

The Ancient Wisdom – III

T122 The Inner Teachings 6th January 1942 St Mary Abbot's Place, London

Invocation:

O Thou Who art all wisdom, love, and power: Father, Mother, Son, we open our being to Thy consciousness, praying that all present may be receptive to Thy blessing. In the Name of God we call upon our brethren of the angelic worlds, and of the spheres of light and love, to draw nigh unto us. We pray that we may be fit channels for the manifestation of Light on earth.

Amen.

Many times during the course of these talks it has seemed desirable for time to be set aside for the answering of questions. We are going to make this opportunity today. We asked that written questions should be submitted, but I hope that there will be further questions arising out of these written questions, so that we may all spend a profitable time.

Q. In reference to your remarks at our last Inner Teaching meeting, that the way of the cross was not necessarily a sorrowful one, is it not true that the Master Jesus, the Christ, said from the cross, 'My God, My God, now Thou dost glorify me,' and not the words given in the Bible?

A. It would seem nearer the truth for the Master Jesus to say, 'My God, now Thou dost glorify me,' than the words attributed to him. If Jesus cried, 'My God, why hast Thou forsaken me?' the words can be attributed to the lower aspect of the one who is called Jesus. The physical part, the weaker, would cry out on feeling that the Light of the Christ was being withdrawn. But we want you to regard the crucifixion as a form of initiation, an initiation through which all men* sooner or later pass. In the preparation for such an initiation comes the testing of the lower self. In ancient days the body was subjected to supreme trials, but the light within, or the inner self, triumphed. That was initiation—when the innermost became so illumined and raised in consciousness by the incoming of the glory of the Son—that the spirit triumphed. In such a sense can the words from the cross be well interpreted, 'My God, my God, now dost Thou glorify me!' It was in this sense that we referred to the cross of triumph rather than the cross of suffering. Actually, the cross is symbolical of the descent of the spirit into matter. Some schools of thought call it the 'Fall' of man—by which is meant the knowledge released when he recognized the creative power within him, so that he had power to reproduce his species. Man chose that path, not so much because he fell from his high estate but because he descended from the heavens into the state of physical life, physical form in order to fulfil his destiny. Through that path will the unconscious God in man attain God-consciousness—it is the way of the cross. We prefer to regard the cross as of experience rather than of suffering because, if the attitude of man towards physical experience is one of glorification, there opens a clear path of triumph by and through the cross, rather than of suffering.

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

Q. Is it when we try to 'resist evil' that we suffer?

A. That saying 'Resist not evil' is great and wise. It means that man should live harmoniously towards life, not resisting evil but recognizing that so-called evil has a definite purpose in

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life, no matter whether the evil be universal or individual. Evil is a force which helps progress. Without evil, life would become static. The influence of evil upon life is ultimately good, a good which is bringing about perfect creation. Therefore, to 'resist not evil' means that the soul recognizes evil as a necessary factor in evolution. That which is evil must be regarded in a passive sense, in so far as the innermost of the spiritual man allows evil to go its natural way and burn itself out; the innermost remains with its consciousness fixed entirely on the All-good. This you do when you live harmoniously, when you so take hold of your life that little things cannot so master you that you yourself get worked up into an evil state. Focus your whole being upon the disturbance around you. You do not resist or attack; you concentrate your whole being on all good, thus living in harmony and accord with divine laws.

Q. When the evil is worldwide, the disturbance worldwide, how does that law operate? Because presumably men 'seeking God' must bear the suffering of the world to some extent? We are told that Jesus bore the sins of the world.

A. Evil is always present in the world, and there are times when it seems to be more apparent than others, as at present. It wakes mankind up to a realization that there is something wrong in life. If life went along so that so-called evil were only latent, still more evil would be created through that very passivity. Therefore, evil that becomes apparent is good, because men awake to recognition of their need. The man 'seeking God' should focus his whole being upon the light, not for himself but for his brother man. He feels for his brother, and in that sense he is taking on the suffering of humanity. If mankind was not needing the light, there would not be wars and chaos. Man needs light, and in this aspect of life which we call evil, the man really is hungry and thirsty for the light. Therefore, all those with light in themselves should recognize what is taking place. They are taking upon themselves the karma of their brother man. Because the light was so strong in the Master Jesus, he took upon himself the sufferings of the world—because he could recognize mankind's need for light. Because the light in you indicates what your brother man is lacking, you must feel for that brother, and so you must necessarily take on his karma.

The answers to these spiritual questions are all so simple; they arise from the consciousness of the spiritual sun within man. When the aspect of God which is the Sun is powerfully expressed in the individual soul, there is no longer the cross of suffering, but the cross of triumph.

The symbol of the cross means the union of the male and female aspects of life and we would go further—in the symbol of Venus, you will notice the circle above the cross. This stands for the universal circle of Sun-life from which man has descended, into the cross, and the union between the two sexes in order to create form. The Lords of Venus are the lords of form, and the creation of form (or body) enables the unconscious spark of the Divine to manifest on the outermost planes, or on the earth planet, and through that manifestation to receive the ultimate full consciousness of its own being.

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Q. In reference to what you said last week regarding astrology, it must be difficult, especially for humanity to read the signs, because they cannot be fixed, on account of our freewill. And if the great beings in the unseen held too fixed thoughts on humanity, then that would help to do away with our freewill. So for this reason it must be difficult for the masters to predict events.

A. Mankind has a certain freedom, a certain freewill, but that freewill rotates only within a small circumference, and the limitation is usually time. When a soul incarnates again, it returns with a certain desire—that desire is to work out its karma, or to pay for its debts incurred in a previous life. The birth of the soul into the physical body is timed to afford it the best opportunities to do this. The angels of the planets—the lords of karma if you like, are watching that child and they know that it should be given opportunities for certain experiences. Therefore, the angels give all possible help. The ‘malevolent’ planets bring certain restrictions and limitations to the soul. Nevertheless their purpose is good and enables the soul to learn lessons which the soul (or nation, or even the whole world) should learn. Man is not confined to one path only—he has a choice, much as on the physical plane he is offered a choice of lives. His fundamental lessons are fixed; therefore he will be born under the signs giving him his greatest opportunity to learn those lessons, but he may choose within limits which way he will go to learn those lessons. Nations, and humanity as a whole, have certain karmic conditions to work off. Peoples are destined to make certain progress, although they have a choice of this, that, or the other path.

Before humanity makes its decision, an Elder Brother, attempting to prophesy, knows that a nation is bound to go through a certain experience—but the particular path is the nation's freewill choice, as with the individual. There may be several ways of working out a particular piece of karma, or learning a lesson, and most people choose that of suffering, because they kick all the way—they resist evil, so they suffer. More suffering comes to humanity than need be.

This freewill is God's gift to man. Man can choose, within limits, what he will do, but will learn his lesson ultimately. Whether he learns it as quickly as he might is his own choice. As the God-consciousness grows within him, he becomes wiser and so escapes much suffering. He does not bring upon himself so much suffering when he is wiser and older as he does when he is young. The mind which is calm and placid and gentle—but not lethargic or slothful—the soul which is controlled, does not suffer as does the young soul, but at the same time, the sorrow and pain of such a soul can prove, shall I say, more exquisite. Therefore Jesus the Christ would suffer, not for himself, understand, but for the world. His suffering would be exquisite in its pain—and its joy. It is impossible to separate the two, pain and joy. The experience of the old soul would be more intense than that of the young.

Referring again to prophecy, the Elder Brethren see possibilities; they know that if humanity will take a certain line, certain things will happen within a certain time. They will do all they can to help humanity to realize that manifestation of light and truth, but if humanity chooses a side road, well then, it will take a long time and the path [will] be more rugged and difficult. The Elder Brother can always see a certain distance along the road and knows that two and

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two make four. Four is bound to be the answer, but children make mistakes and think that two and two make three, or perhaps five!

With regard to the working out of spiritual law, we like to think of life not as cut and dried; we do not put life, evolution and progress in watertight compartments; we do not like a row of little bottles on a shelf all neatly labelled. Universal law is cohesive and all things fit into place, but in a way impossible for the human mind to conceive. Only the Divine Mind can fit all things into place—in its own divine manner. Do not try to be too precise in your comprehension of spiritual truth. You will never confine it in watertight compartments. You must recognize that divine law is perfect, harmonious, and all works together for good, but not as the human mind desires. This is like trying to separate grains of sand on the seashore. You must take spiritual truth as a whole, and know that all works together harmoniously.

Q.In spiritual law are there many things which seem to deny each other, and yet with greater experience they are actually a fulfilment of each other?

A.Exactly. That is why it is so foolish for people with different religious beliefs to claim that they have the whole truth and nobody else has it. There are so many beliefs, so many beautiful schools of learning, so many ways to the heart of truth. You and I have one—but it is not the only way. We impress upon you the need for following the light in your own heart; do not always think that there must be better flowers in the next-door garden—follow the light in your own heart, for it is a sure guide.

Q.Is there a passage running between the Great Pyramid and the Sphinx?

A.The Great Pyramid is, or was, a hall of initiation. Candidates entered through a certain entrance as yet undiscovered, and after they had been through a very long ceremony of initiation they were led out by a passageway underneath, in the earth (by the way, underneath the pyramid there are yet to be found subterranean passages and halls, and records also, waiting until the time is ripe to be discovered) to the Sphinx, and came out of the door between the lion's paws to indicate that the candidate was fully initiated. All the initiations had to do with the signs of the zodiac, and the four fixed signs indicated in the Sphinx were supposed to indicate the completion of the soul's evolution. Do you notice the reference made today to the symbol of Venus? It is similar to the Egyptian symbol of the ankh, and in that symbol you have contained the mystery of life and the dual creation.

Q.In occult phraseology it is said that the good is the right-hand and the evil the left-hand path. Some people use their left hands habitually, while others use their right—have you any comments to make?

A.An amusing question! Well, well, well! It makes no difference, one way or the other, of course. It is purely habit. The left-hand path is a way chosen to reach a certain place. The right-hand path is the better way. By the left-hand path people bring trouble and suffering upon themselves.

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Q. Is there any form when we return to the 'Circle', the Godhead?

A. The return to the Circle means that we return into the All-consciousness, but even the all-consciousness has eternal power to put forth perfection again at any time. It will be of course in the universal service, but there is definite form, personal form. It is said that God is formless, but God is also perfect form, and in that all-consciousness, God-consciousness, there is the most beautiful and perfect form that the God-consciousness can conceive. Yes, there must always be the form of expression, but the glory and beauty of such a form we cannot conceive. Every expression of life known to men is naturally crude; as the soul advances, all form and expression is beautified and intensified. It is not withdrawn. 'As above, so below.' Therefore those who miss what they long for on earth can be quite sure that their ideal will manifest. There is nothing truer, and this should be an assurance, a comfort, a star to follow.

Benediction:

Together we stand on the mountain top, looking into heaven; the air is pure and clear, the sounds are of heaven. The Great Spirit broods over us all, and beneath those wings of love we gather—all is well. We rededicate ourselves, our lives, our service, to Christ our Lord.

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:

Balance, flexibility, tolerance