the genes of their construction. Everything is speeded up, their brain cells; everything will grasp life more quickly and more rapidly. It has to; they have to live upon a speeded planet.

Parents are not going to be able to follow completely, because your structure is different. You were structured to live in a different time, in a different period, and each level is correct. But as always, on the inner levels, in the levels where we exist and from which we come to you; and where all advanced beings exist, we have to learn to adjust carefully to moving vibrations. We are speaking about that which we have had to learn. There are not many of you who realise, of course, except our channel, how much we have to alter and lower our vibrations in order to change from the world where we exist into the world where you exist. Because the speed of its vibrations is so great compared to your world, that to come down quickly and try to change, and to speak to our instrument without careful preparation and lowering of the vibrations over a long period of time, would completely destroy the instrument, and would be very detrimental to ourselves. If you think about these things, perhaps, you will be able to put together and understand more.

We present not only teaching, but we try to bring to your notice that what we teach; we have to live by the same laws. We are not omnipotent, brothers, we are not beyond the rules of the universe; no living thing is. And therefore, perhaps, because we have gained a little more wisdom, we would not be so foolish as to try and go against the rules of the universe: The Rules of Creation.

We recognise - and this is what we try to project in our teaching - that one has to work with life as a whole. One has to live with life as a whole, and one has to make the changes on the spiritual journey carefully, cautiously, and steadily. In the past, we used to give you many years ago, the story of the tortoise and the hare and how they both started a race. It is a story from your own planet, your own past, and how the hare, galloping ahead so quickly, would stop and talk, and rest, and sleep, thinking to himself, "I am much quicker than that tortoise, this race is ordained, and I will win. Nothing can stop me." But the tortoise, of course, kept moving steadily, always moving. He didn't stop to talk or rest. And one day on the journey, as they were nearing their goal, he caught up with the hare and he found the hare was sleeping; taking one of his rests. And he quietly went passed at his same old pace. And the hare woke up, he could not see the tortoise because he had gone ahead and he thought he was still behind him, so he continued to make his progress, resting and enjoying himself, until he reached the goal, only to find the tortoise waiting for him. And the prize had been given to the tortoise. He had lost the race. It was a fable, but of deep spiritual

significance if you make it so, and you look into it. It is the story of disciples on the spiritual path in life. Those who go so quickly, full of enthusiasm, and then stop and let the years go by; worship the personality; slip backwards; maybe let a whole lifetime go by till, in a new incarnation, they try to pick up again; follow the path, and spend so much time accomplishing what they could have accomplished so quickly. And others, who just keep steadily going and reach the goal much earlier.

So think of these things, and apply it to your problem with parents and children. Yes, the children have got much that will take them ahead, but at the same time they have not got the qualities which the parents have learned through many lifetimes of stress, and strain, and experience; of patience; and slowness; and security. A step at a time, and the transference from one level of existence to a slower one, or a quicker one, at a slow pace.

It is not by chance, brothers, that parents and children are brought together. And the more one understands the esoteric spiritual teaching, the Laws of the Universe, the more humanity will begin to recognise this. Parents are more than just a means of creating a physical body, and as they seem to think today, having done that they have no further responsibility for that which they have created, and so they avoid that responsibility by saying: "Ah, but this is an advanced child, this is an advanced spirit. It does not need me, it knows more than I know. So I can continue my life; enjoy myself; spend my money; be away from the child as much as I wish and let it bring itself up because it is an advanced soul."

How spiritual laws, brothers, are twisted to one's own advantage by the personality. How easy is it to take that which is truly a law of pure gold and truth, and twist it round to be something to serve the personality. Is this not what is happening so much today? Yes, the children know, so they do not need their parents. We have brought them into life; we have given birth, and that is the end of our responsibility. But they do not even, in doing that, teach that child that it has the means to go ahead and make spiritual progress, but that the basic law of life and spirituality is that each entity is responsible for its own progress, and responsible if it does not make that progress. If that alone were taught by parents to children, then indeed they would have done something towards sharing the burden of responsibility when they became parents. And yes, eventually the child will have to go ahead; like all human beings, take its own responsibility. But one also has to remember, as everyone who has done gardening, will remember, that when a seed is planted and a little shoot comes through, the gardener must indeed nourish it and care for it. And if it is dry, he must water it. If it is too hot he must shade it, and if the wind is blowing, he must give it support; but the time will come, if he does this, when it will strengthen and maybe it will become a mighty tree. And then, of course, it will look after itself and it will follow its path of evolution, and it will not need the gardener.

Think of yourselves, you parents, when you look at your children, that they are the seeds that you have sown and they are the shoots of life which you have undertaken to nourish. And when you took the responsibility of bringing life, by the God-given gift of your ability to create, on to earth – down to earth, you also took the responsibility of sheltering it, and watering it, and supporting it until it reaches, what today is considered sixteen, seventeen, eighteen years. Yes, after that your responsibility is not there, then you can live your life, and say, that child is now its own responsibility because you have given it

all that you could. Ask yourself, brothers, have you given it all that you could? Have you taught it those basics by which it can utilise its superior understanding, its superior intelligence and its superior ability to learn? And have you given it the chance to use its free will wisely and according to spiritual law? If you have not, then which ever road that child takes will be due to its own karma, its own responsibility, indeed, and not be due to the full cooperation that as evolving souls, you yourself should have given to it, and have not. And that does not indeed help to strengthen your own moral character or your own spiritual progress, does it? Because the soul guided you to be a parent; the soul guided you to bring other aspects of itself, other souls, into incarnation, and the soul then inspired you to deal with those children according to spiritual law.

So think for yourself, brothers, think for yourself. We have widened and taken you a long way round, but never lost the thread of the original thing that you have been discussing. We have presented it from many angles, many aspects; therefore, because you are all on different rays of energy, because you all have a different path to travel and a different outlook, we hope that in all the different presentations we have given, woven around the same central core, you will be able to think about it and see something in it which appeals to you and which helps you, and perhaps gives you a framework a little wider than what you have had until now in order to direct your own lives and your own progress, and in order to grow in spirituality, and to be greater servers to the rest of humanity. Thereby becoming true brothers, true brethren.

And remember the many spiritual laws that you all have, if not from us, for some of you, you have them in your Scriptures. And rules which have always been given by the Masters who come to earth to help you, the spiritual Masters. *As you give, so shall ye receive*, from your spiritual Master Jesus. As you give so shall you receive. Each one a spiritual truth. Think about these things, brothers, think about them. And then, perhaps, you will become more interested in giving than in receiving, knowing that for everything that you give, whether you recognise it or not, on an inner level you receive ten-fold. And although the personality may feel it is not receiving, but rather that it is losing, give thanks that the limitations of the personality are being removed. Because they are your greatest blockage on the spiritual journey. Every selfish desire; every burst of anger; selfishness; resentment; bitterness; animosity; are all stones, boulders, laid in your path which have to be removed. So think about it as you go, and, perhaps you will decide it is wiser not to create too many boulders because you have a full-time job removing that which is already there.

We will leave you at this point, to think about what we have said, and if you wish, you can ponder on it. It will come back to your mind many times, if you wish. And, of course, you have a recording of it, so you can always hear it again, and when we come again, perhaps, Rani Lash will see if the new energy that he has put behind you has moved you into a little swifter traversing of the path than was happening up to now. And so we will leave it that this new first ray energy - and you will probable find that our brother Lai Yung with his second ray energy of love-wisdom will be back with you when you meet again.

So Rani Lash, Keeper of the Gateway of Power, leaves you with the impetus of what has been put behind you. Travel in that impetus and that force, and go in peace. May the blessings of the three worlds be yours this day and at all times. Go in peace, brothers, go in peace.

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