

Blest and Holy Communion

A205 Sunday Address 5th June 1949 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, July 1949

Context: this address is the only address surviving which seems to come from some time in the two months May–June 1949. There is mention that ‘when we last spoke’ we emphasised ‘personal survival’. On balance, we have chosen to make this one the June address but the May address, identification of which is also conjectural, does not particularly focus on that topic. Were this one the May address, the previous known address would be the one from 3 April, about the Crucifixion – inevitably mentioning, but not specifically talking about, survival. The talk that really does cover that subject is the one on 20 March at the Victoria Hall, but it was to a different audience, and White Eagle is quite specific that it was ‘in this Lodge’. The mention of personal survival might of course have been in an Inner Teaching or other address.

General Notes: the main theme is, as White Eagle says, the ritual of communion. He questions the traditional form of communion in the Church, remarking that the traditional concept of eating the bread and drinking the wine is unnecessary – though they provide reminders of the light we take in from above at the time of communion. His apparent rejection of the rite of communion and of anything akin to transubstantiation is a little Cathar in feel – we might compare their looking back to the original sharing ceremony of the early Church, the simple sharing of a meal (be the model the last supper or the feeding of the five thousand). The early Christians seem just to have shared bread, in a ceremony known as the *agape*, so that their communion was with each, albeit with a strong sense of the presence of the Christ in their midst (cf Matthew 22 : 18-20)

References: ‘Man does not live by bread alone, but by every word that proceedeth out of the mouth of God’ is Matthew 4 : 4. ‘Be still and know...’ is Psalm 46 : 10, and the temple not built with hands is Acts 17 : 24. ‘Blessed are the pure in heart’ is Matthew 5 : 8.

White Eagle’s Address:

We come because we love you and because we have a message which will bring you the greatest joy that can be yours in either the life after death or the life while still in a physical body, if you will listen to and accept it.

It is a great pity that people insist upon dividing the life after death from the life on earth, because in this division lies a great error. Here on the material plane you are often weighed down with heavy cares, because you do not understand how to reach a point of contact with the Source of all power and happiness, and so restore your peace of mind and body.

Many teachers down the ages have given their disciples the esoteric teaching which is the key to this happiness, health and perfectness of life.

Beloved, you are here in a body not merely to gratify its senses or the greed of the mind, but for one purpose: This is to grow in spirit. The way to grow in spirit is not to accumulate a store of knowledge, of facts from books or from any other form of study. You are here to grow in wisdom – and even a child can attain wisdom. Indeed, if you will listen to the voice of a child and take notice of the purity of the little thoughts expressed, you will gain a degree of wisdom. We repeat: the whole purpose of life here is for you – the personality known as you – to become wiser.

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A wide margin of difference lies between knowledge and wisdom. Knowledge can be good and helpful to man in his outer life. Knowledge is necessary, but knowledge is not wisdom. How unfortunate it is that so many, many, many souls waste so much time in accumulating the store of so-called facts which they call knowledge, even to the extent of largely defeating the purpose of their life here by blocking the avenue to wisdom. Again, let us ask ourselves how can man attain wisdom of the spirit, for upon this point rests the whole of his spiritual evolution.

We talk to you in other places, not on earth, but on the astral planes when sometimes we meet in the Hall of Learning. But when we last spoke in this Lodge we emphasised, if you will remember, the importance of personal survival after death. Many people deny this survival of the personality. We would like to say a few more words on this same subject.

All the while you are living in this, your present incarnation, you are engaged in developing your personality; you have already developed a number of other personalities in past incarnations. The sum total of all these experiences or incarnations goes to the building of the permanent self, which some may call the individuality. We prefer to call the permanent self the temple which is being built in the heavens. We also call that permanent self the higher self. You may not as yet have any conception of the beauty and the grandeur of the higher self which you are now helping to build, being chiefly concerned at the moment with the growth and development of your present character and personality, the John Smith and Mary Smith of everyday life. This personal John Smith does not die with the death of his body, although many schools of thought affirm that he does. This is not correct, according to our understanding of truth. A personality which has been created as the result of experiences gained through life in any one incarnation persists and lives on after death. What happens is that in course of time the lower elements of the personality, that part which has served its purpose, and is no longer useful – shall we call it the not-so-nice part? – the faults, the failings, the sins, gradually fall away and disintegrate; while the higher part, that which has been build into that personality of more durable nature, continues to live, and is absorbed in due course into the higher self, or the temple of the soul.

You will wonder why we have spoken on this subject tonight? Because we must explain these two aspects of your being; and stress that what you are doing in your physical life, in your present incarnation, is to *build*. You are constructing a personality which can for a good purpose be again assumed in time to come. To illustrate what we mean: Many of you know that your own particular guide or teacher has possibly had a Greek incarnation, an Egyptian incarnation, an English incarnation and so on. This can be confusing when the guide returns wearing one or another of his varied personalities. Since these personalities can be re-assumed at any time, they are not lost. Only that which has outlived its usefulness, which has served its purpose – the lower aspect of the personality, that which was selfish and dark – disappears or disintegrates; becomes, in other words, burnt up in the divine fires of heaven. What remains is the perfect and beautiful.

You will see the logic of this when we draw your attention to the feelings which you can develop, or which may come to you spontaneously and naturally from a past incarnation. You will say, 'I have great love for music, or a great love for dancing. I have never been taught to

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dance, but I can dance. I have never been taught music, but I can sing and play, or appreciate good and beautiful music.' These natural instincts come to all, in one form or another, as the outcome of some past incarnation and by reason of the growth and development of a personality resulting from that incarnation, which personality influences your present self, as it has also been built into your higher self. From the higher self a connecting line of light can reach down. You can all contact that higher self if you so choose, but you do not always wish to, and so the door closes.

This holy communion between the daily and the higher self is the real theme of our short talk. We would try to give in simple language a method of approach to the holy of holies, where you may hold communion with all light, with the source of your being, the holy and blessed Trinity, Father–Mother–Son of God. The symbolic eating of the bread and drinking of the wine is not necessary at a service of communion, except that the bread and the wine become centres or focal points for the divine light of heaven, or of God. We would rather that you understand that the bread which appears upon your table is equally the bread of life and is in substance light, because it has been created by sunlight. Therefore it is verily the body of Christ, or verily the body of God, because it has been brought forth by God. Man does not grow the corn which produces bread. He prepares the way, and God grows the corn. Man does not live by bread alone – not that kind of bread – but by every word that proceedeth out of the mouth of God. Man can only truly live by the light of the spirit, which floweth into his heart from God.

The bread is the body of God in the sense that it is all light and created by light. It is the living bread of the spirit which is offered, which can sustain the spirit and the life to all eternity; but unless the soul can realise that in that bread dwells the light – the divine fire and the life of God – the soul does not really partake of holy communion. Holy communion takes place only in the silence – 'Be still and know that I am ... God'. Within your heart God speaks. In silence you enter the temple of your soul, that temple not built with or by hands, but which is built in the heavens. All the truth and wisdom to which you have attained in your lives goes to build the temple of your higher soul, your higher self. When you enter the silence, when you withdraw from the clamour of the outer world of man and that outer world of your own mind, you enter into the deep, deep silence of your innermost. There you may hold holy communion – first of all with God – part of yourself – Source of your life, Source of all power and health and happiness. When you have made that contact in the silence with God then you will find yourself in the presence of the saints. Those saints are very often your own beloved ones, for they too have passed through a process of purification. They enter the temple with you because they are part of God, for they are in God and God is in them. This union is what we call holy communion. Any great soul who is beautified by the light of the Lord Christ can come and speak with you in the temple of your soul. Such communion is always a question of harmony, of attunement one to the other.

Try to realise that all the physical laws which govern the world originate from the spiritual spheres, and are actually spiritual laws translated into the physical. For the physical is but a reflection of a higher state of life.

If you would seek communion with your loved ones, seek first communion in your soul with God, in the silence; and then you will very soon learn how to communicate with your brother

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man, spirit with spirit, heart with heart. Distance will then be eliminated. Even now man is striving to overcome time and distance. This is the true way to overcome: by attunement with the Source of all being and all life.

Blessed are the pure in heart for they shall see God. They shall know God. They shall be as God. This is the law, my children, which raises the very atoms of the physical body to a spiritual level of vibration. This is the law which brings to man perfect life, eternal life – because there is no death in the Kingdom of God.

Peace be unto you, and the blessing of the great Silence come to mankind. Goodnight, my dear ones, goodnight.

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:

communion of light, stillness, incarnation, physical body, life after death, personality, knowledge, wisdom

