

Let Thy Light Shine Forth!

A156 Sunday Address 3rd February 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, March 1946.

Context: assumed to be from February 1946 only because it was printed the following month. The reading was evidently from the first chapter of St John's Gospel (see 'References').

General Notes: the underlying subject of this address is liberation, or as White Eagle puts it, 'release from the bondage of Egypt' (this Old Testament analogy being entirely symbolic – it is not a reflection on the country of Egypt).

References: White Eagle twice slightly misquotes words said to have come from the reading: 'And the light shineth in darkness, and the darkness comprehended it not' (John 1 : 5). For the concept of Egypt as a place of bondage, out of which the Israelites eventually escaped to liberation, see Exodus, chapters 1 to 18. The land promised them by Yahweh was Canaan, described no less than twenty times in the Bible as a land 'flowing with milk and honey'. For the allusion to burying the grandmother, compare Matthew 8 : 19-22. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him' is 1 Corinthians 2 : 9. For 'Stand at the door and knock' see Revelation 3 : 20; the full quotation is 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me'.

White Eagle's Address:

We would bring to you a warmth of human love. It is a mistake for anyone to imagine that souls who have passed onward and who appear to have advanced into the light of the spirit are not still very human. God loves humanity. We in spirit love our brethren on earth. We enter into all human joys and endeavour to help you through the struggles which come to all of you. We are often compelled to stand by your side and watch, longing to free you from the darkness which imprisons you. When you look to God, or open mind and heart to your spiritual helpers, then they come very close and are able to lift you up – so that instead of feeling depressed and anxious you become sure of a power with you which is guiding you into a path of liberation.

We must always bear in mind the inherent sweetness and the kindness of humanity. It is a great mistake to set oneself upon a pedestal and to think that *we* are right and the other man always wrong. Everyone has some good in him and all people have their moments of inspiration.

Some people think that death of the physical body is going to bring them freedom, but they never made a greater mistake. Freedom is due to the soul's development, understanding and its merging into the light of the spirit. Such a liberation as this can come while the soul is still functioning through the physical body. Bodily death certainly brings a certain amount of easy movement, by which we mean that the soul in its astral body can think of a certain place and can be there; or rather, it means that what the soul desires that soul can have. But that is not what we mean by freedom or liberation from bondage.

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We have listened to a reading so familiar that it makes very little impression. Many times have you heard the words, 'The light shineth in darkness and the darkness comprehendeth it not'. What does it mean? It contains the truth which every soul has sought since it was born into a body. The world of matter is dark. The desires of the flesh induce a state of darkness, of suffering of mind and body. The soul was endowed with a great gift at its birth: the gift of freewill. Few people understand the meaning of freewill. Some think that they can so master physical conditions that if they want anything they are free to get it and they will get it. But they forget that this state of mind demands a certain payment. Freewill does not mean that the soul is able to have exactly what it wants without making payment.

What then is the gift of freewill which God gives to His son born into a body of flesh? Every man and woman, being a son–daughter of God, has freewill and with this gift comes the knowledge that while the soul is offered liberation and freedom it will have to first renounce the desires of the body and the mind. This does not mean that man is intended to live in harmony or unhappiness. God intends every child of his to live in harmony and happiness beyond the present understanding of man. God intended you all in your humanity to be divine – that the divine light which dwells in darkness should manifest through the physical body and create on earth the heaven which is in existence in the spheres of light, the heaven which encompasses all radiant souls who have discovered the secret of liberation. Be happy, we say to you: enjoy all the gifts of life, enjoy every function of the physical body – taste and smell the sight and hearing and feeling – but enjoy all these things not through a darkness such as exists on the lower planes of consciousness [but] in a state of light in the spirit. 'The light dwelleth in the darkness and the darkness comprehendeth it not.'

The spirit of God is in you, is in all men, is breathed out over the face of the earth. Man does not know it, but lives to himself for himself, endeavouring to gain supremacy over others. Darkness is a limiting power. The light of the spirit is without limitation and raises man up from sorrow, pain and grief into joy and light, peace, goodwill and brotherhood. So, my brethren, what mankind needs to learn before all else is that the spirit of God dwelleth in him and lives beyond death of the body. The materialist demands proof of such an existence. The awakened soul needs no proof. He knows because such a truth is within him and has made him free of earthly bondage. Nevertheless it is important to give such proof when required, because it can break up the crust of materialism. Even then the man may prove too selfish and the seed fall on barren ground. So it means that although proof of survival is given, until the individual quickens with the light, he cannot comprehend.

All down the ages men and women have sought an answer to this great problem of freewill. Brotherhoods have met to be instructed how to find the secret of life. Secret societies have been formed for this sole purpose. Yet the secret lies within the spirit of every man and woman. All know it exists; when it is once realised it is never forgotten. Afterwards you can say, 'I know', and all the world cannot shake you.

The saints and seers of all ages learned the secret because they chose by their own freewill the way of truth and life and turned aside from darkness. My brethren, the teachings of your churches are not understood. They are not clearly explained. The people are told that those

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who take the broad way find destruction and those who take the narrow enter into the kingdom.

But there is more to it than that. It means that the man who decides to follow the broad way – which means gratifying the base desires within him – *allies* himself with the powers of darkness, lives in a state of darkness but does not know it. The light is there, but he cannot comprehend light. But the soul which chooses the light, which means the way of love, brotherhood, kindness, finds that the light grows within him and clears his vision so that he is able to comprehend God's love. He is liberated from bondage – verily brought out of the land of Egypt, the land of bondage – into the land flowing with milk and honey. The latter, of course, has always been interpreted as a material land which produced everything which the tastes of men and women could desire – but do you not see how when the soul is led out of darkness, it enters into a world of joy and happiness?

How then are we to find this beautiful land? Two things are necessary. The first is a daily life lived in patience, kindness and goodwill – not only towards brother man but towards God and towards everything in life – daily living in tranquillity and patience and confidence in God. Such a daily service must be practised. My brethren, it is sad to witness men and women who always put their own desires and affairs first, think only of the importance of daily actions and daily events, instead of first living with God. The first essential is the manifestation of God's light in the world. Personal affairs come second; but unfortunately, as the Master Jesus said, man always has something more important calling him: he must bury his grandmother, or marry a wife, when that is done, what is left over God can have. But the true essential is service of God, the giving on every hand to those near or distant - the impulse to do good to others, to sympathise with, to understand others – to feed the fatherless and comfort the widow – that comes first. Secondly comes the maintenance of order and harmony in one's own life.

The other essential is meditation, contemplation of spiritual things. People will say – they have said it many times to us – they have no time to meditate. That is wrong. When you walk the street you can be thinking of God. You can do the most menial task with God in your heart. This is the secret. When the desire in your heart for God becomes so strong that you will not be able to let an hour pass without communion with spirit, then the teachers who come from the world of spirit will be your companions; when mankind has learned to walk the earth hand in hand with angels, then will come a state of heaven upon earth and darkness will be absorbed into the light.

Our last word on this subject, if you will bear with us. Do you know these words, 'Eye hath not seen, nor ear heard the glories which Thou hast prepared'? Until the soul has learned to liberate itself from bondage it has triumphed over the world, raised itself beyond limitations of flesh, and can mingle with other master minds. How many of you comprehend the meaning of the word 'Master'? What are these Masters? The Masters are those, both men and women, who have found the secret. The secret of God brings all power over the plane of matter. All Masters are of the same mind. They do not differ. They may have their particular work with men but at the centre (as we see in the council chamber in the temple above) they

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blend in perfect unison. Such masters are behind the world of men, helping men who are ready to be helped. Guiding the affairs of the world. But these Masters must recognise man's freewill; they are always ready waiting for you individually and for humanity at large to turn to the light. Then they can help and direct you and direct the affairs of men.

Every soul is vital to the work of the Great White Brotherhood. They stand at the door and knock upon the consciousness of the world. They cannot force their entrance, for man holds the handle of the door in his heart and he himself must admit the visitor. You as an individual are vitally important to the whole Brotherhood, because without your help and your individual effort the work of the whole Brotherhood is impeded. Never mind if you are one alone; keep on keeping on with your work of spreading the truth, radiating the light of the spirit in the world; and you will be amazed one day when you have earned the right to see clearly how much your life has meant to untold millions. It is not only *now*, but your effort of today will go down the ages.

This is the Light of the World – the light which shineth in the darkness which comprehendeth it not – and in the words of the ancient Ones we say to you all: *'Let the light shine!'*

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:

enlightenment, path of the soul, spiritual path, spiritual unfoldment, liberty, choice, conscience joy, altruism, teachers, guides