

Spirit is Life

A135 Sunday Address 1st October 1944 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, November 1944

Context: needs to be understood in the context of the historical note below. Either this address, printed in the November *Angelus*, was one resurrected from the past or, as assumed here, it was possible to recommence activities by the normal first Sunday in October, which was White Eagle's normal spot in the schedule. If the date of 1 October is right, its significance is underlined by 'once again we come' in the first sentence and 'since we were last able to speak to you in this church' much later on. The *Angelus* editorial which immediately precedes it certainly implies that Londoners have returned to face the ongoing dangers; it also announces the moving of the time of the Sunday service to 3.30 pm – which was the normal winter time during blackout. It must be noted, however, that White Eagle spoke in Edinburgh and Glasgow the next two Sundays, so a visit to Scotland might have been planned to begin in *lieu* of the London activities.

General Notes: White Eagle speaks of the 'subconscious' and the 'conscious'; as always, it is best to see him using psychological language in a way that is not specific to particular theories, but derives from general usage. Individual sentences in this address, commencing with the one in the second paragraph beginning 'No words of ours' together form one of the readings used frequently in a White Eagle funeral or cremation service.

Historical Note: the 'Baby Blitz' in the early part of 1944 gave way to repeated rocket attacks by the Nazis, using V1s (from 13 June) and V2s (from 8 September), and were particularly threatening to the population, with civilian casualties high. In between, however, came the hope provided by the Normandy landings in June. The *Angelus* editorial for July was written six days after 'the invasion of Europe' and demonstrates that hope. However, the September editorial is headed 'Enforced Interlude' and explains how the Lodge had to close for the latter part of July; at the time of writing, says the editor, 'it is impossible to give an exact date for the resumption of services and meetings'. It is not clear when activities did resume: the first Inner Teaching since June was not held until 14th November. In correspondence, Geoffrey Hayward (later son-in-law) really encouraged GEC to take the enforced interlude as a time for regeneration.

References: the concept of the old Adam and the new Adam begins with St Paul's word in Romans 5 : 12-18. 'Ye know neither the day nor the hour' is Matthew 25 : 13. 'But a little while and I will return to you' is a rather loose rendering of John 14 : 19. 'The Father is in me, and I in Him' is a conflation of John 14 : 10 and 11.

White Eagle's Address:

Brethren: once again we come with great joy to commune with you. The message that we have to convey is that of the eternal life to which the soul of man may awaken and in the possibility of which many people now disbelieve. Therefore we must strive to obtain a very clear idea as to what is meant. Some people go so far as to say that they dread the very thought of living on beyond death. To others the idea would seem to mean an eternal clinging to this material world, to material conditions and to the possessions which they have accumulated. Such possessions need not necessarily be of a material nature; possessions of the mind become dear to some; a possessive attitude towards people they love becomes habitual to others; and while it is easy to decry this, if we analyse for ourselves our own

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reactions to life, we may discover that we are possessive, not only on this physical plane but also in the spiritual worlds.

First, then, let us define what we mean by 'eternal life'. We mean something transcending this mortal life, and even that life in the beyond to which the soul passes. We mean a breaking away from, a casting off of mortality, and the emergence and dominance of the spirit over man's frailty and limitations. We mean, as Jesus said, that man must be born again from out of his old mortal self, and that the old Adam must die so that the new man may live. No words of ours can give you the true conception of what this emergence from the toils of mortality can unveil, nor of the peace, freedom and happiness of the soul centred on God. Fittingly did Jesus Christ speak of this state as the Kingdom of Heaven, for this it literally is. Nor is this state available only to the soul freed from flesh. Man incarnate can enter in and abide in God and know bliss. Many of the saints have done so. Any man may follow the path which leads to the Kingdom and no man is barred therefrom.

Let us examine two aspects of man's life. The most dominant is that of the physical and the material life; but a second aspect lies buried deep within the subconscious until it is quickened and brought out into the conscious. We refer to the spiritual life – the life of the innermost. Some think that the first mentioned has the greater claim on man's attention. In a sense this is true, otherwise the spirit would never incarnate in flesh – but it isn't the whole truth. Both aspects must be recognised, attuned and perfectly balanced, but the first and fundamental aspiration of man should be towards spirit. Against this, some think man's spiritual life to be something which can wait. But for the spirit there is no tomorrow, my brethren: all is eternal, now. If man does not give due place to his spiritual nature in this world, his disembodied spirit will not have a very brilliant tomorrow in the next. Not until the soul of man on *this earth* learns to recognise the spiritual life as the supreme light and the purpose of his being will he find great joy in the beyond. Therefore let us consider these two: the inner, which is of the spirit and is of God; and the outer life, which is concerned with physical matter and thereby garners worldly experiences, which are brought to the spirit. In the future – the New Day which all are so eagerly awaiting – the progress and happiness of mankind will depend upon this understanding of the nature of life, and material and physical life must be based upon that eternal life which is the supreme and which had its being yesterday, lives today and will live for ever. Eternal life, therefore, is not something to look forward to in some future world of ease and joy. Eternal life is a divine knowledge and consciousness of God to which man can awaken at any moment, here and now.

'Ye know neither the day nor the hour wherein the Son of Man cometh.' What does this mean? It means that no soul knows when and how soon a consciousness of God's perpetual presence will break through into his being. At the moment he will know the meaning of eternity; at the moment he will enter into the lifestream of eternal life, consciously. Here then is man's goal and his purpose; this is the end for which we have been created to enter into this stream of God life. When this happens every man will know that he has a dwelling-place in his brother's heart and his brother in his; that he and his brother are knit together in God and

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that in God is eternal life and truth. God is the supreme power, the wisdom and the love which can bless and crown every man.

Beloved, since we were last able to speak to you in this church, you have passed through sad tribulation and trial. You have faced great physical upheavals, distress and discomfort and we know better perhaps than you think just how acute human suffering can be. We also know there is one secure comfort and healing to be found, one source of peace for every man, woman and child. Only by withdrawal of consciousness from the outer world will the soul find peace in the midst of war, safety in danger. What does this mean? In very simple words it means surrender of the self; complete surrender of every problem, every discomfort, every difficulty with which you are surrounded. Yes, my brethren, even your troubles must be surrendered to God – which is perhaps the thing which most of us are the most reluctant to do, for we are apt to cling to trouble. Once a distressed soul asked one of the elder brethren how soon her troubles would be over. The reply was: ‘As soon as ever *you* drop them; as soon as ever *you* surrender them, they will be no more’.

It is easy to say these things; nevertheless it is the simple truth. In this realisation lies the secret of happiness, of health, of love in this surrender of everything in this life and the next to the Supreme, the great White Spirit. This does not mean for a moment that man should neglect his service and his work in this world. The act of surrender takes place in the innermost self. It must come to the soul in moments of deep quiet when it has withdrawn from outer turmoil, confusion and sorrow. Never cling to your sorrows. Never cling to that which is not beautiful, neither to the complex or difficult. Let all these fall from you, especially fear. ‘But a little while and I will return to you’ is the voice of the Son of God speaking. That Son of God is not some separate entity dwelling far away in heaven, but the light of God which can shine through you and your brother man. Only for a space does He seem to depart; and then He will return ... if you ask for His return. Try it, my brethren, when next you are possessed by fear, anger, anxiety or perplexity. Be still; raise your thoughts to the Supreme. Surrender all problems, all troubles. Yield everything up to God; and the Light will return and so illuminate you that you will know your path; and at the end of that path waits the entry of the Kingdom.

Some friends do not believe that the soul survives death. Even the thought of reincarnation is distasteful to others. They do not, cannot believe in it. Nor can it be proved; such proofs are only to be found when consciousness touches the stream of pure Light. Whilst the soul is bound by physical possessions and desires it cannot see or know truth. Therefore it remains unconscious of its own nature; but when a soul is raised above all such limitations it knows that life is eternal. It begins to recognise feelings which are actual memories of its own past. The true home of your spirit, my brother and my sister, is not here – never here – but in a realm of light and glory. At any moment of your life here you can make contact with that realm, your spiritual home. Is it not good after a hard day's work to go home, where all is peaceful and restful? At any moment, when you have practised the art of true communion with your higher self and your spirit, you can enter in, even if it be only for a flash, to your spiritual home.

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In spirit there is no time; all is the eternal present and a flash can last a thousand years in the spirit life. Those of you who have mourned some loved one may feel that our words are poor comfort. You will ask: 'What has happened to those dear ones who pass beyond the veil? Where is my own dear one? I once thought that he or she was living not very far distant. But what you tell me gives me the idea that my loved one has gone to some distant heaven that I can't reach'. Again your heart feels its loneliness and desires to possess the presence of the beloved. We assure you that nothing can separate you from one you love. You are with him, with her, in your innermost being, for the spirit world is the inner plane and it is within you. This will be difficult to understand, but suffice it to say that the spirits of those who are thought dead are still alive and they are still interested, can still commune and rejoice with you. They come to help your spirit on its journey. Why are such spiritual beings permitted to come back? Because through their human love they can serve others. We live not alone, my brethren. Mingling with us, all around, are the radiant souls of those who have entered into the land of light. They come close to us. Were it not for the help of such spiritual beings the spirit of man would recede ever deeper into matter; but because God wants his son-daughter to become alive and quickened to the spiritual worlds around He sends His messengers, angel beings, teachers and saviours of all ages. He sends the souls of the saints as leaven to humanity.

All through the ages the secret ones have laboured amongst men to help them to understanding, to a quickening of their innermost. This is the reason for the communion of spirit, the communion of saints, so that you and all may be raised up; and not that man in his selfish sufferings and limitations should *draw spirit down* into that condition of life from which it has been released. The duty is plain – that all who have knowledge of spiritual life and communion with the higher worlds should raise their aspiration and their consciousness to the place where there is complete surrender to the divine Love. All is love. God is love. Life is love; and where there is no love there is death of the spirit.

In conclusion, my beloved, this life of spiritual aspiration and meditation will never incapacitate anyone from their duty in the material world. Spirit is life and without spirit there is death. If God is in you, you cannot fail. If you have surrendered all to God and recognised that of yourself you are nothing and can do nothing; but that it is the spirit of God working through you that accomplishes the work, then your life will become as a gem set in the crown of heaven.

We leave you with this love of the spirit. Keep it alive. Let it be your guiding light. Jesus spoke truly when said, 'The Father is in Me, and I in Him'. Every Son of God who has entered into the lifestream can say the same, 'The Father is in Me and I in Him'. God is the life, the truth and the love.

Amen.

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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:

life after death, reincarnation, path of the soul, spiritual path, spiritual development, unfoldment, enlightenment, inner voice, spiritual contact, communion, pain, going with the flow

