

Divine Mother and the Harvest

A297 Sunday Address 6th October 1957 St Mary Abbots Place, London Harvest Festival Service

Text: another of MB's typescripts, a top copy which mentions the reading and gives a sentence by Brother Faithful given after White Eagle finished. The title has been chosen for the present project, for reasons indicated in 'General Notes', below. The fifth paragraph contains what are presumed to be errors in transcription, but have been left as recorded. We suspect also that in the seventh paragraph, a transcription error has given us 'which had to be done' instead of 'which had to be sown'.

Context: see A296, the address probably of 29 September 1957, which is probably a New Lands harvest address. There is a fuller discussion in the notes to A295, the address of 8 September. That leaves this one to be the London Harvest service, a week later. The reading is given as being the 116th chapter of the Aquarian Gospel, from verse 9: this is a set of three parables either recounted or touched upon: the miraculous draft of fishes, the wheat and the tares, the leaven in the bread and the treasure found hidden in a field. There is a very fine and detailed communion at the end. The typist's inclusion of a comment by Brother Faithful after the talk has been left in place.

General Notes: among White Eagle's harvest addresses this one is very notable for its emphasis on the Mother as the creator; and when, half way through, he explores the Mother aspect in some detail, there is teaching of special power. At the outset, it is interesting that WE says his 'large congregation' is primarily the spirit forms. Presumably they are present to support and to celebrate with their earthly counterparts. The address gives a relatively conventional view of the action of the divine in nature, in producing food: unusually, though, White Eagle reminds his audience of the human contribution of sowing and harvesting, and how humanity has been given a natural affinity with growing things. There is an explanation of the parables that were offered in the reading. The address explains in detail and very beautifully enacts the rite of communion.

References: the sparrows and the hairs of the head being numbered are from Matthew 10 : 30-32 or Luke 12 : 5-7. White Eagle explains the parables in Aquarian Gospel chapter 116, but neither in that account, nor in the Gospel versions does Jesus say 'Do not root out the tares. Let them grow up together with the wheat'. With regard to the parables mentioned, although we have them from the Aquarian Gospel reading, they are also in the Bible: the miraculous draft of fishes is from John 21, the wheat and the tares is from Matthew 13 : 24-33, the leaven in the bread is Matthew 13 : 33 and the treasure hidden in the field is Matthew 13 : 44-6. White Eagle mentions Rogation Sunday, which in the Church calendar falls five weeks after Easter.

White Eagle's Address:

Beloved earth's children, we come to you through love and we bring love for your blessing and sustenance.

We are speaking to a large congregation. We would like those who are here in the physical body to realise this – the congregation of spirit forms. And we speak also to those many hundreds who will read our words and, as they are read, we hope that you will feel within your innermost being that they have been spoken to you, to everyone present and to all those who are present in spirit. We speak the love of God.

And if your lives are lonely and barren, your material lives that is to say, we want you to look up. Lift up your hearts and, with your inner vision, strive to see the heavenly company, the angels and the archangels and all the company of Heaven who are concerned with your happiness, your evolution, your welfare. This is no exaggeration; we mean every word we say. Did not the Master Jesus say, 'Every hair on your head is numbered. Not a sparrow falls

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to the ground but your Father in Heaven knows it? You are all held within the mind and the heart of God. And you cannot escape from God, nor God's laws. This is what we want to emphasise in this Harvest Festival: the Law of God.

Now first of all, dear brethren, look around you at the beauty of the fruits and the flowers and the products of Mother God here before you. Remember that man with all his science could not produce these gifts. These gifts flow from God. They are provisions for your physical well-being. They satisfy the needs of the body and they satisfy the needs of the soul. In their beauty, their continuity, they are always reproducing themselves for the benefit of mankind. Think for a moment what would happen to you on earth if there were no produce. You would wither and die. And how is the produce given? How does it come to you? It comes by the provision of God, by the love of God who knows your need, by the light and warmth of the Sun, by the balancing moisture in the skies and the gentle rain upon the earth. It is true, man must labour to a certain extent to harvest the produce, and he must also sow the seeds. But this labour is a labour of necessity maybe, but it is more than necessity. There is something in man's soul which loves Mother Earth, which loves to handle the soil and to plant the seeds. There is this most beautiful interpenetration of the spirit in matter. Just think of the wondrous love and the divine plan which causes all these lovely things to grow and to feed you and to satisfy your desire for beauty in nature and landscape. And all these wondrous gifts are Thine, O Lord, and we thank Thee.

We feel, dear ones, that at the present age [*sic*] it is vitally important that the spiritual aspect of the harvest should not be forgotten – the spiritual aspect of the sowing, the tending and the reaping – because there is a tendency, in the mechanisation of your modern age, for the spiritual essence of the growing produce from the earth when it is inclined to be forgotten [*sic*]. This will happen if people's eyes are not opened to the wondrous love of God and the Power which causes the harvest to be there for your reaping.

Now in past ages, before mechanisation was understood by man, before man had opened his mind to the power of physical science, the people lived in what we can only describe as Utopia; the beautiful world of nature. We agree with you that the mind was not developed to the extent that it is today. And we agree that it is all part of the spiritual growth of man that his mind should develop. And the understanding of science must come to him because without this understanding how can he comprehend the universe and the cosmos and all the spiritual wonders that he will have to comprehend in the future?

But we are looking back now at the past ages, and we hope that the memory of those days will not be lost. And so we repeat to you in this modern age that, in the far-off days, man made a ceremony, a spiritual ceremony, of his sowing and reaping. He did not mount the monster of iron and plough his way roughshod over the gentle meadows. He had simpler implements [with which] to plough the earth. And then the people would meet in a vast company in a great circle round the field which had to be done. And there would be a religious ceremony, and the priests, in sincerity, not without knowledge, but with deep knowledge of the occult powers they were invoking, called upon the Great White Spirit to bless the earth, to bless the seed. And there was poured into the earth the rays, the cosmic rays of the Sun. And those rays quickened the seed. And then the gentle rain was invoked to

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water the earth – brother Sun, brother Water – so necessary for the germination of that seed. We might liken the water in the atmosphere and in the clouds to the soul surrounding physical nature. As you know, we always associate the soul, the psychic, to the element water.

What we are emphasising now is this beautiful ceremony which took place at the sowing of the seed. You have just a faint reminder of this ceremony and service in the Rogation Sunday of the Church. But we want to draw your attention to the light, the power of the soul of the earth; the love of the Divine Mother for her children. The ancients always worshipped Divine Mother because from her they could see the recurring birth; the mother in the animal kingdom, in the natural kingdom, the vegetable kingdom and in the human kingdom. There was evidence before their eyes of a Divine Deliverer, One Who continually gave food to the earth and Who continually reproduced its kind. The Great Mother was worshipped through the religions of the past under many different names. The name with which you are most familiar is the Holy Mother Mary.

Now, do not sweep this on one side as mere superstition, but remember this: there is a cause, a reason, the First Great Cause, which all humanity in the past consciously worshipped – in the present unconsciously worship – the harvest and the sowing of the seeds. And the harvest on the physical plane is only a reminder to you, those of you whom we may describe as children of the Light – to remind you of the sowing the seed of God, the seed of the Christ atom in the human heart. You see, not only has the Divine Father–Mother God provided mankind with the sustenance of the earth, but He has also provided the sustenance of the Spirit. When man learns to look within, into the inner planes, into the spiritual worlds, into the Summerland, into celestial planes, he will see there the demonstration again of the Great Sower and the Reaper; the reaper of the harvest, the golden harvest of the soul and the spirit.

You have listened to a reading which was inspired by the brethren who are with us now, invisible to you – to some of you, but we hope visible to others: the brethren who inspired this reading. We want to say a word or two to you about this extraordinary parable of our beloved brother, the Master Jesus: the sowing of the seed, the birth [of] the forces in nature which are described by the religions of all time as good and evil. The good seed is the word of love. God is Love. God has implanted in man's heart the urge to love. The way to love, to the sweetness and beauty in his heart, is the result of this effort to love. Side by side there is what is called evil, the lower self, the carnal self, which is the seed, the cause, of the tares which grow up with the wheat. But also remember that the so-called evil, the carnal life, is the impetus or the effort. It is the urge which causes the seed of Divine Love to grow. And Jesus said, 'Do not root out the tares. Let them grow up together with the wheat'. This is because so-called evil is the power which is constantly producing, forcing the growth of the wheat, strengthening the roots, causing the wheat to take very strong root – because it has to take strong root otherwise the tares would kill it out altogether. The tares add strength to the growing wheat.

And in human life, remember, the time comes when sorrow and pain burns through the heart and the soul with bitter anguish, the purifying pain of fire. But if it were not for this pain, this burning in the soul through sorrow, there would not be the purification and the harvest. There must be the purifying fires sweeping through the soul, burning up the weeds and tares before

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passing onward for the reaping. This purification takes place either before death or after death, but it is a divine law. And it is a law of love.

God has not only given you the fruits of the earth but He has also given spiritual fruits. He has also caused the Ancient Wisdom, the Great Truth, the Divine Truth, to be repeated to mankind down the ages, presented in a form which would satisfy the needs of man at the particular age the religion was established. Always God has been with man, never leaving him without this presentation of Divine Truth.

One of the most beautiful symbols established in your Christian religion, but also in other religions which are now unknown, is the Service of Communion with the Bread and the Wine. The Bread is the symbol of earth, the symbol of the earthly life as well as the symbol of the Bread which is sent down from Heaven to sustain not only the physical life, but the soul life too. And the Wine, which is pressed from the fruit, the fruit juice and the clear crystal water added to the fruit juice producing the refreshment which the spirit needs. There are these two ancient symbols for you to take into your souls. 'In remembrance', He said, or at least the words in your Christian Communion are: 'In remembrance of me'. In remembrance of the Creator and of the spirit of the Christos, the spirit of the Christos; the seed which is placed in the human heart. And it can only grow if encouraged and nurtured. And one of the most powerful sources of encouragement is this true, true spiritual communion. You do not necessarily go to the priest in an orthodox church: you can kneel in your own sanctuary, in your innermost sanctuary. If you have no sanctuary in your home, you have always the sanctuary in your own heart. You can come to this Lodge for worship or go to any other physical, material building – but remember you can always, and must always, close your senses to outer things, and in the peace and stillness of your spirit, kneel before the altar in your sanctuary of light, in the sanctuary of your heart. There He and His ministering angels come without fail. Without fail they come.

And He offers you the Bread of Life, the spiritual realisation of His eternal life and your eternal life. And He offers you the symbol of the Grail Cup. It may be simple – it may be very beautiful in its form – but it contains that which is vital to you, to your spiritual life, to your evolution, your growth, your final emancipation from all worldly entanglements. Take, my children, this Bread. Take this Spiritual Wine in the silence of your innermost sanctuary.

And, lo, your eyes are opened to the angelic hosts. There comes the form of the Leader of the heavenly hosts, the great Saint Michael on the white horse, blazing with Light. He comes with all the angelic powers and the heavenly hosts, giving praise, praise, glory and thanksgiving to the Creator for all the fruits of earth and heaven; and this, my children, is your final initiation, the release in[to] the glory of the spiritual life. But it must be won by steadfast work upon the self, the lower self, the carnal self. This heaven must be won by the continual putting forth in human life the beauty of love. Give love. Give love and accept the love of God by accepting the conditions in which He has placed you. This is not old-fashioned. But do believe that man must do his best in the position which God has placed him. It has been interpreted by a material way in the past. We want you, children of light, to interpret it in the right way. Whatever conditions come along for you, go to your Father–Mother God in humility and say, 'Thy Will is being done, O Lord. Thou knowest

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what is good for my soul. I pray for patience to endure until my debt is paid and my lesson learned'. Then, my children, a deep and wonderful peace will come to you. And out of that deep peace will spring a great joy, a heavenly joy. And you will know that you have entered into the harvest of your labours, for He and the angelic ones will welcome you with these words: 'Well done, thou good and faithful servant. Enter thou into the harvest of thy labour'.

God bless you all. Love God as He first loved you.

Brother Faithful:

Surely a great power for peace in the human heart, for illumination and for blessing has been with us tonight.

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:

purpose of sorrow, God's continual love, the work and harvest of returning to God, spirit in matter, lessons need to be learned on the earth plane, angels

