

# Resurrection

A146 Sunday Address 1st April 1945 St Mary Abbots Place, London Easter Sunday

*The text of this address is as issued in the magazine Angelus after it was given, apart from correction of errors*

*Text: from Angelus, June 1945*

*Context:* the title in *Angelus* is just 'White Eagle's Address on Easter Sunday', but if the address were given some previous Easter Sunday some different phrase would be normal. The hymn quoted at the beginning was probably sung immediately before White Eagle spoke, for a quiet hymn, with the congregation remaining seated, became normal in services (at least at a later date; it is not certain when the practice started). 'Breathe on me, breath of God', the words of which are by the Victorian hymn writer Edwin Hatch (1835-89) is a staple of the White Eagle repertoire in England, to the tune 'Carlisle', but rarely thought of as an Easter hymn. The lines White Eagle quotes are from the last verse and are completed with the words 'Of Thine eternity'. White Eagle remarks on the bird singing outside the window: all who remember the Lodge at St Mary Abbots Place will at some time have heard a blackbird such as this singing.

*General Notes:* White Eagle refers to Jesus' life 'down in the plains (or amongst the common people)'. It is a common enough reference in his teaching to the distinction between those who are simple enough to be moved in their hearts by the life of Jesus and – probably here – those enmeshed in the world of the market place, although the distinction could also be made between those on the plains and those who dwell in the mountains, i.e. in the higher consciousness. White Eagle makes a rare reference in this address to the Tibetan Buddhist sage Milarepa (1052-1135), popularised by the *Life of Milarepa* in the fifteenth century, and venerated as a model of religious dedication and mastery, overturning a violent early life upon discovering Buddhism. Milarepa is most notable for his demonstrations of mastery over matter. The arguments about the arisen body of Jesus only being the psychic body seem likely to have come from Spiritualism. White Eagle states categorically here that the resurrection body was a 'spiritualised physical body'. White Eagle also refers to the Egyptian Osiris, insisting that he was previously a teacher in Atlantis. The legend is that through jealousy Osiris was killed and cut into pieces by his brother Set, but brought back to life through the ministry of Isis, his wife, who found the pieces and reassembled them.

*References:* 'What I do, you can do also' is a rather loose rendering of John 14 : 12. 'The spirit giveth life' is half of the famous saying in 2 Corinthians 3 : 6. The Great Commandment ('Thou shalt love the Lord thy God with all thy heart', etc.) is to be found at Matthew 22 : 37-9. The statements in the final paragraph about the Christhood and Sonship of Jesus are from John 14, variously.

*Historical Note:* White Eagle talks of 'the threshold of a new day of fresh opportunity' and of reconstruction. The war in Europe was to end just five weeks after this address was given.

## White Eagle's Address:

Our message to you all on this Easter Day is contained in the words just sung -

'Breathe on me, breath of God, So shall I never die, But live with Thee the perfect life...'

This is the message of Easter, the day of resurrection, for even Nature brings to mankind at this season its message of joy and promise. Outside that window our little friend, the bird, sings his own song and tells of a life arisen as from death.

Unfortunately, as we look over the earth at this time of pain and suffering, we see a decimated humanity, and as we pause to consider why, we see on every hand the failure of

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mankind to understand the truth which has been given to man not only by the Master Jesus, but for aeons of time: a message which tells mankind how to understand the purpose of its life and how to live that life. 'Breathe on me, Breath of God' – in other words, let man open his heart to the true spirit of God and man's life on earth should become as God's life – a life which gives expression to the law of God or Divine Love.

The Master Jesus not only delivered this message continually during His ministry, but demonstrated the God life in His so-called miracles and taught it in His parables. The culmination of His life down in the plains (or amongst the common people) was the greatest demonstration of all – His triumph over physical death.

Jesus was not the only master or sage who illustrated this law of the triumph of the spirit over physical matter. There are other records which, if you care to read them, will reveal the lives of great souls who had attained supreme command over life – and we are thinking of one particular sage of the East known by the name of Milarepa. These peaks of human race passed away from the sight of men at their so-called death, yet they too were able to come again to their disciples, to those who had followed their teachings and were thereby raised in spirituality above the common level. Jesus said, 'What I do, you can do also', thus very clearly stating that His life was not an exception.

Much controversy has since arisen about what happened to the body of Jesus. Some say that it was only the psychic body which was raised from the dead; that it was the psychic body of Jesus which was seen by the woman at the tomb and the disciples on the road to Emmaus; that it was the psychic body which entered the upper room where the disciples were seated, talking over the sad events of the past few days. The argument is that it must have been the psychic body because it entered the upper room when the door was fast closed and locked, and matter could not pass through matter.

The statement is incorrect, because divine power manipulates physical atoms; it is not a miracle but a simple process for the physical atoms of the body to pass through the material physical atoms of the door. Understanding of the law disposes of the theory that the body which rose from the dead was only the psychic body or the psyche of Jesus.

It was the physical body of the Master Jesus which was spiritualised, which was brought to life, which was animated by the spirit of Christ – the Christ who dwells in God as God dwells in Christ. The power of the perfect Son of God manifesting through the Master Jesus during His ministry so spiritualised the physical atoms of the body that it could not die, could not decay. Do you not see? The spirit giveth life; and if it is in the body of man, that body cannot decay. This is the truth and the life and this is the inner meaning of the story of the Resurrection.

This truth did not originate with the Master Jesus, but is a law of life known to sages through the ages. The Master Jesus perceived this law of His being, and as He perceived it, He lived it. The trouble is that religion is apt to become a material conception which was never intended. It should be a spiritual ideal. When the mists arise, religion becomes formal dogmas

# Resurrection

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and creeds which are divorced from life. Religion is intended to be a demonstration of spiritual law expressed in man's common, everyday life. There is no life in a religion of words, dogma and creed, but only in a religion which is lived. The story of the life of Christ is to be found in records which are not known to the people. You will immediately ask, 'Why are such records not made available?' Because the masses are not ready to believe, to understand, nor to live the truth they contain. We assure you that such records are in existence in secret places in the East and in the West, in the North and in the South. God does not leave the earth barren. But the surest record of all is within man's innermost being. The key to this treasure house within man is to be found hanging in the heart. As the Master Jesus said, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbour as thyself'. This is the key, and its name is spelt with four letters: L-O-V-E. It is in every human heart, placed there by the Creator and is the birthright of every living soul.

The Master Jesus, with quick perception, was able to go right to the very centre of truth. He saw truth. He saw the divine light. He also knew that if man lived according to divine law, he would live a life of radiant happiness, health and abundance. He had only to look upon the world of nature and see that his Father bestowed an abundance of good things. God intended man to possess such an abundance, to live in joy and happiness a perfect life on earth – not in some future state up in heaven, about which man's ideas are so confused that millions of people now in misery anticipate a heaven beyond the clouds. No, my friends, God created man and put him into Eden, a garden of beauty, and He surrounded him with all good things ... that garden is this world as God intended it.

This story is not merely four thousand years old, but as old as the world. The teachings of Jesus were the teachings given by sages and masters living thousands upon thousands of years before. He whom the Egyptians adored as Osiris was an Atlantean teacher. In Atlantis there was a time when the people lived according to this law of love and enjoyed the fruits of the earth and the brotherhood of man and worshipped the Creator ... until the power-complex crept in, that lust for power which is the great tempter. Have you not seen this demonstrated today – the power-complex which urges men to steal for themselves the rights of other men? So it was in the past. The only way to live, the only possible way to live, is by the law of Christ, by the law of God. How painfully men learn this lesson.

The same thing happened to Osiris as to the Master Jesus. After a time the people lost their vision of the spiritual life. Then, instead, they adored the memory of Osiris and revered him as a pharaoh, a king. Did not the followers of the Master Jesus try to establish Him as the king of an earthly kingdom exactly as the Egyptians did to Osiris?

The people always interpret spiritual truth in a material sense. They try to materialise spiritual things instead of spiritualising material things. This is the message of Easter, my friends: the life of Christ, which is the light within every man, should raise man to his true divinity because man is not a material being, but spirit, as God is a spirit. God created man in His own image and the way of life is to live as spiritual beings one with another. The way of life is for man to aspire to reach spiritual states of consciousness and to express the truth which he finds

# Resurrection

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in those higher states here in a physical body. This is what Jesus taught. As a result He could not be killed. His body was crucified and apparently died, but the spirit withdrew only. The body was laid in the sepulchre, but only for a short period. Then the divine spirit of Christ drew near to the physical body, spiritualised and resuscitated it, so that afterwards it was not quite the body of an ordinary man. The body which has been used by the spirit of Christ is pure and perfect, because the life of Christ is the perfect life and harbours no death. The ordinary physical body decays at death. Jesus demonstrated that this was not the law, not the will of God. Life is intended to be spiritual and pure and saintly, and such a life brings its own reward. It cannot escape the heavenly bliss and perfect life which is its due. 'Breathe on me, Breath of God, so shall I never die', but *live*, as Thou intended me to live, the perfect life. This is the true state.

You on earth stand at the threshold of a new day of fresh opportunity. There is much talk about reconstruction and the good that is going to be done throughout the earth. May we remind you that it is not enough that man prepares for the short span of an earthly incarnation. Man must awaken to his spiritual responsibilities. Man must open his eyes and become aware of the truth of religion, the truth of his own being. If he does not, there will simply be a recurrence of what has happened in the past few years. My friends, we speak from the spirit with deep earnestness. We say the thought of Christ must become real, the living image of the Christ life be ever before you, ever present in your heart. You must refuse to see evil and destruction. You must live creating beauty in your mind, refuse to allow any other thought to banish it from your mind, and then raise your whole vibrations and aspirations to your Creator.

'Breathe on me, Breath of God.' God breathed into Adam the breath of life; and God will breathe into you the breath of life if you will aspire and hold the perfect life in your mind and in your heart; and as you hold this perfect life within your breast (as Jesus the Master did), you will become like Him; and you will be able to say in truth, as the Master Jesus did, 'I am the Christ. The Father and I are one. I am in the Father and the Father is in me'. This is the meaning of Easter Day. This is the meaning of the Resurrection. Hold this thought, hold this realisation of the light, the life. Let it manifest through you, let it manifest throughout the world. You as an individual are the greatest importance. The perfect expression of God *through you* can touch countless lives. No one is valueless. Every soul is of the utmost importance because every soul is potentially a reflector of God's life; and every soul being a reflector illumines every other soul it encounters and many, many souls unseen and unknown. May the God of love bless you, *now*, and breathe into your waiting hearts the breath of life.

*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:*

*rebirth, life after death, ascension, Jesus arising, ancient civilisations, spiritual unfoldment, path of the soul, spiritual path, enlightenment, inner voice*