

The Path – V

T099 The Inner Teachings 28th June 1939 Pembroke Hall, London

Invocation:

Let us with one accord, with simpleness of mind and heart, approach the throne of the Most High, all-good, our Father–Mother God. We pray that we may understand how to serve God and our brother man*. We pray that our vision may be cleared, our purpose steadfast and true, our love compassionate and gentle. May all men become aware of the great brotherhood of love. May all in this sanctuary tonight feel the presence of the holy ones, the Brothers in the light who manifest unto humanity.

Amen.

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

Before we continue our theme we would like to present to your imagination—because by this way you will understand that which is living in your midst—an open rose, a rose much larger than you are accustomed to see. This rose has its petals open to the sunlight, but the dew is upon those petals; the fragrant perfume of this rose is the incense in this sanctuary tonight. Those unable to see these things cannot always believe they really exist. Such forms really do exist in a higher world of life, we can assure you; they exist for those who are ready to believe, to see, to smell, to touch and to feel their loveliness. All five physical senses have their counterpart. With the counterpart of your physical sight, your sense of smell, your touch and, we are going to say, of taste, you may become aware of beautiful forms created by thought on the inner planes. Whose thought? You contribute a certain amount of thought substance, which is taken and woven into beautiful forms which live for a time, perhaps for eternity, on those higher planes. Bear in mind this simple illustration we give you tonight. As you inhale the perfume you will feel the blessing, the inspiration, which cometh from the substance of which that flower is created.

The rose is a symbol of the love which we spoke of at our last meeting. It is symbolical also of the heart of creation, the heart frequently pictured as upon the cross, the heart of love or the ‘rose’ of life, which will bloom on the cross of humanity when humanity completes its spiritual evolution, when humanity has become regenerated, re-born into the Christ-man. The rose then may symbolise the Christ-mind; the rose depicted at the throat, or shall we say the upper part of the breast, where it sounds forth the creative WORD—of wisdom, love and power. To this end we are all living.

Jesus Christ said these words to the rich man who had asked him what he should do to gain eternal life: ‘Go and sell that thou hast, and give to the poor.’* The young man turned away sorrowfully because he had great possessions. This is usually interpreted to mean material possessions, but the Master did not say what kind. ‘Go and sell that thou hast, and give to the poor’—do you not feel that in these words there is contained a jewel of wisdom, a jewel of great price? Is not the very heart of the spiritual life being touched, the motive, the motive behind desire for spiritual growth and spiritual development? ‘Sell that thou hast...’—does not this mean that man must be ready to give all that he most truly prizes? Man must not hold his possessions to himself, whether they are on the material, mental, or spiritual plane. As we get on to those higher planes of consciousness the temptations become more subtle. Pride of

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possession must go first, whether the possessions be worldly things, mental attainments or spiritual jewels. The Revelation of St John describes the elders casting down their crowns before the throne of God**, selling all they possessed in order to give to the poor, to their brethren, to the poor: ‘God, I cast my crown before Thy throne, for it is of no use to adorn my head; my brothers need service, this is all that concerns me. Thou, God, hast need of all Thy children. I go unadorned to serve life.’

[*Matthew 19 : 21]

[**Revelation 4 : 10]

Possessions form a subtle temptation which all face in many varied forms. We all cling to possessions of one kind or another. The fact that we say that these must be cast from us does not mean that we must take the words literally. We must take the words *inwardly* and arrive at that point of spiritual growth where we know that possessions are not ours. We have no possessions, we possess nothing. All possessions, all gifts, all attainments, belong to God. Of ourselves we are nothing; we move and live and have our being only in the consciousness of our Father God. Foolish, foolish, foolish, are we to think that we possess! With one stroke of the sword man may be bereft of all, except consciousness of the complete fullness and richness and wealth of God’s life. So whilst man actually possesses nothing and must be brought to that realisation, he has it within his consciousness to be a part of the whole. In this realisation he is wealthy beyond the dreams of earthly wealth. On coming into the realisation of true wealth man becomes part of the great universal power, his to use not for himself but for the good of the whole.

We have tried to make it clear that the motive behind the quest for spiritual learning, growth and attainment must be the recognition of this God-consciousness, this surrender, this ‘selling all thou hast’ or this ‘casting down the crowns of glory before the throne of God’. Man cannot hold to himself, it is against the great law. Man can only become at-one with and part of this universal life force, this universal consciousness of brotherhood, and this law should be applied in the smallest detail in the life of the neophyte or the candidate or the aspirant.

Let us speak of money, to many of earth’s children a great problem. Some see in money a symbol of power. It certainly does give a certain power to those who handle it or who decide how money is to be distributed. It is a symbol of exchange, a symbol of power, but may we present another aspect? Money is a symbol of service. Money should be used, with this motive: ‘We distribute this money as a symbol of our service to mankind. May it bless all who receive it; may it bless all the work which it enables man to do; may it prove a blessing wherever it goes, wherever it is exchanged.’ Money then should be regarded as a symbol of service and not a symbol of power.

Something is taking place in the aspirant when he applies the simple rules of self-renunciation, compassion, wisdom, love and service to his daily life. Many methods were and are being used in the East and to some degree now in the West, for the opening up of centres of power in the higher bodies of man. Such methods certainly can produce power and a certain illumination, but centres of power in the higher body of man should be regarded as

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the windows of the soul. With application of the perfect rules of the spiritual path to everyday life, these windows of the soul cannot help but be cleansed and opened wide to the heavenly life. With the practice of brotherhood (as a simple example) the heart centre becomes stimulated; the throat centre takes unto itself light; the head centre begins to gently stir and open so that it is a receiving station for the rays of light, wisdom—divine intelligence. The centres in the lower triangle of the body also begin to take more beautiful form, coming under the control and domination of the higher triangle: of the wisdom, love and power from the God-man, the Christ-man. By following the mystical path of development and growth these windows of the soul will be cleaned and open naturally and sweetly. It is not forced growth such as takes place by other methods, when there is a conscious concentration upon the centres of power. On the path of development there are great temptations and dangers, and with forced growth great care is needed. Forced growth can be delicate and the flower produced may wither and fade; the plant from which it sprang may have to be carefully tended before it regains its life, but the plant which grows under natural conditions, which has weathered the storm, the wind, the torrential rains, has a good chance of producing strong, fragrant flowers.

So we have those two aspects: the way of love or the mystical way, and the way of the more forced, occult growth. Some can stand the second way and come through fine and well-trained, but it is a very difficult path beset with thorns. I do not say that the mystical path is not also dangerous—in some ways it is a heart-breaking path. We suggest therefore that on this mystical path the great need is for dispassion. We become very sensitive; we feel acutely the effect of the thought and actions of our fellows. These we must learn to take wisely and dispassionately. Having learned, or perhaps having attained through renunciation and love, having had the heart, the throat and likewise the head centre stimulated to some degree, we become sensitive to the thoughts and words of others. It is therefore of the utmost importance that we develop strength and poise. We must become dispassionate and turn our thoughts outward towards the well-being of men, instead of inwardly brooding upon our own little hurts, faults and failings. Many waste too much time in introspection; they wonder if this or that is right, if this or that is wrong, so eager and so anxious are they to progress, but this is a weakness which must be overcome. A few mistakes do not matter, it is what you are thinking, what you contribute in love, compassion and great-heartedness to humanity, that is of importance.

Above all do not turn your thoughts inwards and weigh things up too much, and imagine that this brother said something to hurt you and that brother did something that—well you cannot understand, of course you cannot; you never can understand the motives of another so why try to ferret it out? Be untouched, but know this: that all men are both pupils and teachers. You may be pupil to one man; you may be teacher to another. Do not become conceited or even affected by what goes on around you, but know that all men are striving (as you are striving) to develop God-consciousness within. Recognise this and control your sensitiveness to hurts, and when you have learned dispassion you will appear as a steady, sure instrument, which can be used by the elder brethren, the teachers in the land beyond, the masters of wisdom. If need arises then you are ready—you stand forth as a server amongst men. Your light shines; you are seen from far distances and are used to do constructive work amongst

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men. Before this dispassion, this steadfastness, has been attained how can you be used? The elder brethren will not know what your reactions will be in certain circumstances, but when you have been surely tested, when you have come through your tests as a strong and robust plant, you can then be depended upon by the elder brethren to do whatever piece of work has been given to you—you will do it as a perfect soldier obeying the commands of his superior officer. You must be prepared. Your superior officer issues his commands through the still small voice, and the man who has learned to thus respond will hear the voice of his commanding officer above all the noise of the surrounding army.

Let me make this quite clear: the cultivation of silence in the breast, the cultivation of response to the inner voice, will lead the candidate, the aspirant, to the reception of the clear voice of the master whose commands he awaits. You will say: 'How am I to know?' This is always the question—'How am I to know whether this voice really is the voice of the master, or my superior officer?' Jesus once said, 'Ye shall know them by their fruits'*. If a voice tells you to do certain things which your conscience knows to be good, loving, kind and wise, then the voice is true, but if that voice tantalises, worries, confuses, issues orders without reason (you know the kind of thing) you can lay it on one side; it is not coming from the source you first thought. The master's is a voice of love, justice and goodness, which does not criticise any man. From these higher voices comes neither harshness nor condemnation, only inspiration, love, understanding and the great service of humanity is the keynote. As individuals we are nothing and yet we are all things, everything, to God. Another paradox, but the teachings of the path are ever full of paradoxes and it is for the aspirant to learn to discriminate and to see both sides of the picture and to appreciate, on all planes of consciousness, the divine truth of spiritual growth and perfection.

[*Matthew 7 : 16]

I have received an unspoken query: what exactly is meant by our suggestion that it does not matter if you do not eat quite the right thing? We mean that simple, natural, health-giving food, which you know is necessary for your well-being, is the food you should take. Do not think too much about food, just take the things that are comforting and harmonious and do not try to mortify the flesh. Mortification of the flesh is not the wisest way for the aspirant. Certainly control the lower and the animal bodies, but be kind to your body dear ones, comfort it a little and you will find there will come a well-being and health, not from the bread of earth, but from the bread of heaven.

Q.Can the conditions of earth unconsciously affect us?

A.Are you thinking about the earth at the present time? Yes, I think so. The more sensitive a soul becomes, the more it must feel the coarse vibrations particularly when mixing with humanity. You will feel the thoughts of others—thoughts of depression, fear, or otherwise—these may register, but as soon as you realise what is happening stand upright with head erect, sending forth a thought to those spheres above the mists of earth, and you will receive through the head centre the baptism of the heavenly light and strength and all the

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mists will be dissipated. If you have unconsciously let adverse influences enter, just open the door wide and let them out and the sunlight in.

Benediction:

Great spirit of love, we only pray to become more aware of Thy glory, that our light may grow more bright, more steady, so that others travelling along life's journey may see the light and be welcomed to the simple home of love which we would build for all the wayfarers on the path of 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:

Sensitivity, etheric senses, generosity, chakra, psychic centres, psychic development, discrimination, discernment

