

Inner Sanctuary Teachings

The Quest for Truth

Part Four

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Because we have explained what happened in the past regarding the history of the Gnostic Church since the Council of Nicaea, we should cease to carry with us a “middle age” mentality and look forward to the New Cycle.

Resentments and prejudice act as barriers to Truth. The Master taught us to “Love our Enemies” and in the light of the true Gnosis we really have no enemies. Our misguided brothers and sisters are under the Law and they receive the effects of their own ignorance. Knowing how terrible this can be at times it behoves us to exercise compassion and be ever ready to help: because we are all part of one organism and the compassionate ones function as anti-bodies in a sick community.

Being followers of the Gnosis, our spiritual faculties are purified and we see more clearly the errors of mankind. This can seemingly add to the difficulties in helping people. However, we should take it as a challenge to exercise our discipline more vigorously therefore increasing our capacity for Love. If we succeed in the difficult task of maintaining the right balance, we appear to be rewarded with further hard work. This is logical because, even in the secular society, the capable ones carry the weak. In a society over-charged with mass mental poison it is those who remain purified and apart (the Ekklesia) that help to stem the calamity of many greater happenings, which threaten the human family as a whole. The Perfect Ones act as Mediators or Saviours in that sense – this then is part of the inner teachings.

There are still deeper aspects of the Mysteries, which cannot be explained owing to the delicate nature of the subjects and how the disciples are individually affected by them. This is why we now take students on a “one to one” basis, which enables us to tackle the barriers of each person separately.

To help our self towards the kind of harmony that we have mentioned we need to enter into a discipline for living and stay with it until we gain spiritual freedom. The way recommended by all the teachers is to programme the thought and idea world with the material required to build according to the Perfect Archetype.

We need to accept the fact that the Universal Mind – call it God if you wish – is in all ways Whole and Perfect to infinitude and is manifesting Its Complete and Whole Nature in every way throughout space and through that which appears to us as matter and form. The Universal Mind expresses Itself as Pure and Perfect Love (Agape) and can never fail in Its own outworking for the good of every individual and the Cosmos as a whole. Because It is the only REAL Presence – all that which appears to be opposite to that Divine Nature is the illusion experienced by the individual through persistently living and acting in accordance with one’s own perceptions and suppositions. Our own concepts, opinions and



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hypotheses have no effect on the Cosmic Mind nor can we influence It in anyway from what It IS in Reality and Truth.

With this in mind, we then ACCEPT this Truth and act in accordance with the Divine Law of Perfect Love and Justice. To maintain ABSOLUTE reliance along these lines leads to the eventual experience of the outworking of the Power Within. Persistence and perseverance result in the final breakthrough to freedom from those experiences which 'bug' us and cause us concern: illusions fade away, which proves the illusions to be illusions, and that which is Real and True is revealed and realised; we become effective instruments or vehicles for the All-Present Reality to reveal Itself in our lives; and we arrive at the awareness of our Oneness with all Life. Never seek to POSSESS Divine Realities – they are there and need only to be witnessed.

The Law is that “we reap what we sow”: or every effect has a cause, either in the Reality or in the illusion. Knowing this, we should be wise in using the “materials” for the temple which are in harmony with the finished structure. We cannot build a Perfect structure with bits of resentment, possessiveness, immoral actions and self-indulgence. Because the Whole and Perfect State is absolutely pure and devoid of any moral concepts we cannot reach a transcendent state if we are in the least “polluted.”

The Head of our Order, having had to reach this point in the Discipline, can see all the barriers in the mind of the candidate and therefore is in position to help to overcome all faults. The teacher's aim is to free the disciple from the need of the teacher and to pass him, or her, further on the path of spiritual evolution. The student has the choice then of becoming a teacher or to journey on to wider fields.

There are some students who still believe that all they have to do is to keep their minds 'free' by their thoughts and by periodic meditation on the perfect and whole. This has proved ineffective and they ask why nothing seems to change or improve. We should not be ignorant of the fact that our thought-world needs to be carried out into our actions and relationships with our fellows. It is no use trying to see others as 'Children of God' and at the same time reacting to their errors and condemning or criticising their actions. We need to stop judging and act towards them as beloved friends or relations. We cannot change others but some students try to change others by 'metaphysical' or 'spiritual' means. Unless we, ourselves, are changed, we are in no position to even attempt to help others. Jesus said, “Physician heal thyself”: a statement which is loaded with a depth of Truth.

Most groups these days, and we say this from experience and observation, such as many different groups of freemasonry and institutionalised religion, lack the ancient discipline. This discipline is the discipline of self-purification, which exists in the true “mystery” or “esoteric” schools. It is a system which has also been passed down by the succession of teachers, hierophants and archons initiated into the real mysteries of life.

One can find reference to this ancient discipline mentioned by writers who have tried to get information about how the mystery orders operated. Gerald Massey, a prolific writer on the origins of present day beliefs, refers to this as the “Discipline of the Secret”; a Jesuit writer refers to this as the “Disciplina Arcani”; other mystics also refer to this



system in similar terms. The Duc de Palatine, an Initiate of many esoteric orders, wrote about this discipline and incorporated the necessity for such a discipline in the new movements he founded. Such teachings are now synthesised within the work and teachings of The Sanctuary of the Gnosis in its different sections: The New Church Universal and The Order of the Holy Pleroma. Several students of the mysteries object to such a discipline but without it one cannot hope to reach “Christhood Perfection” or Bodhisattvaship, or whatever, without it and it is owing to this objection that they never do. We cannot expect simply to go along listening to lectures, involving ourselves in ceremonies, rituals and meditations forever without the thought of “graduating”; when the pressures of responsibility come heavy, the hangers-on depart and complain that this is not what they have been seeking.

To be a true Initiate means a “heavy” responsibility for one’s own actions and a capacity for being self-motivated in this work without needing to be cajoled or enticed with “carrots” along the way. Being an Initiate means being a “self-reliant” and fully integrated person and free from all hang-ups which ‘bug’ the average person. Knowing this, how does one face up to the challenge? There are beings on this planet, on this level, whose knowledge and actions would put all our present human spiritual, social and scientific knowledge into the kindergarten by comparison. These people are living examples of the Discipline we have mentioned and they recognise us only by the disciplines in life that we follow.

All this might seem tough talk but if you honestly desire to reach ‘spiritual heights,’ then they do not come by academic means, because the intellect is a barrier. By absorbing too much academic knowledge we tend to rationalise and reason from the standpoint of “worldly” hypotheses. The Inner Truth is not perceived by any phase of the human level of consciousness, therefore we need to sidestep the claims of the sentient world to understand the Eternal.

