

Baptism and the Water Initiation

A242 Sunday Address 6th July 1952 St Mary Abbots Place, London Sunday Service

Text: yet another blue typescript by MB – this one a top copy, without any superficial marks. The word ‘psychologist’ in the fourth paragraph is plural in the original, but needs to be singular to go with the pronoun ‘he’. A sentence near the end, ‘So part of the initiations into those heavenly spheres is this courage to treat that path and do not try to get out of it’ might be better rendered ‘So part of the initiation into those heavenly spheres is the courage to tread that path and not to try and get out of it, but we have only altered ‘treat’ to ‘tread’, which seems incontrovertible.

Context: a regular Sunday service; the reading – the script tells us – was Matthew chapter 3. These sixteen verses give the story of the preaching of John the Baptist and the baptism of Jesus. Puzzlingly, no record remains of a White Eagle address on the first Sunday in June, which would have been June 1st.

General Notes: this begins with a reference to ‘those who know and those who do not know’ in a form which is easier to understand than it often is – and includes a good explanation of the term. Then the address rather abruptly turn to the subject of baptism, linking the ceremony very much to John the Baptist, but also seeing it as the eternal water initiation. Thus the teaching is very much about initiation. In defending the call to repentance, however, White Eagle’s words might be well heard in the context of habits and behaviours we need to change, such as our rash use of the earth’s resources. White Eagle nonetheless has a very useful explanation of the word ‘sin’.

There is a very wise passage about what it takes to see a Master, and also about what initiation really is. ‘Initiation means a great deal of expansion of the Christ consciousness within you and it takes place step by step.’ Another very special passage, towards the end, is about the effect of being within touching distance of a Master’s aura. Interestingly, White Eagle says that the first thing to do on the path is to get the physical instrument into a shape of health. He then talks of the calming of the emotions, noting as he so often does the story of Christ stilling the waters from the boat in the storm. Finally, there is what may seem a rather harsh statement: ‘If it is difficult, it is God’s path for you’. This is probably best seen alongside the Buddhist instruction, that if there are two possible life-options in front of you, always choose the more difficult one. In short, where there is difficulty, there is more progress. The address ends with a brief communion.

References: the story of the stilling of the storm is repeated in Matthew 8 : 23–27, Mark 4 : 35–41, and Luke 8 : 22–25.

White Eagle’s Address:

We come from the world of spirit, bringing great love to all our earthly brethren. And we come to bring you knowledge and to offer you some crumbs of truth which we believe you are seeking.

Most of you in this congregation have received what you call evidence of the life beyond the grave. If you have not heard or received this evidence through a medium you have received it in your own soul. You have been touched at some time by a spiritual power which has awakened you to truth, to the truth that man is spirit and that he is here in a body of flesh for a purpose. Life is not the purposeless thing which so many people think it is.

Now many of you have heard these words before. There are those who do not know. There are those who do know. Into the first category come all those dear people in the world who are living entirely for pleasure, for selfish gratification. But amongst them are many who live

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to do good according to their understanding of the word, and many kind people who are aware of the needs of their brother man and who, according to their knowledge, are doing good. We must not forget these people, but we must make it quite clear that on earth there are those who know in spirit and those who do not know; those who have become aware of God as a power in their lives. They have been touched, stimulated by this power and they have had a vision, a flash of light which has enabled them to see truth; but, having seen truth, they have not the strength – they have not developed the strength – within them to use that truth in daily life.

Now what we want to talk about is the esoteric aspect of baptism. There are many people, perhaps you are one of them, who do not believe in that old reading in your Bible about John the Baptist coming to the earth, living in the wilderness and calling the people to repentance. It seems to be out of date in your modern world for people to be called to repentance. It is unpalatable, and yet if your modern psychologist knew just a little more about the growth and the unfoldment of man's soul and his spirit, he would be able to tell the people that what is happening at the present day is this calling from the world of spirit, calling to those people who are wandering in darkness and longing for knowledge; calling to them to repent of their sins.

Now, there are many people – all people, we dare say – who do not think, in this modern age, that they are sinning. They are honourable people. They do not commit any of the grievous bodily sins of the past. They live well ordered, decent lives and they would reject the suggestion that they are sinning. No doubt there are those of you hear who would say, 'Well, I am doing my best, I am not sinning now!'

We want to delve a little deeper to find out what this Man of God, John – the name, interpreted, meaning the gift of God – what this man meant by calling sinners to repentance. Now most of these people who came to listen to him had been awakened and they had heard the voice of conscience. They wanted to know what the Preacher could tell them about God.

Now let us first of all examine the meaning of the word 'sin'. If you trace this word to its derivation you will find that it means just 'off the mark'. Now, the mark is the Christ within; the Christ within man. That is the mark that the soul has to aim for; the Christ within him, the Christ within other people. And the Christ is the spirit of truth. Christ is truth. When man, in daily life, does not strike the mark which is truth, or the Christ within, esoterically speaking he is sinning. The Man of God came to the earth to call attention to this fact that so many well-meaning people who were perfectly satisfied with their ordinary, everyday life – a normal, decent life – still they were sinning because they failed to measure up, to hit the mark of truth. In other words they could not always respond to that voice of Christ within them which told them how to live, how to respond to certain conditions in life in which they found themselves. Now, if people, if man always responded to that inner voice, to that Christ within, he would find a solution to all his problems. He would gain, at once, peace of mind.

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You are wondering what all this has to do with the inner meaning of baptism. Well, you will see. First of all we are trying to explain to you the reason of those words of the man of God, John, calling people to repentance – calling them to put aside sin, to be true to that conscience, to that voice of Christ within, and to so live in daily life that they were preparing themselves for initiation.

Baptism is the beginning or the preparation; the first ceremony, or the first touch of the soul with the power of God, causing the soul to awaken to truth and knowledge. It is not just a cleansing with water, touching the body of either child or adult with water; it is something much deeper than this. It is touching the soul with the power of the spirit, causing it to open its eyes and to get that contact with the source of its life. And the use of water at such a ceremony is the symbol of the emotions.

One of the most important steps on the path before initiation can take place is the disciplining of the emotions; the training of the self to be still, calm and peaceful. Until the soul can do that, it is unable to hear or see the glories of God.

Now, my dear brethren, there are many people who expect to find, to meet what is called a Master. They hope that one day they will meet a Master and this Master by touch or by performing some mystical ceremony will change them, will open their clairvoyance, their clairaudience. There are many people who are seeking a Master and hoping to find a Master: but, children of earth, we speak to you very earnestly. And when we say to you that until man has disciplined his nature and opened his understanding to the gentle spirit of the Logos, to the Christ, he will not be able to meet a Master because he will not recognise him as such. If we told you that the Master can be a very humble and simple person, not at all a big noise according to your earthly standards, but a very humble man – he may even be working as a mender of shoes, someone humble and simple – you would not recognise him unless you had developed a certain inner knowledge, power and vision which would enable you to instantly recognise a great soul in simple and humble conditions of life.

It is not the way of initiation to be suddenly taken into a lodge or into the presence of an assuming person who seems very wonderful, expecting that individual to initiate you into the mysteries of heaven and into the mysteries of the spiritual path; that is not the way. Initiation has been arranged for you all in your daily life, and this is what so many of you fail to see. Initiation means a great deal of expansion of the Christ consciousness within you, and it takes place step by step. There may be three major initiations, there may be seven. There may be twelve initiations altogether, not all major ones. There may be many. It just depends on the particular soul and how it is assimilating its lessons in daily life.

Now this may be a help to you, to know that every incident in your life has a purpose. We have told you this before, but you cannot hear it too often. Sometimes you doubt. Yes, that reasoning mind comes, and it commences to tempt you to doubt the truth which your spirit knows. Beware of the lower earthly mind which tempts you to lay aside that truth which you are finding – that truth which is gradually flowing into you. For the lower mind is the tempter

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and it will try to draw you away to other worldly interests. This must happen if you have set your feet upon the spiritual path, the path leading to the great Temple of Initiation. All this experience in your daily life is the ceremony – if we can use such a word – towards the ordinary everyday things, the ceremony of baptism. These things come to you in life, disappointments or conditions in which you find yourself angry, or you lose control of your temper and you say sharp and unkind things. We are not wanting to preach to you. We know quite well the difficulties you have to face in your earthly life. But we want you to know that all these emotions, these strong emotions of temper, greed, selfishness – and the emotions of love, goodness and justice, all the peaceful emotions – these are the lessons which the soul must master. We were going to say that even virtues have to be mastered!

Have you ever thought of the need for mastering virtue? Excessive virtue, or virtue unwisely practised, can do you and those [a]round you a good deal of harm. So the process of discipline must go on in daily life. Now if the emotions are controlled, it has all to do with baptism, because baptism is concerned with the emotional body, with the everyday emotions. Now if these emotions are controlled, kept in their proper place, the physical body is going to attain perfect health. Now many of you do all kinds of things to get your body healthy. You eat the right food, right diet, fresh air. All the known modern health requirements you adopt, and yet you suffer physically and you do not know why. We do assure you, beloved children, that uncontrolled emotions have more to do with disease of the body than almost anything else. Now if you have control of your feelings you can, at will, command peace in your boat – as the Master Jesus demonstrated – because instantly you open the channel for the full power of the spirit to flow and command every atom, physical atom of your body. Now you will say, ‘But this is far beyond me, it is ridiculous’. No, it is true, my children: you cannot expect to perfect your body immediately, but we are explaining to you in this esoteric baptism this is what will take place, the disciplining of the emotions, the perfecting of the physical body.

Now many of you pray and ask and long to do work, spiritual work, but the spiritual work cannot be effectively done through a body which is out of harmony, out of balance. And the first thing to do is to create the perfect vehicle, the perfect physical channel through which the soul and the spirit can operate. Now you will think that we are talking to you about the impossible. No: there are many men and women living on this earth and who have lived on the earth and who are now operating from the spirit world, who have attained the degree of mastership. The beginning must be baptism, truly hitting the mark, the mark of truth, so that truth spontaneously acts through you. Whatever problem comes to you in your daily life there is spontaneous action, Christ action, towards it. Christ cannot be heard very easily above the noise and the clamour of the market square. He can be heard in the silence, in the quiet places, in the silence of your innermost. In the temple within, Christ can be heard telling you exactly how to act.

If you are in the world, cultivate the way of silence. Be able to still your emotions and your mind to hear the voice of God, the voice of spirit, the voice of Christ. You can only hear this voice if you have trained yourself to be peaceful, to be very quiet.

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Many auras, many people's auras – you know what the aura is? – the emanation of the individual. Many auras are very cloudy and confused, but many are very beautiful, clear lovely colours. You can feel such an aura. You can feel its blessing upon you when you contact it. You do not need to listen to words. If a Master soul came within a certain distance of you, you would feel the graciousness of that presence. Masters do not need to shout from the hilltop or the rooftop. They love, and the emanation of their love reaches your soul; and this touch, this infiltration of the Master's aura into your aura will do something for you. It will be that stimulation which will raise you above the ordinary level of worldly life. It will, in other words, bring about an initiation. It is as simple as that if you give the conditions. If you can produce the quality of your consciousness, the quality of soul, you have no need to strain and strive for initiation; it will come naturally. You know, all the things of life – the good and the beautiful things – come naturally.

Remember that in your daily life, whatever is before you, if it is difficult, it is God's path for you. Accept that path. Call upon the Great Lord for courage and strength and accept your path, however difficult it is and however unpleasant it is, because it is God's way for you. It is God's law which has led you to that path. It is your own karma which has brought you to that path. So part of the initiations into those heavenly spheres is this courage to tread that path and do not try to get out of it. O my children, so many of you desire to escape from that path. Do not try to escape from your path, however unpleasant it is, rather try to receive into your soul greater light and peace and courage to tread that path. Then you will certainly experience the great blessing of initiation, an expansion of vision, an expansion of the consciousness of spiritual life.

These things that we tell you are true – simple things, we know, but simple things are the power of human life. And you must accept those simple things and apply the truth to your everyday life – for you will not by any other means. Master or no Master, you will not pass through the great gate of Initiation into the knowledge of heavenly life.

Beloved children, before we leave you there are many souls discarnate who are gathered round this service. They are shining ones, having passed through the same way as you are now passing. They come back to help you along the path.

Now at this moment let everyone be still, opening the inner vision to the glorious company of those shining ones. In the midst is the Great Light of Christ, the Son of God. The form of Jesus – the word 'Jesus' means salvation – the form of Jesus comes and through Him the blessing, the light of the Son, the Logos, the Christ offering you bread, the bread of His cosmic body, the wine, the life-blood, the Christ life.

In silence, eat and drink this spiritual force.

Peace be with you. The courage of Christ be with you and the love and gentleness of Christ be in you, acting through you all the days of your life.

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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:

life after death, christening, world of light, heaven world, forgiveness, light within, inner peace, calm, teachers, guides, illumination, spiritual unfoldment, enlightenment, mindfulness, cause and effect

