

Spiritual Science

A209 Sunday Address 2nd October 1949 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, February 1950

Context: appearing in February 1950, this address cannot be from that same month, nor is it Christmas or November 1949, and it is a reasonable assumption that the New Year address published in January 1951 was actually given in January 1950; this address in any case contains no special reference to the new year whatsoever. The most recent, and to some extent the most likely, date is therefore the first Sunday in October 1949, and this we have chosen. In some years, the October address would celebrate harvest, but in 1949 the address for the Harvest Festival has been ascribed to September. The anthem, whence White Eagle takes the phrase 'Lift thine eyes to the mountains', was probably either a setting of Psalm 121, or else the chorus from Mendelssohn's *Elijah*, 'Lift thine eyes'. The reading, White Eagle says, was from the book of Revelation. He does not tell us which chapter, but it seems to have promised the heaven world for humankind, and thus what was read may well have been the familiar words from chapter 21, beginning 'And I saw a new heaven and a new earth'. However, at the end he quotes from Revelation 7. This would be a more unusual choice for a reading, but White Eagle's words about it imply just that. It is an invocation of the angels of the four corners of the earth and describes a great gathering in heaven; it also contains the words White Eagle loves to quote about 'they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb' (verse 14). On balance, this seems the most likely candidate.

General Notes: an address which quite directly confronts materialism and contains unusually detailed teaching about suicide in the materialist context. It also deals with the laws of karma and dharma. Dharma is often translated as 'the teaching' but White Eagle consistently sees dharma as offering opportunity as its primary characteristic. If the reading was Revelation 7, then that would easily fit with a confrontation of materialism.

References: for 'Lift thine eyes' see 'Context'. 'I am the way, the truth and the life' is John 14 : 6. 'Those who have come through great tribulation' is Revelation 7 : 14; progress to the City of God is an underlying theme in the later chapters of Revelation.

White Eagle's Address:

We thank the choir for rendering their beautiful anthem, for it has sounded a keynote for our service tonight.

'Lift thine eyes to the mountains' – the mountains of God. We would interpret this not in material terms but in spiritual. 'Lift thine eyes', means raise thy consciousness above the obscurities of the earthly life. You will say that this may be all very well, but since you must live in the world, you cannot live in the clouds. We say in reply that you must keep your feet firmly planted but raise your vision to the mountains, to the consciousness of God's glory and His beauty.

You call this a materialist age. We are not so sure that we agree, although materialism seems to enslave the majority of people. Yet again this is not so, because within the heart of all men and women lives the same aspiration, the same light, the same longing for God. But people fail to understand this vague longing of their hearts, and instead rush hither and thither on

Spiritual Science

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pleasure bent, thinking that this will satisfy their spiritual hunger and minds. This is why they appear to be slaves to materialism, thinking they are going to get satisfaction either from success or from possessions. Instead, what mankind needs today is a revaluation. Man wants to understand life's values in the true sense. Some people think the churches are emptying because the public is turning away from religion, but this is not true. The public demand[s], shall we call it, reality, and is becoming tired of hypocrisy and sham. Men feel that they do not understand the Christian religion as it is presented. Even those who pride themselves on their reasoning power simply cannot comprehend the mystery or the spiritual truths which lie within and behind the words of the Bible.

You have listened this evening to a reading from the Book of Revelation. Some of you may wonder why such a reading was chosen, for it may have conveyed little or nothing of its inner meaning. You will be surprised, no doubt, when we tell you that in essence that reading is perfectly true. It concerns the spiritual state of life, the heaven world to which you are all going. Such a world may seem to you a long way off, but this may not be so. We do not mean that some of you are likely in the near future to pass over into that heavenly state. We mean that you may have spiritual experience, even while living in the body, which can prove so shattering as to break down the walls of materialism, to sweep aside the dark curtain which hangs between you and the true life of the spirit.

Let us now examine the teaching of spiritual science, in spite of the fact that some people would sweep spiritual science on one side, thinking it all rubbish, because they cannot see the spiritual life for themselves. For this reason, the idea of spiritual life and the possibility of communication between the two states of life does not appeal to their reason. Our reply is that spiritual science is as strictly scientific as any branch of physical science. Indeed, spiritual science is the sounder of the two. For once you find the key which unlocks the door into the heavenly state of consciousness you will also find an answer to every question which your own reason may put. True, you cannot answer every question of the gross materialist because he lacks equipment in his mind and heart [with which] to comprehend. His questions are like to those which a little child puts. You find such questions unanswerable simply because the child has not learnt the elements of reading, writing or logic. The same applies to the materialist who asks questions about the afterlife. He has no spiritual intelligence as yet to understand the answers his questions will call forth. Remember, however, that every question can be answered, and spiritual science will never fail to satisfy reason when once the questioner has developed some spiritual attributes so that he can understand.

At the present time materialism is very strong. For this reason, it is difficult for you always to attach yourself to the higher consciousness. But lift thine eyes – O, *lift thine eyes!* To the mountains of spiritual consciousness, and then you will get the satisfaction for which your soul is yearning.

How can man discern the higher mind, discriminate between the spiritual consciousness and his lower, the earthly or mortal consciousness? The Master Jesus came to bring to mankind this teaching of the heart, the teaching of the spirit. He said repeatedly: 'I am the Way, the Truth, and the Life'. What did he mean, 'I am the Way'? Beloved brethren, pause and ponder

Spiritual Science

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for a moment upon the life of the Master Jesus. Consider his nobility of character, his steadfastness, his strength, his tenderness, his selfless service to the community, his all-embracing, tender love. He harboured no condemnation except for the hypocrite. To all others he gave only sympathy, understanding and love. 'I am the Way.'

It was the spirit of the Lord Christ which the Master Jesus was demonstrating; and you, and we, who are only a little way away in the world of spirit, can follow after that direction. You can be quite sure that you have reached the mountaintops when your heart is guiding you to be brotherly, kind, loving and patient with the faults and annoyances of your fellow man – if your heart is prompting you to go the other mile, to proffer the help that you see the companion by your side needs – you can be sure that the Christ within is directing your path, directing your actions, inspiring your thoughts. Here lies the difference between the lower selfish mind which says, 'My reason tells me it is better for me to do this or not do that'. Suppose that action be unChristlike? Then it is not your heart or the Christ mind which is behind that action. We are speaking very simply. We do not preach, we speak truth, my brethren, because we have seen this truth in action; and we have also seen the result of such action in far more varied degree than you who are still living in a body. We see the ultimate result of many a cause first set in motion on the earth. You are all setting such causes in motion; their effect is seen in the world of spirit; and it will also be seen on the earth.

Here is a little incident about a soul which became very weary with the earth life. This man who owned that soul was a materialist, one who did not believe in God, or in an afterlife. So the soul became very confused and longed to be free of the body. So the man took his own life and his soul came to the spirit world, and there it woke up. On the physical plane it had been spiritually asleep because it had followed the material way of thinking and denied the spirit entrance into its mortal consciousness, or its mortal thinking. It wanted only to believe material things and that the material, the physical life was all that mattered. When this soul as a result came up against the suffering which all such souls meet in the course of a lifetime it had but one desire – to run away. It could not stand life in a body any longer. So it took its own life away from the physical and woke up in the spirit world and found that after all it had failed to escape from the world that it disliked so much, but was still chained to it. The lesson of this is that no soul, either living on the earth or on the astral plane, can escape its lesson. It cannot escape, because it has sown the seeds itself in its own life. People will not accept this. They do not even like to think about it, ignorant of the fact that as soon as a man accepts responsibility for his own actions and his own thoughts then he comes closer to the spirit of God; for by this means the soul awakens to God-consciousness.

This teaching we give is to help you to accept the conditions imposed by life. We do not mean that you should accept injustice to others. You need not bother about injustice to yourself, but you should endeavour to raise the vibrations of the world, and so help it to get a truer picture of, a clearer understanding of life's values.

Every person is setting a cause in motion. That cause will certainly produce an effect. This is what the East calls the law of karma. That law of karma is also entwined with the law of dharma, which means that as you work through your karma you will be offered new

Spiritual Science

A209 Sunday Address 2nd October 1949 St Mary Abbots Place, London Sunday Service

opportunities, not only to make progress yourself, but to help others to progress. For this reason every piece of karma coming your way, be it unpleasant or pleasant, can be your opportunity.

As an example, that soul which took its own life, had it opened its consciousness to the divine spirit, would never have wanted to run away from life. Rather would it have thanked God for the opportunities which life was offering. We emphasise this. No one of us, who are children of the Great White Spirit, can evade any of our responsibilities. We cannot evade any of our lessons. If we cut short our life on the physical plane we still shall not get away from it until we have learned the lessons which we were intended to learn. Moreover, we shall increase the karma which will have to be faced again in yet another life, maybe in spirit, maybe in flesh. You need a broader, deeper and higher view of the teaching in the Scriptures. Then you will find they contain very beautiful truths, sufficient to open your understanding of the spiritual life, which is glorious. Then you will find, however difficult the problems of every day, that a deep peace will come into your heart, a peace born of thankfulness to your Father–Mother God, and to the Lord Christ, who is pouring His light and love upon all mankind. ‘I am the Way, the Truth, and the Life.’ When once every soul can hear that truth sound in his heart, he will know it to be the voice of Christ, the Lord of God of all humanity. Then he will be able to differentiate between the foolishness of mortal reason, and the truth and the beauty of spiritual science.

Do not you see, my children, that the material mind is ever destructive, but that the mind in the heart governed by the Christ spirit is constructive; and that it can build a world of infinite beauty to which you will be heir? Do not turn your backs on what is placed immediately before you. Accept with thankfulness and you need never have a doubt; you can be quite sure that as you live your life with quiet confidence and courage you will receive help in full measure, pressed down and running over. Be men and women, not babies. Accept the challenge of life. Then life’s experiences will bring to your heart a serenity, happiness and peace with no amount of material reasoning can bestow. Follow the way which He trod, and then you will indeed lift your vision to the mountaintop. The material curtain will be cast aside and your inner vision will reveal the hosts of invisible white-robed people – those who have come through great tribulation; those who have come through the experiences of the earth, and who have developed that God-consciousness, that good-consciousness; so that they are able to dwell in a world of infinite light and beauty, and from that world are permitted to serve the rest of their brethren who are struggling upward, upward to the City of God.

We leave you with these few thoughts. We pray that they may fall as seeds in your heart and from them will rise a new life of hope and blessing for evermore.

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:

suicide, dharma, karma, acceptance, surrender, feet on the ground, head in the skies, heaven while on earth