

The Perfect Law of Love

T259 The Inner Teachings 11th August 1959 St Mary Abbot's Place, London

Invocation:

We would raise your thoughts and vision to the Lodge above. Use your power of imagery and see yourselves in a Lodge of harmony and love, where many brethren are assembled who have passed through great tribulation and whose garments are washed whiter than the snow. They have a special mission to help their younger brethren on the path which leads to freedom and to mastership. He who invokes the blessing upon this Lodge above is none other than Jesus, known as the Christ, because he, whilst on earth, passed through initiations, tests and many temptations until he reached the state of Christhood—a state which all the sons and daughters of God will eventually attain.

And now, in the presence of this company of shining ones, we too approach the golden altar of the Most High, where we see the enthroned One in the blazing Sun. We surrender ourselves, all of us in this company, to the Spirit of Love. O Lord, we bow our heads in Thy presence and earnestly pray to be receptive to Thy blessing. May our hearts be filled with love. May we realise within our souls the eternal light of the Christ Spirit, and may we send forth from this company the eternal flow of love to those imprisoned by their lower selves. O God, may we catch Thy truth so that we may know how to release ourselves from the imprisonment of earth, and enter Thy glorious kingdom.

Amen.

Thus the Brotherhood of the White Light would pray.

My children, it takes a long time to learn the divine law of life. You who come here are longing to catch a glimpse of truth, longing for help in your search. We understand how confused you get and how difficult life becomes for you, particularly when you enter 'the path,' because many fears assail you then; many enemies rise to attack you; and if you are not wise and one-pointed, you get confused and then can absorb into your souls and bodies forces which create restlessness and sickness. Pain and loss come then and you suffer as though you were crucified.

We are speaking to each one of you. At each stage of the path there comes temptation of the lower self. It is the lower self, the earthly self, and especially the earthly mind which drags the soul down and holds it imprisoned. All of us, each in our turn, have passed along this same road. Therefore we speak to you as brethren. We understand; we are with you. But we cannot relieve you of your experiences. We have heard many people say: 'Oh, my guide will take care of me!' And then if things go wrong they say: 'Why did my guide let me make this, that or the other mistake?' Or on a broader scale: 'Why does God permit the terrible suffering so often to be seen in the world, even of those whom the world may call 'saint'?'

Now the very first thing that we all should do is to feel love towards the sufferer—not to sit in judgment. Even the materialist, the hard businessman or mental scientist may be searching for some mysterious secret of life. This secret, your soul tells you, is the simple love of Christ. All souls are at different stages of evolution. People who seem hard and materialistic, thinking only the material things of life matter, are in their own way searching and may be

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just on the verge of learning something vital. Therefore it behoves you, as pupils of the Master, to give such people your loving understanding, rather than criticism and condemnation. On every occasion, without exception, only thoughts of love or compassion should go from you to such as these. There are many snags and pitfalls on the path, but there is one certain, sure saviour. The name of this saviour of humanity is *love*; not a sentimental, weak emotion but something strong and constructive, compounded of faith, justice and wisdom, a balanced line of thought and feeling going from your heart out towards your brethren. Love has an effect upon the chemistry of the body. The right thought, the God thought, can reverse wrong chemicalisation. Not many people are as yet strong enough to hold fast to this love-thought or state of mind based upon true love, but those who can are surely saved.

Nearly all souls, strangely enough, choose to learn through experiencing pain and suffering, but this is not the only way. As he treads the path each soul has to be tested on the physical level, then on the astral or emotional level, and then on the mental level. All your daily experiences are testing you on one or another of these planes, and only you can release yourself from these difficulties. When you are faced with some problem of your own, do not try to excuse yourself. You may excuse everyone else but never yourself. This will seem a hard doctrine, but we would explain that only *you* can open the door which leads to a higher state of consciousness for you.

You know that all that happens in your life is the result of a cause. The Law of Karma is exact, but God's mercy and compassion can help you, if you seek and make ready to receive them. The outworking of karma covers a long period of time. From the moment that the soul became clothed in physical matter and was given the power of choice of thought and action, it set in motion a divine law and began to sow causes, the effect of which it is still reaping. No man* can get away unscathed if he breaks divine law. Yet we would not make you feel depressed—far from it! We want rather to show you the wonderful love of God and the wonderful provision God has made for you. For you have been given within your heart the seed atom of the Christ Spirit. You have it in *yourself* to create, to bring about your own redemption in your own conditions, in your surroundings by your right thought towards life, towards other people, and your thoughts about yourself. This is why we say that only you can open the door which leads to a higher state of consciousness for you.

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

Jesus said: 'Thou shalt love thy neighbour *as thyself*.'* By this he indicated that love of oneself is important. But this does not mean selfishness; it means kindness to yourself because you are God's child. Do not give yourself more attention than you need, but take care of yourself and do not continually slay the God within you. Give opportunities in your daily life for the Christ within to manifest itself. This is what we mean by loving yourself, and this is what Christ meant by: 'Thou shalt love thy neighbour *as thyself*.' Love peace of mind, love doing the right thing, love living according to divine law, which is the law of love, of purity.

[*Matthew 22 : 39]

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The word 'purity' presents before us the picture of one who has gained mastership. You all have your own ideas and conceptions of what constitutes a master. May we give you ours? He* is one who is utterly pure, having observed God's laws in every instance. He has attained mastership by fulfilling the law of divine love; he is utterly simple, pure and holy, holding a deep and wide compassion for all suffering.

*[*While the Master is referred to with masculine pronouns here, White Eagle would state that a Master is 'beyond gender'.]*

We stress again that God has placed within every being a saviour—although man so often will not listen to the promptings of his saviour, but gives way to what you call the devil. There is a great deal of truth in this old doctrine although modern thought denies the existence of Satan. Is it not man's lower self which is the real evil or devil in him? Evil means the devil, and the devil is the tempter, but it is not wholly bad, because man is also given opportunity to resist, to rise above, to overcome evil. Resistance really means the rising up of the noble Christ man in him so that evil is overcome.

The story of the temptations in the wilderness tells of this, when Jesus said: 'Get thee behind me, Satan.' The children of earth unfortunately do not recognise that the weakness of human nature is a temptation. They excuse themselves and say: 'Oh, we are only human. What else can you expect?' Even as we speak to you and use your earthly language, confusion can creep in. To put it very plainly once again: man's lower nature is both his tempter and his devil. To overcome temptation strengthens the spirit of Christ within. You must be stern with yourself; but you must also see that other people are struggling (even as you continually struggle) to find that Christ help. When you once realise this, it robs you of all desire to condemn others. Did not Jesus say: 'Judge not, that ye be not judged'? When you come to the spirit life you will realise that while you are your own judge, yet you cannot judge another.

So, you see, everything that man needs for his salvation, for his peace of mind and happiness, lies within himself. God gives to all his children power to save themselves. Perhaps you now see the meaning of the phrase, 'salvation of the world by Christ'! 'I came,' he said, 'that you might have eternal life,'—not eternal damnation. And speaking of eternal damnation (which is perhaps a misinterpretation) pain may seem to some souls like an eternal damnation because some souls take a very, very, very long time before they learn to turn towards the light of heaven. Only through such continual suffering, such falling by the way does that soul at last recognise the one vital truth, which is to live by the law of love.

You have all embarked on the spiritual path. This means that you know the law of love; you know that it is just, perfect and true. You know that you must put it into operation, and this despite human weakness, the pull from evil, from the lower self, from the self that is created out of the dust of the earth. Everyone who lives on the physical plane has to endure this pull. This is why you must be patient and understanding with your brother man. This is why you must mete out justice. Do not think or say: 'This has happened because of the man's karma; he must therefore suffer.' It is true that it may be due to a man's karma when he is placed in bad conditions, but it does not help him to be told so. Instead, you as his brother should give

The Perfect Law of Love

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him sympathy, understanding and loving help. This is what God does to you, remember. This is what the messengers from the heaven world do to you. They gather round you, bringing you love and doing whatever they are permitted to do in order to help you. Therefore do not be so foolish as to say: 'Why doesn't my guide save me; why am I allowed to suffer?'

The one great cry of humanity is: 'Why do I suffer?' The answer is: You bring your suffering on yourself, but if you will turn in confidence, trust and faith in the invisible life and the invisible messengers, you will be helped to help yourself. You will not be left alone. You will be companioned. No one can do the work for you. If your guide saved you from yourself, he or she would be robbing you of a valuable soul-experience out of which will come a sweet awakening.

Remember always the love, the mercy, the truth of God. Keep your faith in things invisible. Oh, we beg you to do this, because these invisible things are your helpers. The invisible things are the eternal things and are supplying such a part in your life, in your development, your unfoldment, and in your human relationships. Cling with all the strength of the Christ within you to your knowledge of these invisible things of life. We assure you this is the way.

When you meditate or are just sitting quietly contemplating and analysing teaching, either from a noble mind on earth or from the invisible planes, you may be tempted to doubt and criticise. We advise you to say instead, 'Well, I do not understand yet, but one day I shall understand.' Haste is the pitfall of youth. Young people with abounding energy and strength are quick to criticise, to find fault. The older soul or the sage never jumps to conclusions or judges hastily. He says, 'I do not know'. It is better to say you do not know and to wait until awakening comes to you.

A beautiful and wonderful future awaits you all. You are all laying the foundations of that good, wholesome and happy future which we see is coming to man. Look around; and whenever you see some good impulse, some good impetus coming from a man, do not immediately say: 'I wonder what is at the back of it.' Hold fast to the good. If some leader of the nations puts forth an effort for peace or goodwill—even if he himself may not fully realise and not be completely at one with his brother—help him by giving the right construction to his good impetus. We are saying this today about world affairs because from now on these good impulses will be put forth. Encourage them on the inner planes by believing good in any man or woman who is endeavouring to respond to the Christ impulse. 'Am I my brother's keeper?' Yes indeed! We are all our brother's keepers, whether still in the spirit life or on the earth. Many, many people are being pushed downhill by the good intentions of the so-called good. Too often self-righteous good intentions have caused bloodshed and brought suffering to humanity and also to the animal world. Truly good intentions come only from the simple, trusting, faithful heart. The true brother recognises that every poor, fallen soul contains a spark of God which needs fanning into life. Alas, that so many folk drive their brethren into the pit of darkness! The only salvation for the world is God-in-man. Man can choose to allow God to enter and use him to love and succour his fellow creatures—or allow the devil to come in to condemn and destroy his fellows. The path of the White Brother, aspiring to become a master soul, is quite clear. The master soul, we

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repeat, is the gentle soul, the wise, loving and compassionate soul, patient in adversity, who never loses faith in God and His ministering angels.

Our last word! Love thy neighbour and love thyself. Do good to them that hate you. Do good to your own soul, not thinking unduly about yourself but abiding by wise laws of right living, right eating, right thinking. Create as far as you can pure and right conditions in your home and surroundings. Remember the trials and the difficulties in another person's life which may make them irritable and sharp. Turn away wrath by gentleness and love, remembering that as you feel hurt and irritated, so may your companion feel too, and until you can feel with the feeling of your companion, you cannot be a master soul.

This, my friends, is the meaning of the atonement, the at-one-ment. You see how it comes right into your every-minute human relationships. You cannot do it all at once, we know, but make a good try: beloved friends, make a good try, and as you raise yourselves, you will raise all men.

Benediction:

All hail! Great White Spirit! The Son of Life! Thy rays of life and light pour down upon Thy creatures. In simplicity and humility we would come into Thy service.... So help us, dear Father-Mother God. May the peace of the heavenly spirit be with all these, our brethren.
Amen.

Our love to every one of you, personally. Dear love ... dear love.

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:

Tolerance, emotion, intuition, conscience, understanding, goodwill