

The Moment to Decide

A295 Sunday Address 8th September 1957 St Mary Abbots Place, London Reopening Service after Summer Break

Text: a typescript by MB that lists the anthem, two of the hymns and the reading. The first words, 'Beloved children on earth', are unusual in the White Eagle so commonly addressed 'children of earth' but are assumed to be correct.

Context: two texts appear to be addresses from September 1957. This, in typed form, carries the date of the 8th, but *Stella Polaris* for August 1958 includes an address entitled 'Harvest' which contains a reference to it having been given on the Feast of St Michael and All Angels – September 29th, which was also the anniversary of the opening of New Lands. To reprint the Harvest address the next year would be common practice, and London seems to have held its Harvest service on October 6th (see A297). It thus seems reasonable to conjecture that this service, of 8 September, was the reopening service in the London Lodge (1 September, the first Sunday in the month, doubtless deemed too early) and that the service given on the day of St Michael was given at New Lands on the 29th. The typescript states that there was an anthem by the Choir, 'The Lord is my Shepherd' – probably The Lord's my Shepherd, to the popular tune Crimond, by Jessie Seymour Irvine (1836-87), and at the end states that the hymn preceding the address was 'Oh, for a closer walk with God' (by William Cowper, 1731-1800); while the service closed with the hymn, 'Nearer my God to Thee' (by Sally Adams, 1805-48). The reading is given as 'Selected passages from The Aquarian Gospel commencing at the 66th chapter'. Chapter 66 deals with the calling of several of the disciples.

Once again the typist included comments by Brother Faithful after White Eagle had finished speaking, and these have been included here.

General Notes: the address takes up from that of 23 June (New Lands) in talking of the reality, to those who dwell therein, of the spirit world. There is a rather gentle, lovely start to it, about the parting of the veil – but otherwise the opening section is very much about the saints, even though it was not given at the time of the All Saints festival. Amid this, White Eagle gives a reassuring comment on the moment after death when we review our lives: he says we see them 'in the light of God'. Unusually, White Eagle gives quite a list of the saints present, who include Francis and Columba and more, listed by their incarnational nationality. There is reassurance that every life contributes to the good of the whole, and there is material on reincarnation. Another theme of this address is the moment of decision that comes to every soul: 'to discern between the worth of physical things as against the worth of spiritual things' – or between God and Mammon. There is a nice definition of karma: 'remember that karma is the name, the Eastern name given to the opportunity for learning lessons – wise spiritual lessons'. The address ends with quite an extended communion – and a reference to the All-Seeing Eye, which seems to take us into the ancient Egyptian worldview.

References: there is a possible nod to Einstein when White Eagle comments that we are beginning on the earth plane to recognise the 'intricacies' of measuring time and that it does not exist on the spirit plane. 'Not of myself, I can do nothing' is from John 5 : 30; while 'The works that I do ... and greater works shall he do' is John 14 : 12. 'I will come in full power....' Is not recognised, and does not seem to be biblical; perhaps it is from the Aquarian Gospel, which is hinted at here; the sentiment however is that of the Farewell Discourses, John 14–16. Not being able to serve two masters is from the Sermon on the Mount, Matthew 6 : 24; but there is reference also in this paragraph to the temptations of Jesus, which are recounted in Matthew 4 : 1-11 and also in Luke. White Eagle nonetheless locates the moment of decision 'in the writings of St John', which is not untrue of John's Gospel generally, but the precise reference is a little obscure.

White Eagle's Address:

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Beloved children on earth, we come to you with love so great. And we bring our message from the world of spirit, from the plane of pure spirit.

We pray that during our talk the earthly mists will thin, and you will come with us, and behold the truth, the eternal truth in the heavens. We would now at this moment part the veil for you, so that you may see the saints of all time worshipping, praying, praising God their Creator.

Remember, dear ones, that all through the ages there have been what the worldly people have called saints. And these saints have received a spiritual experience which has awakened them and caused them to give up all worldly desire, all worldly things. It has caused them to seek for the Kingdom of Heaven. Those whom you know by name as saints have lived for a long, long time. They have passed through many incarnations, and always their spirit has been reaching upward towards the vision which becomes ever more clear to them as they advance on the path of spiritual evolution. The saints have come into incarnation time and time again. And they have never lived on this earth without giving something to the earthly life and to humanity.

When a soul leaves the physical plane of life it passes for a time into the inner world. And when we speak to you of an inner world, do not think that an inner world is a state of annihilation or a state of pain and agony. The inner world is a world of unfoldment, of taking stock, of seeing the soul – one's own soul – in the light of God. Do not think that this inner world, or spirit world, is [one] of fancy. It is a real world. And those who live in the inner world find that their bodies, their surroundings, all the things which manifest to them in form, are as solid and real as your physical things.

We want to make this very clear to you, that the spirit world is a live world. But one of the layers or one of the bondages and blindfolds have [*sic*] been removed from the eyes of the soul living in this inner world. This does not happen immediately after the passing into this inner world, but by slow degrees the blindfolds are removed and the soul sees itself as it really is. This sometimes causes sorrow. But you, whilst you are living on earth, have times of sadness and sorrow, particularly when you regret an omission of service, when you can see that you missed an opportunity to help another. There may have been a very good excuse for this omission, but it does not alter the fact that you regret your omission. And the same thing happens in the world of spirit on the inner planes – in the inner world – when the eyes of the soul are opened after death. There is bound to be a taking stock, and it causes a little regret, but also there comes to the soul fresh hope because the ministering angels in the spirit world explain to the soul the true values of life. It learns in a gentle and merciful way the spiritual lessons of life. And when the lessons of its past incarnation have been absorbed into its very substance, then there is a period of resting in the state of heaven.

Heaven is a state of perfect happiness, bliss. Time does not exist in a way out of the physical life. So, for us to say to you the soul lives for a hundred, three hundred or a thousand years before reincarnating – if it is going to reincarnate – would be to give you a wrong impression. There is no time as you understand it, and it is impossible for us to convey to you any idea of eternity. You are beginning to learn this even on your earth plane, and you will learn more

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and more and more about the intricacies of measuring time. Suffice it for you to be told that the soul after passing through that period of stocktaking and resting in the heaven world returns to earth to continue to help the earth people in their spiritual evolution. You may perhaps wonder if you are helping your brother man, and if others whom you know, who do not appear to be making any contribution to the good of life – if they are helping other people. Well, they may not be doing as well as they might, nevertheless, they are making a contribution to the good of the whole.

Now, you may be able to pick out lives that you have known, and say, ‘What good did he do – what good did she do?’ We assure you that every man and woman and child has made an impression on the ether, and has made a contribution to goodness, even if it is only to stimulate the light in another soul.

We commenced our talk by describing to you the company of Shining Ones who are present here listening to the words being uttered. There are saints whom you know and love. Saints of the past such as Saint Francis, the saint of Assisi, the saint of Iona, the saints of all the countries in the world, all the saints, the Celtic saints, the French, Italian, Spanish, American, all the saints throughout time. They concentrated their love upon the earth, and the love is the Christ Light. We want you to realise this, and in your quiet moments when you can release yourself from the bondage, the thrall of material thoughts, rise in thought into this spirit life – into the world of Light. And there you will see the hosts of Shining souls who come to mankind, ever drawn towards mankind to help stimulate the life of the Christ within. ‘Not of myself, I am nothing. And can do so little, but the Light of the Son He doeth the work.’ And he said through that perfected channel, the Master Jesus, ‘What I do, ye can do also and greater things than these shall ye do’.

Beloved children, you have heard quite a lot about the Second Coming of Christ, and sometimes wonder what this means. Is He coming again as He did before? He said: ‘I will come in full power in the glory of my Father. In the glory of the Heavens I will come.’ The reading given to you tonight also speaks of that coming of the Light to humanity. And it is clearly stated in the writings of Saint John that first of all in the human life – in the life on earth, man must come to a point of decision. He cannot serve two masters. He must give up the one which is the Master of the earth – sometimes referred to as the Prince of this world – or he will lose what the orthodox people call the Saviour. Let us call it the saving grace of the Christ Light, the Christ spirit. It does not necessarily mean that wealth and abundance of earthly things is wrong. All gifts, whether they are material or spiritual, come to man by the Will of God, or by the law of karma. And remember that karma is the name, the Eastern name given to the opportunity for learning lessons – wise spiritual lessons.

One of the most important lessons that man has to learn on earth is to discern between the worth of physical things as against the worth of spiritual things. It is far better for a man to lose all worldly things and thereby receive divine illumination than it is for him to cling to earthly things, and have the discomfort – we call it discomfort – of that true analysis of himself when he passes into the inner world.

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But when a soul is born onto earth its past karma decides, and the soul itself has a certain measure of choice as to the type of life it wishes to have. But every life carries its sorrow and its penalty.

Remember this, my children, that the soul who has chosen the Light of God, the soul who is longing with all its strength to live in truth, in love and in mercy and service to its fellow creatures has chosen the riches of heaven. And this whether they be poor from the physical material aspect makes little difference to them. They find happiness. They find happiness in the sweetness of God's natural gifts on earth. And also such a soul becomes strengthened and further illumined in the service of its Creator. All this is building up the most perfect heaven for the soul – this desire to turn from the darkness of materiality to the light and glory of spirituality is creating within the individual heart a very beautiful home or state.

Let us now, my children, visualize with our inner vision the enthroned Golden One, the Golden One Who is the embodiment, the highest embodiment of all the Christ spirit, now here in your centre – which is in your own hearts, but you can see Him as part [*sic*] from you, projected from you; and everyone here can know that they are part of that Christ Spirit. It is because man is part of all life that he cannot harm another soul or part of creation without suffering himself. To hit your brother, to cause your brother pain, is to inflict that pain on your own heart and in your own life. This will be made very clear and very plain to you in the inner world.

Now, children, let us behold the sacredness and the glory of the Golden One, the embodiment of the whole of the Christ spirit. And let us bask in the warm sunlight of his aura. For it is the Light which heals all infirmities. It is the Light which comforts and restores the soul. It is the Light which comes like a hand to hold your hand through the valley of the shadow of death – passing from the physical world to the inner world – the hand which leads the soul up to its reward, the state of heavenly bliss and rest.

He who is in your midst brings for your communion the Bread of Life, and the Wine in the Cup shaped like a human heart. The Heavenly Bread: take and eat. And the Holy Grail, the Cup of Divine Essence – Love. Drink from this Cup and feel the holy refreshment from the Heaven World.

The blessing of the Most High, the Great Spirit of all life, rests upon you and strengthens and upholds you; for His Eye, the All-seeing Eye, is ever upon you and in His great mercy will fulfil every human need.

Amen. Amen. Amen.

Brother Faithful:

It is difficult to realise perhaps that White Eagle has been giving these addresses – these public addresses – for a period considerably over twenty-five years now; and that he has come down for that purpose to an earthly condition, an earthly environment, not without sacrifice, not without great devotion. It cannot be easy to come back – although we give of

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our best, it cannot be easy. And it is good for us sometimes to remember the value and the worth of the gift of wisdom and of truth we receive at these services.

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:

karma, free will, awakening, inner life on earth, saints, reincarnation, seeing the soul, life after death, eternity

