

# The Transfiguration of Man

A153 Sunday Address 7th October 1945 St Mary Abbot's 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*, January 1946, and simply ascribed to the most logical date immediately previous, since this is clearly not a Remembrance Sunday address (although this might have been an address on Sunday November 5<sup>th</sup>, preceding a Remembrance one on November 12<sup>th</sup>). The absence of anything for November, in the year the war ended, is unexplained. It cannot have been given earlier than September 1945, because of the mention of the atomic bomb, but the dating of the address on 2 September 1945 is fairly secure, for a similar reason.

*Context:* it is very likely that the story of the Transfiguration formed the reading in this service – in which case it was probably the account in Luke (see 'References') as only Luke has the disciples being heavy with sleep

*General Notes:* given the focus that the Transfiguration story brings on the two bodies of Jesus the Christ, it is possibly surprising that White Eagle does not refer to it more often. Here, he focuses on it, and gives as his reason the need to remind the modern world of the power of love. This is a rare instance in which White Eagle mentions the atomic bomb and its component Uranium. In this address White Eagle gives an unusually clear picture of the development of the loving consciousness of the human being through what he will elsewhere define as its three stages, self-consciousness, group consciousness and God-consciousness. This passage is somewhat dominated by the masculine pronoun but must be read as limited in this respect by the time at which it was given.

Interestingly, White Eagle does not concentrate on the physical and the illumined bodies of Jesus but on the manifestation of love in our midst and what it means to us. Only when he comes to speak of Christian Rosenkreuz's body shining with fire after death, and of Elijah caught up into heaven in a chariot of fire does White Eagle turn to this aspect of the story, and then briefly.

*References:* the story of the Transfiguration is told in all three Synoptic Gospels (Matthew 17 : 1–8, Mark 9 : 2–8, Luke 9 : 28–36) but puzzlingly, since he is mentioned as a key witness, not in John. All three accounts give the disciples present as Peter, James and John. The apocryphal *Acts of John*, which recounts the story in greater detail than the Synoptics, was technically available to the generation that heard this talk, having been edited for the Apocryphal New Testament by M. R. James (1924), but it is not clear how widely known this was. The precept, 'Love one another' is Jesus's command in John 13 : 34. 'I am the Way, the Truth and the Life' is John 14 : 6. The story of Christian Rosenkreuz, the partly mythical founder of the Rosicrucian Brotherhood, is principally sourced in the *Fama Fraternitatis* of the Rosicrucians (1614) but the account of him in *The Return of the Magi* (a translation from the French of *Magiciens et Illuminés*) by Maurice Magre, a Polaire (1877-1941) would undoubtedly have been influential to Minesta, to Brother Faithful, and to many of White Eagle's hearers. Magre is not alone in linking Rosenkreuz to the Albigenses or Cathars (Rudolph Steiner made a similar connection), but he is particularly influential.

*Historical Note:* the atomic bombs were dropped on Japan in August 1945 – on the 6<sup>th</sup> (Hiroshima) and on the 9<sup>th</sup> (Nagasaki).

## White Eagle's Address:

We base our talk upon the Transfiguration of Jesus the Master and say that this was one of the finest manifestations recorded of divine love. We commence then with the theme of love - a word which is much abused. Love, we must remember, is the active principle which governs life; for love is God and love is life.

# The Transfiguration of Man

A153 Sunday Address 7th October 1945 St Mary Abbot's Place, London Sunday Service

Looking back over the history of past races and into lives the record of which lives on in the etheric records, we find that the ancient peoples had a deep knowledge of the divine fires of love. In the intolerance of present-day intellectualism, these ancient people are looked upon as being uncivilised or savage, because it is said they were sun-worshippers, or idolaters; but these ancient peoples (we think particularly of the Atlanteans) had attained to a deep knowledge of the love and the power of God, which they understood to be the first active principle of life. They also recognised the sun as a physical manifestation of the spiritual power of love in their lives. Today civilisation has lost this understanding of what is meant by the divine fires, or even that they exist.

We have chosen this subject because of the urgent need in the world for a swing back to the knowledge of love. We are on the cusp of the Aquarian Age. You have already had a demonstration of this by the release of atomic energy. The primary substance which is used in this explosive is uranium, a fact of great significance in this new age, because man can now recognise that the planet Uranus is destined to exert a powerful effect upon the world. Although we have reached this mental age there is a balancing factor to this devastating power of the mind, and this is the power of spirit, of the divine fires. Mankind must advance along the spiritual path of evolution. If this power does not enter into man's calculations, if he refuses to receive into his being the warm fires of love and proceeds along the cold intellectual path, there is only one end – and that is self destruction.

So, my brethren, we see the urgent need for all to work in truth, in sincerity, to bring to man's understanding the power of divine love. This was taught by the beloved Son. In simple words, the Christ, speaking through the lips of Jesus said 'Love one another'. Love is the way. Again and again He urged His disciples to live love and explained that *He* was love and love was the way and without love *no thing* could survive.

There are many degrees of love in human life and because this is not understood men condemn each other and criticise the failings of others instead of striving to understand these degrees of love and so we suffer.

In primitive man love manifests as selfishness, or self-love concentrated upon self-preservation. All kinds of physical desires demand to be satisfied. Yet let us not forget that it is the stirring of a crude love that originates these desires. Later on, we see that love takes a step up the ladder of spiritual evolution, because man evolves desires other than for himself. By reason of this he draws to himself a companion, a lover or wife and he begets children. Then the man is concerned with his family and their physical needs. Thus that man commences to live not entirely for himself but for those about him. As he advances in his evolution, he begins to consider their happiness, their higher needs, and so his love evolves still farther. After a time, he begins to love not only himself and his family, but his companions, his friends and neighbours, and he is filled with fervour to better the conditions under which they live, under which urge he becomes a reformer – a soul inspired primarily by love of his fellow, and who works and sacrifices much to alleviate suffering and introduce

## The Transfiguration of Man

A153 Sunday Address 7th October 1945 St Mary Abbot's Place, London Sunday Service

a better state of life for the outcast and oppressed. Later this man attains an even higher degree of love, not only for those near and dear to him, and his immediate companions, but a desire to work for the betterment of all people – a love which so raises his consciousness that he attains to a degree of universal love, a love which is unlimited by the personality, a love which extends not only to man but to God, to Christ, and reaches beyond the physical life to the higher worlds and spiritual realms. Thus the man's consciousness, which was in the beginning self-consciousness and later consciousness of those around him, finally attains to a consciousness beyond this earth, a higher degree – and he is said to be God-conscious.

This is the process of the spiritual evolution or the (shall we call it) love-evolution of man; and in that Christ consciousness the man, even whilst in this physical body, is able to call up from deep within his being divine fires which reach out and beyond this earth and cause union between the earthly and the divine man, the Christ-man.

All the mystics of the past, all the sages of the east and of the west have devoted their lives to teaching that the ultimate object of man's sojourn in a physical body is that he attains to this supreme degree of Christ consciousness, that he attains to the powers of the gods. For within every soul are these God-qualities and God-powers. The saints and the seers of all time have offered this revelation to those who would listen with patience, proclaiming that within is to be found the way to attainment, the way to liberation, the way to Christ; they have taught man how to use his inner powers for the beautification and the illumination of his fellows and for the healing of the nations, and for bringing the perfect life into manifestation on earth, so that men and women would become so illumined by love that they became at one with God and in sympathy and love with all life – vegetable, animal, human, angelic.

How does all this affect the story of the Transfiguration? We read that Jesus took his disciples upon a mount. In other words, He raised their consciousness above the plains, above the material, and bade them 'Watch with Me'. But they were heavy with sleep and did not watch. What does this mean? That the earthly man, the man of the physical life is so absorbed and so heavy with materiality, with material conditions, that he cannot keep his vision open and clear to behold the glory of the God-men. This Transfiguration was a manifestation of the divine love of Christ, and the two forms present with the master Jesus – Moses and Elias – were they who had attained to a degree a divine love, by passing what is known as the Fire Initiation. They stood on either side of the beloved Master, all three representing divine principles – will, wisdom, activity or love, wisdom, power, if you like – the three attributes of God. This was a wonderful manifestation; the three disciples were too heavy, too dulled by earthliness. Nevertheless within each of them dwelt the principles of wisdom, love and power which indicates that at some future time they would quicken to manifest the divine fires, as did these higher Ones. Are there not millions in the world today who are thus weighted down and so unable to recognise the Christ light and love?

And then (the narrator continues) a cloud descended and the disciples were afraid, at something they did not understand. Perhaps we may interpret that cloud as symbolic of sorrow or earthly grief. Then a voice called from the cloud, 'This is My beloved Son; hear ye

# The Transfiguration of Man

A153 Sunday Address 7th October 1945 St Mary Abbot's Place, London Sunday Service

Him'. Does not such a voice call from the cloud which descends upon earthly people when they meet with sore grief or trouble, and is not such a voice to be heard through that troublous time which comes into every human life – and is not this the voice of God saying, 'This is my beloved Son?', the Christ voice in your own innermost heart which speaks words of encouragement and comfort and which points the true way of living? Is not this voice of God calling to you and all men? When trouble comes, then, listen, and hear the voice of Christ saying, 'I am the way; I am the truth, I am the life'.

The difficulty we must face is that in the material world men do not understand how to apply the principles of love to daily life, because love is not yet understood. Therefore we conclude by saying that love is the worship of God by the innermost soul. The final degree of love is that fire which flames up in the human soul which compels it to worship the God of love, which causes a man to think with every minute of his life that he owes his origin to divine spirit and that his true service to mankind is to love with all his heart.

This is the true service, my brethren. Not to always dissipate energy on unwise and useless work, but by conserving your inner strength so that it radiates through life as a light which shines so truly that it recognises God in every other human soul – and which strives to draw out from that soul love and goodwill. True service is this adoration and worship. When man attains to this, he becomes himself luminous and has no more thought for his little self.

Many have actually projected from their physical body this divine light, this divine fire, which has been seen by others. Was there not one called Christian Rosenkreuz, who was said to emit this fire even after his physical body was laid in a tomb? For when his followers kept vigil with what they thought were the earthly remains of the great sage and saint they found that from the tomb issued a glorious, heavenly light.

There are many other instances in the Bible. Was not Elijah caught up to heaven in a chariot of fire? What is this but the divine fire in the initiate's soul made plain for all to see? And this will be the experience of you, every one of God's children, who will seek the light and contemplate the saints and whose life will become constant prayer and meditation, hourly, daily even while you go about the daily tasks of life. As we thus meditate, the divine fires within our own being rise and bring us to illumination, spiritual understanding, heavenly glory. This, my brethren, is the goal of every life union with the Son of God, the Cosmic Christ, the divine fire of life.

And so we raise the story of the Transfiguration. It tells, not of the materialisation of spirit into matter; but of the spiritualisation of matter to the eternal glory of God.

God bless you, every one.

*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:*

# The Transfiguration of Man

A153 Sunday Address 7th October 1945 St Mary Abbot's Place, London Sunday Service

*ancient civilisations, ancient faiths, nuclear power, nuclear war, family love, miracles, gospels, Rosicrucians*

