

# What Meaneth God and Christ?

A119 Sunday Address 2nd May 1943 St Mary Abbots Place, London Sunday Service

*The text of this address is as issued in the magazine Angelus after it was given, apart from correction of errors*

*Text: from Angelus, June 1943.*

*Context:* the main reason for choosing the date is simply its appearance in the next month's magazine. Easter had fallen very late in 1943, so that 2 May was actually 'Low Sunday', the Sunday after Easter Sunday – and a long way from Whitsun and the Christ Festival. The Wesak full moon was not until 19 May, so there is no reason to be puzzled at the lack of reference to any festivals in the address. However, the address ends with a reference to a question about life after death to be answered next time: at the very least this links it to the address again conjecturally ascribed to 6 June 1943, which carries the title, 'Life beyond Death'. In fact, though, there are internal references linking the addresses right through from this one to the one on 3 October, a special thanksgiving which has a certain date, so the date of this one need not be regarded as conjectural.

*General Notes:* White Eagle refers, in the second paragraph, to astonishing questions being put to him. The occasion for questions was normally the Tuesday evening Inner Teaching, so this may be what he is referring to, although at this time he was in the middle of his series going chapter by chapter through St John's Gospel, commenting. There were certainly some remarkable questions in the Inner Teaching of 13 April 1943, though they do not strictly accord with the subjects White Eagle lists here.

Despite its rather uncomfortable title, this is a very deep – and quite lengthy – teaching on both the questions involved in the title. Near the end, White Eagle points how a saviour is sought in all religions, including 'the ancient Red Indian' – not the phrase that would be used today, but normal at the time (for a longer note, see the address of 28 September 1941).

*Historical Note:* White Eagle refers in the third paragraph to earthquakes and volcanos. There was an 8.1 magnitude earthquake in Chile on 6 April, a week before the address, but listeners will also have been aware of the eruption of Paricutin in Mexico, an event which created a new mountain on previously flat land. The eruptions had begun on 22 February 1943 and were to continue right through to 1952.

*References:* 'He who does the will of my Father in Heaven is my brother' is a rendering of Matthew 12 : 50. 'Closer than breathing, nearer than hands and feet' is a quotation made by White Eagle on a number of occasions, and it comes from Tennyson's poem, 'The Higher Pantheism'. The origin of 'Be not deceived: God is not mocked' is Galatians 6 : 7.

## White Eagle's Address:

Beloved brethren, we have a deep consciousness of the sorrow and need of humanity at the present time. Every time we draw near to the earth and enter into the mists of confusion, doubt, fear, suffering and terror we are bowed down with the sorrows of man. We see bright lights in the fog and darkness which hangs like a pall over the earth and we know that these, like stars on a dark night, are the souls of illumined ones, the souls of those men who have received great blessing from God: souls which have, over a long period of time, responded to the good stimuli always at work in the human hearts, but which the masses ignore, for they take the easy path of pleasure and seek only physical or mental enjoyment. Thus seeking, they draw to themselves possessions and find satisfaction, irrespective of the needs of their brethren. The man in the street will justify himself by asking, 'Who is my brother?' Do we need to deal with that question, when Jesus gave the answer so clearly by saying that 'He who does the will of my Father in Heaven is my brother'?

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Recently we have had some astonishing questions put to us, questions which have come from all quarters and which sound simple until you attempt to answer them. Then they are not so easy. These questions concern life as it is now on earth, religion, death; and what the other world, or the world of the spirit is like, and so on. When we listened, we were reminded of a question asked by a little child long ago, a question which has been asked by the childlike in heart from the very beginning of time, and which will probably be asked for eons to come. It is this: 'Can you tell me what God is?' When we heard that question we were silenced. What are words? What can words tell? What is God? If man caught but one glimpse of God, if he realised or became consciously aware of the divine presence, or the invisible spirit behind, beyond, within and animating everything, he would find treasure beyond all treasures, truth and happiness and peace. Then would all problems of evil and suffering and horror – all problems (on the other hand) of goodness, beauty and sweetness: all these would be answered. For then man would have understanding, would be content to take every moment of life, every day and week and month and year trustfully; he would know that all is well even when he looked out upon the world shaken by war, earthquake and volcano.

My brethren, here is a question which baffles all minds: if there be a God and if, as you tell us, that God is Love, why does he permit tragedy to overwhelm and crush human life? Why has He permitted this war? Why does He permit the devastation wrought by earthquake and tidal wave and volcano? We do not see evidence here of a beneficent, loving Father, but rather a monster?

But on the other hand, is there not a balancing force, an invisible but unquestionable power or intelligence which controls life? The stars move on their appointed courses in the heavens. Does not the scientist perceive in the movements even of the electrons which revolve around the protons, an intelligence at work far beyond the comprehension of man's intelligence? The deeper the scientist probes into these mysteries of physical life, the more convinced does he become of an invincible power beyond time and space and which must be omnipresent, omnipotent and omniscient. The same power and intelligence which holds the stars on their course, controls also the planets, the sun and the moon, which in turn influence all human life and nature life here on earth.

This same divine intelligence manifests not only in the mighty and complex but in simple ways. My friends, it manifests in all the great works of man. If the power of God be absent from music it is no longer great, if the power of God is absent from literature it lacks its greatness. If the power of God be absent from the art the art is dead. If this power were withdrawn from nature, nature could not manifest its beauty, for behind all nature is beauty beyond the intellect of man to conceive or express. We behold the wayside flower or the wing of a butterfly and its intricacies and all we can say is 'How wonderful!' But we cannot conceive the artistry behind, and still less have we a conception of God.

We must ever take these two aspects of nature and of life – good and evil, the positive and the negative, the creative and the destructive – together, and consider them as part of a whole, since we cannot deny there are these two aspects of invisible and divine power. Man loses

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sight of reality and truth and will remain confused until he has learned the secret of equilibrium or balance, until he learns that God is dual in nature. We do not take from you one aspiration towards your God. If God to you is beneficent, all wise and all loving, he is your God and will remain forever God to you. But this does not alter a truth. God is dual: call the dual aspects by many names, but we still get the dual aspect, Father–Mother. Both aspects are creative and destructive. The great truth that we realise as we probe the mysteries, as we ourselves experience both good and evil, the great truth we learn is that both these aspects are necessary to life and they serve a purpose, since they are bringing about awakening, quickening of the soul of man, together with a re-creation of his civilisation and his world. Both are working together to bring forth an ultimate perfection, to bring forth the perfect Son of God in man.

You may argue all these questions as long as you like within yourselves, but the answer will be the same. When the soul once recognises this profound and eternal truth, it accepts life and all manifestations of this invisible power with tranquillity, knowing that the laws of God work with exactitude to bring forth ultimate perfection of life and happiness to man. Man has no conception as yet of time, nor does it lie within the power of the human brain to comprehend eternity, so it is no use trying to think about it. The more you concentrate, the more you go round and round in a circle. but that is precisely what eternity is – a circle. Why, a symbol of the Godhead used by the ancients was a circle with a dot in the centre, this dot the microcosm and the circle the macrocosm.

All that remains for the child of God today is to live day by day looking for truth, for beauty, for God. My friends, God is everywhere: closer than breathing, nearer than hands and feet; God is in you and is you; you are God, the microcosm within the macrocosm. The more you meditate upon this the more you will consciously expand beyond the limits of time and space, for as you dwell upon the thought of God you will be released from the limitations of this physical life; you will enter into a higher state of consciousness. At present, man is bound and limited by three dimensions, but because man is limited it does not mean, it does not prove for one instant, that the mind knows all there is to know about life.

There was once a fish who swam and swam around his little pond, from which pond another fish by some curious circumstance happened to escape. The escaped fish found that he was in a different world. Everything was changed; all was light and beauty. Eventually he slid back into the pond and began to tell the other fish about the curious world outside with its beautiful flowers, trees and birds and of the wonders that he had seen and how they had overwhelmed him. The other fish listened politely (like many an intellectualist), and at last said, ‘Rubbish! nothing can live outside water, as you very well know!’ With much the same arrogance the ignorant declare that man can’t live after death. Well, if we think that we shall all find out in time how wrong we are.

But death is an experience over which man has no control. He must die at some time, he must jump out of his little pond which he thinks is everything. Sometimes he is shot out suddenly and finds himself bewildered because he finds that he does live after his physical body has died. At length he is aware of a beneficent power, a light, something which brings him peace.

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The ordinary man in the street, the ordinary soul which passes away finds in this new world many friends, great beauty, and above all an inner satisfaction. Before when bound in a physical body (or in a little pond) he was limited, and could not express his aspirations, although he had perhaps longed to be an artist. He could not mould the potter's clay, he could not wield the artist's brush, he could not properly blend the colours which he loved. He knew what he liked, but he had no power to express himself. He longed to study astronomy, the stars, to gain knowledge of the planets and the constellations, but no; even had he opportunity he had not the capacity. But in the spirit life he found that he could undertake all these things, for all were made simple. He had found truth, he had touched truth.

Things are not what they seem on the physical Earth, we assure you. Often when viewed from the spirit they are entirely different. 'Be not deceived', as the old Bible says: 'God is not mocked'; and God is within man, is the living spirit within man; and God find expression in his true sphere, the sphere of spiritual life.

The next question which the man in the street will ask, particularly the orthodox, is: 'Where does Christ come in?' We are taught that Christ is the Redeemer. As children we looked to the Lord Jesus and often found a childlike happiness in so doing. What place does Christ take in the grand scheme of life and death and the hereafter? Here again we come within the limitations of time, of earth time. For the average Christian looks upon the individual Jesus, the Nazarene, as being the Saviour of mankind, whereas the man who has no religion denies the power of another man to save his soul. Truly, my friends, to understand that Christ can be the saviour of mankind we must break the bonds of time. From the very beginning of time mankind on the earth plane has been taught to expect a saviour. You can trace teaching through all religions. In all times and places have we believed in and hoped for, a saviour. The ancients were told that the light would dawn – the light which is the Son of God, the light which will bring the salvation to mortal man. The same teaching is repeated in the Christian gospels, which promise that the Saviour will return to His people. The mistake which has been made throughout is in the factor of time. Even those in contact with the spirit world are often disappointed when prophecies do not work out. In the spirit life there is no time, and so also in this religious life there is no specific time. As it was in the beginning is now and ever shall be – always the same. The ancient Red Indians looked for their light, their saviour, as did the Assyrians and the Hebrews. The Light of the World which the Christians looked for to return some day to make all things new – all is one and the same light.

This illumination, this Saviour, comes only after man has passed through suffering and crucifixion. In the beginning man's soul responded to the lower self, to materialism; later came the urge also to respond to all that was love and sweetness and kindness and tenderness, so the God which urged man to live not for himself but for his brother man and for the collective good of the community. Man for so long has been slave to materialism and selfishness that the urge or the stimulus towards good, towards love, kindness and brotherhood became deadened. The soul has sunk deeper and deeper into the depths of materialism and as the soul descends it cries out, 'My God, My God!' Then we begin to comprehend the story of the soul crucified through suffering brought upon itself. The only way for that soul to quicken is for Light to come, for the Comforter to find entry into that

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soul. Then God glorifies the man by blessing him with the divine illumination. Once the soul has thus suffered, once the soul has lost its arrogance it becomes as a little child. As a little child it is meek and can be led into the Kingdom of Heaven and find eternal life because the coming of the Lord, the Son into the heart has saved yet another soul.

Another question which is frequently asked is: Does man live after death and how does he live? We shall deal with this subject specifically at our next talk, but we would remind you again this is an age-old truth – not a belief, but a divine knowledge common to all the true religions of mankind.

May you, according to your stage of evolution, become aware of the mighty presence, the living presence of God, your Father–Mother God. 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:*

*faith, belief, existence of God, trust in God, God consciousness, divine spirit, enlightenment, redemption, reincarnation*

