

The Blessed Trinity

T123 The Inner Teachings 10th February 1942 St Mary Abbot's Place, London

Invocation:

Great White Spirit, Father, Mother and Son, we pray for light and wisdom and love. In Thy Holy Name we call upon our brethren in the celestial spheres, human and angelic; we call upon the teachers of all ages for their love and inspiration, and for the hand of brotherhood to aid us in our upward struggle. We pray for an awareness of the hosts of illumined ones; we pray for grace to become clear channels upon this dark earth, so that man* receives through human ministries the vision of the beauty and the love of Thy Son, Christ, the Lord of Creation.

Amen.

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

We have frequently referred in our talks to the Son of God, the third aspect of the Trinity and from your questions we notice that it is not yet clear in your minds as to what we mean by the Son. The Son is generally conceived to be the personality of one who is called Jesus Christ; this is accepted by orthodoxy, but we would like if possible to take you deeper into this mystery. First however we make it clear that we would not detract, even if we could, from the beauty and glory of the master and teacher of Christianity. If to you the personality of that beloved one is all you need, if that personality fulfils your deepest aspiration, then so be it. What we have to say will, we think, but glorify his light, since we desire if possible to bring deeper understanding of his true nature and estate.

We have spoken of the Ancient Wisdom and the teachings familiar to us in the days of Atlantis, and of the ancient wisdom handed down from those lost continents of Mu and Atlantis through India and Egypt; we still find in the East and in Egypt remnants of this ancient wisdom, clothed in language which the race could understand and in some instances, shall we say, overdressed until the seed of truth becomes obscured by man's interpretation. We ourselves are only simple and ordinary; we know little more than you, with perhaps the exception of a memory which we retain. If we speak of our memories they will probably awaken in you memories which will bring a deeper understanding of the mystery surrounding the Holy Trinity. What we give, then, is for you to dissect and analyse, to let the light of your own spirit shine upon it and draw from it more satisfactory truth than we can give by word. As we have said before, it is not only the spoken word which conveys truth, but a vibration of your spirit which is touched by the invisible influence. This awakes certain thoughts which may in turn open some truth within yourself.

Belief in the Holy Trinity or Holy Family is as old as creation, although some people have found it difficult to conceive of a God or First Principle of Life which can be separated into three aspects. To many God is the Supreme Being and the Father, and beyond that unity they cannot depart. Let us commence, then, with the universal principle whom you call God the Father. We worship the Great White Spirit, our Father. Something within our breast quickens when we pray and worship truly, something which brings us en rapport with the Great White Spirit. We cannot escape that affinity with Him whom we regard as Father, a being possibly in the ancient days conceived in man's image. We also become aware of this same principle in nature. When we stand alone in the silence of the open spaces, when we look into the

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heavens at the shining stars, we feel an affinity, a brotherhood. Even if confined alone, in darkness, when we worship we become aware of something else beside us, a presence. To some of us that presence will take a form, and that form may be he whom we call Lord and Master. Or if we have received no religious teaching at all we may conceive that presence as being a holy one, or perhaps a beloved who has died from our mortal sight. We recognize our affinity with the presence.

Thus in some way we become conscious that we are part of a family, not of the physical body but of the inner self, the ego. The family instinct is planted deeply within our being. This fact the ancients knew in those far-off days before man's developed brain overruled the divine wisdom, filling man with pride of his own power and thus shutting him away more and more from light and life.

The family is a blessed thing—the family feeling, the family instinct, the family life. What can be more holy than the Father, Mother, Child? By many the Holy Family has been regarded as the holy mystery of life, the mystery of creation and of our very being. Can you see the significance of this truth? Why! here is the very core, the very seed-stuff of brotherhood and worship. At Christmas time what is more impressive than the picture of the little family in the stable—mother, father and babe? And gathered around the three often you have the animals, the birds, and many forms of life. My beloved ones, if this family instinct became instilled into the hearts of men, the great brotherhood of men and of animals and of angels became real and vivid, how could man war with his brother or slay animals in cruelty? How could man, if it is unnecessary, eat the body of his brothers? Such feelings enter the heart at this conception of the Holy Family. No man would wish to strike his brother, no man would wish to rob, no man would show any harshness or cruelty to any one of these his brethren. Once man realizes this divine truth of the Holy Family, then sin, the breaking of the law of brotherhood and son-ship, will be unknown.

In the beginning was God. The earth was dark, lightless, shapeless, formless. God alone existed in the darkness, God the Father. But within the Father, part of the Father, was the second principle which was called Wisdom, the Mother. Wisdom was in God; the Mother and the Father were One. Wisdom, the Mother, received from the Father the divine essence and life principle: Father-Mother-God, two in one, yet One supreme. They gave birth to and brought forth a third, which was called the Son. The Son is the manifestation from the Father-Mother—Father, Power; Mother, Wisdom; and the Son is Love. The Son therefore is the firstborn of the Father-Mother God, the Only-begotten, because the Son is the manifestation in the universe of the life-principles of the Father-Mother, the power-wisdom which brought forth the manifestation of Light. ‘And God said “Let there be light”: and there was light.’* —the Light which was humanity, an expression, a manifestation of the divine Father-Mother God. When the Son was born in the heavens and descended to the earth, the Son was pure light, pure love. That Son is humanity. God gave humanity, gave the Son, certain gifts, among them the gift of freewill. Man had within him a dual nature, even as God, for man was made in God's own image. Man has also freewill within restricted limits. God gave freewill to him. Let us understand, however, that God is omnipotent; all manifestation is kept within the power of God. God does not allow things to go wrong, but man does not

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understand the power nor the wisdom of God. Man in his blindness calls upon God, criticises God, cries out in anguish, 'Where is God, if God permits this suffering?' But God is all-powerful, omnipotent, omniscient, all-wise. When He gave free will to the manifestation of His life in the form of the Son, God knew that man had also a dual nature, and so within every individual is the Father and Mother, the dual soul—power, wisdom. Power can become attached to the lower self, to that aspect of man's nature which is selfish and desires to expand and gather to itself, but there is a part of man which is wise, which sees through intuition, which sees through the light of the Son, because with the aspect of the light within man's being shines through wisdom and power, and therefore is the salvation of humanity.

*[*Genesis 1 : 3]*

Therefore we begin to interpret the mystery of the Christian teaching of the salvation of man by the Son of God. The Christ within is our salvation—Christ within which is embraced by wisdom, the Mother, enabling us to look in unshakable confidence to the omnipotence of God the Father. God said, 'Let there be light', and the light is the salvation of man. We know that the Christ Light, the light of the Son, can make all things new, just as we know that the light and warmth of the sun brings forth fruit and food upon the earth. The spiritual Sun in the heavens is the Son of God, the first-born, and from the Sun cometh forth life upon earth.

O, the difficulty of putting unspeakable truths into the spoken word! 'And the Spirit of God moved upon the face of the waters.'* We interpret the waters to be symbolical of spirit. You remember when the Master Jesus, the Christ, was crucified, it is said in the symbolical story that they thrust a spear into his side, and there gushed forth water and blood; there poured from him the waters of the spirit and the life force, the blood, the mystical symbol of the life of the Son. The blood is related to the ego. This is why we do not care for blood transfusion. But I will not raise any controversy—this is a matter for everyone to decide for himself. But in passing we mention that we do not care for blood transfusion, because of the close relationship between the ego and the bloodstream. So we begin to glimpse the mystery of the triangle, the Trinity, the three aspects of life. We begin to catch a glimpse of the mystery of life and the mystery of the Father-Mother-Son, God in Three, Three in One, One in Three, the Great White Spirit whom we worship and to whom we look for all our needs and before whom we bow in adoration and thankfulness.

*[*Genesis 1 : 2]*

Q.I have always regarded Jesus Christ as the supreme expression of God. Am I not correct?

A.Beloved brother, of course you are right. You have found your Lord and Master. You have found the Son in Jesus the Christ. We would not, could not if we would, deny that deep and glorious truth; for you, beloved brother, Jesus is the only Son of God. But our thoughts stray to men who lived before the advent of him who was called Jesus, who was born in Palestine. We must remember that throughout the world and in all times men have had a vision of one who to them was the supreme Son of God. They too were right. If it were not so surely there must be some error, for God so loved the world that He gave His Son, the light, the love,

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which manifested for men on earth. Therefore we remember these manifestations, and we acknowledge the Light of God to other races and nations. When we speak of the only-begotten Son, we think of the perfect manifestation of the Son, the Christ, the perfect man, human and divine; we do not tie him to time, to race, to any particular part of the history of man. He manifests to you and to us according to our language, our conditions, and our understanding. The manifestation of Jesus the Christ was the manifestation for the Piscean Age; in the new Aquarian Age into which we are moving, mankind will be ready to understand an even more glorious presentation. That is beyond our reach just now.

Q. Is it just as correct to think of the orientation of the Trinity as Wisdom, Love, and Power—Father, Mother, Son; for it seems to me that wisdom is so essentially the expression of fatherhood, and love of motherhood?

A. You are quite right; the Three are so interwoven that it is almost impossible to separate and allocate. God is Three in One and One in Three, and when you commence analysing and allocating—you cannot do it. In each aspect there are the Three, so in the Father there are love, wisdom and power, in the Mother too, and in the Son. If you meditate upon that you will see the impossibility of separation. That is the mystery. The wisdom is in the Father and the Son is in the Father. Love and wisdom came forth from the Father; both are within the Mother.

Q. Is it not possible that the great revelation of the Buddhist wisdom and the Christ love might find some synthesis in the New Age? And that the revelation of the New Age will be some part of the Trinity which is a fusion of the two?

A. I agree. I think that the religion of the future will be a perfect expression of the Holy Family. The Lord Buddha revealed the Way through wisdom. Love is the expression of Jesus. The love and the wisdom rays must unite and in the union will become the power. The wisdom and the love will be united in the power; this will bring the balance so vital in the New Age. Now the equilibrium is disturbed. In every aspect of life will come balance between good and evil, between the head and the heart, between wisdom, love and power, so that power does not overrule love and love does not overrule wisdom and power. Here will be the religion of the future; we have tried in a simple way to picture in the Holy Family the great universal brotherhood which will rule over the earth. We have stressed the importance of family life because any system of government must needs be based upon the sacredness of the family; any system of government which discards the family life is doomed to disruption.

Q. You mentioned just now that you did not approve of blood transfusion. Do you believe in saline injections?

A. I do not think that we are entirely happy about any form of injection into the bloodstream, but people must decide for themselves. But we are cranks; we like the health of the body to be restored by health of the spirit and harmony of the soul. We are not even sure that it is always right to hold the soul to this earth under false pretences. If the body is decaying and the soul wants to go, I am not sure that we should hold the soul. We place too much emphasis

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on the importance of the particular body. The soul can find expression at a later and more suitable time in a more harmonious body.

How can we separate God's love from the only love which we know and find in our own breast? Only when we have that love in our hearts can we comprehend, even to the smallest degree, the love of God, and in closing we would add that this is the key, the secret: all wisdom, love.

Benediction:

And unto God, Father-Mother-Son, we raise all praise and thanksgiving and acknowledgement for all the beauty and truth and love which we receive, so that we respond ever more to the divine Light, to the divine nature within our being.

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:

Holy Ghost, Holy Spirit, ancient religions, parents, balance

