

The Inner Religion

T283 The Inner Teachings 21st March 1967 New Lands, Liss

Invocation:

Leave aside all the cares and the worries of the flesh and the material life. In thought and in soul rise into the heavenly spheres, into the infinite and eternal garden of God, with reverence and in worship of our Creator; and with grateful hearts to the Divine Mother, giver of the physical form of life; and to the beloved and loving figure of the Christos, the perfect Son-Daughter of the living God in whom all creatures live. Holy and blessed Trinity, Three in One and One in Three, Thy children praise and worship Thee in spirit and in truth. As their hearts open to the blessing of Thy light, may they be established in the kingdom of peace and joy evermore.

Amen. Amen.

Beloved brethren, we are all of the same family, of the same spirit. Whoever we are, whatever we are, either spiritually or physically, we are brethren in the one spirit. We are all children of the Heavenly Father and the Great Mother, and we are the younger brethren of the great Masters of all time and of all those sainted souls who have helped humanity along the path of spiritual evolution. We would suggest that every one of you remember this ancient prayer every day of your life on wakening in the morning and on-going to your sleep at night. Remember with reverence the Heavenly Father and the spiritual spheres around you. Remember the gift of your physical life from the Great Mother of all form, and remember the ancient ones and those advanced beings who come to the earth to assist humanity to climb the golden ladder from the earth to the golden city of Jerusalem.

It is a pity that the old-fashioned teachings, as you would call them today, have lost their value in human life. With the development of the frontal mind, man's* soul powers have receded, but this is all part of the process of evolution. In this present Age of Aquarius there is the stimulation of the mental body and it is because of this that there is a special, an exceptional, effort from the higher realms to break through to the soul of man.

*[*For editorial policy around gender, see the introduction.]*

Remember that all the qualities of the soul are manifested through the physical man or woman according to his degree of evolution. For instance, in the younger soul the quality of love manifests through violent or childish passions, uncontrolled and undisciplined, but it is still the same virtue, which is love. We have so often told you that love is the most desirable quality to be developed, but love has to be disciplined; it has to be trained; it has to be directed to the highest point of aspiration. When it is manifesting at the lowest level it can cause pain and suffering, pain in the physical body, pain in the emotional body, pain all throughout man's being, but by slow degrees, through experience, particularly of pain and suffering, man begins to understand the wisdom of applying this love, this emotion, in the right way.

In the beginning the lesson is learnt through discretion, discrimination, but most of all through tolerance. You have an expression: 'Live and let live.' Apply that simple saying to everything in life, to man and his faults and failings, his peculiarities. If you can be tolerant

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towards humanity, towards individuals, you are taking a big step forward upon the path of discipline and unfoldment. As you put into operation the simple and fundamental quality of tolerance and kindness you will find that, without your being aware of it, your heart begins to swell with love.

We want to talk to you tonight about the meaning of inner teaching. You call such a group as this 'a group for inner teaching,' and we would like to give you our version of what we think is the meaning of inner teaching. If you study the various known religions you will find that they all present truth in parables, but parables which seem to contradict each other, and this causes a good deal of confusion and chaos in the religious world. But you will notice that, as mankind is advancing in his evolution, a tendency will grow for the difference between sects and religions to be overcome. There will be moves towards unity and desire to be tolerant towards religion whatever form it takes. This is important because whilst man is being opinionated and wanting others to believe as he believes and to accept his religion, there can be no true brotherhood, but because there is pressure on man from the world of spirit, urging him to allow other people, other nations, other religions, to follow their way of life, he is getting drawn nearer and nearer to the centre of the circle. All religions are like rays of light or spokes of a wheel, all attached to the hub, and the hub of that wheel is the Great White Spirit, the Heavenly Father, the Eternal and Infinite Father of all mankind.

When we speak of inner teaching, we mean the teaching from the centre or the hub of the wheel, the teaching of the spirit, the teaching which flows from the periphery and runs along these spokes or these different channels of religious thought right to the very centre or the hub of the wheel. The inner teaching is the teaching of the inner life of the spirit, the teaching given to humanity by messengers from outer space in the beginning to the young of humanity, but this teaching of the spirit was given in symbolic form or in the form of parables suitable to the particular country, nation, or stage of development of humanity. But what happens, and what always will happen until man is assured of his own inner being, is that the lower or frontal mind interprets these teachings according to the level of the mind at that particular stage of development. Thus you get confusion, distortion, wrong ideas presented to the people. We want you to remember this because it will help you in the development of your spiritual powers, your spiritual faculties.

Inner teaching, then, can be about man, about his creation and his inner powers. It can be about the psychic and magnetic forces around the earth which play on man's subtler bodies. It can be about what you call the ancient wisdom and the ancient mystery teachings of ancient freemasonry, and ancient astronomy, or astrology as it is called today. These are only two of the schools but there are others which teach man esoteric truths at differing levels. But we would remind you that all these esoteric truths spring from the one simple truth.

We would like you to see this truth as a tree—a tree of knowledge, shall we call it?—planted in the infinite and eternal garden. That tree has many branches, big branches breaking up into smaller branches and even smaller and smaller until you see a very fine skeleton of the tree. These branches are all aspects of esoteric truth and they are innumerable, but man gets hold of one branch or one little twig and thinks he has the whole truth about religion and that his

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truth is the only truth. By so doing he is closing himself in a little dark box which we will call the mind, and it becomes a very dark prison.

But the time comes when man is touched here, in his heart, by the love of God. He may express that love in many ways before he realises what is happening, before he realises that the love he is feeling extends to all creation. He is beginning to awaken, however slowly, to the realisation of the infinite and eternal love of God. As this light dawns he begins to realise that his body is only an instrument for this divine spirit, the Son of the Father-Mother God, and that the light of the spirit is the Son of the Holy Parents, Father and Mother.

You call the saviour of your world Jesus Christ because Jesus was the great initiate chosen to be the vehicle or the instrument on earth of that glorious Son of God, the Christ. In the Maya period we worshipped and we looked towards our Christ. We called our saviour in those days Quetzalcoatl, but it meant exactly the same to our Indian brotherhood as Jesus Christ means to the Christian church today. Now when the Christ is crucified at this season of the year, it is simply enacting for the Christians an age, age-old truth. Man is crucified in matter, in a material life, but when he suffers this bitter crucifixion he is drawing near to the resurrection of that spiritual life, that spirit which is within him. When that divine light, that son of God, starts to stir and rise in man's consciousness, he comes up against cruel men who take and crucify him, but this must always take place just before man is ready to rise. It does not necessarily come at the time of the death of the physical body. It comes at the time of the death of the lower nature of man, when he is struggling to be born into that world of spiritual consciousness. His saviour is the son of God, the Christ within him. Many people today dismiss all Christian belief, saying that it is all wrong, that man cannot be saved by any other man, he can only be saved by himself. So far so good. Yes, we agree with that, but it is only a half truth. Man has not to depend only on his own nature; he has to realise that lying sleeping within him is this eternal spirit which, when it rises in fuller consciousness in man's soul, can find expression through his mind and through his ordinary human life. This is man's saviour; this is the light which saves every man.

If you have time to read the ancient scriptures of the world you will find they all bear the same story; in the East, in the West, in the North and in the South, always the self-same story. Sometimes it is based purely on physical life, the darkness of winter which brings death to nature and famine and hardship to man, and then the spring when the sun breaks through and life, stimulated by the sun, begins to waken. The ancients, you see, worshipped the things which they could see, the things on which they depended for their sustenance, for their very life. This is how worship of the Great Mother occurred, because she, the earth, was the giver of life and the moon became the symbol of the Mother. They worshipped the sun, which was the life force, the Creator, that power which entered into and gave life to matter and caused the recurring seasons and the recurring springtime and the coming of the harvest. A very simple religion but pregnant with the inner teaching, the truth.

Another aspect of what we call inner teaching is knowledge which can be given to man of the invisible, eternal life. The inner teaching can tell you of that lovely world to which man's soul goes when it is withdrawn from the physical case. That man will return again and again

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until he has learnt to master all the forces which are gently playing upon his life on the physical plane, until he has learnt to discipline himself in order that he may comprehend these forces, until the spirit has grown from the tiny seed or tiny babe into a son-daughter of the living God; when man has attained what the Brotherhood would call mastership, which means that he has attained full control over all these forces playing upon him. He knows how to use these forces to perfect his body, his mind, his emotions, his soul. He knows how to mould this perfect son of God. When this happens, when man has attained complete control over himself and the physical and etheric forces around him, he will no longer die. You may have heard of proved instances when a master did not die physically but his physical body was caught up into heaven. Many would scoff at this idea and say that it is all against nature; that everyone must die. Everyone must *live*, and when the physical form has become perfectly disciplined and is properly treated and trained in the way of life it does not get disease and it does not die. Even if there seems to be a disintegration of the body it is only temporary. The atoms of that body are quickly reassembled, but such a body is of finer substance than, shall we say, the body of an animal brother. The body of the Christed one, the adept, is pure and perfect. A holy man is truly a healthy man.

And so we come back again to the crucifixion. The Christed Jesus—he was a Christed man—was taken by the multitude and crucified. Now that may be so—we are not entering into any controversy on the physical or mental plane on that point—what we are saying is that the crucifixion story is a story of the inner teaching, the esoteric teaching. It is the story of every man; every man is crucified in matter; you yourselves are crucified when you suffer grievous pain and come up against harsh conditions, you are crucified, but will it help you if White Eagle tells you that when you are crucified you are very close to the great awakening, to the resurrection, when you will find greater beauty, more satisfying, deeper happiness, than you have ever known before. So when crucifixion comes into your life, whatever form it takes, remember after crucifixion follows the resurrection and after the resurrection follows the ascension.

All this inner teaching is to help you to live your life according to the limitations of your karma so that you are transmuting pain and suffering into joy. The messengers come back, and will come back with increasing numbers and with increasing power, to help man to awaken to his own spiritual heritage so that he may henceforth walk on the right path, or what you call ‘the straight and narrow way.’ The straight and narrow path is not really straight and narrow, it only appears so because you have to discipline yourself and cannot do just what the lower self wants. Really it is a path of ever-increasing light, a light which beautifies your life, your mind and your emotions and your very physical and material conditions, creating harmony and happiness in them. The spiritual life, the straight and narrow way, leads to heaven, heaven on earth.

Now let us return to the beginning of religion. We find at the very beginning of all religions throughout the world there was one individual soul through whom came the teaching of brotherhood. Consequently you will find as you search and perhaps visit places and develop your sensitivity to atmosphere, [that] you will make contact with the ancient brotherhood, the

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White* Brotherhood, which was at the beginning of all religion, the Brotherhood of the Great White Light.

['white' refers to light-filled, not to colour.]*

Now your own common sense will tell you that if there was such a community, all living according to the law of true brotherhood—brotherhood with nature, brotherhood with the elements, brotherhood with the animal kingdom, brotherhood with man—such a brotherhood must live eternally; it can never become extinct. It goes on and on and on through the ages like a golden thread running through all humanity.

Those original brothers sent to earth under the direction of the great masters, brought to humanity the simple truth of life, of how to live in brotherhood with all life, how to co-operate with the great angels and the nature kingdom. They taught man to worship the Lord his God with all his heart and soul and mind, to love his neighbour. They taught him how to enjoy life, to enjoy the fresh air, to enjoy the water in every form, to enjoy the fruits of the earth and the flowers of the earth, and to look to the angels of joy and love and power and peace for his spiritual sustenance, his guidance and his blessing.

Seek and ye shall find. Ask and ye shall receive. Knock and the door of heaven shall be opened. Don't be lazy! Now get on with your work! Now that's [said] just in affection, not in condemnation or criticism, but just get on with it because the sooner you do, the happier and healthier you will become, and God be with you all.

Benediction:

Now let us rise in spirit. Great White Spirit, eternal and infinite Heavenly Father, Great Mother Nature, and the glorious Son of Life, the Christ, we worship Thee, we reverence Thee and we long to grow closer to Thee and to raise all our fellow creatures up into Thy heavenly state and Thy peace. Thy peace, O Lord, shine in the heart, dwell in the heart of every one of Thy children on this planet and beyond.

Amen. Amen. Amen.

Bless you. Bless you. Bless you all. God bless you.

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