

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

Invocation:

We thank our beloved brethren for all their kindness and thoughtfulness. We thank them for their help in this work of the White Eagle Lodge. Now let us raise our hearts above the earth level of thought and life to the worlds of spirit, and to the greater of those worlds.

Almighty and beloved Father–Mother God, we Thy sons and daughters thank Thee for our life and for Thy creation. We thank Thee for our vision—our sight, our hearing, our sense of touch and smell; for without these senses of the body, O Lord, we could not enjoy the blessings of Thy creation in nature and see them in the skies above; we could not enjoy the blessings of the earth, the sight of flowers and trees; we could not feel the sweetness of wind and rain; nor could we enjoy the companionship of lesser brethren, the animals and birds and all the kingdoms of nature. O Great White Spirit, we are thankful for Thy manifold blessings, and in our thankfulness may we be able to understand and now receive the blessing of Thy loving Spirit, the blessing of Thy power, Thy enfoldment. Unto Thee, beloved Father–Mother, we pour forth all praise and thanksgiving.

Amen.

Beloved brethren, those of you who have opened your inner vision and clairaudience will see the vast company of Brethren who are with us. Moreover you will see that tonight we come to you in our North American Indian* ‘dress’. This may surprise some of you, and will certainly bring a different vibration. Nevertheless, when we were wearing our dress of the North American Indian, we were able to accomplish (with the power of the Great White Spirit) an important piece of work. We believe that no one present will know much, if anything, about that particular mission. Nor do we speak with the object of drawing attention or adulation to any particular personality, but we would make it clear that we come in a particular personality tonight for a special reason, our subject tonight being one closely associated with the North American Indian and the work of brotherhood that was commenced and established during this period.

*[*When White Eagle began speaking, the terms ‘Indian’, ‘Red Indian’ and ‘Redman’ were commonly used to refer to Native Americans, and the original title given to this talk included the expression ‘Red Indian’.]*

Many people today have neither interest in nor love for our American Indian brethren. They have a quite erroneous conception of the character and temperament, and of the life lived in those days by the North American Indians before they were all but exterminated. Do not blame the white man or anyone for this extermination. A particular race comes into incarnation with a certain type of body and endowed with certain characteristics, and carrying in its heart a plan.

That is, unconsciously it carries in its nature, in its very personality or racial character the ideal of its mission. Since the beginning of time on this earth (of the length of which you have no conception) countless races of man* have existed. We want you to understand that all these people, all this vast family of humanity, have all made their particular contribution

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

to life as a whole, although it is impossible for anyone to describe or explain all the many rays, lines of life and intelligence which have gone into creating man's present state of life as he knows it. But if you can imagine a vast web (like a spider's web, only much more intricate) and the earth like a round or circular ball containing all these intricately woven lines, even then you would largely miss the idea of the immense growth and the varied contributions from different races of man which have brought earth's humanity to its present state.

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

In this process of growth, remember that myriad souls have been born into physical life; they have incarnated many times and in many, many cases have passed through the entire university of earthly life onward to other spheres. We are trying to convey in simple words and by simple pictures the immensity and intricacy of life. You look out into your world of today and perhaps feel terrified by what you see. Man thinks in terms of tragedy when things go wrong, according to his idea, but we would have our brethren in the Lodge hold a better, higher and deeper conception of the process of human development, of growth, of spiritual evolution, and keep their vision ever upon the golden world, the golden age.

This, we assure you, must dawn, as it has already come in the past. You will now wonder, if the golden age has ever existed on the earth why man has lost it? Well, you see, it all comes into the picture of night following day, of in-breathing and out-breathing, of the slow but gradual perfecting of life, not necessarily as you understand perfection but as it is understood at a higher level. When you can comprehend the glory of God's creation, you will then see the purpose of this rhythm, this 'in and out'. Let us give you the analogy of birth and death, of successive reincarnations: when you come into a body, you come as to a school wearing an earthly body. Your soul is breathed in by the breath of the Great White Spirit, and later breathed out again into the illimitable beauty of higher worlds. After a period of rest and refreshment, you are breathed in again. This is the rhythm of life; you come into reincarnation and then drop the physical body, but you, the essential you, still continues.

Many of you still wonder what it is like in the world of spirit. All of you here have lost to physical sight some loved one, and must wonder where that loved one has gone—and what kind of life they are living in the world of spirit. Well, until you have learnt to free yourself from bondage of the ordinary worldly self, you cannot really comprehend life in the spirit. We can only say that if you died tonight, in all probability (according to the way your mind is working) you would wake up feeling very happy. This is the first thing which happens to a released spirit. They feel very happy, but don't know why. They feel very light; their body seems to be like air. They wake up and feel happy, and the sun is shining. It is like a summer's morning, and those they love and (it may be) their own guide is waiting close beside them ready to answer any questions and reassure them if they feel strange.

This is how a soul awakes after slipping away from the physical condition. Then they proceed to find a way of service, for they cannot remain looking at flowers or wandering about forever. Presently they will want to do some kind of work, find some occupation. This

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

depends upon what they most enjoyed doing before death. For instance, if a man loved to dig the earth and enjoyed growing flowers, he would undoubtedly find himself in his garden, or, if he preferred, he might find himself working with companions in a large garden. If a mother passed on who loved her home and loved her children, she would be given a home and would find herself with a family, but without the restrictions, the heaviness, weariness and anxiety caused by a family. If you have longed to play a musical instrument, you will find that if you touch that instrument, even without any knowledge, you can produce lovely music. Perhaps you have always longed to be able to sing; you would find that, singing in the spirit world, you would have a beautiful voice that would convey all that you longed to express in music. Those who may be interested in engines or machinery would find themselves in a wonderful workshop. People who love sailing or to drive very fast in a motor car could continue driving or sailing about until they realised that it was rather a useless occupation. So also, a young man who loved flying, if he wished, would find himself flying, but flying on missions.

What we are trying to explain is that the life in spirit is very, very similar to the life here, except there are no burdens, no frustrations, and that all goes beautifully for a time; that is, until the soul realises that it is not accomplishing a great deal, that it could do something more useful. The soul begins then, you see, to think more deeply about its position and about life. Then its instructor will come and will talk and explain life, and tell the soul what is expected of it. The first thing of course will be service—service in the spirit world or service to some of their fellow beings still here on earth. Service would be the keynote. But remember, souls in the spirit world seem to first and foremost contact beauty and peace, happiness and love.

Love is the most beautiful of all the feelings of a soul in the heaven world. They all want to love; they also feel love. Beyond this we will not go. But we only want you to think along these lines so that when people tell you that this is all rubbish and ask, ‘How do you know?’ you can say to your enquirer: ‘Well, how do *you* know that there is no heaven world?’ People just cannot prove that there is no afterlife, while many, many people on earth have received absolute proof that life continues after death. So don’t worry about opposition; overcome it by being polite and loving; don’t try to knock down brick walls or you will get hurt. All the same, it is a good thing to realise, to remember that you have had proof, and a man who says there is no proof also has no proof that death ends all.

Now, we are coming back to our dear American Indian days. You perhaps know the Indians prayed to their Great White Spirit. All the heart, the aspiration of the Indian people went out to this invisible Great Spirit, which they recognised in all its manifestations of life: in the growing corn, in the falling rain (so vitally important to them), in the warm sunshine, in the trees and the wild flowers. In all the natural life of their world they recognised a giver of life, a giver of food, the Great White Spirit everywhere, as also in all human relationships. [Yet] there are some who still say that this is all very well but the Indians were a crude, savage people!

The Indians lived in a country that could not supply them with sufficient vegetation to last all the year round. If they did not kill for food, they could not continue to live; but the Indian did

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

not kill for fun nor yet for sport; the Indian only killed for food. There is the difference. Other races in the world today also have to kill in order to live, but in your part of the world this is unnecessary. We want to make it very clear that the Indians were a good people, a fine and noble race, and nearer to the Great White Spirit in their hearts than many of the educated and more sophisticated white people who sometimes enjoy killing for fun, which is a very different thing. It is not necessary for you to kill. Rather try to live on the fruits and grains of the earth, which is man's natural food.

One thing the Indian race had much at heart. This was goodness—morality you could call it—goodness in their life amongst the people. They were also very honourable and shocked when they did not receive the same treatment in return from other races. Nevertheless, a belief lingers that the Indians were cruel and savage people. No; not before they were badly treated, not before they were driven to become cruel by cruelty inflicted upon them. These Indian brethren tried very hard to retain their little corner of the earth which was slowly being taken from them. What do people do in their own country should they find an enemy robbing them of home and substance? They naturally try to hold on and beat back the enemy.

What we are trying to say is that it is never good or sensible to blame the faults of other people without blaming oneself first. Even in daily life, when things go wrong and injustice seems to be done, the first thing man does is to blame the other man. Sometimes this may seem to you not only natural but also just. Instead, let us go right back to our teaching. The law of karma ever prevails, and what you are called upon to suffer is the outworking of karma. Once you can see this, you know that there cannot be injustice anywhere, but just the turning of the wheel, the adjustment of life. Our own Indian brethren had to suffer in a good cause because as a race in the distant past they had inflicted upon other races exactly what they had to endure themselves. So this law continues through life until there comes that quickening, that awakening of the spirit, or of the Son, the Christos, in the heart. This comes, it must come, to every man, woman, and child at some time. If you can once make clear to yourself that what you suffer is for a wise purpose and look deeply into yourself to find the cause, it will help you.

In the worship of the Redman, we see a purity, a simplicity, even a nobility—a gentleness, a faithfulness. The Redman who worshipped the Great White Spirit worshipped the whole Creation of Almighty Being; the noble Redman gazed at the sky with thankfulness and recognised the Power existent in the sky. He recognised it in the stars and the planets, in the sun and the moon—for he knew that the planets and stars had a great influence over the earth and over his own life. The Indian brother studied the ways of nature, studied the wind currents and the rain clouds and the four seasons. He recognised that behind all these natural forces there was a directing Power which he could work in harmony with. Our people, by their knowledge of nature, were able to bring down the rain at the right time. They were able to sow their grain at the right time and had their own method of 'feeding' the plants. They had a means of collecting a certain invisible nutriment—let us call it the Great White Light, with which they would feed their crops. At certain seasons of the year, the Indians (we are speaking about the original Redmen) held their ceremonies, much as you have your church festivals. All such religious ceremonies have a power and can be very helpful if the

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

participants both believe in and give themselves to them. The Indians had this knowledge and used to hold wonderful ceremonies in which, with perambulations and invocations, they called down the invisible forces to bless their lives.

In these invisible forces they knew were vast armies or groups of active spirits. They were not of human origin, although many took on the appearance of a man because it is the object of all fairy folk to assume human appearance. To them the human is something to be looked up to. (When you know this, it perhaps puts you on your mettle. The little people look to the humans for goodness and godliness.) So the Indians would call on their fairy friends for their co-operation. They understood they must be brotherly to other creatures and that their actions must be those of love. They would call on these nature spirits and be most thankful for their help, looking to them for the development, the growth and the nutriment of their harvest. They also treated the earth with kindness; they revered the earth because she was the womb of life, the Great Mother. They sowed their corn in mother Earth; she produced the food without which the Redman knew that he would die and pass on to the great hereafter. All this will be proved to you, we think, by the myths of the past, and in some cases by the actual stones still standing on the earth, depicting the form of a Mother holding in her arms the Babe. They are much destroyed and sometimes crumbling away, but there still remain these faint traces of the worship of the Great Mother, the lifegiver.

To sum up: the Indian brother had learned through his observation of nature, and by living in natural conditions, some of the secrets of the invisible power which is called the Great White Spirit. By the laws of that power he endeavoured to live. There once lived an Indian brother who could see farther than his younger brethren because he had once been incarnated as a leader of men. This one endeavoured to establish one great brotherhood of nations among his people. He succeeded in his work and taught his younger brethren the wisdom of living peacefully together. Today, these Indians, although in spirit, are still working amongst men trying to establish again such a brotherhood of nations. No one nation may be greater than another. There must be co-operation and brotherhood for all men.

The Great White Spirit is in all nature, in all creation, in all people irrespective of colour of skin, irrespective of race, cast or creed. Those who have been given the power of guardianship have this grave and great responsibility. Their endeavour must be to draw all the nations of the earth together in a grand league of nations, because all have particular gifts to contribute to the good of the whole. This is the ultimate goal, and it will come, and it will usher in the Golden Age of Brotherhood. Remember our description of the spider's web, a drawing together of myriad gossamer lines. This is what is taking place. Remember also how easily the spider's web is broken and how very quickly the little spider repairs it. This also is taking place in the great, grand universe in which you live and move, not only on the earth but in spheres of spiritual life, and in the soul world. You will see as you gaze into the sky countless myriad stars; and in this object lesson you will realise that you are part of a vast whole, you are part of invisible, eternal and infinite life, and that life goes on and on and on; and by your right attitude and behaviour you can find your own life travelling very steadily towards that golden, golden world.

The Native American Way of Living – I

T279 The Inner Teachings 17th November 1964 St Mary Abbots Place, London

Benediction:

Great White Spirit, bless these Thy children with spiritual understanding of the wonder and glory of that universe, of that heaven world, and, above all, of the beauty of Thy love and peace dwelling in their hearts.

Amen. Amen.

And we thank Thee, we thank Thee for our life.

Amen.

The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:

History, planes, spiritual life

