

In Search of Truth

A249 Sunday Address 1st February 1953 St Mary Abbots Place, London Sunday Service

Text: the usual blue carbon (marked 'Draft') from MB, this time heavily overworked with IC's corrections, which have not been followed for the present text, unless correcting obvious typos. We have, however, used the title given it by IC, although the main thrust of the address is putting awareness of the spirit first in all things. It is surprising that in spite of all his editing, the address seems to have remained unpublished. The repetition of the phrase 'spiritual life' in the fourth paragraph is unexplained but is as the typescript.

Context: 1 February is the day before Candlemas. White Eagle speaks of the beautiful music but there is no record of what was sung. The reading is given in the script as Matthew 25 : 1-29, which is the parable of the wise and foolish virgins and the parable of the talents. He had briefly alluded to the latter in the January address.

General Notes: one point White Eagle makes with great clarity is about what has become known as spiritual materialism: 'to so many people who believe in an afterlife, that afterlife is for them a very material state'. This teaching contains an extraordinary evocation of the light of spirit. It is no surprise to find White Eagle referring to the regular sending out of the light in the service, but it is interesting that the symbol used is the cross of light within the circle of light, rather than the Star with six points. That fits with the Cross of Light poster issued during the war (see addresses of Summer 1940), but it means that it was not the Prayer for Humanity, which has become so standard a form of words since. This prayer was evidently not in use in 1953.

When White Eagle comes to discuss the two parables, it is difficult not to feel confusion. He does not – at least at first – seem to make absolutely clear what is to be regarded as a real use of a talent. One who puts his or her soul into artistic creation may have no spiritual life, whereas one who builds a house well may have that. White Eagle answers the question in the phrase, 'It is the Christ spirit within'. Possibly, what he is trying to say is that true spirituality is not about visible religious adherence: it is a quality within which *knows truth*, and does not necessarily show it outwardly, except by manifesting the inner knowledge as creativity. This spirit-led creativity is the opposite to the quality shown by the foolish virgins and the man with one talent, which is slothfulness.

References: in both Matthew (8 : 21) and Luke (9 : 59) it is the potential disciple's father whom he wants to bury before joining Jesus, not his wife's mother. White Eagle also refers to the story as a parable, whereas it is presented in the gospels as a true story. 'Seek ye first the Kingdom of God' is Matthew 6 : 33; White Eagle offers this at the beginning and again at the end of the address, where he amplifies the original. In the middle of the address is a half-reference to the words in Ecclesiastes (9 : 10), 'Whatsoever thy hand findeth to do, do it with thy might'.

White Eagle's Address:

We bring greetings, loving greetings, to all present.

We were wondering – as we listened to the beautiful music and enjoyed the harmony of the voices – how much you know or realise of the presence of God. To most of you, perhaps, God is a reality – or perhaps not. We do not know. Only *you* know the nearness of the Great Golden Spirit. But if mankind could understand the spirit life, just that spirit life – whatever the degree of spirit life – if humanity could know it, could understand and realise it as a fact, a truth, how much happiness would there come into the human heart!

You know unfortunately in your ignorant age the spirit life has no place. You will be surprised at us saying this but it appears to be true. We think of the parable of the great

In Search of Truth

A249 Sunday Address 1st February 1953 St Mary Abbots Place, London Sunday Service

Christian Master, Jesus, in which He spoke of the calling to himself disciples. Some came instantly. They left all and followed him. Do you remember a little later on others wanted to come and they said; 'Yea Lord, but first I must attend to my personal life. I must bury my wife's mother. I must attend to some important material business', whatever it was. But Jesus drew this parable to the attention of the disciples indicating that there were many who would like to know more about the inner things of life, about the spirit things, but they could not put their earthly life on one side to follow him. When they had attended to their own affairs, their own pressing material affairs, they would follow him. Now, you may say, 'Yes that is true, but are we not meant to attend to our everyday affairs? Are we not meant to put our house in order?' Yes, you are – but *seek ye first the Kingdom of God*. Now, this is a very important point – as you will see a little later on in our talk with you tonight.

Now, to return to the opening, our opening words, when we come to speak to you from the spirit, we pray that we may be able to open a door, open a window for you so that you may see into that spirit world. Most of you have the conviction that there is a life after death, that there is a world of spirit. But to so many people who believe in an afterlife, that afterlife is for them a very material state. We think that this may be because you are told that immediately after death you are the same as you are before leaving the physical body. This is true. There are degrees of spirit life and you must remember that to pass out of the physical body into the next world, if you have not cultivated the spiritual life – spiritual life – you pass into a world of desire and emotion and also a world of thought, a mental world, but you may not reach the world of spirit for a long time. This is very important for you to know.

Now, the world of spirit is a world of infinite beauty and light. It is the world of the Sun. You can hardly picture such a world.

Now, beloved friends and brethren, at each service held here you send forth the Light to help humanity. The wording of the prayer gives the phrase, a Cross of Light within a Circle of Light. You are directed to visualise this symbol, the cross of light within a circle of light. You have your own way of doing this. Some may find it a little wearisome. They are unable to hold that picture, that image. And so we would tell you that if you can, at the moment of sending forth that symbol, release yourself from the bondage of the mental body and conceive that symbol not as a small cross of light within a circle of light [but] conceive it as a great sphere, infinitely bigger, larger than the planet upon which you live – a great sphere of light in the heavens above the earth planet. And in the very centre of that sphere [is] a blazing glory.

The form within that glory you may not see, but you may see with your spiritual eyes the vision of that sphere, that world, that heavenly world; and you may see within that sphere the heavenly hosts, the Angels of the Christ. If you can get that vision and receive the power and the blessing from it, you cannot help but radiate that light because you will yourself receive it. And as you receive it, and as you realise the truth of that spiritual light, you must be radiating, you must send forth that light in a lesser degree – but you must send it forth into the world, into the darkness of the earth because the earth *is* dark. It is a very dark planet. It seems to be a very long way away from those other worlds of light, those spheres of light and

In Search of Truth

A249 Sunday Address 1st February 1953 St Mary Abbots Place, London Sunday Service

particularly from the Sun sphere. We are speaking not of physical things but of spiritual things.

Now, we would point you to the journey which man has before him, as well as the journey along which he has come in the past. The soul, the spirit of man has descended into dense matter. He has come lower and lower and has been clothed in what we can only describe as clay; very dense matter. But there has always been – deeply within that clay – the spark of light, the spirit: the tiny spark sent off from that great Sun, that Infinite Light and power and love. And because man has this light buried deeply within him he always, through his journey, through all the ages of the earth, has been searching for that greater self which he knows he belongs to. All the religions that you know of today on your earth all contain that one truth: the search for that Supreme Being or that greater self which man instinctively or intuitively knows is part of him or he is part of it.

You might say truly that the Christian religion is the one religion. Now, you will perhaps misunderstand our words when we tell you that all religions contain this vital truth, and it *is* truth. And so we say that all religions contain the one truth of Christianity if you like. But all religions spring from that one desire of man to find that Greater Being of which he is a part.

And dear children of earth, you dear children, brethren of ours, you grope your way along the dark journey in a material body. You are confused so often and you do not know where you are going. And there are so many opinions put forth. You, yourselves, have your own opinions and the man or woman by your side [they] have their own opinions; and you can see light here and light there, but all is confusion. So many times dear friends on the earth have said to me, ‘O White Eagle, everything is such a muddle!’ – and we have no doubt that all of you feel that life is a muddle because there are so many questions unanswered. You cannot get a clear vision of truth but, if you could, immediately your truth would be limited. You have to recognise the truth – that truth is a blazing jewel with many facets. And it is when the soul begins to recognise the vastness of life that he begins to glimpse the truth. Even Jesus was questioned on this as he stood before Pontius Pilate: ‘What is truth?’ What *is* truth? Truth is spirit, not the little spirit only. Truth is God, is the Infinite Spirit manifesting in multitudinous ways, manifesting in every form of life.

Now, we chose for our reading two parables which we hope will point the way for you in finding what you are seeking – truth.

The first parable was of the virgins, the wise and the foolish virgins. You all know the answer. You all know that the virgin stands for a symbol, a symbol of the soul. And there you have the ten virgins and half of them are wise and the other half are foolish. Now, why were the virgins foolish? Why was it that they suddenly woke up to the fact that they had no oil in their lamps. They were foolish and they were slothful. They wanted, yes they wanted [to honour?] the bridegroom, they wanted to enter into the marriage feast, but they did not bother to fill their lamps with oil. They did not bother to fill their souls with the Christ light. They had developed their souls, but the soul was without the Christ light.

In Search of Truth

A249 Sunday Address 1st February 1953 St Mary Abbots Place, London Sunday Service

The wise virgins had filled their lamps. They were the souls who had not only developed the psyche or the soul and the mind, but they had developed the Christ within, the spirit within. Now, there is a difference, remember, between this. Very good souls who work along certain lines develop gifts – who develop the mind to a very fine degree – they develop the gifts of the mind, artistic gifts to a very great extent, but they do not develop the Christ within. And so the gifts of the soul or the psyche die. They are shut out of heaven because they have no life. The spirit is the life and it does not matter how fine the technical work is: if there is no spirit, the form dies. You know that by looking over the great artists and perhaps musicians and very fine people who are clever. You call them clever, not foolish. We see brilliant men, brilliant women, but unless they have the light of the spirit within them and in their work they are shut out of heaven. They die. Their work dies. It is the spirit in all work which makes it live.

Now, our next parable is the parable of the talents. Here again we have the same lesson before us. The man who was given the five talents, he may have developed his talents on any plane. On the material plane he may have been given certain qualities, certain natural gifts which he used wisely. In other words he had not neglected the powers which had been given to him. He developed those powers. He used them. Some people are very equipped, very well equipped with natural gifts. They may not necessarily be spiritual gifts. They may be material gifts. But whatever these gifts are, the man uses them to the very best of his ability. In other words, whatever his hand findeth to do, he does it well. He builds a house. He puts the very best workmanship in it, but he cannot be called by the religionist a spiritual man. But nevertheless if that man ploughs his field with all his goodness and in the right spirit, he is producing more than he put into his ploughing. If he builds a house with the right spirit, doing the work which is just and perfect and true, he is using his talents. And we would make it very emphatic, that it is not only the spiritual aspirations that make the spiritual man or woman, it is the way the man does his work in material matter and with material matter that is putting the spirit into life.

And the last man had one talent – and there are many, many people, the majority of people, who feel they have so little; they are not clever. They are not artistic. They are not musical. They cannot do all the beautiful things so many people can do. They really are nothing: they only have one talent. But that one talent is of the greatest importance. Now, every man and woman has this one talent, but many, many people take that one talent and bury it in clay. They bury it in the earth. They will not use it at all.

What is this talent? It is the Christ spirit within. It is that spiritual light, that spark of light. It is buried in the darkness of the earth, buried in the clay of men's being. They keep it buried, and they will not encourage it to grow. They will not put it to good use. When the Master comes and asks what the man has done with that one talent, the man has nothing to show. It is buried deep within and there is no light in him. And then Jesus says a very strange thing which has puzzled many people on your earth. He said, 'Take away from him that one talent and give it to him who has many, the one who has used his talents so well'. The ordinary man in your world who writes to the best of his ability, putting truth and sincerity into his work; the man who acts well, putting truth and sincerity into his acting, or the artist or the musician, who has used these talents – so the Master says give him the one talent that he needs, the

In Search of Truth

A249 Sunday Address 1st February 1953 St Mary Abbots Place, London Sunday Service

talent of the spirit and the talent of the Christ light, give it to him that hath. And it seems so cruel to take away from the one poor little man who only had such a very little talent and give it to the others. But the others, you see, have lived and acted to the very best of their ability – and, to crown their work, they were to be given this priceless jewel, this great light of the spirit. He that did not use his talent was left without any and he was cast out – not because God wished to cast him out but because he himself had been slothful and had been lazy and had not put to good use even that which was given him.

Dear beloved children, dear brethren of ours, whatever you have and whoever you are, remember that you have had given to you exactly what you have earned and what you can use. It may be very simple opportunities which you have. Now, accept your position. Accept the opportunities, even if they are small. As we have said on another occasion, put God into your life and work, even if it is only washing plates or writing very uninteresting forms or perhaps doing a monotonous piece of work. See in that work, however dull it is, an opportunity to put your best work into it. You are then using your talents and you are making ready for the coming of the Bridegroom. You are filling your lamp, your soul, with the oil of wisdom and the light of the Christ spirit. Now this is the ultimate goal. This is the aim of all mankind. Many are dull and sleepy, and they have their eyes closed, but within them God has planted the will.

You talk about freewill. You are very proud of your freewill. The way to use freewill is to will the Will of God. To will to do the Will of God: this is your freewill, not when you take this path or that path. And the will in you which God has given you will be the power, the motive power, which will make you perform every duty correctly and as well as you can. It is this which is the greatest value in the development of the real spiritual life.

Oh, that we could give you greater, greater truth! But truth is simple and truth has very small beginnings. We will end with the words of Jesus, Jesus whose name means Saviour, Jesus through whom shone the Christ spirit. And he said, 'Put first the Kingdom of God, good, and all things shall be added unto you'. 'Seek ye first this Kingdom. Seek ye first God'. Do not worry about the things of the mind and the flesh which pull at you. Go straight for the mark, the Christ spirit, and, having God, your life will become harmony, perfect harmony, perfect love. No man can rob you of it. You will have entered into the peace of God which is beyond ordinary human comprehension.

May the Great Spirit bless you all. And may you be filled with the Will of God and find life growing more beautiful and more acceptable every day.

Goodnight, and God's blessing rest with you.

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 contact, inner voice, light within, intuition, spiritual service, gifts, abilities, honesty, prayer for humanity, sending out the light, heaven world, world of light