

Talks to Novices – Lesson Six

by George Boyer

We now come to an interesting part of our instruction and we can only deal with it in part because it is more often than not, generally misunderstood. This is the faculty which we will call the "continuity of consciousness". This faculty is acquired naturally by the persons who follow our teaching to the full. However, to understand and acquire this state without getting any false ideas about it needs the correct guidance under one who is in position to teach it. We will approach this subject from different angles trusting that the reader will see what we are trying to say. Man, being of a spiritual nature, can remember all of his experiences from the beginning of creation. As it is necessary to remember only a few of these during each incarnation the process is a natural one when the person lives according to the *Laws of Reality*.

Let us picture ourselves as individual conscious units dwelling in ever-expanding energy waves of differing experiences. Each experience comes forth on what we call a time and space sequence. Each time and space experience is actually very brief in relation to the real cycle of man's existence.

It could be said that each time and space sequence is little more than a dream which is had during the state which we call "sleep".

In our diagram you will notice that the "physical" body occupies only a tiny part of our consciousness and since the entity, or real man, does not sleep, or die, – what are we doing during these periods?

There has been much written about sleep and dreams, and the meanings of dreams, by psychologists and occultists but some of the points we raise have, perhaps, been over-looked. Accepting the fact that we are always conscious of something it could be possible that we leave the body aside, like parking a car, to enjoy other experiences. The reason for not remembering the experiences we have during the so-called sleep state is that when we become so engrossed with the affairs of this plane that we find ourselves limited by the responsibilities which we have attached to the body.

When we say that we have had a "dream" much depends upon the vividness and nature of the dream as to what genuine experience was really had. For after all – we cannot deny that a "dream" is an experience! The dreams which fail to make "sense" or seem mixed-up could be, we say could for various reasons, an effect produced on the memory similar to what happens when you switch on a television set and the images become blurred or out of focus until the set has warmed up. Many of the "fantastic" dreams which one remembers upon waking could be of the nature mentioned. That is – that until we have brought the physical body back into "focus" – the previous pictures appeared distorted by the memory faculty.



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Because the nature of dreams is often linked with incidents on this plane, in a clear or distorted way, they, as psychologists will tell you often contain the clues to the patient's life pattern. That is – in the waking states. Consciousness is a continuum therefore according to the way one conducts his affairs, or life, so will the realm of continuous experience be had. For example – one cannot experience things which he has not produced. Whatever "plane" or "level" we experience upon we can only be what we are.

Memory is a faculty of the entity and is not reliant on brain cells. The brain with all its marvellous intricacies is only an instrument through which one can have concrete experience on this plane only. This includes the states which have been divided by humans and designated mental, emotional and physical. That which is termed the "subconscious" mind is only an expression to denote the further peculiarities of man's makeup; but in reality no such "separate" mind exists.

Regarding the symbolic nature of some dreams this represents the linked memory images stemming forth in the continuum of the original faculty. Thus we have a continual aspect of memory pattern with the fading appendages of one experience merging with another like the colours of the rainbow which "overlap" to create each other. Man dwells in many realms of activity but he exists as a never-fading conscious unit contained within a greater conscious unit. These "units" would appear linked together like a great chain – thereby confining man to his specific link. The "great work" or supreme goal of man, however, is to release himself from this chain and to seek his freedom by becoming the chain itself.

When this release is accomplished the conscious phase stretches out in what could be described as a continuous line of unending spirals which would include the experiences graduating from "spirit" into "matter" (incarnation) and sleeping and waking. The latter being merely a miniature of the former.

Let us take a look at this from another angle. Picture a continuous line from a given point which we call the centre, or source, then proceed through all realms of God down to what we call this physical level. You could say that this would give the "Jacob's Ladder" impression but what we are doing is to take away the rungs which now gives no impediment, not even in steps or stages, from the apex to the base. A complete process from source to experience with every other thing contained within it. This is the secret of the "Today" spoken of in Hebrews, chapter 3, verse 13 and chapter 4, verse 7. This means that when we rightly dwell in the consciousness of the NOW all power from source to base is instantly available because it is only our own minds which gives limitations.

When we learn to live correctly all knowledge and power becomes a natural experience because we become aware of our fully conscious state through all "levels".



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Some people delude themselves over what they call "mystical" experiences sometimes had during meditation. Many of these experiences are built up by the mind content of the meditator himself and have no bearing in Reality. Unless such experiences have bearing or connection with the outworking experiences of the individual – that is – if the "light" or "Knowledge" gained therein is not linked with life in general, its usefulness can be dis-regarded. In true "mystical" experience that which is experienced will have definite links or connections with that which is taking place in the active life of the individual.

Should you have such an experience which you cannot be sure whether it was genuine or self-created by imagination all you have to do is to put it to the test. Did the experience bear any relationship to your whole life? Did you learn anything from it which would give you more stability or enlightenment in this particular world of affairs? Did you feel enriched or stronger within yourself? If so – it could be genuine – if not – ignore it.

As stated before, all experiences, whether "mystical" or "physical", come together in an harmonious pattern in the life of the individual. Experiences had through the senses will often appear unrelated because senses can be deceived and be out of focus. It is possible to live out a life within the physical body which is nothing more than a long false dream. This is the danger of following mystical teachings, ideologies and philosophies devised by man. In short – we can for this life, or incarnation, experience no more than lies. It is not until we learn to realise what we are doing that we begin to experience the Reality. There is much "rubbish" written and spoken about the subject of "awareness" or "enlightenment" but when a person thinks and acts from the point of view of impressions gained from worldly effects – he is not aware or enlightened – he is merely under the illusion that he is. This is a strong point and we can soon show where a person is truly enlightened or whether he is under another illusion. The latter shows where the "blind leading the blind" saying comes in.

We could say that the pattern of human affairs had formed a concrete pattern of a definite shape. This definite pattern of human affairs has been developed by man, as humans, to suit themselves – so man, as humans, has brought into experience the kind of life which he has wanted, or desired. This assessment would appear wrong in the light of the fact that nobody wants wars or suffering. Let us be honest however and observe that some people actually do thrive and prosper in material gain whilst these kinds of things exist. Power and greed brings about war because humans will not stop at anything to achieve their ends. Those who do not want these things use the same methods as the "power" and "greed" individuals in an attempt to achieve the opposite. For example demonstrations and protests are militant in themselves – thus motivated by the same nature of that which they are opposing – so each side ends in experiencing violence. This is also due to the "blind leading the blind".



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When a person says that he is seeking peace or any other altruistic pursuit he usually devises his own methods of acquiring it. The motive usually is what HE WANTS instead of what he wants TO GIVE. Sometimes he acts upon the methods used by somebody else who is hoping to achieve the same ends. Now because that state which they seek is an already established fact in Reality and potentially the actual makeup of the person he fails to realise it because he chases after his own concept of it. So there is a vast difference between that which is and that which we think it is. In this light a person can be under a false impression that he is aware or enlightened. The point is – what are we aware of – or enlightened upon? Such a person can exercise no real power in his life and that is the reason why so many of these young persons fail to maintain their altruistic pursuits and achieve anything worthwhile because they sink back into the old pattern and remain in the illusion.



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