

# Be Healed of all Infirmities

A292 Sunday Address 5th May 1957 St Mary Abbots Place, London Sunday Service

*Text:* another of MB's typescripts in her instantly-recognisable large font. The address was printed a year later (*Stella Polaris*, June-July 1958), where it received the title, 'Be Healed...'. At one point there was a noisy disturbance and the typist has left a note to the effect that she might have missed something.

*Context:* MB gives the reading as coming from the 58<sup>th</sup> and 59<sup>th</sup> chapters of the Aquarian Gospel, which deals with the presentation, by the Sages, of the 'Seven Postulates' of life. These are intriguingly close to White Eagle's teaching and must be one of the reasons for the popularity of the Aquarian Gospel in the Lodge in those days. He also makes the mistake of referring to it as 'the Gospel of St John': stylistically there are huge differences, but there are some continuities of thought. White Eagle thanks those present for the hymn sung before he rose to speak; from the opening of the next paragraph, it might have been 'God is Love | His the care, | Tending each | Everywhere' but it is more likely to have been the very simple hymn, often regarded as a children's hymn, 'God, Who made the earth', written in 1870 by Sarah Betts Rhodes. There is a communion at the end, and after it Brother Faithful introduced the hymn with a few words of comment on the address. The hymn was 'All as God wills'. As this embellishes the historical record, we have left this coda in.

*General Notes:* White Eagle promises to talk about God's care but his first major question is around the nature of sainthood, a theme of the address; and as it unfolds, there is interesting teaching on the human tendency only to learn through suffering: 'There are many people who need adversity to spur them on' and further wisdom about how we learn. At one point he says, 'We want to take you through the Chamber of Death'. This is perhaps best heard in the way of the twenty-third Psalm, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil', and there is certainly a 'fear nothing' theme to this address. The account of why the soul returns from spirit to earth is particularly sensitive. White Eagle describes rather beautifully the placing of the seed atom of life in the heart of each human being. He does not fully come into talking about God's care for humanity until halfway through. The words of the chosen title do not come until the very end.

*References:* 'And man shall become perfect and this is the end' is not a quotation from St John's Gospel, which is not given as the source of the reading. Nor, technically, are they from the Aquarian Gospel. But the last of the 'Seven Postulates' given in chapters 58 and 59 is '[when all is] returned to Holy Breath, and man is made a perfect God, the drama of Creation will conclude. And this is all'. White Eagle also refers to 'what the writer of the Gospel calls the carnal life' – this again seems to refer to the Aquarian Gospel. White Eagle also refers to the concept of 'Man made perfect'. The only biblical antecedent for this phrase is Hebrews 12 : 23, 'the spirits of just men made perfect', although those words are repeated in the hymn popular in the Lodge, 'Let all mortal flesh keep silence', but maybe more importantly it was the title of the influential Spiritualist book, touching often on the White Brotherhood, by Minesta's friend Mabel Beatty, published in 1929. Of course, it may also feature in the Aquarian Gospel. 'Thou shalt love the Lord thy God', etc., is an instruction originally from Deuteronomy (6 : 5), but is more familiar from the New Testament: Mark 12 : 39 and Matthew 22 : 37-9, in particular. 'Pray for them that despitefully use you' is Matthew 5 : 44; this is followed by a buried reference to Matthew 22 : 37-40, 'Thou shalt love the Lord thy God', etc.

## White Eagle's Address:

Beloved children of earth, we come from the spirit world to talk to you. You have chosen a beautiful hymn to sing preceding our coming for we want to talk to you tonight about God and His care for you.

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It is a temptation for many earth people to say, 'Why should God or anyone care for me?' This is not true humility, but the reverse. We would like to show you tonight that God cares for you and how he cares for you and why he cares for you. It is because He, the Creator, or the Holy and Blessed Trinity, the Triune God, Father–Mother–Son, sent you forth upon the journey of life. The whole purpose of man's life is that he may grow towards Christhood. The last words of the reading from the Gospel of St John were, 'And man shall become perfect and this is the end'.

Now, those whom you have learnt to speak of as the White Brotherhood are souls who have become perfect in the light, and the Light is the Christ. Let us think for a few moments of the appearance of those people through the centuries particularly known to the Christian Church as saints. Every presentation in picture form of a saint – be it man or woman – manifests a beauty of countenance. A light appears to shine through them. Some are depicted with a halo which is intended to convey the idea of a radiant aura all around the body.

These saints have not attained sainthood the easy way – as you know by reading the lives of the saints. If it were easy to become a saint, everyone would be a saint, we have no doubt. But it is a difficult path that the soul has to follow, and usually being a chosen soul [that one] is confronted with a mission, a task. He or she hears the voice of God or sees a vision of God and becomes so inspired with the power and the beauty and the love of God that the will to become like God, or the will to fulfil the mission which has been revealed to the soul, is so strong within that the saint is carried through trial and tribulation with the will to succeed in his great mission, which is within him. In other words, the Divine Will in the heart of man is the seed atom of the soul. In other words, it is the Divine Spirit. It is the Christ spirit or the Light from the Son of God which was sent forth from God upon this journey. It descends through the spirit spheres of Light down to what the writer of the Gospel calls the carnal life, the life of flesh. That divine spark, the seed atom from God, descends into incarnation. This seed remains for a very, very long time within the heart of the soul of man.

And we would draw your attention to the life of Jesus the Christ. He undoubtedly is a manifestation, an example, a demonstration to the world of 'man made perfect'. It is a demonstration of the growth of that divine spark or that seed placed in the human heart by the Creator; a child of God.

Now, that child of God has to grow Godward. Now, if life on the earth was too easy for some people there would be a lack of will in the individual. There are many people who need adversity to spur them on. But there are also other souls who have passed through that period of adversity and have learnt to respond to harmony, to love. There are these two kinds of people on the earth. And this must be recognised – that adversity, although it is so hard and unpleasant and the soul often kicks against the pricks, the soul eventually learns by its experience that the way to God is by the way of Divine Will, of faith in God, faith in goodness, faith in life and the afterlife of this world, helpfulness to one another and love to all life. Such an one who has learnt these lessons is called a saint.

Now, not only the known personalities are saints, but we know, many of you know, that there are countless saints; some in incarnation, others in the heavens. Saints are sometimes unknown and unseen by earthly people, but not in the spheres of light. We refer to the beauty

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of the countenance of the saints, but it is not possible on earth to see the real beauty of a sainted being. You only catch a reflection, a shadow, of that beauty, but it is enough for you to recognise and to feel thankful to the Source of all goodness for the life of that sainted one. The life of a saint is ever an inspiration and a comfort to its fellows.

We want to take you through the Chamber of Death. There are so many sorrowing, bereaved people on earth. They find little comfort in the present knowledge of what takes place at death and after death. They only see the shell of the loved one, the light gone from it. They do not see the gentle sleep and the awakening of that loved one in the spirit world. They do not see how perfectly the life in the next world is planned by the Divine Love and Intelligence. They do not see what we see. And we tell you of what we see: the beauty, the radiance, the happiness on the faces of the inhabitants of the spiritual worlds. Now these people are by no means saints. They are just ordinary, simple men and women like you, and like we were. They have passed through the initiation of death, most of them unconsciously. They have passed through a period of purgation – it was not necessarily a painful period – when they were gently shown the path which would lead them to the place that they wanted to reach, and lead them to reunion with loved ones who had gone before.

Do not make the mistake of thinking that this state of purgation is necessarily a painful one. What are the lessons in your world? What are the lessons at school or college, which may be painful and hard? They may be difficult. They may require concentration and endeavour, but you are able to conquer these problems and learn the knowledge which you are intended to learn as a result of your education. Look upon the world of spirit as a continuation of the education of the soul [by way of ] certain lessons which the soul failed to learn whilst it was on earth. It has a deeper opportunity, a greater opportunity perhaps we may say, of learning that spiritual lesson in the spirit world. The whole purpose of this education and training is for the soul to grow towards its Maker, for the soul to slowly but surely become a man made perfect.

Now after the man or woman has passed through, on the astral plane, that period of purification where earthly things are dropped and probably forgotten and where the soul begins to grow in the Light, it awakens to a new state of life, a sphere of infinite beauty. Why do they find this beauty? Because they have shed the covering, the trappings of material life and physical life and they have become lighter, purer. They have become more Godlike; nearer to their home, to the Source of their life. And when they awaken from what we may describe as a second death, when even more of the carnal conditions have fallen away, the soul sees God, the manifestation of goodness, divine love and justice. Everywhere the soul recognises the life of God – in flower, in birds, in animal, in scene and, most of all, in one another: God, children of God, in that sphere of Light.

And you will say instantly, ‘Why then does that soul have to return to incarnation, having shed all the entanglements of the world, having been released like a bird from a cage?’ We will tell you, dear ones. It is because the closer the soul draws to its Creator, the greater the love in the heart – not only for the Creator, but for all created things. Therefore, when the soul has absorbed as much light and knowledge as it can possibly take, what next? Then the Teacher, the Great Initiate, comes to the soul: ‘Would you have more? Would you know more, my son? Then there lies your way. Another journey back to earth to garner more fruit.’

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How is it possible for any soul to attain perfection without a long, long trail, without long experience of life? You only learn the whys and wherefores of character building and living by your incarnations. This is why you were sent forth an unconscious seed atom, an unconscious spark of the Creator, to descend to the lowest depth of matter: a seed planted in the darkness where it will germinate. A seed will only germinate in the darkness.

And what does that seed search for whilst in the darkness? It shoots up and up and towards the Sun, the Light. And this is what the God-seed in man does. It seeks for the Light and the Light cannot be found in one brief incarnation. It requires a long process of unfoldment. It leaves its earth bodies and retires to the world of God, to peace and happiness and bliss. It retires for refreshment. When it has assimilated all its experiences and absorbed from them the qualities of the Christ nature then it returns for more knowledge of the spirit (*Typist's note: 'I have put no full stop as W.E. may or may not have added a word. If so, did not hear due to great noise'.*)

My dear children, what we want to convey to every one of you tonight, and we speak in grave earnestness, is the love and the care of your Creator for you. It is the principle of love. God loves His children. If you have to pass through adversity, remember it is a gift, an opportunity for you to grow in God-consciousness. A seed is for ever pressing upward and outward, growing in the consciousness of God.

Now this seed atom is not placed in the head of man. It is not placed in man's hands nor in any other part of the body, but the heart. And the heart is the altar of the temple. And it is in the heart of man that God has placed this Christ seed. Therefore, let man act from his heart. Let him love his fellows and do good to those who despitely use him. 'Love the Lord, Thy God, with all thy heart and serve thy neighbour' – the same precepts which have been given through all religions.

O dear ones, look up! Look up to that source of love. Resign everything to the wisdom and justice of the Divine Law. Do your best. Just love and do your best every day of life. Fear no man. Fear no thing, certainly not death – nor separation, nor loss, for nothing shall be taken from you which will not be given back to you. You pass onward into a world of justice. Man is not just to his brother man on earth. Man suffers the pain of injustice on the earth and this teaches him to be merciful with his fellows, perhaps not in that particular life, but the soul will be so stung with the sense of injustice and with the purification process in the spirit world, it will have learnt to be merciful to others. And when it returns again to this earthly life, the quality of mercy in that soul will be very great. And so on with all the attributes of God. Man only learns to become Godlike through the suffering which is inflicted upon him by brother man on earth until, in the end, man becomes perfect. In other words, he becomes the son of God. He recognises other sons of God and all are united in the common services of life to each other.

This, my dear ones, is the company you call the Great White Brotherhood, who have passed through trial and tribulation, as you are doing now, and who have attained perfection. Because they love you, because God loves you, they come to minister to you, no matter what your need. And they come, or their messengers come to you; they work silently and unseen in

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your life – not taking away your responsibility, nor your spiritual opportunities, but supporting, comforting you, beautifying your soul; giving to you that inner peace and joy which you can never find in the carnal life.

And so with this message, we leave you. And as we prepare to do so, there comes the Presence of Jesus the Christ, unseen by the physical eyes but surely seen by the spiritual eyes of each one of you.

He stands before you with the Bread and the Wine, the symbols of the heavenly food and sustenance. Take, eat the food, the Bread of Heaven. And drink the Wine of His love. Be healed of all infirmities and know peace divine.

Amen.

## Brother Faithful:

Very quietly tonight and in a very orderly fashion we have had expounded to us, or outlined for us, a scheme of life or a path of life which we can follow and abide with which will make life orderly for us. Give us peace of heart. So it is worth trying to abide by what we have heard tonight, trying to understand, trying to become reconciled even with the harshness of life, and not to kick against the pricks.

For our closing, we have the lovely words of Whittier's hymn. I always think Whittier's words and so very often the music, the most beautiful words in our tongue. 'All as God Wills.' How beautifully that verse fits into our address. Hymn No. 438.

*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:*

*Seed atom, eternal life, density of material life necessary, role of adversity, death and after-death examinations, purpose of darkness, pain and injustice, constant support*