

The Path – VI

T100 The Inner Teachings 12th July 1939 Pembroke Hall, London

Invocation:

We raise our hearts and prayers to the Most High, the Father and Mother of all creation, and pray with hearts and souls and minds that we may be quickened to life and growth by the eternal Son. Being mindful of the love which we desire to have for all creatures, we pray only that we may be more loving, more compassionate in our service to mankind, to God and to all manifestations of His love.

Amen.

At our last talk we took for the central theme, and presented for your meditation, the picture of the rose. Tonight will you visualise the form of the white lily? Let us see this flower as resting upon the surface of the stilled waters, its roots reaching down into the mud beneath. Let us see in this symbol a deep truth, as representative of the soul which has become at peace, that is stilled, untouched by the storms and passions of life, the soul which has learned the lesson of dispassion. We think this lesson of dispassion to be one of the most important lessons which the candidate treading the path towards the major initiations must learn. We recognise the sensitiveness which results from the increase of the spiritual forces within, which latter are assisted in their growth by the great rays of light and power from on high. But he who would become worthy of initiation into the temple of the holy mysteries must learn dispassion, must learn to be unaffected, undisturbed by those things which usually cause the less understanding or younger brother to fly into a state of mind which must cut him off from those spiritual blessings of God which indeed are his birthright. Man* is forfeiting his birthright when he succumbs to violent passion.

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

The symbol of the lily should bring to our waiting minds this state of dispassion which we seek. It is a symbol of annunciation, of initiation. It tells those who are the silent watchers of human growth and spiritual unfoldment when the soul is ready to be guided towards the gates of heaven. It is a symbol of impersonal service. The rose symbolises human and divine love, and in the life of the Christ-man we see this complete blending. The lily also represents this love, but a universal love, a love withdrawn from the personal. It is a complete symbol of life. We see represented in this form the six-pointed star, within the centre of which dwells the life of God, the central point within the six-pointed star, which stands as the complete symbol of the God-life— the star of brotherhood, of power and wisdom. We would suggest, then, that the lily is a symbol of power. We should therefore be receptive to this powerful spiritual force, radiated in this group tonight; the body, soul and spirit of all true brothers should respond to this blessing of power and wisdom.

Having passed through the lessons of renunciation and dispassion and having learnt how to love, the soul is ready to advance towards the great portal of initiation. We would classify initiations into two: the first are minor, the second major initiations. The former are continually being experienced in human life and many pass without recognition of their true value to the candidate. The major initiations are definite spiritual experiences which cannot be gone through without the candidate being aware. Every brother initiated into the heavenly

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wisdom passes through his initiation in full consciousness of the experience, although the absorption of this may take some time. Minor initiations are what all men experience during incarnation, during each man's many incarnations, and form a series, opening up the understanding of the neophyte to the true values of life and his rightful relationships with his fellow men.

Great human upheavals, changes and decisions which come in the course of life can be regarded as minor initiations. Sorrows and joys, if they bring a much-needed lesson—afford to man greater understanding of his fellow men or of himself—should bring thankfulness. These also are lesser initiations such as are continually taking place throughout man's incarnation. If the lesson has been unregistered, if a pupil has failed to learn a lesson in one incarnation, there will be a repetition of this lesson in the succeeding incarnation or incarnations, according to his receptivity to the teaching which the great lords of karma are presenting to him. It is well that we should not be slothful in the reception of these truths and that we learn with thankfulness, for thus may we hope to proceed along the path of spiritual evolution on our return journey to our Father-Mother God.

Major initiations are experienced by those who have travelled along the probationary path, and cause a very definite stimulation of the triangle in man which forms the upper part of the star—the triangle which points upwards towards God. We should not, at the same time, separate these three points from the lower triangle in their relationship to major initiations. We will make this more clear: it has been our experience and that of others wiser than ourselves, that these points of light in man may gradually grow into life and power as he journeys along the path. The touch of the rod of initiation will cause them to become prominent. To put it more simply, we would not divide major initiations into watertight compartments and say that at the first initiation such and such a thing takes place and in the second initiation something else, and so on. We would rather say that there is a general stimulation of the *goodness* in the individual, rather than a separate stimulation of any one point. We have observed many individuals thus growing in power—that is to say, growing on many planes at the same time. That is, there is a purification or an etherealisation of the physical or earth aspect, there is a stimulation and growth of the mind—the air aspect, there is the same general growth and stimulation of the soul or water aspect, and likewise of the spirit, the love or fire aspect. And so we can witness initiations being taken on all four planes of man's being—earth, air, fire and water.

Our last point: in the beginning when man is a babe (in spirit), when he commences his journey on this long path of growth and development of the spiritual powers with which he is endowed, he is to be seen from a spiritual aspect as a tiny flame: the 'little light' on the altar—little light—the purpose of your life is to become a great Sun. (For those who bear memories of the Egyptian rites, 'little light' should certainly strike a chord of memory.) Man came from God and to God he returns. These profound words are to be found in your Christian service, but the full meaning is not made clear. From God man proceeds, to God he returns. Man is the 'little light', the little spark breathed forth from the eternal Sun. Not the sun in your heavens, not the sun which you see in the sky, but the Father of that sun, the Sun behind your universal sun. This is our parent and we are as tiny flames breathed forth from

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the Sun. During the process of evolution—the evolution of man and of all forms of life in matter—this ‘little light’ grows and becomes, at length, a flaming star, a blazing star, and in time a blazing Sun, a Christ.

As we proceed along the path the light grows brighter. Not until man has travelled a long, long journey does this light within commence to spread and radiate outside the form enclosing it. Picture a dark room, with a nightlight burning in it. Such is the appearance of the average man or woman who has not yet learnt to stimulate or to blow that tiny flame into a greater one. Those who walk the earth looking for men likely to be of service, these silent watchers, silent helpers of humanity, become very clear in their vision. They can see immediately when the light is strong enough to lead, to guide others, and when that light can be used, can be stimulated and fanned into a fire. By the light within is man known to his silent helper, to his teacher and his master.

Will you imagine a house, set in a fair garden maybe, a house illumined throughout, with every window open and the light sending forth beams across the quiet countryside, or maybe across a great city within which it is placed? Compare the two: the little chamber with the tiny light barely visible and the house which is ablaze with light and warmth, a beacon shining on the countryside, or casting a great light in the city. This is the great difference between the young soul hiding his light under a bushel and the elder soul casting the rays of spiritual light far and wide.

To God we return. God is the light within. We are returning to God grown in His own likeness, son of the Light. Each ‘window’ in the house is one of the sacred centres which gradually become stimulated and alight through many initiations of minor degree, and brought at last to full power and full radiance by the major initiations, by spiritual ecstasies, spiritual illumination. At such times as these we cast off a layer of the old and take on the new garments, the wedding garments with which the bride is being adorned to meet her master.

Q. Shall we not experience the full initiation out of the body, because then we see the result of our actions more clearly?

A. The purpose of physical life is that we may bring through into manifestation, through the physical, that greater consciousness of the inner life or the God-life. The limitations of the physical are the necessary test. In this way man’s—shall I call it ‘efficiency’?—or his power to bring through the inner life to the outer, is tested. Shall we not experience the full initiation out of the body? It is so—we may experience it in a higher state of consciousness—this illumination may come then, but it will be while life is still in the physical body. The physical body is as much part of God as the spirit: ‘as above, so below’. There cannot be separation and that is the whole point: the complete interpenetration of all these planes. God is as much in your physical body as in your higher spiritual consciousness, and though you may experience that illumination out of the body, you must be able to express it and live it in the body.

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The greatest example of this truth for the western world is the life of the master Jesus Christ. He had to bring through the Divine, and live divinely, despite the limitations and hardships and difficulties of the mortal life.

Benediction:

And unto the Great White Spirit we turn our faces, and we receive into our souls His love, His wisdom and His power, and we bless and thank Him. May we become ever more worthy to walk in His light.

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:

Learning, poise

