

# The Path – I

T095 The Inner Teachings 3rd May 1939 Pembroke Hall, London

## Invocation:

Our Father and Mother God, may we feel Thy sweet blessing in our hearts and in our lives, and may we, with Thy strength and Thy grace, have the power and the wisdom to radiate the light and truth of the spirit. May the revelation of Thy holy mysteries gradually permeate our consciousness, and may we be patient as we walk the path of spiritual evolution, so that in due course we may understand the deep purpose of Thy plan. And in Thy name we call upon the angels of wisdom and love to bless this meeting.

Amen.

It is good to be with you once again. We hesitate to spoil the beauty of the vibrations with the human voice. I do not know if you feel, as do we, raised to an indescribable ecstasy by the music. We sometimes wish we would sing to you instead of speaking; in the old times much of our work was done in this way but we are not going to talk about these things tonight.

Will you give us your attention and your love, for we would speak about the mystical experiences which are the lot of every soul. We all, as individuals, pass through these soul experiences, and although we are not always able to speak of them or describe them, sometimes we catch a glimpse of the eternal light, of the heavenly glory; experience the bliss of that heavenly place which is our true home. It is of little use forming some definite plan for development of spiritual powers, for every soul's experience is unique. This is why we feel that mistakes are made by beloved brethren endeavouring to bring all their acquaintances and friends onto one particular path.

We will call this series of talks 'The Path', and shall work from the birth of the soul, along the age-long path of human experience, of earth experience, astral experience and heavenly experience. We shall, in due course, come to the meaning of initiation, for we see that many are still confused about initiation—as indeed about the whole process of development and spiritual illumination. It is little use anyone saying that any one particular path is the right path, as we have just told you. It depends entirely, entirely upon the individual, upon experience gained in previous incarnations and upon karma which has been made. For this has to be worked out, and in this process one comes onto certain paths, and every individual has to follow his individual path of training. One needs to see the light through differently shaped and coloured windows until all the rays are blended into the one ray, the Great White Light.

Let us get this quite clear: our own particular work must be done, but ours is not necessarily our neighbour's work, nor is our neighbour's work our work. It is essential that we get this unification of thought, this realisation that each path is good according to the level of consciousness and the karma of the individual who follows it, and according to the needs of the general plan for the spiritual evolution of humanity.

We would emphasise the necessity of any path of spiritual training becoming an actual part of the life of the neophyte. To illustrate this: a man\* may have a remarkable intellectual knowledge of music but this does not make him a musician. The development of the

## The Path – I

T095 The Inner Teachings 3rd May 1939 Pembroke Hall, London

intellectual aspect of man's being is of importance, useful because it enables him, in due time, to comprehend the magnificence of God's universe. But it is rather striking, you will agree, that the symbolical stories which the world possesses concerning the lives of masters\* and holy men nearly all indicate that those illumined ones have ever been simple and holy men, not those claiming abounding earth knowledge or extensive earthly education. The life of Jesus of Nazareth emphasises this, although occult records reveal that he absorbed from the wise men a deep knowledge. There is also another side to this story. It may well be that the purity and gentleness of Jesus carried its own power to those centres of wisdom and learning in the East, so badly needing at that time the purification of the Christ spirit.

*[\*For editorial policy around gender, see the introduction. Additionally, while the Master is referred to in masculine terms here, White Eagle would state that a Master is 'beyond gender'.]*

All depends upon the sincerity and purity of the inner life. Until the soul responds in truth, in reality, to the finer vibrations of the heavenly worlds, that soul lacks sustenance, and whilst knowledge is being accumulated, it may be very indigestible and eventually have to be rejected, as will all indigestible food—sometimes a painful process. It is no doubt entertaining and stimulating to read the opinions of others, but your experience is unique to yourself. Do remember this. Those who are drawn to the White Eagle Lodge come because they have a desire for simplicity. Some may feel that the teaching given here is simple and not sufficiently advanced. This thought, beloved, is prompted by an appetite for indigestible food. I am sorry if I offend anyone; I do not wish to do so, but I want us all to try to see where this desire for indigestible food is leading us. This is a natural bodily instinct, for remember the brain is of the body, but it is entirely undesirable to rush forward to gain inner secrets when we have not yet digested the very simple truths. If we attempt to do so before we are ready, before we have digested inwardly—marked, learned and digested that which has already been given us—we come up against a sharp sword, a sharp-edged tool, which will hurt us. There are many well-meaning brethren—by 'brethren' we mean all humanity—who have thus suffered as a result of this desire to rush the secrets of the inner chamber. This can never be done. It is not sufficient to *know* things, because such a knowing is merely of words, meaning nothing. Spiritual growth results from the absorption and digestion and putting into practice of the simple spiritual laws.

Many, many, are still, at this present day, working to attain knowledge, developing their mental body. This is all in the process of evolution; this is on the path. We realise and accept it but, as we have just explained, even as a fine intellectual knowledge of music does not make the musician, nor of art the artist, so a deep occult knowledge does not make the initiate. What do we mean? The initiate cannot attain initiation until he has received illumination of the soul and illumination does not come through earthly knowledge, but is an experience which comes oft-times to a simple and—shall I say?—ignorant individual. A cobbler may be an initiate, although without one iota of occult knowledge in the incarnation during which he receives the illumination or passes through initiation into these inner mysteries. We must remember that the daily response, the practice of reception from the

## The Path – I

T095 The Inner Teachings 3rd May 1939 Pembroke Hall, London

heavenly state to the earth, the response of the earth to the heavenly state, is the only way of spiritual growth.

We have seen many passing through bitter human experiences and sometimes the question arises: 'Why does not our guide interfere; why does he not save us from making mistakes; why are we allowed to do foolish things and to suffer, when so and so (mentioning the name of a beloved spirit guide) could have prevented us? Had we only known we should not have done so and so.' Here is a weakness in astrology, with all respect to the great science and to our astrological brothers present. In the study of transits, in this desire to find out what is going to happen today, tomorrow, next month, next year, be careful. It is natural, human, to want to know what is coming along, especially with the idea that if we knew we could avoid certain pitfalls. Be careful because therein lies a danger. It is more comfortable not to get wet, I admit, much more comfortable to make a detour round a slimy pond than to fall in, but if dropping into that slimy pond is going to teach you to swim—if dropping into a spiritual pond is going to bring you illumination, or give you something beautiful—well do not take that comfortable path around the pond! What we mean is that if we wish to tread the path faithfully we must be prepared to go through ponds and woods and dark places. We do not want to dodge obligations but rather say 'If I have to do this, well let me get on with it'. Courage and tranquillity—even if it is a little uncomfortable, do not try to escape your obligations, nor evade the sorrows and disappointments of human life. If they wait for you they are there as opportunities. We talk about good and evil: what is the difference? One is uncomfortable, the other is comfortable; that is really all the difference, but both alike are teachers.

There are so many points that could be raised. When we speak of 'spiritual development' we refer to the development of the soul, not to psychic development. This again raises a point. Some will say: 'Oh, I do not like psychic development, it is full of illusions and confusion. Let us side-step this.' Well, we do not say that psychic development is for everyone; some will find their experience in a different way, but psychic development is the experience which some souls need. It is a very hard path, but even the development generally accepted in spiritualistic circles will, eventually, lead to the true psychic or intuitive state of consciousness. Whilst some may come to this consciousness along another path—along the occult, maybe, or others I could mention—the individual choosing the difficult way of psychic development traverses the path to eventual initiation which will bring the true and perfect psychic gift, the intuitive gift of receiving, instantly, the commands of the Most High, responding to the wisdom of the angelic beings and the hierarchies.

Others choose the Christian path, and we are told that orthodoxy is the only way—the only way? The simple Christian path is a preparation, showing man, teaching him, the elements of brotherhood and love, the Christian way of loving one another, but it does not reveal the inner mysteries of the true Christian church. This is to come. We await the quickening of humanity with the coming of the light—the true eternal light of the spirit. We are now on the cusp of the New Age. There is a divergence of opinion here. Well we can only tell you that we have been taught from the higher planes that humanity is now just within the circle of the Aquarian Age, and this will bring to humanity illumination, love, brotherhood.

## The Path – I

T095 The Inner Teachings 3rd May 1939 Pembroke Hall, London

The soul of man commences on its age-long path of development when it begins its life. When *is* this beginning? The soul is born with the first contact, the first putting through of the life of the spirit into physical manifestation: the soul, not the spirit, not the divine spark which lives long before the soul is born. Then the young soul (being very young, as a tiny babe) commences its journey on the path. For many lives that soul is a child soul—many lives, and it treads the path under the guidance and with the help of those in charge. There comes a time when the child passes from childhood into manhood and sees for the first time the light which is to lighten his soul further and further along the path. With the seeing of the light great responsibility is laid upon him. Then the man starts to work in earnest. We have learned that the man who rejects his responsibility—throws off his responsibility—endures great sorrow. It is a very serious sin\*, because it is a direct breaking of a divine law, when a man turns his back on the light which he has once seen. When a man enters this path consciously, great trials and tests come—sorrows, problems, difficulties and all seems a mass of confusion. The man feels left in a fog, albeit he is striving so hard to do right; he finds himself up against people and human difficulties, and then spiritual difficulties come crowding in, until he knows not which way to turn nor what to do. Then comes the temptation to throw everything over: ‘I am sick and tired of this striving; I was far better just living in the outer world.’

*[\*White Eagle’s use of the term ‘sin’ here is characteristic of the context of the 1930s in which this teaching was given and does not imply condemnation. White Eagle is without judgement with regard to human behaviour and feelings; he states: ‘the only sin is the violation of the Law of Love’.]*

This temptation comes to us all, though the individual experience is unique. The lesson which the soul must learn is common to all humanity, although it may be presented to the individual in unique form. This is why you cannot learn from your brother’s experience nor he from yours; neither can you understand another’s experience while at a different stage of development from that one. But when you reach the true home of the spirit, then will come peace, tranquillity, joy, and you will walk faithfully, quietly, on the path upon which you find your feet. Do not think that you come to study or worship at any group or centre by chance. You do not. You may join a certain group, and not remain there long. You may go to a certain lodge and after a while it is as though your master says: ‘I have taught you as much as I can; now someone else will welcome you’. This casts no reflection on the late school. I do want to make this point clear for you all. If any society or group has given you spiritual food, you must remain in thought and spirit always grateful to that group, and so maintain a fine sense of loyalty, endeavouring to forget any little human idiosyncrasies which will always crop up in the course of learning. These are just the mortar, sometimes necessary to keep the bricks together. [They are] very sweet, you know, these little idiosyncrasies! You get impatient and exclaim, ‘Oh I cannot understand why Mr So and So does this, that or the other!’, but do try to remember that we are all good and all are passing through difficulties. Send out your love and goodwill to all. You may think ‘This sounds very childish; we do not want to hear this over and over again’. I know how minds are apt to think, but these things are the very essence of spiritual evolution: the great path of the mystic, the mystical path which souls must tread on their way to the great Hall of the White Light. You know in some

## The Path – I

T095 The Inner Teachings 3rd May 1939 Pembroke Hall, London

of the old mystical stories it was called the Temple of the Grail. It is the same thing—the journey of the soul to the Hall of the White Light.

Q.Does the soul keep the same path through continual incarnations?

A.I should say yes from my point of view. It has its own path like a train on rails. The train may get derailed; it may go into a siding, but it will go back on to the main line again. The soul (to use another simile) may evolve little feelers or branches in order to draw into itself certain knowledge, but it always withdraws again to its own individual path of development. It must do so.

Q.What determines the path at the commencement?

A.A difficult question—I can only say that is decided by the breath of God, the out-breathing of God. It is decided by the breath or the word or the shout of God, and we remain within His hand, within His heart.

Q.You say that each soul's experience is unique. The Rosicrucian teaching is that each one has to pass through the self-same experience.

A.The fundamental principles, the lessons which have to be learnt, are the same. For instance, the soul has to overcome the lower self; it has to learn the lesson of love, of brotherhood, of peace and so forth, but the experience of each soul is different. You may go to a grammar school, but your brother by your side may go to a different kind of school. Your children all learn the three Rs but they learn them in different schools. Every soul has to come up against the same spiritual problems, but your experiences are unique in so far as you learn them in a different set of circumstances and therefore they can never be quite the same as your neighbours'.

### Benediction:

Beloved ones, let us raise our hearts and souls to God. We stand in silent worship and thankfulness, and the sweet blessing of the still evening falls upon our weary souls; we are reborn; we know that God is good and we thank Him for this knowledge.

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:*

*Tolerance, non-interference, patience, religion, trust*