

The Path of The Soul – 1

T157 The Inner Teachings 12th September 1945 St Mary Abbot's Place, London

Invocation:

Eternal Spirit, all enfolding love, divine truth and justice: we pray to rise from the lower planes of life into the celestial light. O Father–Mother God, and Christ the light of all mankind*, to Thee we would come and in Thy light would know truth. We would draw all men up even as Thou raisest all men to truth. We welcome our beloved brethren from the spheres of light and love who come to join with us. O God, may we each individually become aware of the power of the spirit; may our lives be guided and inspired by the spirit, and through the aspiration of each one may it be that all men will be blessed and served and brought into the realms of happiness according to Thy will and Thy law.
Amen.

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

We welcome all our brethren to this group. We have one or two serious things to say at the beginning of this new session. We know that there are those who can only visit these gatherings intermittently but as everything said here is recorded, it is possible for those who cannot attend regularly to obtain such records of subsequent meetings. To all who are serious in their study and in their aspiration towards truth we would say, 'Do not come to these groups lightly or out of curiosity'. Perhaps some fault in ourselves may fail to hold your attention and your interest. If this be so, we ask for your kindness and sympathy. It is not always possible to bring through the higher truths which we would like. According to the vibrations of the earth and to the astrological vibration there is a swing of the pendulum. Sometimes we would sweep up to the heavens; at others it is not possible. But we would point out that even on the lower levels of consciousness there is much to be learned. Not always by soaring into the heaven world is truth recorded. Truth comes through the soul's perception of love.

Some may wonder why we have spent so long upon the Gospel of St John. We have done so because this gospel contains the truth of man's spiritual unfoldment from the beginning to the end. My brethren, the more one ponders upon the writings of St John the deeper one goes into the Ancient Wisdom and into the knowledge which every living soul on earth is seeking. This is knowledge of the spiritual life of the heaven worlds and also understanding of life here on earth—understanding of every detail which goes to make everyday life. As we have frequently said, it is not only the vision glorious that man needs but also the power and wisdom to bring such knowledge through into everyday life which should become directed and influenced so that this knowledge radiates through not only the character but the very physical body.

If we study with increasing understanding the Gospel of St John, if we attune ourselves so that we automatically express or manifest divine truths in daily life, then we are preparing ourselves for the great initiation. We hear so much about initiation. Some people think that going through some ceremony is an initiation, which in a sense is true—an initiation into some form of ritual, but only on the outer plane—as humans conceive an initiation. The

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initiation that we speak of is something which is taking place every day in life. Either the soul is endeavouring to put into practice the spiritual truth which it has acquired through meditation—in which case the man is preparing for and passes initiation after initiation in his daily life—or, as is the case so often, the man remains unaware and 'spiritually dead' and 'knows not anything' as the Bible says.* For the spiritually dead cannot comprehend, cannot absorb, cannot see even truth. They live in a state of darkness.

*[*Ecclesiastes 9 : 5]*

So we have these two—those who know and those who do not know; those who have perceived reality and those who are still blind to the real and the only life. By absorbing the words of the great teacher recorded in the Gospel of St John, the soul step by step passes through initiations on the various planes of life. But some people retain the idea that initiation means passing through knowledge by sections, by attaining the first, second, third, or fourth, or even up to the thirty-third degree. It is not always so. If you search your own inner experience, you will find you are preparing perhaps for a number of degrees at the same time but you are not yet complete in any one degree. You are training first on one level and then on another, so that we find that the soul, through contact with his brother man, is preparing for some great initiation throughout human life. We only know this as the Christ initiation: initiation into the full power and consciousness of the divine, the cosmic light, the Christ light, which is called the Son of God.

Now the story of the life of him who is pictured as Jesus the Christ is also the story of the life of every soul. It recounts the experience of every pupil seeking knowledge and wisdom, who passes through all the temptations and even endures crucifixion and resurrection. This is what you need to bear in mind when you study and meditate upon the four gospels and particularly that of St John. All religions throughout all time have presented this esoteric knowledge of man's birth (man's descent, rather, into matter), his experiences through matter and his raising from matter—his raising from the floor (as it is sometimes called) into the chair—or in other words into the place of command, of mastership.

All religions teach these truths according to their people's understanding. Some of such teaching may appear elementary, which is because most religions have become crude. Only their shell is left and the inner truth has vanished. It is only the deep student who can still descend into the vault and dig and there uncover the spiritual treasure. My brethren, it is there waiting to be discovered but it requires more than intellect—that is where so many people make the mistake. They study occult books and they become engrossed as they delve deeper and deeper. Not only by intellectual powers are these mysteries uncovered, but through daily practice of the presence of God. It may sound trite; you may have heard it often before; but when the soul absorbs the divine light through meditation upon the light and through opening the heart in compassion and tenderness and love towards all life, then it is that the veil is drawn aside and the soul becomes truth, the soul becomes light, and the light dwells with the soul never again to depart.

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You know this is true, my brethren, from your own experience. You know when you are torn by joy or torn by pain, when you are emotionally upset. You are then like a frail ship tossed about in the storm. Yet within lies the sleeping Master (the indwelling Christ). At last when you can call upon your Master, 'Master, help me,' you are appealing not to any outside teacher but to the Christ within. You cry, 'O Thou who art light and power and love, come to my aid'. Then, my brethren, tranquillity steals over you. You are at last aware of this inner strength and you become still. Perhaps later, when you have been able to meditate and train yourself, you feel yourself rise as on a shaft of light, feel that you function on a plane superior to this, and looking down upon your emotional disturbance see what it really was. Then the storm passes for the Master within you has said, 'Peace, be still'.

This is one of the earliest degrees of initiation, this control of anger and fear—not repression but sublimation of these emotions, which can be seen through the aura as tongues of flame—all this can be subdued and transmuted by the Christ within. All that which has been aroused, instead of injuring and destroying—because it can destroy in a way you do not yet understand—goes forth to heal, to bless, to lighten the burdens of the world as pure white light. Yes, it is said that one of the greatest barriers for a soul on the path is to overcome violent emotion, by which we mean to transmute it. Let it come out but let it come out in love and as a cool, peaceful, harmonious vibration.

We do not like to emphasise too much the effect which violent emotion has upon physical health, but we must speak the truth. There is nothing which causes a more severe reaction on the physical body. You may not always recognise it as a cause. You may suffer bodily pain and put it down to some physical origin. But the aspirant on the path must be prepared to acknowledge truth. Emotions which shake not only the physical but all the inner bodies cause eventually some kind of physical upheaval which will manifest in a minor or major degree. Therefore, control of the emotional body and the transmutation of all the lower passions into the higher so that you give forth love and constructive power instead of hate and destructive power is certain to have an enormous effect upon the health. The soul which is very close to the Christ light usually has a harmonious and healthy body.

Here we would say that no man, no matter whether discarnate or incarnate, can judge the soul of another. No initiate would dare to judge but simply give forth love and healing from his own aura, and not by criticising nor questioning—although he may be able to give a word of advice. The initiate understands that the soul must go forward step by step, learning by trial and error, gradually acquiring wisdom and self-control and spiritual illumination. Even so, often when the soul appears to be almost perfect there is something there which has not been transmuted which is bound to manifest in some (perhaps slight) physical disease but manifest it will. The soul must acquire dispassion. What do we mean? You probably know already. Dispassion means meeting every event of human life with tranquillity, knowing that all result from one's own failure or achievement, and every event therefore comes along for good. We may not like it. We may exclaim, 'This sorrow will break my heart. How can God be a God of love when He sends such things?' But God's love is so much greater than our human conception of love and God sends these things into human life in order to give the soul an

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opportunity to strengthen itself and to meet events with tranquillity of spirit, never doubting that whatever happens is for the soul's good.

Throughout your Bible are stories of men who were tested almost beyond endurance but who came through. Such a one was Job, who seemed to be visited with all kinds of sorrows until everything was taken from him. Even his body was a mass of festering sores, but he still held fast to the love of his Father God and so he passed the test. He knew that whatever happened was either because he deserved it or to test him for his final initiation.

From these many instances you will gather that the great and the advanced soul will hold fast to that inner consciousness that God is good. God visits these apparent sufferings upon His children out of love because only through these events can the soul gain strength, only through these experiences can the soul learn to stand unmoved. My brethren, as we talk you can feel that inner poise come, that inner strength which inspires in you the greatest courage. You know that nothing, no thing, has power to destroy that eternal love, that living flame, within. Nothing matters, nothing matters much so long as you know God or Christ within you. Men spend their lives accumulating possessions. Such possessions can be swept aside by fate. The Bible says, 'Lay up treasures in heaven'. When the soul is rich within it is possessed of priceless wealth. No one, not even God, can rob the soul of that wealth.

Step by step we are going to follow up these teachings concerning the soul's awakening, the soul's initiation. We shall see how it is related not only to the Christian teaching but also to other religions all down the ages. It is the Ancient Wisdom. It is the jewel which has many facets, many, many aspects. We would emphasise again that all this knowledge is not only interesting but fascinating to the mind. Therein lies the danger. It is no use becoming engrossed intellectually; there must be realisation of the light within and a becoming of that light.

Q.How would you define that special quality, character or message that sets the Gospel of St John apart from the other three gospels?

A.The quality throughout St John is love. The gospel is mystical. Love-wisdom is its keynote. It teaches again and yet again that the whole way lies through the mystical and supreme quality of love. It applies love to all human difficulties and problems. In this gospel you have all the difficulties which crop up in your own life—financial difficulties, difficulties of health, difficulties of poverty. They have all been dealt with *in extenso* in these talks. To every human problem the answer is love. You cannot go wrong by spraying, shall we call it? – the incense of love upon every human problem. Shall we say it another way? To apply love means applying justice because love is justice. It means scrutinising the condition through the spectacles of truth, and being true to one's innermost being. Apply love and you will get your answer.

We once said, 'If you want to get an answer to any human problem, be very still, and thus raise yourself in consciousness'. Imagine, if you like, that you are in the Christ presence. Imagine the character of the Christ mind and see what you receive. What would He do in

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similar circumstances? Would he be harsh or would he use understanding – quiet, patient treatment? Put yourself into the mind of the gentle Christ. You will then know what to do in dealing with any problem. However annoying and trying the person or persons connected with your problem, be still. Let Christ speak through you words of love. The character and quality and the message in the whole of St John's gospel is that of love.

Q.How is it that there are times when there is a sheen of happiness over everything, and there are others when the heavens seem as brass and the soul can make no effort to overcome this condition?

A.My child, this experience comes to almost every soul. Perhaps it is more common to the soul that has received a certain amount of illumination. When you have been caught up into the heavens, it is all the more bitter to come down and remain on earth. You cannot get back into heaven. Now, the thing to do is to learn to accept that condition patiently. Do you remember Moses, who wandered in the wilderness for forty days? It was his period of darkness. You may be like that for forty hours, days, or even forty years. You may have this experience often or infrequently. These periods usually follow a time of great exaltation, when you have felt, 'Now I know truth. Life will always be different.' But there will be periods when your soul is going through the lesser night (we are not referring to the great night of darkness). Once you learn to accept that condition tranquilly as being part of your training, part of the divine plan, something arises in you which we will call the 'lesser light' to illumine your path. If you kick against the pricks, if you become agitated and turn away from the spiritual path because of this apparent darkness, then you will not learn the lesson which the condition is intended to bring you. Try to accept it tranquilly. Do not worry. Go on with your work. Take no notice. The lesser light, the light of the moon, companions you; this 'lesser light' is your confidence and faith, even if you cannot see that the light is there for it may be behind a cloud. The aspirant will always have these times when the heavens seem as brass but this inward knowledge, this certainty, which we call the lesser light, the light of the moon, will teach you to be still, to be patient, and not to force the issue.

Q.In every religion the truth of the life of the soul seems to be wrapped up in allegorical form. How then can the ordinary person, who is not privileged as we are, find the meaning to it all?

A.The answer is: that is why they are ordinary persons. When they are extraordinary they will have the key.

[In response to our thanks, White Eagle said:]

It is God's wisdom, love and truth. The truth, my dear, is God's truth and it is open and free and universal. It is for every soul. It is the expression in your heart of that same love which causes you to join with White Eagle in these groups. It is your love that enables White Eagle to come. This is a lovely thought. This is a real brotherhood of spirit. The same spirit will in

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time radiate over the world and mankind will understand brotherhood. O brother man, fold to thy heart thy brother.

Benediction:

To the Great White Spirit, Thou who art all love, wisdom and power: we open our hearts to pour forth our praise and thanksgiving for the blessings of the spirit life, for the knowledge which we are uncovering from the vault of self, and we receive now Thy peace. May it flow through us for evermore to bless and heal all peoples, all 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:

Inspiration, the path, cause and effect, real, awareness, future

