

The Comforter

A021 Sunday Address 10th May 1936 Pembroke Hall, London Sunday Service

The text of this address is as prepared for machine-duplicated circulation shortly after it was given, apart from correction of errors

Text: duplicated script with the title, 'The Comforter' and the date. Much underlining with red pencil, but no other superficial markings.

Context: no details given of the service itself. 10th May was a Sunday, actually the Sunday before Whitsun although this reads like a Whitsun address. There are quite distinct addresses of the same name from 17th May 1970 and another of unknown date.

General notes: the whole address is a commentary on the words in St John's gospel, chapter 14, about the coming of the Comforter.

References: in the ninth paragraph White Eagle quotes, 'it takes a God to see a God' and ascribes it to 'one of your great philosophers'. He elsewhere attributes this to Emerson but a search has not found the saying. 'It takes one to know one' is of course proverbial.

White Eagle's Address:

Greetings, beloved. You on the earth plane do not always understand what takes place in the invisible worlds around you as a result of your actions, particularly those actions which give joy to others. Will you remember this? It matters not if people are sometimes too busy to say 'thank you' to you, for there are many in the invisible planes of life who feel grateful to you for any action which is good and kind.

We believe that there is none here who cannot appreciate the simple things, because actions and thoughts inspired by the God within are yet very great, indeed, the only things in life which matter. The one thing in life really of any importance is God; yet we see millions rushing hither and thither to find that which is lost, seeking amid dead things of life – yet how can we find life amidst the dead?

And now to the theme of our talk, to weave the threads into a central pattern. In the words of the Master: 'I will send you a Comforter, even the spirit of truth'. Jesus understood that mankind had need of a Comforter, being Himself sent by His Father to manifest to humanity the spirit of truth. But the people were so taken up with the picture or the personality of Jesus that they were unable to perceive clearly the indwelling spirit of truth which was behind the physical manifestation of the Master. Yet he spoke so often concerning the spirit of truth and after the crucifixion when all was over, the Disciples waited (as He had told them) for the coming of the Comforter. Even in today, even in the Christian Church, little is understood of the real meaning of this spirit of truth, of this Comforter.

We have the story of the outpouring of the Holy Ghost at the time of the Pentecost, when the Disciples were filled with a certain power, and spake in tongues different from their own. They spake, be it noted, so that all the multitude could understand. We are compelled to touch this subject in order to make it clear to your minds the lesson of this evening. Many in your orthodox church will say that it is not yet for man to understand the meaning of the coming of the spirit of truth, forgetting that when the Disciples spake, each who heard had understanding – to each it seemed to be his own tongue.

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The Spiritualist believes that the Disciples were actually controlled by guides and teachers and were so able to speak the separate tongues of the listeners. But we say unto you that the Spirit of Truth came upon the multitude as well as the speakers, and they understood, not because the words came in their own tongue, but because the spirit of truth was upon each individually and their souls went forth to meet the truth. In other words, for a brief space the listeners were so impressed by the light and the power from the Christ Spirit that they were purified and became as a clear pool reflecting the truth. This was the Comforter.

You are told that the power which came upon the Disciples has descended upon the Church. We admit that a certain ritual has the power to prepare the way for the coming of the spirit of truth, but not that the power of the spirit of truth necessarily finds inlet into the one so prepared. Each individual soul is his own mirror. In the East the teachers often use the symbol of the mirror; and we tell you that until the soul is clean and pure it is unable to reflect truth.

Remember, Pontius Pilate used that word when he washed his hands of responsibility and asked: 'What is truth?' All humanity seeks truth. We pride ourselves on speaking the truth, on being truthful; but take the word and analyse it, and then lay it beside one's inmost self. Can we then look up and assert that we are true? How can a man be wholly truth when so much within reflects not truth but falsehood? Beloved, even the standard of values on your earth plane is false.

Humanity judges a man not by what he is but by what he possesses – his position according to earthly standards. Man has to readjust his values. This is where the simple communication which has passed between the invisible plane and your world is helping humanity to readjust its standard. Those who return speak of certain conditions which they find in the world beyond. You learn that values in the spirit world differ vastly from those on earth. On the earth a man is able to draw a curtain over himself and hide so much; but in the world of spirit a man is stripped naked and he cannot appear other than he is. In the spirit world every thought is made visible and it is thus impossible for a man to deceive the companions of the sphere in which he is living.

So it is with those on earth who have cleansed the mirror within so that they love truth itself. They reflect truth. One of your great philosophers said, 'It takes a God to see a God'! When the cobwebs are wiped away from the eyes of man, he will see truth, the truth which all the world is seeking, even the spirit of truth which the Master promised would come to mankind.

How long is it since the beloved Master departed from the earthly contact with man? Nearly two thousand years, and still mankind waits for the Comforter. Men seek the authority of books, the opinions of others, and become confused and so run after this man because of his fine brain, and after that one because of an original way of putting things. They await the coming of the World Teacher, thinking that another is due to give them a restatement of the truth. And yet of the thousands who wait for the Second Coming, how many have absorbed the teaching of the Master Jesus?

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Let us remember: He said before speaking of the coming of the Comforter: 'If ye love me, ye will keep my commandments – love one another'.

Oh! But it is impossible to love one another! How can we when we are being irritated on every hand by the people we contact? We can see so clearly where they all go wrong. Wait! Let us not try to find where others are wrong – that is no business of ours. Let us clean first the mirror within. Surely it needs a lot of polishing; surely it is very smeary, very dirty? The busy housewife has little time for gossip about others. If she wants her home to look beautiful and bright, she must apply all her energies to it. So also if we desire our interior bright we have no time or gossip or to criticise outside.

'Oh, but', you say, 'The world needs so much help!' It does indeed; it needs its mirrors cleaned. When the soul is cleaned, then the Comforter comes. Nay, he is there, waiting – this spirit of truth. Then there is not time to be other than love, to give other than love. We all depend so much on others for what we call happiness, but we are wrong to do so, and so long as we thus depend, we shall never find happiness. Happiness comes from the spirit within, the spirit of truth, a revealing, an awareness of the beauty of life, a revelation of the kindliness and the humanity in brother man. The understanding spirit – which notes the irritability of another, and understanding, forbears and forgives – recognises anger as apart from the true spirit of his brother.

Beloved, when sorrow shakes you to the very foundations, there is something born within, something very gentle and humble; then the soul is compelled to let arrogance go, and in humility of spirit find ... the Comforter, the Comforter which cometh only to the pure in heart, to those who love God.

If you are unhappy, try it – at this very moment try seeing the good in men and women, the good in all things, and believing, trusting, in the power of God your Father to make all things new for you; all thing anew in spirit in truth and love.

And so peace be with you, and the spirit of truth.

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:

masters, insight, positive thought, illumination, intuition, honesty, messiah, light within, inner voice, forgiveness