

## What Next?

In the previous chapter, C. W. Leadbeater (in 'The Heaven World') made the decisive statement, "A man decides for himself both the length and character of his heaven-life by the causes which he himself generates during his Earth-life". This statement, then, reveals what we're on Earth for – to prepare ourselves. Nay, better than that, but to spiritually **evolve**. God's plan is to expand, and that is what is intended we should do as part of God's plan.

'God' – the creator and maintainer of the universe – has provided us with the physical and spiritual means by which to achieve that evolution, and surely, the round of re-births will ultimately bring us to our true destiny when we wake up to our spiritual reality.

All religions aim at the unity and well being of society. They show that our way of self-realization is through social involvement. All religions preach purity and adherence to Truth. They proclaim that good qualities are essential for us. They all teach oneness and equality. They have all the same goal - but the paths are different. Rules and regulations differ in different religions because the specific needs of the times and circumstances when the founders of the religions came with their missions were different; but this does not mean that one religion is superior or inferior to the other. However, over the years, the interpretation of teachings has become narrow and this has tended to promote strife and discord between followers of different religions, and even within the same religion.

It could be said that man has been at a real crisis point for some time now. It was not that long ago that very serious predictions were made about world shortages of foodstuffs and oil. But those predictions have hardly come to pass, and do not appear to show real signs of doing so despite the sometimes serious difficulties and sufferings that occur from time to time. In the past sixty years we also have had the further implied threat of a nuclear holocaust, but that horror has not manifested itself since 1945.

Is the invisible 'Helping Hand' at work? Has that 'Helping Hand' been further at work elevating man's consciousness towards its proper destiny? I believe it has. I cannot believe that man would be left to destroy himself, despite what evils he has committed. Man has been created for a purpose. Rather than thinking of the worst outcome, perhaps we should consider that there has probably been more than an equal amount of good done, particularly through the unselfish love of evolved human beings. They have done this by their seeking help from God for their fellow man and mankind in general. Also by action from the starting point of seeing others as being an extension of one's self.

But we must not stay in our state of malaise and just assume that "all will be okay"!

We pursue all sorts of wealth - of scholarship, recognition, money, power, physical health, but do we seek the wealth of God's love? Jesus taught a new way of life based on faith in God and redemption - not through repentance, but through service and love.

If we want true happiness (or bliss) we have to give up our pre-occupation with "mine" and "thine". We are all children of one God. One who has love of God fears sin and leads a moral life. This triune principle promotes purity (and unity) of thought, word and deed. It is imperative we cultivate universal love - no religion has spoken against love.

A Theosophist<sup>1</sup> has written:

One is reminded of a passage in the Bhagavad-Gita (iii.28) where the true sage is represented as holding that "the *gunas* move among the *gunas*". That is to say, the one who truly sees recognizes that in all that happens, whether in a distant place or in the heart of another person or in his own thoughts and feeling, the forces of one vast creative process are at work. Thus beholding a unity and purpose in all that happens, he is increasingly open to an intuitive realization of the one Actor within and behind the whole great work, or of the one living Purpose which is ever fulfilling Itself through the minutest as well as through the greatest events. This transforming experience enables him to see the picture in successively new and different ways which would previously have been

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<sup>1</sup> Hugh Shearman, *The Theosophist*, 1964

unthinkable to him and thereby to uncover layers of subjective reality hitherto unconscious within him.

It has been said that if a man were to move one step towards God, God would move ten (even one hundred) steps towards the man.

The 'how' is already defined:

*“Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the final commandment. And a second is like unto it; thou shalt love thy neighbour as thy self. On these two commandments hang all the law.”*

– Matt. 22:37-40

Concerning this statement, Walter Starcke, in *'The Gospel of Relativity'*, states:

I was surprised to be given this clue in terms of Christian scriptures because up until this time the Bible made no sense to me. But when I saw that whenever Jesus talked about "righteous judgment" he was talking about right identification, that whenever he talked about love he was talking about seeing true identity, the Bible opened up. I saw that the entire Bible was nothing more than an explanation of the identity dilemma which creates the entire human scene, and that every principle Jesus gave was about how to solve the dilemma so that we could be free.

Whenever you read the Bible see if everything, in one way or another, doesn't relate to either the cause or the solution of the identity crisis.

I know it sounds too simple to believe, but total freedom, eternal life, complete fulfilment, and actual transcendence over material limitations are attained by one thing and one thing alone—by resolving the identity crisis. When you really know who or what your human identity is, and who or what your God identity is, you are free. This is done when you consciously realize how to comprehend the *relative* nature of the two commandments. [...]

Certainly absolutes exist; no one is denying that nor denying that it is necessary to comprehend them in order eventually to experience them. But it is a stumbling block when one expects to find absolutes at the finite, or less than absolute, level. By knowing the absolutes, and then by knowing the finite, it is possible to see how they relate. It is possible to see how the finite expresses the absolute in less than absolute terms, and in that double-thread way lies the answer.

Keep in mind, however, that when I talk about the double thread I am *not* talking about two threads. I am talking about one truth, one thread, made up of two strands. One strand is the absolute spiritual identity, and one is the less-than-absolute human identity. The answer lies in not rejecting either of these strands, but in combining them through right identification until freedom is attained.

You might wonder why man hasn't done this in the past if it is so simple. But there's a reason. It takes the ability to "double think," and man has only now evolved to the point where he can consciously do that.

Up until now man hasn't been able to think of two things at once, not really. If he sees the front of a house, he can't see the back. When he goes around to the back, he loses sight of the front. But now we are *developing* a new sense —the ability to sense or hold the picture of the front in our consciousness while we actually look at the back in such a way that we retain a whole picture. It's sort of like having the ability to superimpose one on the other without confusing either. And it's the key to thinking relatively.

Finally, Nargis states:

Life goes on and on like a wheel, from birth to death and from death to birth. The things men feel so serious are as nothing to the Great Ones. When man has the outer crust of his soul broken, the fine things can reach the centre of his heart, then life becomes joyous and all life is beautiful, but the Path is an upward Path until the gate is found and then many moons ere the latch is lifted. Having entered the Path you begin the Way of Return. Many troubles and tribulations beset, but courage will be your watchword; hold

the head high, you will find your teacher—call him Master, Murshid, Guru, what you will—waiting at every difficult corner, he will give you to drink of the waters of life and ambrosia fruits to ease your hunger. The journey will not weary you because you will have found your Nirvana [or Moksha, or Ma'rafat] in the all-seeing Light, in the all-protecting Arms.

Verily the reward is great for those who care enough to press on. Love finds the way always, true spiritual love in a world of cares and darkened by war clouds. The Voice shall say: "*Fear not.*" It will sound as a silver trumpet. Press on and do thy work and give a cheering word to thy neighbours; happiness and true brotherhood are coming for the nations of the world, all that has been written will be fulfilled and men shall work peacefully as it is said in the Christian Scriptures: "*Dwell safely every man under his vine and under his fig-tree,*" and we shall see it fulfilled. There can be work for all according to ability. More land cultivation will give work to many and, in time, places to train the unemployable will be arranged, for joy and love must be brought to all men whatever their condition.

Life is a strange game—how to play it with a smile? Each day a new beginning, an open and kindly heart and willing service must be brought.

Lift your eyes up to the Hills. You will find spiritual things and the answer to your questions. There also the Peace of the flowing air, the Peace of the running wave, and the deep Peace that passeth all understanding.

Yes, I have experienced many personal challenges and I have sometimes 'lifted my eyes up to the Hills'. The rewards are not always what would be classified as 'good' according to the materialist, but whatever is received will have meaning when observed by the inner 'eye'.

*"Pleasure and pain, love and hate, joy and sorrow, are feelings of expression of the self-conscious immortal spirit, and the brain is only the keyboard of the wonderful instrument upon which the human spirit plays its symphony of life." (Source unknown).*

From the pen of Khalifa Nargis ('*The Server at the Secret Altar*):

"Who shall say:  
'I have this day ascended another rung of the ladder which leadeth to Truth?' He only  
shall reach the summit who knows not when he is there.."

Sheikh Ibrahim.

The aspiration of every true seeker of God, is service at the Secret Altar, to tend the sanctuary light, but before such service is possible, he must from himself provide the lamp, and the oil for its burning.

A kindled heart is the only lamp which can illumine this Altar, and burn perpetually before its shrine, The Holy of Holies, where abides the Presence of The Living God.

But - the cost? All that *as man* the human soul hopes and feels, and knows. And the gain? A joy which cannot be spoken, and the exchange of illusion for reality, of the transient for the everlasting, of uncertainty, for realization of the unchanging. Too high a teaching for men living the ordinary daily life of men? Not if rightly understood; for it does not imply *leaving* life's duties, its pleasures, or its pains, for they *are* the life of man in the physical world, and without these, the soul could not live as man; but, to rise above them, not to be held by them, and to realize that 'man' does not constitute the entire life of the soul.

When the desire for God-realization is entirely sincere, the intensity of desire will arouse the soul which is dreaming in man to behold the vision of imperishable things; and it is this awakening of the soul which lifts man *above* life's difficulties, not *out* of them, and gives strength to endure, not to evade them, but rather the courage to overcome, which is the greatest achievement possible to man.

"He that overcometh shall inherit all things;  
and I will be his God and he shall be My Son."  
(Rev. 21. 7.)

The way of the [conventional] Yogi is that of asceticism and complete renunciation of Earthly life, which is a different path to that of the mystic, for there are many paths leading to the goal; but in these teachings we are considering the possibility of a human soul, knowing an inner life of the spirit while living the ordinary life in the world.

The realization that *all* material things however difficult, and however important they may be for the moment, are in reality but illusions, since they are transitory, gives man the power to endure for a season; and also the understanding that beyond *all* illusion is the Eternal Reality, without which there could be no illusion, as there can be no shadow without its substance. IF therefore thy desire is sincere, and thy soul athirst for the living God, and yet there is no consciousness of progress upon The Path, be not dismayed; for "If with all your hearts ye truly seek Me, ye shall ever surely find Me."

The server at the Secret Altar is never conscious of his service, only of *his desire for service*; for while he can see himself standing there in worship, however devout the worshipper, he is gazing at an illusion. But when he can see the faces of other servers, and utter thanks to God that they have reached the place where he fain would stand, in that moment (although *but* a moment of Earth's counting) of entire self-forgetfulness, he will receive divine illumination, and realize by the light of his own burning heart, that in very truth he is one with all men, and therefore *all* faces he sees are his face, and all achievement his achievement, and his thanksgiving, for verily they all are one with his own innermost self.

**I**f you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master  
If you can think—and not make thoughts your aim  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools.  
Or watch the things you gave your life to, broken.  
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: ' Hold on!'

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run.  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

*Rudyard Kipling*