

Heavenly Joy, Heavenly Peace

A315 Sunday Address 5th April 1959 St Mary Abbots Place, London Service on the Sunday after Easter.

Text: typescript by MB, one of her characteristic blue carbons. Worked over by IC, a little more lightly than usual. A note on the cover page by YGH identifies it as 'A very lovely address' and marked it 'Easter-ish'. She promotes it for the April-May 1961 *Stella Polaris*, where it duly appeared, and also mentions 'One or two good sayings', maybe for the White Eagle Calendar. The title is there in IC's hand on the typescript, and is the one used for the *Stella Polaris* publication of the address.

Context: Easter Sunday fell the week before this address, on 29 March. MB gives the reading as being from the Aquarian Gospel, on 'the Life and Works of Jesus in Greece' (no chapter cited). The anthem is given as 'O taste and see How gracious the Lord is', the words coming from Psalm 34 and the music almost certainly the setting by Ralph Vaughan Williams. MB mentions a solo, which in this setting is the first verse sung by soprano or treble. IC's note at the end, rather poetic in tone, tells us that the final hymn, ending the service, was 'Father most Holy' – a translation by Percy Dearmer from a Latin source of around 900 CE. There is a communion at the end.

General Notes: White Eagle refers at the outset to St Paul's teaching on the two bodies of man, and then refers to the festival just past: that of Easter. In this address, both the crucifixion and the resurrection are important because they represent initiation. The early part of the address is very much about finding proof of the other world and how this cannot be achieved other than through personal experience. The awakening consciousness, White Eagle seems to be saying, always has to be stimulated by love. Halfway through the address, White Eagle shows that it requires suffering, or generally does, for the human being to get the sudden awakening that leads him or her to truth. In short, there always has to be an emotional element in true perception. He then shows that suffering, which seems inevitable, can in fact be overcome or transmuted into something very different. Towards the end there is a very powerful statement about human beings not judging one another.

During the 1950s some of White Eagle's verbal mannerisms become apparent, including the tendency to begin sentences with conjunctions such as 'And' and 'now'. The use of 'now' reaches something of a climax in this address.

References: the reference to man having a physical and celestial body is to St Paul: 1 Corinthians 15 : 40. The story of 'Doubting Thomas' is from John 20 : 24-29. 'If it be Thy will to let this cup pass by' is a rendering of Matthew 26 : 39 and Luke 22 : 42. The allusion in the phrase, 'To suffer yet not to suffer' is surely to the apocryphal *Acts of John*, which includes the line 'Learn thou to suffer, and thou shalt be able not to suffer' (cap. 96). The rest of the paragraph seems also very dependent on the *Acts of John*. 'And the Lord arose from the grave' is probably not a biblical reference so much as a summary. 'Come unto me, ye that are laden' is Matthew 11 : 29.

White Eagle's Address:

We bring to you all love. If your eyes were opened to the spirit world you would see the company of shining ones who are here now. But with your limited physical sense you are unable to see them. You need to unfold the spiritual senses. When man has unfolded these he will behold the glory of the Heavens. At present, with the average earthly mind, there is the constant demand, 'Give me proof. Give me proof'. Man does not understand the meaning of the scriptures, which say: 'Man has a physical body and a celestial body'. With a physical body he has physical senses which enable him to contact the physical plane of life. But he also has a spiritual body and he has spiritual senses. And it is only through those spiritual senses that he can contact the spiritual or the celestial worlds. We who come back and speak to you through this physical instrument are fully aware of the sadness of man when he is cast down and shut away from those things which he longs to see. He is without faith. You will

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say, 'But we have faith – but we want more than faith, we want proof'. Oh, my dear ones, the Great White Spirit has given to His children the means of finding that proof.

You have just passed a great Christian festival. It is not only a Christian festival. It goes back – far, far back, into the distance: the festival of the crucifixion of man and the arising of the spirit of man. Now this great spiritual truth, this esoteric truth, was demonstrated physically by the Master Jesus.

We have a slightly different interpretation of this wonderful ceremony – which is, of course, a great initiation of the soul of man into heavenly truth and life. But even with that physical demonstration which Jesus gave to the world, even His own disciples were fearful and could not believe. For did not Thomas say, 'Unless I put my finger in the nailholes of His hands and feet and thrust my hand into His side which was pierced by the sword, I shall not believe'? Man demands physical proof. You will say, 'Well, why not?' because God has given man a reason and this physical reason demands proof that what he is told is quite logical. But, as we have already told you, that proof is not withheld from man, but he has to set about getting that proof in a different way from what he is doing on earth at present.

Now there are some kind friends who will come along and say, 'But physical science is giving to man the proof'. But we hardly think this is so, because after many years of psychical research this question still remains unproved for the worldly man.

Now in the past years there have been given to humanity indisputable proofs of life after death. Now many people here may have had such proof and they have retained the impression in their minds of the return to the physical life of a loved one. But again there are many who have had such proof and at the time they were impressed. Then the doubt creeps in and the memory grows fainter, not of the physical proof but of the impression that that physical proof made on the investigator – and so it means that there is something more that man demands. He demands more than physical proof.

Now within every individual is a deep hidden consciousness of life, of life of the spirit. Now even in the most unevolved soul, even in the so-called 'savage', there are times when that spark of light flares up. Very often that light in the man's heart is stimulated to life by the love or the kindness of a fellow creature, of a fellow companion on the journey of life through physical matter. In your own human experience you know that there is something outside yourselves which, given the right conditions, will stimulate and quicken something deep within you which you cannot name; but you know that you feel sure that there is a power, an unseen power, an unnameable power which will come to your help in times of need. Now this is an instinct in man because man involuntarily calls upon God for help. 'O God, help me!' 'O God, where art Thou?' 'O God, I am in need!' It is instinctive in the soul of man.

Now this instinct can be, and is, and must be encouraged. Man must learn to follow that spontaneous urge towards God. Man has been given a brain and a mind for a purpose, but the purpose is not to destroy or deny the very instincts of his being. That brain, that intellect, is for a higher purpose than destruction. All the secrets of the earth and of nature which are now slowly being uncovered by man are not intended to be used by man to destroy his fellow

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creatures or God's handiwork. The intellect is a powerful instrument in man, and it is for the purpose of understanding and comprehending the deep and wonderful secrets of life and applying this knowledge which he receives through his brain and intellect for the upliftment and the beautifying and the perfecting of man's life on the physical plane.

But let us not forget that this physical brainpower, this intellect, is attached to the body, the physical body, and this physical life has, in time, to come to an end. And because it has to come to an end it tends to tell the inner man – the soul of man – that it too will come to an end and there is only death waiting for man at the end of his life. In other words, it is the lower mind which steps in and prevents the soul and the spirit of man becoming dominant over the physical life.

Now this is the whole purpose of man's life on the physical plane. It is to strengthen and develop the soul and the spirit and all the spiritual attributes so that, in due time, the spirit will rise supreme and will conquer death. Now all human life is journeying along that pathway which takes man to Calvary. It sounds very gloomy, but it is not gloomy when you understand it. It is anything but gloomy. When man will respond to the help, to the Light of the spiritual worlds and his spiritual companions and teachers, he will overcome; then he will conquer death. The very physical atoms of the body will respond to the command of the Creator. The Creator is waiting for this response in his creature, man.

Now, my children, crucifixion is certainly an initiation. But is it [not] an initiation that is taking place all through man's life? It is not an event which takes place only in a ceremony in a sanctuary. It takes place in your life, in your everyday life. It is a force which is acting upon the physical body and mind and brain: tempting, testing; testing the man for his devotion to what he has been shown, devotion to the life of spirit and the power of spirit. When you set your feet consciously upon this truly spiritual path, which is causing an awakening and a release of spiritual splendour within your soul, you are bound to have testing and trial. It may come to you on the physical plane in the form of disease, sickness. It may come on the emotional plane in the form of domestic difficulties and troubles. It may come on the mental plane in the form of this wavering mentality. All these things are testings – to test the strength and the faith and the hope of the imprisoned spirit. Do you suppose that it is easy for man to break through his bondage and enter into the spiritual glory? Did not Jesus show to mankind that there was soul suffering? Remember when he was in Gethsemane, the garden of temptation and testing, He called to His Father: 'Oh if it be Thy Will let this cup pass from me; nevertheless, not my will but Thy Will be done'.

Cannot you see, my dear ones, the reason for these tests in your physical life? Tests which will force the growth or release the spiritual life and light? You must be sure. You must hold on. Whatever the test, you must hold onto your belief that God is love, that God is spirit and that you are His child. You are spirit and your true home is in the glorious world of harmony and beauty and love, and until man has trained himself along this line of life and knowledge, he cannot comprehend the glories of the invisible worlds.

Now when the soul has to pass through the garden of Gethsemane and pass onward to the Hill of Calvary, to the Hill of the Skull – the mind, that earthly mind which is so destructive

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of the spirit and spiritual truth – when man is crucified and suffers the tortures of doubt and fear and darkness (because a soul is in darkness when it suffers those tortures), there is waiting for him, behind him and around him, a great company of shining spirits, angels from that higher world. And the consciousness of this physical torture fades away; in the words in the Apocrypha, ‘To suffer, yet not to suffer’. And how can man not suffer? By looking towards the Light of the Great White Spirit; by giving himself, surrendering all, to the love of the Great Spirit of Love. Then all the lower self becomes subdued. Jesus demonstrated His triumph over death and the transmutation of all those suffering physical atoms, for His body was raised in glory. He was raised into the Light.

Now according to a man’s life, according to his habitual thoughts and reactions, so will his great testing be. In other words, as a man has lived so he will die. If he has lived in faith, and more than faith, in love towards God and his fellow creatures, he will be alight with love. There will be no darkness in him. There will be no fear in him. He will be his own saviour – or, if you prefer the other way of putting it, it will be the Son of God within him, the Christ within him – that imprisoned splendour within him will be his companion all through his physical testing and trial. He will be conscious only of this glory of this heavenly light, of this heavenly peace.

There are many souls who are thus trained and prepared for the life Elysian, and when the time comes for the physical atoms to be transmuted and fall away when they are not wanted, that soul is only conscious of going into a heavenly light and life. No man on your earth can judge another man. It is not within your power nor even the power of a discarnate spirit to judge God’s children. You do not know the karma of any man. You do not know the inner pain or suffering of any man. You only see the exterior. You judge by the exterior and so frequently you misjudge. Did not the Great Master say, ‘Judge not that ye be not judged’? Because as you attempt to judge another, judgment falls upon yourself.

And the Lord arose from the grave, and meeting Him were the angelic messengers. And his body was purified to that higher etheric body. The physical atoms disintegrated instantly. The finer etheric body rose and went to meet His disciples to comfort them and to give them strength, and if they could accept it to give them proof.

Now, my children, proof does not lie for everyone in a materialisation of a spirit or an evidential message from a spirit. Not necessarily. There are many who cannot accept such phenomena. But there is one proof which is given to man and which remains with man for evermore. That is the proof which comes to him from God – the proof which awakens in him, from the consciousness of God. It brings to man the inner knowing, the eternal truth that there is no death. There can be no death because the spirit in man tells him that all is life, all is progress, and all is unfoldment and unfoldment. And when there is love there is no separation from loved ones but a union, a reunion, an ever-closer awareness and certainty that we all live and have our being in the One Supreme Light. Behold! He rose from the dead and ascended – ascended – into heaven: a state of perfect happiness.

And he is now in your midst manifesting in a physical form, right in the centre of this holy Temple. With your inner vision, see Him rise from the floor, poised in the white ether and

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clothed in the white garments, radiating an aura of golden heavenly light. 'Come unto Me, ye who are weary and heavy laden, and I will give thee peace and rest.'

Behold the symbols of Holy Communion, healthy true communion. He breaks the bread after calling down upon the symbols of the bread and the wine the blessing of the Creator. And he offers to you, my brother, my sister, the same as he offers to us: all the symbol of heavenly strength, the bread. Take and eat. And he raises to your lips the goblet of wine, the symbol of Divine Love, the essence which sustains the spirit on its journey through matter. Sip from this cup.

O Father–Mother God, we, Thy children, humbly give thanks for this spiritual sustenance. May heavenly joy and peace be with all these Thy children. And may they be healed of all their ills.

Amen.

Brother Faithful:

If there be any here tonight who are weary and heavy laden, may they find rest. If there be any who hang upon a cross of pain, may they find comfort, and from that comfort fortitude and patience. May they take this message away with them and, remembering it, find peace.

So we conclude our Service with hymn number 186, 'Father most Holy'.

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:

spiritual unfoldment, spiritual contact, spiritual path, resurrection, rebirth, path of the soul, the passion, temptations, pain, illness, arisen soul, ascension, life after death, cause and effect