

The Reunion of the Holy Family

A163 Sunday Address 7th July 1946 St Mary Abbots 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*, September 1946. The heading reads, 'The Reunion of the Holy Family (being an explanation of the 6th Principle of the White Eagle Lodge)'.

Context: although the date is conjectural it was normal for the July address to be reprinted in the September issue of the magazine. If the date is right, it is helpful to see it as part of a sequence of addresses about the Christian teaching and events in the life of Jesus: the crucifixion, and what it tells us about the nature of Jesus, on 7 April; a sequence of events including the Ascension, on 5 May, the meaning of communion and the doctrine of the remission of sins, on 2 June. With this address, as the heading suggests, White Eagle moves to explain the principles of the Lodge: the sixth on this occasion, and the fifth, at the next address in the Lodge, probably on 1 September – assuming the conjectures about dates are well made.

White Eagle tells us that the hymn, 'O brother man', was sung. Two readings are spoken of. The first seems to have been the escape of the Israelites from the bondage of Egypt, the subject of the whole Book of Exodus.

General Notes: the reunion of the Holy Family might well be said to be present in the Lodge principles generally, not just in the Sixth but in the First and Second specifically. The address is unusual in the way it speaks of the nature and mission of Moses as an Initiate. A substantial part of this address was used in the White Eagle book, BEAUTIFUL ROAD HOME. In the address White Eagle gives a strong hint that the purpose of his mission is to help mortal beings attain the level at which they no longer need their physical bodies. Another subject of the address is the tempting of Jesus in the wilderness, a theme White Eagle spoke about on more than one occasion, and it is not obvious to which Inner Teaching he is referring here – maybe to the Teachings generally. White Eagle also has some useful things to say about psychic development in this address.

References: 'O brother man, fold to thy heart thy brother' is the first line of the well-known hymn by the American poet John Greenleaf Whittier (1807-92). Whittier was a Quaker and his pacifist sentiments might be said to come to the surface in these lyrics. It has for a long time been a White Eagle Lodge favourite, sung to Parry's tune 'Intercessor'. For the Lamb of God radiating light see, for instance, Revelation 21 : 23, and the same verse for him needing neither sun nor moon. For the 'fleshpots of Egypt', see (for example) Exodus 16 : 3.

White Eagle's Address:

Greetings. We have been listening to you singing the hymn, 'O brother man, fold to thy heart thy brother'. What beautiful words! – and as they are sung or spoken every heart is touched because within each soul is the key to brotherhood. When you can withdraw from the turmoil of the outer world and outer mind and seek the quiet places of the spirit, however vexed you may have been prior to your withdrawal, when you reach that stillness you feel compassion, an at-one-ment with your fellow. Seeing his needs, you feel for and desire to give happiness such as is yours. This is exactly what it means to withdraw from the outer, the mind of earth and to enter into a state of universal brotherhood, a state of peace and worship in this universal temple.

My brethren, what we have to say is not a figment of the imagination. We are speaking to you of conditions of life and places which really exist. Do not imagine, my brethren, that because you cannot see spiritual people or spiritual places and conditions of life with your earthly

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eyes that the world of spirit has no tangible form. When people are in prison they live in a state of semi-darkness and they do not know what is going on around them. The way to release yourselves from the prison of material life is through the door of peace and love and worship – worship of those things which are true and good and beautiful, through reaching out to spheres of light and for the time being living in a body of light. Any spirit coming back from the realms of spirit will tell you that they seem to be living in such a condition of light indeed they appear to carry the light with them. We are speaking of those souls freed from all bondage of the lower self and mind, but do not make the mistake of thinking that when you shed this mortal body you will be in such a state immediately. For many people there is an intermediary stage. The true life of the spirit, however, is in the light. The Book of Revelation speaks of the Lamb of God radiating light wherever He goes. He has His own light. The Son of God, the divine Child – which is the meaning of ‘the Lamb’ – is Himself light and needs no material sun by day nor moon by night to illumine His path.

One of the Principles of our lodge affirms the union, the reunion, of the Holy Family – which means the Father (Divine Will and Energy), the Mother (Divine Love and Wisdom), and the Child, the Son of God, which is the light which lighteth the way for every man. It is that light within man which guides him from the time he has been given birth by the Divine Will and Energy and Divine Love and Wisdom. For thus the light is born and the light is the Son; but the light becomes obscured as it descends. Clothed in denser and ever denser matter, it becomes dimmed; but, later, as the light commences to overcome the darkness in which man finds himself, the path of return to divine Will and Energy and Divine Love and Wisdom is made clearer and the soul commences to return on the upward arc – eventually to become reunited in full consciousness with its Source. It leaves that Source of its being as a babe, unaware and unconscious of its inner powers. It returns to become reunited with its Source, having learned through its experiences in the darkness that it is a son of God. Then it becomes at one with the Father–Mother – the two first principles of life – and the light or the Son of God, being thus reunited with the Holy Family, completes the perfect Trinity of life.

We have listened to two readings which we would like you to note carefully. The first described the liberation of the chosen people of Israel from the house of bondage, Is-ra-el meaning the ‘children of light’. You are here in this church tonight because you too have begun to become aware of your inner light; you are no longer wholly imprisoned in the lower mind or in the bonds of flesh materiality. If you were you would not be present. There are glimmerings, or maybe bright lights burning within you. Because of this you can be likened to the Is-ra-elites, ‘Ra’ meaning ‘light’. You are sons and daughters following the light of God. The Israelites were led forth by their teacher Moses, who was an initiate, one who had been raised as on eagle’s wings into a superior state of consciousness. He had ascended the mountain and the light of God had illumined him. He had seen the vision glorious. Afterwards he came down to tell the people what he had seen. As you are well aware, this is what the men of God or initiates have done throughout history. By the word ‘history’, we are speaking of course of the space of time your scientists estimate as the age of the earth. Nevertheless the earth is millions of years older than any living man thinks.... But to return to our story of the light from Egypt; Egypt, of course, meaning the land of materialism, and its ‘fleshpots’ referring to worldly materialist things of the body. Many souls live in their bodies and are only conscious of their bodies. They are dead souls, not yet been quickened or

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awakened; they wait in the grave of materialism until the last trump, the heavenly trumpet shall sound. You note the several different interpretations of these biblical terms? This does not mean that at the last trump the dead bodies mouldering in the grave will rise, but refers to the trumpet of the spirit resounding through the being of those enveloped, encased in materialism. Those who are wholly material sooner or later become quickened. The vibration of the spirit resounds through their whole being and their attention is turned from earthly to spiritual spheres. When we are told that the children of Israel were led out of the house of bondage, they stand as symbolic of those souls which are evolving upwards – souls which once descended without consciousness down and down and down into the depths. Awakened by the words, the teachings of the initiate, they are led out of captivity; but they have yet to enter the land flowing with milk and honey which they are promised. They are still in the wilderness.

Many people wander in such a wilderness today. Many people have been awakened to the possibility of a life which does not need a physical body, a life which goes on after death. Many souls, having seen a vision of the spirit life, are very anxious to keep in touch with the spirit world and to develop psychic powers. We are touching upon this subject because there are a number of you interested in psychic development. There are some of you who have an erroneous idea that we behind the White Eagle Lodge do not approve of this form of development. This is not correct.

When a man endeavours to make contact with the plane immediately following the death of the physical body, that man – call him a medium, if you like – endeavours to get into communication with souls in the next sphere; the young psychic may find himself or herself in the wilderness – in a state of illusion and confusion. Many things come through which prove inexplicable and confusing. Messages are received which are misleading. This is the reason why we venture a word of caution about such psychic enterprises. But there is a better way of holding true and perfect communion with the world of spirit, which has always been taught to those people who have proved themselves ready for such knowledge. For when the soul has discerned the true light, when the light of the gentle Christ is illuminating its path, the soul will find that with true spiritual at-one-ment and communion roses will bloom even in the wilderness.

We could say more about that wondrous flower, the rose, one of the most beautiful of spiritual symbols. Shall we call it the queen of flowers? – the symbolic flower into which all souls will be absorbed, for the spiritual rose represents the supreme Christ love, the pure and perfect love; and the would-be aspirant will find on the true path roses instead of barren rocks, if he will only be guided by those who follow the true and correct path of unfoldment. Do not bemoan the fact that you have not been born with psychic power. All have psychic powers, but they are withheld in this incarnation, probably for the good reason that when the soul has worked through its past karma its psychic powers will develop naturally. Do not think that those who are born true psychics are born thus by accident. Their powers are developed as a result of long training in the past. The story of the children of Israel in the wilderness is one example of the soul's deliverance from materiality and their wanderings represent those souls who have not reached the stage of gathering the roses.

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The other story which we would draw your attention to is that of the Temptation of the Master Jesus in the wilderness. Here it would seem that this is the story of one who has consciously left His divine Father–Mother to return to the earth to minister to men; and has again to pass through those tests with which all souls are faced after they descend to serve their brother. We have dealt with this subject in our Inner Teaching so we will not traverse the same ground again, but note that when you become aware of spiritual truth, when you set out in all enthusiasm and eagerness on the path, you will yet come to a stage which is as a wilderness and will feel lonely and sad. you will be caught between two states. You will no longer be wholly a materialist because you cannot feel wholly materialist; and you cannot enter the Promised Land because you are not ready. So you wander about in this barren condition. Take courage; we will tell you that this is an episode through which all aspirants must pass, but very rapidly, once they have learned the lessons of the spirit – when they have passed those tests which are called initiations. And each of these apply to some different level of consciousness, some different aspect of man's soul. For example, the emotions have to be controlled and wisely used; the mental bodies have to be also understood and controlled. By then the discerning soul will realise that although he has a material mind engaged on material matters, he has also another part of his mind which must be developed. That part is the higher mind, the mind which is able to receive spiritual truth. These two minds, my brethren, are symbolised by the two thieves who were crucified, one on either side of Jesus. The lower mind was the thief who died unrepentant; the higher is the repentant thief – because both minds can be robbers of his spirit during mortal life. Remember to whom the Master Jesus spoke and said, 'This day thou shalt be with Me in paradise'. This was the mind which did not die but which passed through the initiation of crucifixion and death of self and rose with the soul and spirit into heaven.

Again we come to a profound and mystical truth, that of the mystical marriage. The higher mind is that part of your mind which must be developed. You cannot comprehend all truth without the vehicle, the instrument of the mind, which must recognise Christ Jesus as its Master. We must make that quite clear: when we say 'Christ Jesus' we mean the divine Son, the light which is Christ, which dwells in you, which is in us all. Our higher mind must be prepared to follow its illumination, so that it can comprehend divine truth, clothe it, express it in words and so convey it to others. While it is true that divine truth may be conveyed through light and love, it is also necessary to be able to clothe it through the higher mind in words.

So, my brethren, we come back again to the starting point. We see in that wondrous story of the crucifixion of the body – of the lower mind – the passing away of worldly things, the flight from the land of Egypt. We see the light which is the higher mind, developed so that full consciousness of cosmic truth wakes within. We see the evolved man returning again to his divine Source, taking with him that beautiful rose which he has gathered in the wilderness of emotions, the wilderness of the mind and even the wilderness of materialism. Having gathered the rose, it blooms upon his heart, the symbol of the Christ love. This is the meaning of the saying which many of you know, 'May the rose bloom upon your cross': the rose of the Christ essence, true brotherliness, divine truth.

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This is the journey of the soul, my brethren. We all move forward up that path for the heights upon which is enthroned God. You remember Moses going up the mountain, seeing the vision of God and selling the people. This is for you and for us. We also shall climb that mountain to the golden heights. We shall take with us upon our hearts the fragrant, perfect rose of the Christ life. Streams of golden light are coming now upon you all. May you absorb this blessing from the heights and go your way rejoicing! Even though you are in the wilderness now, you will yet be led into the Promised Land, flowing with milk and honey. Keep on keeping on, confident in your vision. God bless you everyone, beloved brethren.

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spiritual path, enlightenment, wandering, steps to wholeness

