

## The Revelation of St John - III

T052 The Inner Teachings 30th June 1937 Pembroke Hall, London

### Invocation:

We welcome the shining Ones. May we be pure in heart and mind to receive the Light. May each heart in this gathering be receptive to the cosmic rays. May each soul become illumined with the light of the Son of the Father, and may the spirit of peace rest upon you all. And unto the Father we give all praise and glory, now and for evermore.

Amen.

We would preface our talk by reminding you of that said formerly—that the Book of St John contains the sacred mysteries of creation. We are unable to enlarge on certain references which come our way tonight because they contain secrets only revealed in the higher initiations. We do not wilfully withhold knowledge, but it is impossible to convey their inner meaning because the finite mind cannot understand infinite truth. Thus certain points in our chapters tonight contain these sacred mysteries, but as to their meaning, you must wait until you are able to comprehend.

We commence tonight on the thirteenth and fourteenth chapters. The first opens with a reference to the beast rising up out of the sea. This reference is to the creation of man\*—of humanity as a whole. The dragon refers to the Creator, to God if you will, and you will notice that the Creator gives unto the beast power like unto His own. The beast represents mankind, the dragon the creative power which brought man to being, and perhaps man's own creative and procreative power. The seven heads are mentioned again, a reference to the seven great spirits of creation. The beast was endowed with such power that he became almost out of hand. The beast rose up and blasphemed and destroyed the saints; he used even the holy ones with violence. Let us recall how throughout the centuries man, having received from his Creator both power and dominion over life on the physical plane, has taken the living truths of spiritual revelation and trampled them underfoot. Has he not through the ages persecuted the saints and the righteous men?

*[\*For editorial policy around gender, see the introduction]*

[13 : 16-18] Later comes reference to a 'mark' placed upon the beast—the beast symbolising the baser or material element in man. If my memory is correct, it comes at the end of the chapter. The mark placed upon the beast was six and six and six—6,6,6. You may not know that according to the Kabbalistic teaching, the figure 666 stands for the mark of the unregenerate, of man unredeemed, who beareth still the mark of the beast, of man created unregenerate, but eventually to be saved or regenerated through the power of the Lamb, the Son. An interesting point to ponder on: the number 666, or the beast. Let us add these numbers together—18; add the one and the eight and you have the number nine. From the beast, the 666, we come to the number nine, the number of the regenerate soul, the perfect Son of God.

*[Reading: Ch. 14—verses describing the state of the regenerate or the saved by the Lamb. The book then turns to the fate of those who bear the mark of the beast.]*

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[14 : 15] In the next chapter we find that John saw a shining angel with a sickle in his hand. He saw this shining one upon the clouds—which represent the invisible substance of the etheric, astral and spiritual worlds—one who came from these invisible worlds, who bore a sickle, and he was told to reap the harvest, the corn of which was ripe. We read into this that the angel was the messenger of heaven, sent forth at the conclusion of a certain cycle or epoch, to gather in the souls of the multitude which had completed their earthly evolution—the ripened grain made ready to be released from the wheel of rebirth. This you may know; at the expiration of certain periods, the souls made ready to be freed from earth evolution are gathered up and sent forth, freed from earthly bonds, regenerate souls of men. Later, but not tonight, we shall find verses which point to the mystical marriage. Souls released from earthly rebirth are they who have become cleansed and purified of the lower, bestial nature, released from the clutches of the beast, and they are sent forth to the promised land, the spheres of light and love, that bright and morning star, wherein dwell those who have found the love of the Father—Mother God burning brightly within themselves.

[14 : 17-20 & 15] John then saw another being, a second angel, armed also with a sickle, who was told to go forth and reap the harvest of those who had *not* followed the light. Here then is the Angel of Death, not of the physical body, not death such as man understands it, but worse: a darkened state of soul which results from the beast predominant in man. The verses describe how the angel gathered in the fruits of sin, under the analogy of grapes, which were crushed in the wine-press of the wrath of God, and the blood and wine from this fruit spread and scattered over the earth. And the souls, or that [part] of man left spared after such a garnering and harvest—these remnants were cast into purgatorial fires. An interesting point: the angel who reaped—in other words, the inevitable operation of the law of karma—caused all of the lowest in man to be cast into the fires and consumed. That which is itself evil must, by its very nature, by cosmic law, consume itself.

To recapitulate: in the first instance comes the angel of light, gathering the ripened corn—those souls ready to be released from rebirth; then the second angel, that of death to evil, to sort out, to throw that which was not yet perfected into the purgatorial fires, to be again—shall I say?—melted down, and given an opportunity to purify itself. Thus we may witness the law of karma, cause and effect, ever at work upon the beast, upon man unregenerate. Whilst we are as we are, should we not bear suffering with patience, for are not the sufferings of the beast the angel sent to purge him through fire, so that eventually he will, as the ripened grain, be harvested by that radiant one, and sent forth to the Star of the morning light?

[Ch. 15] Now we come to the seven plagues of which there can be several interpretations. We are able to give you but little. In this story of the seven plagues which visited the earth, there is a deep mystery of creation. It refers to the cosmic energy released by Taurus, or the bull. These references to the seven plagues, as well as an earlier reference [13 : 1] we omitted to speak of, concerning the seven heads and ten horns, refer to the seven angels or spirit powers, the seven creative angels, again linked to the seven sacred planets; the ten horns bear reference to the ten signs of the zodiac. I know that today you have twelve signs; the ancients had but ten. This again is a secret of the creative mysteries: we cannot say more. The

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reference to the seven plagues can also be linked to certain astrological and astronomical signs or constellations, but more, they contain the mysteries of certain life forces sent forth from the Creator, forces which are ever at work within life and within humanity. As we told you, some secrets can only be understood when man reaches the higher initiations.

[17 : 3-7] Later we come to that important reference, the woman—she who is referred to as the harlot, decked in fine raiment and jewels. This woman of sin\* has ever proved the great temptress to the beast. It may be that this reference originated from a certain influence upon the mind of John, a memory from the sacred mysteries, but at all events, it actually portrays an episode, or test of faith and strength, through which the neophyte had to pass: the test of temptation of the lower nature—temptation not only of the neophyte, but of the woman. Do you not see? This can awaken [not only] sex, but all the train of passions and greed for wealth and power awakened and stimulated by lust. John describes so adequately the path of the neophyte, who must face the temptations of the world, of materialism, of greed, of passion, and also gain strength by resistance of this creature, or representation given in the woman, the harlot, the temptress, symbolic of all that is powerful and actually creative within the man. Through this experience, must he learn to transmute the lower desires to the higher aspirations.

*[\*White Eagle's use of the term 'sin' here is characteristic of the context of the 1930s in which this teaching was given and does not imply condemnation. As the rest of the teaching reveals, White Eagle is without judgement with regard to human behaviour and feelings; as he states in a previous teaching: 'the only sin is the violation of the Law of Love'.]*

We can also liken this woman to the great mother of all life. The truths contained in the book are not necessarily representative of evil. This may sound paradoxical, but we would like you to visualise good and evil—so-called—as one; regard them as two opposites, two complementary forces at work to produce in the end the perfect life. Once many of the passages in the book were interpreted as meaning all the powers of evil, the destructive forces to be let loose if humanity did not repent. Thus said rigid orthodoxy, but we would have you get a more comprehensive, a broader outlook upon the whole, and recognise the marvellous agencies working under the direction of the divine mind. See good and evil, each a part, each active along its own particular path to create and bring forth the perfect soul of man.

For man, as born of the Father–Mother God, was pure, simple as a child, with his spiritual nature deep within—a seed of the divine life, a Son of God. Visualise the cosmic forces then at work upon this simple, pure soul. This is where many falter and doubt. Why, they ask, if a soul comes perfect and pure from the heart of God, does it turn to worship the beast, and thus descend from its high estate? Because that soul was merely in embryo, a God in embryo. Even as the child in the mother's womb lies in darkness for a period and cannot be born until grown perfect, so the soul lies, apparently in the shadows, but always with the cosmic forces shaping and perfecting its growth. Creation will someday reveal the wondrous process of that growth, but it is impossible for the finite mind to grasp the beauty, the infinitude of the Plan.

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You must become more simple ere you can grow, but beware of foolishness. Simplicity stands for purity and beauty within your heart, so that the beast destroys not that which is holy. Simplicity of heart means tenderness to all, tenderness even with yourself and with your own particular problem. You cannot pass through the gate of initiation into the temple if you are aflame with passion and resentment and complaints about your present life, the circumstances in which you find yourself. Again the mark of the beast is upon you when you resent the conditions of your life.

Oh, it is a great step forward when you become pure in heart and humble in mind! 'Blessed are the pure in heart, for they shall see God', but not arrogant in mind; not they who have six, six, six written upon their heads and grasp after six, six, six with their hands; not the intellect, greedy and arrogant, which lusts after the things of the flesh; not the hands marked with the beast, greedy hands that work only to draw unto themselves the riches to satisfy the beast within. No! Not they, but those touched by the angel of truth, truth, truth: those discerning between the true and the false, between the spirit and the flesh, between the spiritual and the material, those who have the sacred mark upon the brow of the illumined: the one, four, four, the number nine of the initiate, the perfect man. Never think that the way of the earth will profit you. It profiteth you nothing! But the way of the spirit, of love, of the pure and the simple heart, alone leadeth to the throne of God and to eternal, perfect life.

There are those here, invisible to some, visible to a few, bright souls which have come out of great tribulation, with garments washed whiter than snow. They bring their own light, their love; for these are they who once walked the self-same path you follow; they know of suffering and grief. They bring the light which radiates from every sacred centre of the spirit. They pour upon you the life and light streams of cosmic energy, of healing for body and soul.

### Benediction:

Even thus may the peace of the spirit, of the eternal life, bless and strengthen and lead you onward. May the harmony of heaven heal. We worship no other God but God our Father, the spirit of Good; God the Mother—Wisdom; God the Son—Love.

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:*

*Ancient religions, hell, sects*