

The Wisdom of God

A001 Sunday Address 1st January 1932 Unknown Unknown

Text: a duplicated version reproduced in *Angelus*, September 1937, complete with the introduction in italics below. The words, 'White Eagle's address:' have been added to this archival version for conformity only.

Context: completely unknown. It is assumed that this is an address from as early as 1932, but only the 1937 introduction and the lack of knowledge supports it being as early as this; it is the 1937 note that defines it as an 'address' rather than a 'talk'. There are no questions and answers recorded. It might be an excerpt rather than a full talk, as the opening is quite abrupt. It is interesting that even some five years after it was given it was regarded as part of a lost treasure.

General notes: the only clue to clue as to the audience for this talk is that the talk presupposes that the listeners have some spiritual awareness; it is not for entire beginners. White Eagle shows clairvoyant awareness of what they might be thinking and addresses these concerns.

References: there are a couple of oblique references to the sayings of Jesus at the end. The remark about being unable to serve two masters is from Matthew 6 : 24; 'turning the other cheek' is an injunction in Matthew 5 : 39.

This record of one of White Eagle's addresses was delivered so long ago that we cannot trace where or when. Found more or less by chance, it illustrates how much beauty and truth have gone into oblivion. We are glad to present this one item (out of perhaps some hundreds) to our readers.

White Eagle's Address:

There are problems which beset all, for each individual finds this or that particular difficulty lying in wait on the spiritual path. There is always one answer, however, which answer will be found in the four Gospels of our Lord and Master, Jesus Christ. There is no truth which is not eternal, no truth of yesterday which does not serve or solve the problems of today. Here many stray from the path, thinking it is impossible to apply the teaching of Jesus to modern life. Yet you who search will do well to realise that the wisdom of the past is still the wisdom of the present.

One problem clearly seen in the minds of some of you here is this, 'How best may we help our fellow when he is in sorrow and does not yet understand the secret of life? How best approach one still spiritually asleep? How best to awaken him to the freedom and beauty of the spiritual life?' It is only by giving forth from the centre of your own being a loving understanding of your friend's needs, which can be done in quiet. It is not necessary to speak to the sleeping soul but to silently express, by love, a help which will enfold him and permeate his aura – and eventually there will awake an answering note within him. It is unwise to argue. The right thought holds greater power than the spoken word, for the spoken word may dissipate the unseen forces which gather.

People rely so much upon *doing* things. Wisdom alone teaches how potent is thought, is love. God will never fail His child. No matter how great the need, God will supply that need. First, however, get into tune with the Infinite. Realise that the Infinite, my beloved, lies within and not outside yourself. We would liken man to a fruit or nut with a hard rind or shell and many

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layers encasing the kernel. These various layers, or subtle bodies, have to be so understood and disciplined that they can be taken, one by one and very definitely, and laid aside until at last the human spirit stands before God. It then knows itself to be godlike, to be at one with the Infinite.

To say to the mind, 'Be still!' is easy, but how difficult to enforce such a command! But when love, [in] its simplicity and humility, takes possession of the human soul, then the spirit finds at-one-ment with the Infinite. The critical and the questioning intellect may prove an enemy unless trained and subjugated. To learn to become in tune, the pride and the arrogance of the outer mind must fall away. Shed the outer shells and the light of God will shine within.

God Himself has bestowed on man the gift of free will and the final choice is man's. But a loving power guides each of you gently along your particular path, although you must first desire that you may be led. No man can reach to attunement with God while he still hates his brother, because to be at one with God means necessarily to be in tune with all men.

Never forget that the part of man which is unlovable and unloving is not the God-part, but rubbish which will eventually be consumed. That which is eternal in your brother man is the good in him. He contains within himself the Godhead, even as you do. Cultivate the gift of recognising the unlovely in man as that formed of the dust, earthy, corruptible, and which will die, no matter whether it be unloveliness of thought or act. Recognise that which is eternal as love, forbearance, beauty, kindness, sweetness in your fellows, for these are incorruptible, born of God and partakers in Eternity.

Truly, truly, if man always followed the voice within, he would never fall into error. Jesus Christ said, 'Man cannot serve two Masters'. He cannot serve both God and Mammon, Mammon meaning not necessarily worldly possessions but often pride of intellect, arrogance, an undue trust in one's own power, a thinking of oneself as important, wise, indispensable, whereas the wise man knows that God alone is omnipotent; God alone is great.

Follow God. Take the gentle way. Offer the other cheek. Be guided by intuition and love and you will choose the better path, the God-path. Mental arrogance and pride ever worship Mammon and bear in themselves the seeds of sorrow.

When you would help one ignorant of spiritual truth, be simple, sympathetic and meet him on his own ground with love.

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:

spiritual awakening, eternal truth, inner voice, unawakened being