

T H E T W O P A T H S .

L.A. 10/13/29
3130

- I. The significance of the word "Path" in the occult sense.
 - A. An outer symbol for representing a subjective movement.
- II. Representation of man's outer life as being a forest of varying density.
 - A. A forest is a confusing maze in which one is easily lost.
 - B. The world of external images is such a forest in which Consciousness becomes confused.
 - C. Due to confusion man is trapped in various pitfalls and hence is engulfed in misery.
- III. "PATH", in the occult sense, represents a Way by which one may reach liberation from the darkness of the forest.
 - A. Beyond the forest there is a mountainous region culminating in a peak reaching into invisible heights.
 1. The "PATH" is a trail reaching visibly far into the mountains and, less discernably up into the solid formation of the higher peaks.
 2. Branch paths lead to many mountain parks, swamps, box-cans, etc., but all these are cul-de-sacs.
 3. The one PATH leads to the highest goal, all others are classed as the second and afford no way through.
 4. From the top of the peak one Path extends into invisible blue, another returns to the world.
 - a. The second is the Path of Renunciation, followed by World Saviours or Nirmanakayas.
- IV. In this lecture the Two Paths considered in the sense of Chelaship, or positive mastery, and mediumship, or negativism.
 - A. Definition of "Medium".
 1. General or etymological sense, in which anyone or anything may be a medium.
 - a. For psychological reasons student of occultism should avoid this use of word, since confusing.
 2. Special sense; one who renders his vehicle open to invasion of extraneous centers of Consciousness.
 - a. Understanding of this requires knowledge of constitution of man, planes of Consciousness and of matter.
 - (1) Man has several vehicles of action.
 - (2) Corresponding domain of Consciousness ranges from objectivity to pure Subjectivity.
 - (a) Intermediate domain called "Psychic", higher and lower.
 - (b) Best to use technical terms already established in occult science.
 - i. Jagrata or objective physical consciousness.
 - ii. Svapna or dreaming sleep.
 - iii. Sushupti or dreamless sleep.
 - iv. Turya or super-sensuous, immediate consciousness of Reality. Yoga consciousness.
 - (3) Corresponding domains of Matter.
 - (a) In intermediate zone often called "astral", higher and lower.

- (b) Lower planes formed (Rupa) higher planes formless (Arupa)
 - i. Differentiation on arupic planes similar to rays of light which can interpenetrate and yet are differentiated.
 - ii. On rupic planes differentiation is discrete.
- b. Mediumship involves break in cementation of vehicles so that consciousness functioning on inner rupic planes invades and controls.
 - (1) Real Lord steps or is trust aside while someone or something else uses outer vehicle.
 - (a) Volition governed by invader not the true Lord.
- 3. Special sense of "Medium" extended.
 - a. Medium one who allows any center of consciousness, institution or idea to abrogate the functions of Self-determination.
 - b. Nearly all orthodox religion in the world dominated by this impurity in some sense.
- B. Definition of "Chela" and "Chelaship".
 - 1. Chelaship involves (a) Self-determined effort directed toward Realization (The One PATH) and (b) correlation with a Guru (spiritual teacher).
 - a. While Chela is a student under help of teacher, he does not negatively follow a "guide".
 - (1) This a radical distinction between Chelaship and mediumship.
 - b. All steps of Chela taken by Self-initiation while Guru may correct and direct subsequent motion but without invasion of Self-determination.
- C. Contrast of Chelaship and Mediumship.
 - 1. Chelaship is Self-determination; Mediumship is Self-repudiation.
 - 2. Self-abnegation is renunciation of personality or non-self, not of SELF-rule.
 - a. Chelaship means former, mediumship means latter.
 - (1) The renunciation of Self-rule is the great crime, the great impurity.
 - (2) This impurity far more serious than merely physical ones.
 - 3. Chela correlated with Guru primarily on arupic level, medium with guide on rupic level.
- V. Dangers of Mediumship.
 - A. Medium generally functions on Svapna contacting shells, elementals and elementaries.
 - 1. Effect is breaking down of moral and intellectual fiber.
 - 2. Often results in insanity.
 - B. Very pure medium may reach to Sushupti or Devachan but this is rare.
 - 1. Such may contact Devas more spiritual than men but not on human evolution.
 - a. This is a path of negative goodness but leads merely to pleasing illusion delaying the human evolution of the individual.
 - C. Occasional contact with true Rishi but medium generally lacking in discrimination to take benefit from this.

VI. Method of guarding against mediumship.

- A. Always assert priority of Self-determinative judgement at all times.**
 - 1. Never become a blind follower of ~~that~~ even that which seems good.
 - 2. Always distrust any teacher who asks for blind, non-discriminating following no matter how saintly ~~g~~ he may appear to be.
- B. Cultivate independent intellectual action; work positively with the mind.**
 - 1. Protracted mathematical discipline one of the best to cement individual autonomy.
- C. Use positive discipline of true Yoga training.**
 - 1. This is the work taught in the classes.

V. Chelaship leads out of the forest to the mountain-peak of Self-Realization.

- A. This solves all problems of human misery.**
- B. It means Mastery as Knowledge, as Power and as Bliss, the goal of Yoga.**

THE TWO PATHS.

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