

## **"Green Leaves"**

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## **GREEN LEAVES**

### **Part II**

THE Golden Gates are those portals which admit to the spiritual life. They do not *close* on it—they *admit* to it. It is the iron bar that lies across them which alone prevents their standing always ajar, ready to yield softly to the touch of any who would enter. But the iron bar is very heavy and hard to push aside—so heavy that none can do it alone. It is necessary to have faith—or knowledge—and to feel the strength of the whole body of love in your hands, to be aware, however slightly and dimly, of the existence of the brotherhood and of your union with it.

The iron bar is that artificial and temporary consciousness which makes you into separate existences. In your present state it appears to you to be the one great reality, the one absolute truth. The man who recognizes nothing else as certain or proved, accepts the fact of his own separate identity. And that is the first thing which has to be put aside on the threshold of occultism, the one thing which must be surrendered as a mere fancy or phantasy of a passing form of experience.

You imagine yourselves to be separate spirits or entities, occupying separate forms, and separated absolutely by the formulated conditions of your life. What a palpable delusion! Regard but for a moment the ebb and flow of nature, and you find your body is but a part of it, ceaselessly changing and exchanging all that it is built up of. That is the first necessary condition of material life, and a little study of it will show all that is necessary. What you then must remember is that super-nature and nature work on analogous laws, and that these are even more marked, more positive, more inexorable in the greater life than in the lesser. Once have

the sense of spiritual sight given you, once have the spiritual consciousness awakened within you, and you will recognize this instantly. Behold and feel the melting, fusing power of actual spiritual life! See how the teacher's consciousness becomes that of the pupil, how the lover's soul becomes that of the loved, how the mother and child interchange thought without need of speech. These three forms of attachment are all blended in the greatest, the attachment of the Master for his disciple. He is father and mother, lover and husband, to the one who is learning, who leans towards him, and who has entered into that body of love of which he is himself a part.

When once the sense of separation is removed, then the greatest obstacle in the path of power is gone. Man can rebuild his physical nature, and create his divine nature out of it only when he knows that neither it nor the animating power within are his own, or are even himself. When he learns this lesson fully, the heart dies out so far as personal desire is concerned, and the ashes of longing lie in the vessel of the offering.

When the disciple has learned this lesson, then he renders up all the weapons of offence and of warfare, for no longer does he wish that he shall have peace, or power, or pleasure, or aught else, for himself or for any loved one. All motive for combat with any other, or even of defense from any other, is gone once and for all. Then the disciple becomes like a dove that is clothed in white plumage. If in his person power be seen and force be used, that power and that force come from the great brotherhood of love to which he belongs, and not from himself. Then he finds himself able to stand and to walk in the spirit, to enter the hall of learning, and to discern the meaning of the bright jewels that glorify it. But while he regards himself as separated and apart from others, even from any whose sin he loathes or whose hatred he has incurred; while he has any desire for himself, even the desire of rest or of quiet, so long is he blind and dumb and helpless in the presence of the great ones.

He who enters a body of love must yield up all, even his own soul, at the entrance.

Before you can be recognized by the brethren in love you must take your animal soul and lay it beneath your feet, planting your foot on its neck.

Before you can become aware of the existence of the brotherhood of love you must kill out that blinding folly which makes men hunger for separate life.

Before any welcome can be uttered to you, you must seize the very nature that quivers within and which causes you to live, and compel it to be silent and still. Otherwise it will drown that welcome, even should it be uttered by its outcry for mercy.

It is the emotions alone which admit you to the citadel of the soul; it is through the heart only that you can reach yourself. Those who are without heart are also without soul.

It is through your love you must learn. Dwell upon it, cultivate it, study it. Take the heart and all its emotions, divest them of all covering and gaze upon them. Learn to do so critically and without flinching. Deal thus not only with your own heart, but also with the hearts of your true companions. Only from those that are true can truth be obtained, until the scales have fallen from your eyes and you know the true from the false.

Suffer cheerfully, knowing that by suffering your grossest parts of self are consumed. In the experience of, the heart and in the lessons of love there is profound pleasure and acute torture. If you lend yourself gladly to the torture the sooner will it be ended.

Gaze on your heart unflinchingly and learn of it. Do not fear the hard names that your animal soul will use toward your great self. It is an instinct implanted for self-preservation in the man which makes him think it unhealthy and even unlawful to study the operations of his own nature. Defy those lower instincts which draw you back towards unconsciousness.

Remember that there is the unconsciousness of the animal soul and the unconsciousness of the divine. The two souls cannot be in full activity at the same time. One must be in abeyance. You yourself must choose which is to predominate, and which is to grow and wax strong as a giant while the other becomes fainter and less active. Your choice will seem to be the choice of pleasure and desire. None other is of any use. Hold your animal soul still while you talk with your divine self; put your foot on it and compel it to serve you; but do not attempt to kill it before its time. It will only come to life again and confront you suddenly in a new shape, filling

you with dismay and fear. You have not the power to kill it. Your way of escape from it is to make it your servant, to transform its powers into divine forces and transfer your interest to them. In doing this all the powers of earth and Heaven will silently yet resolutely aid you, because you will be obeying their laws. The ascetic opposes the laws both of nature and of super-nature, and so becomes an outcast and an alien, and has to fight alone. And the man who is alone has not power enough to lift the iron bar. He is a foredoomed failure.

It is where two or three are together that the Master stands unseen in the midst.

Behold, the great King standeth secretly, and in secret his, courtiers worship him. He is light and joy, and illumines and gladdens their hearts. Through all living creatures his torch flashes, and unites them in their inmost soul. Therefore it is impossible to separate one human life from another, for the same chord vibrates through and in all. Therefore the sense of separation means death.

Even the most unclean of living souls have some spark of the great light, or they would not be other than as the stones. Never forget this; never lose sight of the brotherhood of humanity which surges and presses upon the brotherhood of love.

The disciples of this creed are alone in the world, members of a secret brotherhood, the only one which exists. The brotherhood is one which extends all over the world, and its members are therefore many, though in comparison with the peoples of the earth they are but as the rare life-giving seeds amid all vegetation. Yet each member does but know one or two other members of that fraternity in a lifetime; and no pledge can be taken between them, no sign exchanged, in the physical. Their union is the supreme one of love purified, love profound, love splendid; Where two or three are gathered together there the Master is in the midst of them. If a disciple be indeed willing to endure every ordeal and torture cheerfully, and will thoroughly purge his heart, and burn out of it the passions and desires which hold him back from the life of power, he will never be left to

suffer alone; but two or three will be gathered together and the Master will be in the midst of them. By the heart is meant that essential essence of man which is himself. It is demanded of the disciple that from life to life this essence shall be taken more and more fully to the altar of sacrifice, and shall be more and more fully burned and purified, so that at last it is fitted for the circle of the pure ones.

The outer circles which can in time be drawn around the two or three disciples are not formed of members of the brotherhood, but of mere drinkers at the margin of the stream. It is the duty of the two or three who know each other to feed these as far as possible, and bind them together in any way which is open. All association, all united effort, which is led, or guided, by one of the brotherhood, is part of the divine work, and is recognized as being so; for the attempt to act in union is the first simple lesson, the elementary alphabet of true living. And it has to be learned thoroughly.

### Part III

REMEMBER, O disciple, that he who would enter the Brotherhood of Love must possess five Qualities and seven Attributes.

The qualities are:

First: the Capacity for Faith, or Unconscious Knowledge.

Second: the Divine Confidence, or Hope Inextinguishable.

Third: the Gift of Charity, which makes forgiveness of offences a natural act, not an enforced one.

Fourth: the Power of Pure Love, which gives without expectation of any return.

Fifth: the Consciousness of the Unseen, or the knowledge of Super-Nature.

The Attributes are partly psychic and partly intellectual. Discernment, reason, justice, honor, are recognizable by the human mind, and are therefore called intellectual. The vision of the inner eye, the hearing of the inner ear, the sense of spiritual touch, are psychic. Of course there are many

more psychic attributes which develop as the whole psychic man comes to his full growth; but these three are necessary before the disciple can learn the first lesson in the School of Love, or pass the first initiation.

Hatred is an attribute of the physical spheres, a direct outcome of their peculiar constitution. He who desires to escape from physical life can only do so by passing through the School of Love; there is no other way. Therefore, all those who enter selfishly upon the path of occultism, and essay the practice of the higher life, while still possessed by the sense of separation, become evil powers, children of the darkness, and find themselves eventually more grossly and absolutely material than are the mere materialists themselves. This is the giant weed which if permitted to grow will smother, stifle, and destroy the disciple's higher life for long ages.

Love is the first Attribute of the Divine, and the last also. It therefore permeates the whole of spiritual life, and forms its atmosphere both within and without, so that it is not possible for any who have not learned to breathe in it to become possessed of spiritual consciousness. For such as these physical death means annihilation, because after their bodies are destroyed they have no power with which to live.

Immortality and Love are therefore almost identical, for they cannot be separated.

O, sleeping souls that go blindly on to death, be warned and awake! There is no death for those that live in love. See then that you open your hearts and let the green leaves of spring burst forth within them, making a new life for those who look upon the miracle. Those to whom your tenderness is given will taste the sweetness of divine life, will witness the majesty of resurrection, will themselves become aware of the power of the unseen. Thus, in saving your own souls you will help to save the soul of the world, and will take upon yourself the work of the divine spirit, the creative and saving force of life.

For, "Where two or three are gathered in My Name, there am I in the midst of them."

WORDS FROM THE MASTER IN LOVE  
TO THE DISCIPLE

I.

BRAVE heart it is that sees the light!  
Strong soul that scents the fragrant air!  
None else can hope to scale the height:  
None else can breathe the silent prayer.

II.

Put pleasure back and let her laugh,  
Bid peace turn her pale face from thee:  
In them you find a changeling half  
Of that great joy that lives in me.

III.

I bid my children look afar  
To where I stand alone—and wait.  
Push back the heavy iron bar  
That clasps and holds the golden gate!

IV.

Yes, push it back; for in your hands  
My strength lies waiting, for your will,  
Enter with me the shining lands,  
Climb thou with me the golden hill.

V.

But know that slaves have there no place.  
Pleasure or pride, or peace or pain,  
These bring no changes on thy face;  
As my power waxes—theirs must wane.

Love is the fulfilling of the law

"Remember, there are still the buds in Spring! "