

The Sun-Lit World

A196 Sunday Address 3rd October 1948 St Mary Abbots Place, London Sunday Service

The date of this address is conjectural (see below), while the text is as issued in the magazine Angelus after it was given, apart from correction of errors

Text: from Angelus, November 1948

Context: the dating of this address is simply from its being printed the month after. It is an unusually short address, and if it was indeed from October it would in a later year have commemorated harvest. It might also have mentioned Francis of Assisi, whose feast day is 4 October. On the other hand, the tau cross was much loved of Francis and his followers, so there may be some connection. Moreover, although there is no commemoration of harvest as such, there are strangely apposite invocations of a communion table 'spread with the fruits of life'. It does not seem that a harvest festival as such was formally introduced into the schedule until the following year (see the address dated to 4 September 1949).

General Notes: the opening of this address, at least, is and claims to be about the symbol of the cross within the circle. White Eagle seems to confuse this by speaking of the tau cross, which properly is a cross with no 'top' to it all: simply in the form of a 'T', though often represented as having three equal projecting lines from the centre. The cross White Eagle refers to, with four equal projecting lines, is sometimes called the 'Greek cross' (and thus opposed to the Roman). The circle on the cross also emerges with the *crux ansata*, a tau cross with a small circle over the branching point, and the *ankh*, which instead has an oval at that point, seeming almost to grow out of the vertical under the branch point. White Eagle refers to the *crux ansata* in the third paragraph, with an enlightening explanation. In a short paragraph in the middle of the address we would normally have put a capital to the word 'spiritualist' but exceptionally White Eagle here seems more to be meaning philosophical spiritualism, the opposite of materialism, rather than the movement out of which the Lodge had been born. When he speaks of the cross as a symbol of brotherhood, there might be a connection with the crucifixion cross, but in the main White Eagle undoubtedly means the equal-sided cross. At the end he specifically names the cross within the circle as the tau cross. We believe that there was a clouding of his medium's mind at this point – only, though, in the naming of the cross.

References: 'thou preparest a table for me' is Psalm 23 : 5.

White Eagle's Address:

The subject we have chosen is the symbol of the Cross within the Circle. Those of you who worship in this Lodge are familiar with our practice of sending forth the symbol of the Cross of Light within the Circle of Light. You do it week by week. We can assure you that the most powerful symbol on earth as well as in the spheres beyond is the cross.

We are not concerned at the moment with what is known as the 'Roman' cross with the long shaft and the short cross piece three quarters up its length, and which stands for a reminder of the crucifixion of the Lord Christ in the minds of many people. We would rather draw your attention to another cross which has originated from what is known as the Tau Cross, a cross the crux of which is equal in both length and breadth. This symbol stands here upon the altar, and is one of the oldest known. It did not originate with Christianity, although many people make this mistake, thinking that a cross is purely a symbol of the present Christian Church. The Cross within the Circle has an astrological significance, as it represents the earth. In

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other schools of teaching it indicates the four elements of physical life, earth, air, fire and water, and is the symbol of man's body, which body is built from the four elements.

We can find this symbol throughout the ages and from remote China in the east to the farthest point in the west. We find it also in the north, for it was known to that very early race of men called Hyperboreans. We find the symbol in the southern hemisphere. All peoples of all ages have been taught by their spiritual teachers, many of whom came from the inner planes of life, to revere the cross. In Egypt we find the cross with the circle at the top, known as the Crux Ansata. Some teachers taught that this was the symbol of the key of heaven, a symbol of both death and life – death in that the spiritual part of man, when entering matter, the physical body, becomes imprisoned and blindfolded. It was thought to be like death for the radiant spirit to be thus limited.

Truly the earth is a very dark planet at the present time. There is, however, hope that it will evolve, becoming more beautiful and spiritually enlightened. The earth will see a manifestation of the Son of God, of the Light of the Son, the Christ, Lord of this earth. This manifestation will come about through humanity, and only through humanity, which has first to pass through the tests and trials of its darkened state in matter, and to learn to bring through the glorious Light of the spiritual Sun behind the physical sun; the spiritual Sun which was first brought into being by the two first principles of life, positive and negative becoming united, interpenetrating each other, causing the earth to be governed by light and darkness, positive and negative.

Man was given power of freewill. Man was not forced, but was allowed to choose his way of life. For God placed within man the Light. This Light is God's only begotten Son, the glory of the heavens, and this God caused to be centred in man's heart. Within the heart chakra is situated the blazing jewel which reflects the Light of God. The Light of God's Son, indwelling in man's heart gives man power to choose his reaction to all the experiences of his life. Man is therefore the cross. But when the Light of the Sun expands in man's soul, he becomes encircled by light. The Cross within the Circle is the result.

Many people today would dispense with the symbol of the cross, having little use for it, regarding it as useless. Nevertheless we assure you, my brethren, that this symbol of the cross has a profound meaning, and when man comprehends its spiritual or esoteric worth man will be well on the road then towards creating on earth the heaven which all men, be they spiritualists or materialists, long to establish.

We must not expect all men to travel along our particular path, for many roads lead to heaven. Let us not forget this. At the same time let us cherish the symbol of the cross. Besides being the symbol of man, and also of life and death, it is also a symbol of brotherhood. When man is sufficiently awakened to the light of the glorious Christ spirit he will partake of the bread of life with his brother man. He will share his brother's experiences. He will realise that he himself must suffer when his brother suffers. He will enter into his brother's joys; he will endeavour to help his brother in his search for happiness. The cross is the symbol of communion with spirit. If a man loves his brother he communes with him in

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spirit. Brotherhood is the bread of life. This is the meaning of this breaking of the bread. The altar is not merely some relic of animal and human sacrifice. It deteriorated into that when man lost his vision of brotherhood, when he lost heavenly love which is the light of man's life.

Then man sought power instead. He did not mind what he did to gain power. Having knowledge of occult forces, he made use of those forces. That was not the origin of the sacred altar, however; an altar is the symbol of God's table spread with the fruits of life. The altar is the symbol of the table of communion. You all seek such a communion, some in the silence of your own innermost temple. You like to get away into the quiet. Some prefer to seek communion on the hilltops. Whenever men seek God a table or altar is spread from them. As the psalmist said: 'Thou preparest a table before me'. Man's life creates the fruits which will rest upon that table. Man earns his own spiritual bread as surely as he must earn his physical. Man earns the fruits which will rest upon the communion table when he serves his brother man; when he worships the Source of his being. when he bows down before the light of the spirit, he prepares the table, the altar for communion. Brethren, we want to make it clear that whilst intellectually men may deny the power of the cross they can never deny the meaning of the cross spiritually. It stands for an eternal truth. It *is* as surely as the earth is, and as surely as man lives in a physical body the cross will for ever be a symbol of man's earthly life. So also it will for ever be the symbol of brotherhood on earth.

What of the Circle around the Cross? When we visualise the Tau Cross, the equal-sided cross with the Circle of Light, we find ourselves being raised in spirit into the realms far, far beyond the earth. We find ourselves being taken into a disc of light like a blazing Sun. This is eternal life. This is the life from which we have come, the life to which we are returning. Within that Sun-life we shall find the perfect ones, the perfect life; we shall find the Christ world, the world of Christ. My brethren, we are truly looking into the gate of heaven when we meditate upon this glorious light of the Son. We see man as the cross, now radiating light until the cross becomes absorbed into light, and all that remains is the Son, the Christ. In the heaven world life is made perfect, for it is there that the Lord Christ dwells with all the other Masters and Teachers, Saints and Saviours of all the ages.

His feet once on the path, and his face turned towards the light of heaven, man will live to bring into manifestation, even on earth, a finer element, a finer ether.

Whether you know it or not, the Light is being held up to light your pathway. You are being given an opportunity to bring forth the perfect life, which is symbolised by the rose in the centre of the Cross.

Jesus took His disciples up into a mountain. He raised their consciousness from the material to the heavenly state, but they were still heavy with the heaviness of earth. They were not ready to go with him into that sunlit world. How many people are there today who are so concerned with material life that they cannot accompany their Lord into the higher state? There Jesus communed with his Father and with his brethren. They came to bring him their brotherhood, their love, their companionship.

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O brethren! My brethren, we leave with you this symbol of the Cross in a blazing Light of the Son of God. May its rays fill your whole being that you may be healed and strengthened and illumined by the power of Christ the Lord. Amen. 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:

symbolism, symbols, spiritual contact, crucifix, path of the soul, spiritual path, ancient faiths

