

The Joyous Heart

A125 Sunday Address 5th December 1943 St Mary Abbots Place 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, January 1944

Context: this is effectively an Advent address and mentions Christmas coming, but it doesn't identify advent as its theme. Advent Sunday itself would have been the week before in 1943.

*General Notes: White Eagle reminds us that he once said he believed in *Everything*. He probably said it more than once, and its philosophical implications are worth considering. As the address progresses, it becomes more and more a talk about finding true happiness.*

References: 'God created man in his own image' is from Genesis 1 : 27. 'Seek ye first the kingdom' is Matthew 6 : 33, while 'The kingdom of heaven is within you' is Luke 7 : 21 and 'I and my Father are one' is John 10 : 30.

White Eagle's Address:

Beloved friends: once again you are drawing near to a happy festival of the present age the festival of Christmas, the advent of the Teacher. We have dealt with this subject on many occasions, but it would seem that there is something fresh to say about it however many times the subject crops up. We said to a brother of ours this morning that the truth has many facets. There is no new truth, but different views come to the soul in the course of its life. We give you the simile of a castle set upon a hill, which contains many rooms and many windows; the master or the king of the castle visits room after room, moves to the window, gazes out upon the landscape and is impressed with its beauty. The next day the king goes to another window in his castle; this might be in the west and the room or the window on the previous occasion might have been in the east or the south or the north. Whichever window he gazes through, he will see a different view. After seeing the first view, an ignorant man will say, 'There is no other beauty in the universe but this glorious view which now lies before me'.

This, my friends, is what is happening to the majority of souls on earth. They look through one particular window of the castle of life and think they are seeing all there is to be seen. This little illustration should teach us that there are many windows through which truth can be viewed. Therefore, should apparent contradictions in religious teaching appear, when a view of the whole is taken, understanding dawns and then man can reconcile and harmonise all the differing aspects of religion. What appears to one time to be the whole truth changes or takes on a different aspect when looked upon from a different angle.

This leads us to believe that everything in life is true. We once made what probably appeared to you to be too comprehensive a statement. We said we believed in *everything!* But then – everything is true – all depends on from which angle you are getting your view. So we should commence to take a broad and tolerant viewpoint of life and of religion and as we review past ages we begin to see certain outstanding peaks or events in the religious world which impress upon our minds a profound truth.

What is this truth? To us it appears thus: that the Creator possesses two aspects – positive, negative: male, female; good, evil; and so forth, each seemingly opposed one to the other. That there are these two ends of the pole we see quite clearly and although we are assured

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this process is going on, from whence the process of life has come no man knows; because up until now there is no scientist who has arrived at a correct solution of these deep problems. Nevertheless we do know from observation and experience that life has a purpose, that life springs from one central Source and that man has within his being potentialities of both good and evil. We observe that the man possessing such potentialities must have been created by a Supreme Being, a Supreme Intelligence with like qualities. Does not the Bible say that 'God created man in His own image'?

Many may criticise what are called the 'old-fashioned' teachings, which at the present time are discarded as beneath the intellectual dignity of a thinking person. But when we look through yet another window of our castle, we begin to realise that this old teaching contains truth upon which we turn our backs. Indeed, we may have missed a great deal of beauty and comfort and inspiration because we have neglected to meditate, to ponder and to search, to take the trouble to open the light within our innermost and interpret these old versions of religious truth.

We find, then, that we are created in the divine image of our Creator. What does this mean? Will it destroy our previously built-up theories of evolution? No. It means that we are created as perfect son—daughters of the living God. But the perfection lies deep within and is not always being expressed. In fact, sometimes through many incarnations that perfection is almost completely hidden, for we do not admit that there is one living, breathing soul on this earth entirely devoid of one fraction of the expression of this divine life. Nevertheless, we find that man's purpose in this life, in all life, is that he may realise happiness. One window in our castle through which we may have looked in times gone by has revealed to us a man nailed upon the cross. Human suffering, human sadness – is that the sum total of man's life and is man created to thus suffer? Friends who look through only that one window are teaching the world today that man must endure pain. Man does indeed suffer – we admit that. All the world is suffering at the present time, with the exception, perhaps, of a few who do not gaze through that particular window, but who have a wider vision of the whole, a more universal outlook, and who have found the key within their own innermost being which unlocks the heavenly mysteries.

It is true that man has to suffer, and why? Because on his path of life he has deliberately and ignorantly chosen to suffer. Now, my friends, this really applies to you all even now. Forgive old White Eagle if he says anything which seems hurtful. I give you truth, my friends. When the soul can accept the omnipotence, the omniscience and the omnipresence of God in its life and can rest upon that knowledge, inward happiness dawns. Why is it that man suffers? Because man clings to material conditions of life which he thinks essential to his happiness, exactly as a baby will cling for all it is worth to some rattle or plaything. The wise parent may want to take it away – to give the child something better. But no! that child wants its toy and will kick and clutch and scream. When finally the toy is removed the child is in a paroxysm until its attention is attracted somewhere else.

Do you not see how like this is to your life? All the sorrows and the terrible things which bring so much unhappiness, those things which rob the soul temporarily of something which

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it feels it must have, come because the soul has not learned the wisdom of the love of heaven. When that soul can say, 'Thy will; Thou knowest; Thou art Father, blessed Mother, Thou knowest what I really need better than I can know myself. If it is Thy will that this condition is taken away from me, well then, Thou knowest.'" This means the attainment of inward peace, and peace means the birth of happiness in the life. If once the soul can realise that when God wants to remove something from the life to which that soul clings and will accept what is happening as being the wisest thing for it, what happens? Why, there is no more fear, no more hurt.

To put this in another way. Why were you taught that Christ the Son of God was born into this world to save you from unhappiness, to suffer on your behalf? Because, when we look through another window and see the light of the wisdom of the ages shine upon that scene, we understand that with the birth of the true Son of God in the heart of man sorrow and unhappiness must pass away from the soul. When that Child is born within there is a coming of peace, of contentment. At this, someone will be thinking, 'Is not inertia bad? If we get to this stage of acceptance of life, will it not destroy all human progress?' But then, there cannot be inertia once the light burns in the soul, for the light is dynamic and full of action. Light is life and life is progress! The very coming, the very birth of that state which is called the Christ-consciousness brings more abundant life and progress and unfoldment.

We would like to outline another aspect of what is called evolution, because there may be a confusion about this subject. If we say that man is created a perfect being in the sight of God, then surely this statement destroys the very theory of evolution! Well, we would like to give you another simple illustration. God created a rose bush. From the very beginning roses bloomed upon that bush – sweet of perfume and lovely of colour, possessing all the attributes of a rose. The flowers blossomed and then died, but year after year there was a putting forth of roses. You see, in this rose bush there lay a potentiality for the growth of beautiful blossoms, perhaps over a great number of years. The gardener comes and looks at the rose bush. He loves roses; he thinks that he can improve upon that rose bush: he can graft or introduce something else into that rose bush which will produce more beautiful blossoms. While we all know that such things can be brought forth by man, he could never have produced that rose bush in the first instance. Its creation was the putting forth of divine thought. The gardener, by using certain qualities that are his, by working through his own intelligence, his own knowledge, can help that rose bush to produce even finer blooms. But is it not exactly the same power, the same divine intelligence which now works through the man to bring forth greater beauty? Is not the man as well as the bush the agent of God? In this sense we see the process of evolution leading to ever greater perfection made manifest everywhere.

Do not think for one instant that the races of the past were savages. Do not fall into the error of thinking that the present century is the greatest that has ever been. or that the people of the present day are more advanced than any that have gone before, because if you think thus you will fall into a morass of darkness and ignorance. There have been races in the past, now completely obliterated, which have lived a life of brotherhood and perfection far superior to anything you have ever known. What once occurred is still within man's potentiality. The

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racers of the past had knowledge of the heavens and of the invisible world, knowledge of how to bring into one harmony those states of life beyond death and of life previous to birth – yes, these things are still within the orbit of earth life. Those races who realised this peak of perfection (even as illustrated in your own Bible by the Garden of Eden), these people will help you to arrive at that same state of happiness, of brotherhood. Indeed, we go farther and say that all depends upon man's response to those spiritual influences which unfortunately the intellect is too proud to recognise and therefore rejects – holy and true influences of teachers, angels and archangels. Rays of spiritual light, of truth, come to inspire man to drop the foolish toys that he clings to, that he thinks he must possess, but which eventually cause discord and warfare. Would he not but turn his soul to the things of God, to the beauty, the truth, the justice, the mercy, the brotherhood, the love of the spiritual life, he would not need nor have desire for lower things. He would find a true and glorious happiness here on earth.

Did not the great Teacher say, 'Seek ye first the kingdom of heaven'? Have not all great teachers said much the same thing? And did not our beloved Master Jesus add, 'The kingdom of heaven is within'? Surely, then, we have come back again to our starting point: a complete circle. 'The kingdom of heaven is within', just as all the potentialities of the beautiful roses lie within the rose bush. You, my friends, are even greater and more beautiful in your potentialities than that rose bush. You have within you omniscience, omnipresence, omnipotence – all power – and within you a potentiality to be truly happy. For nothing else than this your Father–Mother God created you to know happiness. The happy man is the one who has learned this inner mystery.

Christmas comes and you cry one to the other, 'A Happy Christmas!' That is good for a commencement; but why not seek to give and receive this happiness through all the year. Through all your life? A happy Christmas, then! – may the coming of the Christ in your heart bring you happiness, the supreme gift of life. God did not create man to suffer upon the cross; God created man for happiness. Although we hear teaching concerning the atonement, Let us rather interpret that word as 'at-one-ment' – at one with God, at one with the will of God, as was Christ when He said, 'The Father and I are one'. Christ had realised His 'at-one-ment' with God and so expressed the kingdom of heaven from within His being and so attained supreme happiness. This is one object of your life, my dear ones: so to arrange your life that you are at one with your Creator and happy within your heart.

Some of you are saying to me at this moment – for I hear your thoughts as easily as I hear the spoken word – 'How can we be happy when those we love have been cruelly snatched from us?' True, the physical clothing – the physical presence you loved – has been taken; but *they themselves* have not been and never will be removed from the companionship of your spirit. Those who have passed into the great Beyond, into the Land of Light, realise this great gift of joy and know supreme happiness because they are at one with God. Knowing this happiness the soul thinks of its loved ones on earth. The message it sends back is this: 'Your happiness is what I want'. We in the Beyond want you to be happy, to find the secret of happiness. The spirit of your dear one will be with you right through life and is never separated from you – never. For in spirit there is no separation.

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My beloved, may this message of the great Teacher bless your lives. May you realise that through the ages God sent His Son in differing forms and lives to give mankind the message of how to find happiness, how to live worthily, joyously, blessedly.

May the peace of this supreme spiritual realisation abide deeply within your hearts. God bless my brothers and sisters! God bless them and let them realise happiness on earth. Amen. Amen. 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:

winter solstice, open minded, tolerance, ancient truths, mindfulness, perception, doors of the mind, acceptance, enlightenment, inner peace, detachment, fulfilment, non-self, hearing our thoughts

