

VOLUME 34

THE BIBLE SERIES

A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF

*The Bible*

by

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HOW TO FIND YOUR REAL SELF (textbook)

THIS I BELIEVE

LEARN TO LIVE

THE FAMILY OF ADAM and EVE

THE BIBLE – The Seven Days of Creation

BECOME WHAT YOU BELIEVE

WHAT IS PRAGMATIC MYSTICISM?

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## INTRODUCTION TO REVELATION

### BACKGROUND

I think you will find our study of the book of Revelation to be a fascinating experience. It is, assuredly, one of the most fascinating books in the Bible, if not in all literature. If only from the point of view of the controversy it has caused, it should be extremely intriguing. No other book has been the subject of so much controversy, speculation, interpretation and criticism, and this in regard to its authorship, the purpose for which it was written, the nature of its symbolism, in addition to what it is actually supposed to relate. The background of symbolism which we have had in our study of the Bible should enable us to see the outline clearly in spite of the complexity of its form, and it is complex.

The book of Revelation gives an accurate, detailed, symbolic description of the five major initiations which each human being will experience when he reaches spiritual maturity. It details the changes which occur to him physiologically, mentally, psychologically and spiritually. It was written by John, the beloved disciple, on the Island of Patmos towards the end of his life. He evidently decided that someone had to leave a record of the inner teaching of the soul's growth, as this was a time when confusion in the church was growing. He also knew that if he put it in simple, basic terms it would never survive, so he put it in a very magnificent symbolism. We do not know how long it took him to write the book, or when it was finished, but there is much evidence to indicate that it was read in the churches of the first century. Finally it was accepted as canon, written by the apostle John, and was added to the Bible.

It was the practice in those days to express the most esoteric of truths in symbolic form and there was, as a result, a certain degree of familiarity with symbols, even if the understanding of their meaning was sometimes lacking. Consequently, to many

people of that time Revelation was not the closed and mysterious book that it appears to be in our day: it was a book which was understood, loved and revered. Then by the middle or end of the second century there were, as we have seen, few if any people who had had any spiritual experience, and the outer picture had also changed for persecution had lessened to a degree. The shadows began to fall on knowledge and man became more and more involved in his material life to the exclusion of the spiritual. As the centuries passed this spiritual ignorance increased to the point where the real meaning of Revelation was lost.

Before we begin the book itself it might be well to briefly review what we know of John. There certainly is not too much information available. John, whether as the writer of the Fourth Gospel, or the epistles, or Revelation seems to have provoked many arguments throughout the years regarding the authenticity of his authorship. However, we know there was a John who was the beloved disciple, and there is little doubt that he wrote the Fourth Gospel. In reading his gospel with the key to Biblical interpretation we found that it was quite different from the other three. The Synoptic Gospels deal with the historical record. The first twelve chapters of John's gospel also deal with what transpired, but from then on it is primarily an almost verbatim account of the teaching of Jesus as he gave it.

John's gospel is the gospel of "I Am." From chapter 13 on John speaks as Jesus spoke. In many of the sections included in chapters 13-21 some of the experiences are John's own, except where he historically relates the story of the Resurrection and Crucifixion. John was a great mystic. From the wording of the gospel and of Revelation, it is apparent that John may have learned a certain procedure from Jesus directly, or he was trained in Egypt himself, or it may have been that he recaptured his memory of an Egyptian incarnation, for there is a definite strain of Egyptian mystery teaching throughout these writings. This is an even more decided difference between his gospel and the others. The same strain is found more distinctly in Revelation. One reason why it is one of the most highly disputed books in literature is that it is extremely difficult to understand. It was probably meant to be that way, but it also caused the poor people who had to translate it a great deal of difficulty, because they certainly did not understand what it meant.

With regard to the argument about who wrote Revelation, *The Interpreter's Bible* mentions that Justin Martyr who lived in A.D. 135 in Ephesus spoke of John as the author of Revelation. A number of earlier Christians mention this, including Origen. One of the opponents of the authorship of John was a certain Marcion who not only disputed that John had written Revelation but the gospel as well. From this point on the dispute began in critical circles, and scholars are still trying to find out who wrote it to their satisfaction.

To digress for a moment, I had an interesting personal experience with the book of Revelation that, if I had never believed in reincarnation before, would have given me good reason to do so. I first gave a course on the book of Revelation in 1945, and when I started to give it again at this time, since the very magnificent work known as *The Interpreter's Bible* had come out after that period, I thought it would be interesting to see what they had to say about it. I found it very interesting and in some ways similar to my own view, since they tend to ascribe its authorship to John and say it was written early in the first century. However, according to them, the purpose for which it was written was that the early Christians were being very severely persecuted, and this was a vision which promised them protection and future fulfillment. They went on to say the book followed the trend of apocalyptic material in that it delineated the war between the forces of good and the forces of evil. This, they felt, was the main content of Revelation.

I first became aware of the war between the forces of good and the forces of evil in 1942. As I have said before, I firmly believe that this is a war which has been going on from the beginning of time, and I have also said that for the first time, in the ending of the Second World War, the forces of good won a permanent victory. This is why I repeatedly say that there will never be another world war. I had never read the Bible until the period of which I am speaking, and when I first read the book of Revelation a few years later I immediately knew that it dealt, not with the forces of good and evil in the sense of a new world being re-created — in the apocalyptic sense — but it dealt entirely with the final development of man. This is a description of the final stages of the development which we will all reach and manifest one day. I realized that this had been known in centuries past,

and had been lost like so much of the knowledge of that time. I suddenly realized that this was the real meaning. I must have known it from past lives since I could not have known it from this one. It certainly was a definite corroboration of reincarnation, if I had needed one. Even if you have had no conscious knowledge before, the knowledge is in the subconscious and comes back when it is needed.

We should begin our discussion of the book by defining the term apocalypse, since Revelation is considered to be the foremost example of this form of writing. Webster's Dictionary defines apocalypse as being "revelation; discovery, disclosure," and confines it to "any class of writings, Jewish and Christian, which appeared from about 200 B.C., to A.D. 350, assuming to make revelation of the ultimate divine purpose." It is true, however, that there are a number of books of this nature in other religions as well. Apocalyptic literature is mainly considered to be prophecy or prediction resulting from visions. The examples we find in the Old Testament are the book of Daniel and parts of Isaiah, and in apocryphal literature, the book of Enoch is also in this class.

Those sections of Isaiah which are in this form were visions, but they were not — and this is important — the result of trance, and trance is generally assumed to be the state required for visions. Since we frown upon trance in metaphysics, we should realize that visions are not confined to this state. I personally believe the only authentic visions are those which we encounter in a completely conscious waking state. The word visionary in our time has a bad connotation because of this general assumption. The word is usually used to describe someone who is highly unrealistic, flighty, and a bit of a crackpot, but that is not true of the real visionary. He is a highly integrated person who has the ability to plumb the depths of his subconscious mind and in this way is able at times to see, in the language of the subconscious, what lies ahead. Strangely enough, this ability is not as authentic when it is used for personal benefit, but when it is used for an impersonal purpose it is almost invariably authentic, which is psychologically of interest.

There is another thing to note, and that is that those people who have authentic apocalyptic visions are not to any degree psychic: they are usually mystics. The visionaries of whom we hear most frequently are people who are psychic and extremely

interested in telling other people, as well as finding out for themselves, what the next steps in their lives will be, so it is personal and therefore most unreliable. In the case of the real mystic, his feet are solidly on the ground, his faith is secure, and his interest is in the human race. His attitude and approach are much more objective, because he is much more altruistic and detached, so that when he has a vision of an apocalyptic nature, it will always express some phase of the progression of the race.

The book of Revelation, then, is a vision or series of visions. What is a vision? A vision is the result of that state in which the imagination is so inflamed that it produces pictures which tell a story. Visions occur to all of us sooner or later. They did not stop happening with John. They will continue to happen to people until the end of time. But there is another factor involved: they must be interpreted in order to be understood, and not all those who receive visions are necessarily able to do this. There is no doubt that John understood his vision, but it is certain that many, if not most, of the people who followed him did not, and still do not. Since visions are always in symbolic language, you must have the key to symbolism in order to understand them, whether it is in Revelation or any other part of the Bible teaching pertaining to visions. Many of the symbols John uses are found in other parts of the Bible: the four beasts, for example, are also found in the book of Ezekiel. There are the six wings and six eyes corresponding to the six days of creation in Genesis. You see, there is a continuity of symbolism throughout the Bible. However, John has tried to convey a composite picture of involution and evolution, whereas all of the other visions in the Bible are fragmentary pictures.

Incidentally, since the apocalypse we are dealing with here is an integral part of the content of our Bible as well as its symbolism, it is amazing to see that it has little to do with anything taught in the Old Testament or by Jesus. Both the Old and New Testaments teach and stress the need of putting God first, which we also find here, however, there the emphasis is placed on morals and ethics as being the highest way for man to achieve his own good and his own development. But Revelation demands such complete loyalty to God that one would choose to suffer martyrdom rather than to compromise one iota with the real concept of God, and it pays no attention whatsoever to morals and ethics. This is one of

the things which puzzles many interpreters. But if you understand the interpretation of the book of Revelation you see that the reason it pays no attention to morals and ethics is because it is only concerned with our final unfoldment in terms of our inner development. It takes for granted the fact that when we have reached this stage our morals and ethics are perfect, so of course it does not deal with this aspect of growth. It is not concerned with the physical life of man. It simply relates the stages of inner development in finding your real self, and details the experiences you go through during this process.

The book itself is divided by content into seven visions, and in discussing it we will use the form given in Moulton's *The Modern Reader's Bible* for its clarity and convenience. By the way, I would suggest that you obtain a copy of this version for your own study of Revelation as it is very beautiful and clearly organized. The first vision and part of the second do not deal with the individual, they deal with the way in which we are created and also with an aspect of that subject which is known to very few people: the cosmic rays. The number 7 plays a very important part in our Bible as well we know. We start with the seven days of creation and we end with the seven visions of Revelation and, in between, the number 7 arises time and time again. As we have seen, it is the number of mysticism, spiritual integration and individual completion. So we are told that this book deals with the individual, but the first vision deals with man. It is telling us something of the spiritual side of man.

## COSMIC RAYS

The form of Revelation is very interesting as you will see when you begin to read it. You will find it has a prologue, an epilogue and seven different "scenes." Again we find the number 7, and if we include the prologue and epilogue we have nine in all. As we know, 7 is the number of individual integration and the number 9 represents the end of a cycle, so we have a Cabalistic double play on the idea that this is the final scene both from the point of view of the development of the universe and the development of man. Before we begin to discuss this in detail, here is an outline of the form:

## Prologue of Words to the Seven Churches

**First Vision: The Sealed Book and the Lamb**

**Second Vision: The Powers of Judgment**

**Third Vision: The Seven Trumpets: Judgment Imperfect and the Mystery of Prophecy**

**Fourth Vision: Salvation: the Kingdom of the World becoming the Kingdom of Christ**

**Fifth Vision: The Seven Golden Bowls: Judgment Consummated and the Mystery of Babylon**

**Sixth Vision: The Word of God and the Thrones of Judgment**

**Seventh Vision: The Lamb's Bride and the New Jerusalem**

## Epilogue of the Seven Last Words

As we begin we should bear in mind that the epilogue contains the seven great words "I am the Alpha and the Omega" — "the first and the last, the beginning and the end." That is the concept with which the book begins and ends. The Alpha and Omega, the beginning and end. This is what the book relates, and its message is true in the cosmic sense, in terms of the structure of the Bible itself, and in terms of ourselves.

As you see from the above outline, the subject of the prologue is the messages to the seven churches — again the number 7. One form of interpreting the churches is in terms of the cosmic rays on which we live and move and have our being. But you can also interpret the messages themselves in several other forms. You can interpret them not only cosmologically, but individually, inasmuch as we are each living on one or more ray. You can break them down still further when you realize that each church symbolizes a certain gland in the body, in complete correspondence with the old saying "as above, so below." But first we should have some understanding of the rays themselves, for unless you do you may find the book a bit confusing.

In the Old Testament we learned of the seven angels before the throne, and in both Testaments we find frequent references to

archangels. We have discussed them before and learned that there are only seven. They have a specific job to do and that is not to take care of you and me individually, as many people think when they speak of "guardian angels," but it is to rule the rays of the cosmos. We have been told that the universe was built on number, which is true to a great degree. For this reason the number 7 has added importance. There are seven planes of being, to use our technical term, and there are seven cosmic rays.

If you have a visual type of mind it may help you to understand the concept by visualizing a giant sun, which we would say is the symbol of the Infinite Godhead, with seven rays streaming down from it. These rays descend through universe after universe and are not confined to our own little universe. Each person is on one or more of these rays. Each ray has a different quality. It is rather difficult to convey this concept with such clarity and simplicity that there is no danger of misinterpretation, but we will try to convey some idea of what it is.

What is a cosmic ray? It is an emanation from the center of the Godhead, the vibration of which is manifested on all the planes of being. Why are there only seven? Why not three or four? Seven means individual completion in the Cabalistic pattern of the cosmos and of the Bible, and in the book of Revelation we have seven throughout, which tells us that this describes the fulfillment of the meaning of that number. There are seven rays, no more and no less, and there will never be more or less. This is a fact, both scientific and religious. We have been hearing a lot of talk about cosmic rays and cosmic energy recently. Scientists have been experimenting with this field, but they approach it from the material point of view. They are beginning to be aware that there are some vibrations in the universe which do affect us. They also believe they are useable, and are trying to find out how it can be done. Several years ago I met a scientist who very strongly believed in a concept of his which he called the Magnetic Field Theory. It was the science of cosmic rays, and his ideas were quite right. His limitation was that he felt Einstein was wrong in his Theory of Relativity.

You might say that the magnetic field is an electrical field, but not in the sense of physical electricity. We are all aware of the fact that we each have a certain degree of electricity as individuals. It manifests in peculiar ways that make us aware of it, such as

when you walk across a rug and then touch something which gives you a shock, or when you brush your hair and it sparks with electricity. These are very minor emanations of the electrical principle which eventually leads to the Theory of Relativity. Magnetism is something else, and we should differentiate between them. The magnetic field does not arise from the same point of emanation.

Let us use this comparison in terms of the individual: we have a life spark within us. We call it a life spark in the beginning when we know nothing more about it. We do know that it has something of the quality of electricity, which is why the ancient philosophers gave it this name. Until you get to the point where you make a conscious contact with that Presence within you, the Divine Spark, as it is often called, simply causes that which we call life to exist within each physical body. The moment that spark is withdrawn, we say that we are dead. But in addition to that life spark, which can be called the electrical principle, we have a field of radiation which we call the aura. That is the magnetic field of the individual.

It is magnetic in a very real sense. We have all had the experience, for instance, of meeting a person for the first time and finding that we are overwhelmingly drawn to them. Why? The person may not have said anything other than "How do you do," but there is something there that strongly attracts you. Or you may be equally repelled by a person who may be extremely pleasant. What happens? You are picking up a radiation through the aura that either attracts you to the person or causes you to withdraw. This is our field of radiation.

Or, I am sure you have all had the experience of walking into a strange house or apartment and receiving the impression of the type of person who lives there. You may walk into a room and have a most unpleasant feeling although it may be charmingly furnished and physically very pleasant. There is something in the room that affects you. What affects you? You are not physically affected by it. It is your aura which is affected by the vibrations in the room which either attract or repel you. This is our magnetic field.

Our aura is the radiation of our life spark and it is colored by what we think consciously and subconsciously. You can picture it as acting like a sponge that absorbs everything with which it comes in contact. In many ways our auras act as protective shells for us, because when we find that we feel constricted or

sense unpleasantness we are able to take steps to alter or extricate ourselves from the situation. This is something we should watch in ourselves and pay attention to. By and large these impressions are not particularly strong. You may meet people whom you like, yet not be greatly impressed by them. But every so often you will find that your reaction is so negative that it arrests you, and then it is wise to obey it and have no further contact with the person. Very often this reaction has its roots in very unpleasant situations in past lives, and there is a possibility of a repetition, in which case if you let your contact with the person evaporate, so to speak, you will be much better off.

Now what has all this to do with cosmic rays? Well, we reflect the cosmic ray within ourselves through the aura. The person who is clairvoyant and is able to see it will not only see the color of the aura itself, but he will see something that resembles a diplomatic ribbon extending from the left shoulder. The color is a broad strip and indicates the ray on which you now function. If any of you have had contact with people who claim to be able to see the aura and they cannot see this band, then they are not actually seeing the aura, for this is always visible. It is just as clear as a physical ribbon would be. It is always one color unless the individual is in a period when he is "bridging" from one ray to another. This sometimes happens with the growing understanding of the student, and then several colors are visible indicating the rays.

We get a great deal of information about these rays in the book of Revelation, for John was a great esoteric student. As I have said this is part of the symbolism behind the messages to the seven churches. Humanity lives on these seven rays: each of us on one of them or possibly two. We sometimes shuttle back and forth, so to speak, depending on the concept we are trying to establish within the soul.

The first ray is the ray on which most of mankind finds itself today. It is known as the *Ray of Materialism*. It symbolizes the physical plane, and the people who are on it — certainly they are perfectly good people — have one idea: "Live today, for tomorrow we die." The only thing that matters to them is what is here and now, and this is true of the majority of humanity. They are content on that ray and most of them would tell you, if they read of something like this, that it is perfect nonsense, and to them it

is. Before I became interested in metaphysics I would not have believed it either.

The second ray is the *Ray of Pious Orthodoxy*. (Please remember that there are other explanations for these rays which we will touch on later, but at this point we are only regarding them in terms of the evolution of mankind.) This is the second ray because on this ray are the people who observe the letter of the law but not the spirit. It is the beginning of a religious consciousness, at least, but at this point man is still ruled only by fear. He will live up to the letter of the law, as he understands it, because of the fear of the dictum of his particular church or creed.

The next ray is the *Ray of Spiritualism*. The reason spiritualism is the third ray is because it is the first of the great rays that teaches the continuity of life. For the first time comes the realization that life is a continuing process and there actually is no death. This is the main and only real purpose of spiritualism: it manages to reach those who are not ready, for one reason or another, for the metaphysical concept with the understanding that there is no death. A person who has had a conversation with someone they love through a medium — whether or not it is an authentic experience — is firmly convinced that there is no death, and of course they are quite right. But unfortunately what happens on the third ray is that too many people become dependent upon or involved with these contacts, and rarely realize that there is a great deal more to life than the individual spirits whom they are interested in contacting. Remember, as with everything else, each ray has its positive and negative aspects, and there are always steps of progression within each ray.

The fourth ray is the *Ray of Philosophy*, which is quite opposite in effect. Here the emotions are completely held down and the mind is given the greatest sway. It is the ray of ideas, and it is not a crowded ray. There are a few good minds on it, but for the most part they are content to admire their ideas and not do very much about them. This is why philosophy is a rather cold subject. A true philosophic idea will inflame the mind of a mystic, but the philosophers themselves most often prefer to think and write it out and leave the living of it to others. Everything on this ray is under the rule of the mind, and it is purely a matter of logic and deduction. As such it does something that the first three do not do. It envisages a universe that is great, in which we are a

small part. For the first time we have come out of the realm of the individual and we are now approaching the cosmic stream. So philosophy contributes the development of the mind and its beauty but, unfortunately, sometimes these mental processes are deified, and sooner or later they stagnate.

The fifth ray is the *Ray of Occultism*, the ray of the Law. There are some very fine philosophic minds on this ray. They have gone a step beyond the impersonal love of knowledge of the philosopher to where they have come to know and understand the cosmic laws. Occultism follows philosophy because the whole tenor of the fifth ray is the love of knowledge from the point of view of personal use, whereas philosophy is the love of knowledge in general. In occultism individual power is sought. In his great excitement over learning the wonderful laws of the cosmos, the occultist often forgets that there is a Godhead. He begins to think, I am God. I have but to use these laws. I think we all know a few examples of this. Occultism has many great concepts to give us, but unfortunately many of the people on that ray have become drunk with power and have created much havoc not only for themselves but for many who have come in contact with them. In one sense it might also be called the ray of karma.

The sixth ray is the *Ray of Mysticism*, which has two divisions that we know about. Here the soul comes to the point where he too knows the cosmic laws and is familiar with their use, and he also knows something else. He knows he is not God, but that God is in him. He does not use the Law for power: he uses the Law in the name of God, for love. That is the mystic. There is nothing that the occultist knows or can do which the mystic does not know or cannot do, but his approach is completely different. I sometimes describe the mystic as the straight line between two points. He will always take the path that is most direct. The occultist will try every law, make every incantation, and practice self-stimulation, but the mystic knows he does not have to do this. He just meditates, keeps his consciousness high, and speaks the Word.

As I said before, there are two divisions to the Ray of Mysticism. *Sixth Ray A* is the sick mystic. He lives in the fact that he has found contact with God, but believes the will of God for him is to suffer. We find the most prevalent examples of this among the medieval mystics who felt called upon to suffer and

actually enjoyed it. The *Sixth Ray B* is the mystic who believes he is the representative of God and as such he wants health and fullness of life, not because he wants it for himself, but to glorify his body as the temple of the living God. There is a difference in motivation. We find that this form of mysticism includes the knowledge of all the other rays and has more to add.

The seventh and last ray is the *Christ Ray*. This is the ray where the person who has constant, complete union with the spirit of God in him is found, and so far it is the least inhabited ray of all. There is only one person on it and that is Jesus. The seventh ray type is the ideal into which we grow sooner or later but, unfortunately, very much later.

What are the uses of the rays? you might ask. At the present stage of our development they are not much use to us. We do not know very much about them other than what they stand for and what they mean. We should never forget that the rays are completely impersonal, and to be able to understand the effect of a ray a certain degree of impersonality and detachment is required. No one can describe what he really means by God. We can talk about it, but never of it. The cosmic rays are so much an integral part of the pattern of the Godhead that all we can know of them is their effects. We cannot know more than that at our present stage of development: maybe some day we will.

We do know that they are points of progression which are an indication for the teacher, healer or clairvoyant who sees them to enable them to help the individual work with his own ray rather than against it. Our difficulties very often come from the fact that we sometimes work against the rays unconsciously. We instinctively resent the pressure that we will get from a cosmic ray if we are not in accord with it. This very often happens in transition, when a person is leaving one ray for another. At that time he may have to fight very hard for his principles until he actually gets over that bridge. Then he is all right, but until that point he will have some difficulty. Only once in my entire experience have I seen a person who was straddling three rays, and I have never seen anyone so confused. The only thing you can do at that point is to treat for peace of mind and let go.

We do have free will, but these are some of the things in which we have no will whatsoever. We cannot stop the rays any more than we can stop the sun from rising. We cannot stop the moon

from rising or move the stars: these things are impossible for us. We cannot move the cosmic rays: they are here to stay. These are things we begin to learn and to realize, and if we follow the course of it all will be well. It is sometimes a bit rough going until we get accustomed to it, but it is the message of the evolution of humanity.

Are cosmic rays used for healing? No. As I said before, their activity is completely impersonal. It is a push from the Godhead, so to speak, which motivates a type of thinking. When you have finished with the physical body and are on the next plane you are still on your cosmic ray. You can change it on the next plane as well as here, and I suspect many who go out on one ray may come back on another, for we learn on other planes too. Very often a person will have the experience of going along for a number of years in a certain pattern, and then suddenly finding that their thinking has changed completely, which means that they have changed their ray.

Actually the only bearing on our understanding these rays have for us at this time is to indicate the trend of the subconscious mind and the spiritual drive of the individual. I think an example might clarify this a bit. To use my own case, I came into metaphysics without any prior conscious knowledge of it. I would have said that I was a complete materialist, an atheist and my philosophy of life was "Eat, drink and be merry, for tomorrow we die." But, fortunately, I was also brought up with the belief that you should "do unto others as you want them to do unto you." I had no use for any orthodox religion, nor did I believe in spiritualism. In fact, if you had pressed for an answer at the time, I would have told you very frankly that I did not believe there was anything beyond this life. On the other hand, I was very impressed by my mother's faith. She was certain she would meet my father and her parents, to whom she was greatly devoted, when she went on. I looked at this belief, thought it was remarkable, and wished that I had it, but I never did until I suddenly found myself plunged into metaphysics.

This came about not by virtue of any great mysticism, but from the great realization and complete acceptance that there was nothing but the Presence of God. I also realized that how much I could understand, embrace and manifest it was up to me. But that is the mystic trend. So in this life I never knew pious orthodoxy, had no particular interest in spiritualism — although after

this realization I did believe that there was a continuity to life — philosophy left me completely cold for the most part, and occultism was unknown to me in those days. So I went from the first ray to the sixth. I know of a number of people who have done the same thing.

We awaken, or we are born in this life on a certain ray, but we will gravitate to another as we find ourselves. If for instance we were born on the second ray of Pious Orthodoxy, and then find ourselves in metaphysics at some later time, we have bridged the rays in between. We will reject the ray on which we were born as soon as we are able to think for ourselves. This is something which has to do with the texture of the soul, and it has nothing to do with karma. This is what you have built into yourself which you yourself, actually and completely, at the bottom of your heart believe. You may not be aware of it until something arises in the outer world which suddenly makes you stop and think, and causes you to make a different choice in life.

I cannot stress too strongly that these rays are completely impersonal. This is as much of the Infinite as we are able to touch and understand. The cosmic rays are infinite because they are part of the Godhead. In this particular context we speak of them as rays; but we also know them in another guise with which we in metaphysics should be very familiar by now. They are also the seven main aspects of God. You will find when we begin Revelation itself that there is a definite correlation between the terms we give the seven main aspects and the seven churches. As I explained before, we are all on one or more of these rays and we have, at any given moment in time, the ability to change a ray although, strangely enough, we never go backwards. Yet, in one sense — and this is rather difficult to convey in words, but it is an important point to realize — one ray is not higher than another. We can see this more clearly in terms of the seven main aspects of God. You cannot say that Substance, for instance, is lower than Life, or Life is lower than Love, or Love is higher than Principle. They are all different aspects of one and the same Being. The same is true of the rays.

In terms of the individual, for instance, a man who is on the ray of materialism may be an exceptionally fine person, but his interest is confined to life here and now. He simply has not progressed to the point where he has found anything which would lead

him to believe that he should think about tomorrow or his next life. He may be a very fine, kind and philanthropic person, and he may also like to "eat, drink and be merry." There is nothing wrong with this concept, it is just that he has not come to the point of realizing that there is anything more to life. You cannot say that one ray, or a person on that ray, is higher or lower than another: it is simply a matter of understanding.

There is one other question we should briefly touch on before making the connection between this and the opening chapters of Revelation. Let us say a person has bridged the rays from materialism to mysticism, would they have to go back at a later time and take in the other rays? No. They have very probably experienced them before in past lives. The reason I brought up this question is to explain the relationship in terms of humanity's overall life. You can look at evolution as being a gigantic school and in the same way as a youngster can skip from the fourth to the sixth grade, so we can "skip" in this. It depends entirely upon ourselves. In a similar way, if we pay no attention to what we are learning and decide to go our own ways and do what we want, we are not going to go ahead, we are going to go back, because we never stand still. We will have to repeat the lesson. You can only lose what you have built up karmically if you abuse or dissipate it. You do not lose it permanently, of course, but you do have to work back to it.

The rays themselves have nothing to do with karma, or its effects. What ray you are on is simply a matter of the development of the soul. You cannot, for example, sit down and treat to become a seventh ray person. Nothing will happen. As aspects they are qualities which we should be able to manifest uniformly, but because we are not developed to that degree, we manifest them quite unevenly. Some people are very strong in Wisdom or Intelligence, others in Substance, others in Life or Principle. But even in individual terms it is not a question of being higher or lower. For instance, a mistake which we all make very often is in saying that Love is the highest form. It is not that it is the highest, but it is the simplest and easiest for us to manifest.

As we have said before, we are in school and the book of Revelation is the Ph.D division of this school. With this general background I think it will be easier to follow the book and its interpretation.

## REVELATION

### PROLOGUE

#### *Words to the Seven Churches*

CHAPTERS 1, 2 and 3. First we will connect the seven rays with their respective churches and planets and a bit later you will be given a complete chart with the planets, colors, angels and aspects of the specific rays. There is also a connection with the glands of the body, which we will not go into at this time. Revelation speaks of the seven stars and the seven golden candlesticks, and in chapter 1, verse 20 we are told that "the seven stars are the angels of the seven churches: and the seven candlesticks are seven churches." I do not think that this is as veiled now as it might have been before the introduction. If you read the messages to the churches in view of what we have been speaking about, you will begin to see the plan behind it. Remember that the entire book of Revelation, while it deals with the development of the soul itself, gives more than that: it also gives the development of the human race.

The first ray, the *Ray of Materialism, is the church of Laodicea*. In 3:15-17 we are told "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Isn't that a description of the materialistic plane? You will find that all of the messages give very clear descriptions once you have the key to them.

Materialism is *ruled by Mars*. Do you know why the planets are mentioned in this connection? The real astrology has nothing to do with predictions or fortune telling. But your astrological

chart can give you measurements of your own potentials. Cosmically each planet has a meaning. The reason why Mars is the planet which rules the material ray is that a Mars "type" is vital, living, forceful and always pushing, which is very typical of the physical life. Mars is also an indication of the kind of endeavor the individual makes, not only on his own, but through the impetus of the ray.

The second ray, *Pious Orthodoxy, is the church of Thyatira*. It is ruled by Jupiter but, as we say in astrology, it is a very ineffective Jupiter, it is so narrow and pent up, but it has the possibility of expansion. If an astrological chart shows a well-aspected Jupiter, it means the person will have a lot of this world's goods. In this instance, however, it is the need for soul expansion which is shown.

The third ray, *Spiritualism, is the church of Smyrna, ruled by the planet Venus*, signifying the emotions. The root of the word Smyrna means "those at sea" which, unfortunately, is often the case with those who do not control their emotions. And while Venus is the planet of love, it is not necessarily always love in the highest sense. It is also the sign of generation and regeneration, and controls the growth of the individual. In this context it controls the growth of the idea for, as we have seen, the ray of spiritualism teaches the continuity of life as a fact, and in absorbing this the understanding of the mentality expands and grows. It grows through the influence of Venus because the desire which motivates almost everyone who goes into spiritualism is the love for someone they feel they have lost and with whom they want to make contact.

The fourth ray, *Philosophy, is the church of Sardis, and is ruled by Mercury*, of course. I think everyone is aware that Mercury symbolizes the mind, and philosophy is most definitely a mental adventure. In the chart where it pertains to the individual's characteristics, it will show the type of mentality they have depending on the house in which it is found. People, for instance, who have Mercury in Gemini will generally be writers, or they will do something with the written word.

The fifth ray, *Occultism, is the church of Pergamos, and it is ruled by Saturn*. This planet brings to mind one of the tragic misunderstandings of astrology. Practically all astrologers, or those who think they know something about it, picture Saturn as an

emissary of the devil. This is not true. Saturn produces a most wonderful effect, if you will learn from it. Saturn is the teacher and the disciplinarian. If you will work with Saturn you will make strides in anything you want to do. Its influence is neither good nor bad, but its qualities, properly used, will bring the most marvelous benefits. It will really make you work if you have any intestinal fortitude. And that is a good thing, you know.

The sixth ray, *Mysticism*, has two divisions as we have seen. *Type A, sick mysticism, is the church of Ephesus and is ruled by the Moon. Type B, healthy mysticism, is the church of Philadelphia and is ruled by the Sun.* We know in general symbolism that the Moon represents the feminine aspect of Nature, and the Sun, the masculine, but that is not the reason they are used here. The Sun rules the ray of healthy mysticism, or that type of mystic who feels that the body is the temple of the living God and that we are the children of God, and have been given dominion over the earth. This is the way which was taught and exemplified by Jesus. It is the belief that the earth is ours to use and to enjoy.

The ray of sick mysticism is ruled by the Moon, or Luna, and we get some indication of its tendency from one derivative of that word, "hallucination." The examples of this type of mysticism were most prevalent in the Middle Ages. These were the people who tormented and tortured themselves in what they thought was the love of God. It does not mean that they were any more or less sincere than the healthy mystic, but they had a masochistic need to harm the body, which partially resulted from a wrong conception of what Jesus did. This misdirected desire to follow in his footsteps was started by the disciples themselves, with the exception of John, who consequently was able to write this book. This, plus a masochistic quality resulted in the sick mystics.

The seventh and last ray, the *Christ Ray*, has *no church* assigned to it, nor is it, of course, ruled by any planet.

As we have mentioned, each ray has a particular color. And in the case of those people who are bridging two or more rays, you will see the colors blend and, if you know the person, it is very interesting to see the pull from one side to the other. If someone, for instance, is bridging the ray of mysticism from the ray of philosophy, you will see that one moment they are purely religious and the next moment they show an abstract love of logical thought. As we have seen, you can step from one to the other ray, but

the progression is always towards higher development in terms of the individual, although there is no higher or lower in terms of the rays themselves. You never recede on cosmic rays. You may come to a point in your own development where you apparently stand still, but actually you never stand still. In terms of your individual growth you may, at a given time, regress through a lack of use or misuse of what you have learned, but in terms of the rays you never lose what you have become. When we seem to stand still we are mentally digesting, absorbing that which we need for the next period of growth. Once the quality of a ray has become part of your soul, you never slide back. It is a propelling force that guides you on and on as a point of cosmic radiation.

Before we go on with the rays, there are various ideas which people hold about them, and I would like to mention one interesting point in this connection. A number of years ago I heard a very well-known occultist speak about the cosmic rays. What utterly fascinated me was that what the mystic calls the first ray, she spoke of as being the seventh; and what the mystic terms the second, she called the sixth. It is true that as you ascend the levels of your being each level is the reverse of the one preceding it, much in the same way as when you look into a mirror your image is the complete reversal of your physical form. The same thing happens on the rays of the cosmic planes. In some strange way there is a reversal of order from one ray to another. You will find that the rays are always the same to mystics, but when they are discussed from an occultist's point of view it is in the other progression. I do not know whether philosophy has given any attention to the rays: it would be interesting to learn of their approach. But from the occultist's approach it is much like Alice going through the looking glass.

Now we come to the guardians of the rays; we are going to speak about angels. Most people think that angels are merely imaginary: they are not. There are angels, and there are people with what we call the angel vision who can and have seen them. The word angel is from the Greek word meaning messenger. An angel is a messenger of God. I have mentioned before that there is a correlation between the seven main aspects of God and the seven rays, or churches, and we will give this connection shortly. But each ray is an aspect, and each ray has its angel.

There are many extraordinarily beautiful pictures of angels in

art, but I am happy to say they do not portray them as they actually are, nor do they give us an idea about them. An angel is a very highly developed soul and wings are not their means of transportation. People very often speak of their guardian angels, but there really is no such thing in the sense that they mean it. The real "guardian angel" of each of us is the Presence of God within you, I Am. The only angels there are, and there are seven, have a very specific job in the universe, and they are known as archangels.

We can get a very broad picture of the angels from our Bible. In Matthew 25:31 we are told, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." There is a companionship and guardianship in a cosmic sense. This is further explained in Psalm 9:11, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." And then in the 8th Psalm, verse 5 we are told "For thou hast made him a little lower than the angels and hast crowned him with glory and honour." Here the reference is to man. I am using these references because I want us to get a clear idea of our relationship with the angels, as well as their particular role in charge of the rays. You might ask, What has an angel who has charge of a great cosmic ray got to do with me? The angel in charge of your particular ray naturally has an influence on you because you are on his ray.

At this point I think it might help to organize the material we have been discussing into chart form for easier reference:

| RAY                | PLANET        | COLOR   | ASPECT    | ANGEL     |
|--------------------|---------------|---------|-----------|-----------|
| 1. Materialism     | Mars          | Red     | Life      | Kahmnel   |
| 2. Pious Orthodoxy | Jupiter       | Purple* | Truth     | Tzadkiel  |
| 3. Spiritualism    | Venus         | Green   | Soul      | Haniel    |
| 4. Philosophy      | Mercury       | Blue**  | Wisdom    | Michael   |
| 5. Occultism       | Saturn        | Black   | Principle | Tzaphkiel |
| 6. Mysticism       | Sun &<br>Moon | Indigo  | Love      | Raphael   |
| 7. Christ Ray      | .....         | White   | Spirit    | Gabriel   |

\*Or Violet    \*\*Electric Blue

These are the rays and the angels. You will note that each name ends in the letters "el," which is the Hebrew term for God. Each of these angels and the rays they are on are the messengers, or agents, of God. You must remember one thing. No one can ever really know the Infinite God. All we can do at this point is to know of Him. In other words, we know by *reflection*. We know that God is Love, God is Life, God is Spirit, God is Truth, God is Soul, God is Wisdom and God is Principle: but we still do not completely know what God is. We know Him by His aspects. We know this about Him because we can experience the aspects. We have experienced them, to some degree, and we can grow in that experience. What we can and do get to know is the Second Person of the Trinity, the Son, the Indwelling Christ, I Am.

These great angels, the angels of the rays, are not only messengers of God, but ask nothing more than to serve us. Although they are not personal, individual guardian angels, they are guardians in a very real sense. Can you use them? You are affiliated with that angel which guards the ray on which you are. Whatever your ray may be, you are in tune with that angel. He will do anything in his power to protect, guard, guide and teach you. To my mind, while the study of the angels of the rays is extremely interesting, the most beautiful concept, which is very efficacious, practical and useable, is the fact that we can, and should, call on the angels. Does that surprise you? Remember, an angel is not an intermediary with God — he is a part of God.

If you are having difficulty in making a demonstration, call on the angel of that aspect which you are trying to manifest. "He shall give his angels charge over thee to keep thee in all thy ways," means that the angels are looking out for you, helping you, doing things with you or through you until the time comes when, as it says in Matthew, "the Son of Man shall come in his glory, and all the holy angels with him," and sit upon his throne. Let us say that you are faced with a health situation. You would invoke the aid of the angel of Life. Let us say you need more spiritual power: you would invoke the angel of Principle. If you need more wisdom, of course you would invoke the angel of Wisdom. You will get help in any sort of problem that may arise.

It is very true that many metaphysical students do not feel strong enough to treat for themselves or to handle their own problems. If you have the imaginative type of mind that loves

beauty, the idea that you can call on an angel of God to help you is tremendously uplifting. Let us say you feel you have a tremendous problem to solve and you are not making progress with it. It could be that you feel it is too big for you. Although we know metaphysically we never have a problem we cannot solve, we have to believe it. And should a situation arise where you do not have enough faith in your own power, you can invoke the help of the angel of the ray that applies to the situation and you will receive it.

This is not something which you would practice in place of speaking the Word or doing your own work. Because I can tell you one thing, if you have been lazy in your metaphysical work you will not get much help. If you meditate on Truth you are building the concept of truth into yourself. And if a negative situation arises in your life you should always work on the positive aspect: in the case of health, on Life, or of lack, on Substance, etc. But if a situation seems insoluble to you, call for the angel of that aspect who is a personality, not a concept. You are then dealing with a personality, you are not invoking the ray or the concept of the aspect: you are invoking a personality who has the quality which you are trying to build into yourself. The thing that is most beautifully strange about it is they are never so busy that they do not have time for the individual.

What you are doing in the instance I just mentioned is not the same as when you meditate on Love and then decide that since your consciousness has not been raised sufficiently you will read Paul's chapter on love to get inspiration. This is not the same thing. Remember when we spoke of the mental plane we said that whatever you think about you are in contact with, and whatever you mentally send forth you see. If you think of the Eifel Tower, you are there. And if, for instance, you call for the archangel Raphael, you are with him. This is not a concept, it is a personal contact. Thought is the one means of communication :it is the golden thread that runs throughout creation. Wherever there is the mode of thinking and the use of thought, whether it is in calling or in speaking, there is contact.

Before we leave this general discussion I would like to give a very broad analogy of the way the rays affect us which might clarify it for you. We live in the United States of America, for instance, and we partake of what the American form of life offers. We have a President who is in charge of the government under

which we live, although we have little to do directly with its execution. In the same way, these rays govern the trend of thought through which we grow. No archangel is going to come down from whatever plane he may be on and tap you on the shoulder and say, "You have been on the ray of Pious Orthodoxy long enough. I am going to drill you now so that you can be promoted." We are in touch with the rays in accordance with our own type of thinking and the law of attraction which brings us to that ray. If we are on the mystic ray it is because we are interested in mysticism. We have a certain affiliation in the same way as if we were a Republican, a Democrat, a Liberal or an Independent voter. In accordance with our reaction to the policies of the party we vote for, do we react or are affected positively or negatively. And in the same way as there are people who have been connected with a particular political faction all their lives because their families believed this way, and so it must be, and they do nothing to change it, so are we on these rays until we ourselves begin to seek to change something in our thinking, and in that way we move from ray to ray. Or, to take it a step further. I live in the United States because I was born here and I love life here. Say that is one ray. But if I decided I wanted to move to France or to Japan, then I would be on another ray, and conditioned by another line of thought. If you move to France or Japan, or wherever, you inevitably change, influenced by the country in which you now live. You are immediately conditioned by the atmosphere of France, or Japan, and this is comparable to the effect and influence of the rays.

Remember that these rays function throughout all the universes. We are cosmically no different from other forms except in two ways: our physical form and our understanding. The rays which the archangels are in charge of have no effect on the material plane other than their impersonal influence, however, the builders of the physical materialistic ray would also be the builders of the physical world. In all galaxies, in all universes, in all orders of life, the Law governs everything that happens. There is a law that governs the rising of the sun, for instance, and whether or not we see it, the sun rises in its appointed time. What kind of a sun they have in other galaxies, or whether or not they have one, we do not know, but whatever their system may be, it is governed by the same law. There is a law behind

everything in this or any other universe, which keeps it in order. The chart you have been given is arranged according to the astrological pattern of our own galaxy, and these symbols apply to our own particular form of humanity, and to ourselves. We have no way of knowing what the symbols are for other universal orders, but we do know that the principle behind them is the same. There would still be the seven steps of progression because this is universal. Our own form of this progression is outlined symbolically in the book of Revelation and the messages to the churches, and the angels are in charge of all of this, as impossible as this may be to conceive.

You have heard the statement that we are the microcosm and God is the Macrocosm, and at this point we are going to correlate the two a bit because this will be necessary as we go ahead. In doing this we should bear in mind that we all live in an aether which consists of the four elements of air, fire, water and earth.

| MACROCOSM<br>UNIVERSE   |                  | MICROCOSM<br>INDIVIDUAL  |  |
|-------------------------|------------------|--------------------------|--|
| 4 Elements (Aether)     |                  | 4 Elements (I AM) (Life) |  |
| Air, Earth, Water, Fire |                  | Air, Earth, Water, Fire  |  |
| 7 Planets               |                  | 7 Glands                 |  |
| Sun                     | Pineal           |                          |  |
| Moon                    | Pituitary        |                          |  |
| Mercury                 | Thyroid          |                          |  |
| Jupiter                 | Heart            |                          |  |
| Venus                   | Solar Plexus     |                          |  |
| Mars                    | Sacral           |                          |  |
| Saturn                  | Spleen           |                          |  |
| IMPERSONAL PLANETS      |                  |                          |  |
| Neptune                 | (Spirit)         | N - (I AM)               |  |
| Uranus                  | (4 Crucifixion)  | U - (Break up)           | In a period of about 42 years, there is a definite change in a person's life due to the influence of Uranus. The nature of this change will occur in accord with the person's growth. Some people change mates: others may only buy a new car. |
| Pluto                   | (5 Resurrection) | P - Discovered in 1932   | (great unknown)  |

Incidentally in reference to this chart, wherever Uranus is located in your astrological chart at the moment of your birth, it will be directly opposite where it was at the time of your birth when you have reached the age of approximately 42. It is symbolized by the thunder bolt, and it does seem to thunder, roar and strike like lightning through the life of the person so that they find, within a five year difference on either side of 42 years of age, their life has radically changed. In the human being it actually represents the law of karma at work, and is known as the "breaker-upper." Pluto is the last planet to be discovered, but there are still two more planets yet to be accounted for. There will be twelve in all. Vulcan, which is the next to be found is closer to the Sun than Mercury. This was known to the ancient Aztecs as well as many other races, but that knowledge has been lost.

Now that we have had a bit of the general background we can begin to tie it in with what we have already discovered about the story of the human soul in the Bible and with the specific part of that story found in the book of Revelation. We have discussed the rays and seen their connection with the churches of Revelation. We know that Revelation is the story told in magnificent symbolism of the final development of the human being from a child of God to a son of God. It is concerned not only with his outer conditions but, much more, with his inner conditions. It deals with the changes he goes through and the things he experiences, and it symbolically details not only the psychological changes that take place in the individual, but the physiological changes that take place within the human form through the glandular system. For this reason the book of Revelation is not only a remarkable occult and esoteric treatise, but it also includes medical physiology which goes far beyond any medical knowledge we have today.

Here all of the stories and symbols we have found in the Bible unite in a magnificent pattern of the whole. When we began our study of the Bible we found that it could be read on five different levels: that of its literature, its history, its psychological understanding, its inspiration and finally its symbolism. The real basis for understanding it, however, is its symbolism. It covers every phase of the Bible: the messages of the prophets as well as the story of the individual such as David or Jesus. It equally pertains to the reader himself. He will be inspired by a psalm, for instance, according to the level of his own understanding, for symbolism has

a depth and scope of meaning which reaches the individual according to his own experience and understanding. For this reason we have discussed the overall symbolism quite thoroughly, so that we all can at least see the clear outlines of what is being said.

One of the most significant forms of symbolism used in the Bible is the Cabala. This is why we find that certain numbers occur repeatedly from the beginning to the end: they have a definite meaning and story to convey in themselves. I do not think at this point any of us believes that the earth was created in seven days, or that there were seven physical churches to which the book of Revelation was literally directed. The number 7 occurs throughout the Bible from beginning to end. We know that seven is the number of individual integration, and we know that the Bible tells the story of the individual integration of the soul. It is the story of the human soul starting as the completely innocent, naive Eve who goes through every possible experience until she finally emerges as Mary. She has been through everything and because of these experiences and her growing understanding, she has been completely cleansed and renewed to the point where she is able to form the Immaculate Concept. This is the symbolism of the entire Bible, and we have now reached the final act.

The last chart which you were given provides in barest outline certain specifics which are involved in this story of the great adventure which we will see as we go on. This is a development, an adventure which occurs to you and to me, and to every human being who has ever lived, is living and will ever live. Sooner or later the time must come when these experiences will manifest in the soul and the life of each one of us.

Much mystery has been made of the final steps which the human soul must climb in its evolutionary path. Often it has been racketized, and explanations have been withheld from the general public. The reason given for withholding them has been the claim that humanity at its present stage of development could only misunderstand. That may be true. But in the past century so many writings and teachings have appeared on this subject which have led to false beliefs, false misunderstandings, and definitely implanted misconceptions, that the time has now come when the subject should be clearly understood.

All religions tell one story in common, and that story is the course of development which the human soul goes through from

the time it is created by God to the time it returns to God. The only difference to be found in the various religions is in the symbolism and the interpretation placed on it. Yet when the symbolism is understood, in each case it is seen that the story is basically the same. The story of the soul is an explanation in symbolism of its journey through time and space into a higher realm of its being which is realized and manifested on this plane. This is not an experience to be realized on the next plane: it can only be experienced here in the flesh.

From the moment when man learns that there is something more important than the physical plane, he begins the long climb back to the state from which he came. He goes through, in hundreds and perhaps thousands of lifetimes, various experiences with trials, tribulations, sorrows and heartbreaks, until he begins to master the necessary attributes which have been latent within him. These experiences are known by the sages of the ancient wisdom as the seventy-two minor initiations. They are characteristics we develop through the experiences which occur in our lives, and we continue to meet these experiences until the necessary characteristics have been forged as a part of our own soul essence. These are the qualities of kindness, understanding, patience, generosity, etc. And, strangely enough, it may take five or six lifetimes to build in one quality. We do not learn easily, as I think we all realize by now.

At the end of this period, and no one can say for another or for himself when that end will be reached, a new path opens. All religions, from the early Hindu teachings through the newest form of New Thought, give a specific outline of this path in their own terminology. The steps on this path are known as the great major initiations. There are seven of these initiations, each one dealing, no longer with a specific characteristic to be embodied, but with a plane of being. Today we know, as we have been told from the beginning of time, that this universe and ourselves are composed of four elements: earth, air, water and fire, and in each instance a major initiation deals with a control of one of these elements in ourselves.

We will see what happens to the person who is now knocking at the door of initiation as this applies in terms of his physical, emotional, mental and spiritual being, the material of which man is composed. Certain definite physical and metaphysical changes

have occurred to the man or woman who is ready for the great experience. One thing which is true is that no person who is ready for a major initiation could be other than deeply religious. Please note that the word religious is not used in the sense of theological or creedal religion. We are speaking of a certain degree of spiritual maturity. It does not matter what the particular form of his religion may be — and usually he has no connection with any creed at all — as long as the inner being of the aspirant is in conformity with the laws of Being.

His life is not necessarily free from care or problems, in fact, it would be rather rare if it were. But his faith is so powerful due to prior religious training that, regardless of his problems, he knows the Law of Being and knows that by his faith he can move mountains. He must be clean, morally, emotionally and mentally. The one requisite which is a paramount and permanent "must" for any would-be initiate is excellent physical health. The whole body must be healthy within and without. There is no physical ordeal that can tax the system of the human being as much as the major initiations will, which is why strong health is a prime requirement.

It is rather incongruous as we discuss this to realize that if you were in contact with anyone who was going through even the first initiation, you would not know it, because the stress and strain are within. The person may look a bit tired and worn, but other than that there would be no outer sign. I think we have all heard or read of the initiation schools of ancient Greece and Egypt where they tried to simulate these experiences. The neophytes were put through ordeals that were absolutely hair-raising, to say nothing of how they taxed their physical strength. If you have ever read about some of these tests you probably wondered how they ever emerged in one piece. It could only be by the "grace of God," and their own tenacity, because they not only had to endure tremendous psychological pressures, but also the physical experience which corresponded to it.

These schools had no affect on the person other than giving him some rather stiff training in courage and stick-to-it-tiveness. All of the candidates were sworn to secrecy so that each person who came in knew nothing of what was expected of him. Furthermore, the candidate had to take each test in the nude, which in itself exerts a psychological pressure which is extremely powerful.

But regardless of the tremendous emotional stress, it is impossible to stimulate the preparation for initiation in another human being. No matter how spiritually powerful a person may be, it cannot be done. No one can say to another, "Now I am going to see that you have the first or second initiation." Initiations come only by the grace of God. When the Presence of God in you decides that you are ready for the experience, you will have the experience and not before.

Due to the fact that for quite a while prior to the first step on this path the person's life has been built on the foundation of what we call meditation, or mystics call invocation, certain other changes have occurred. Man today is completely unaware of the magnificent machine within his physical body, latent in its development, by means of which he will grow into an understanding of himself, his brothers, and his God. It is like equipment that has been installed and sealed. Through meditation he begins to unseal it.

The basis of this equipment is one of the more recent discoveries of medical science, and it is of the utmost importance in the physical health of the human being. It is called the endocrine chain of glands. There are seven main glandular centers which, in the majority of mankind at this time, perform their least important task of running the physical body, and in most instances not doing too good a job of that. Medical science is tracing more and more of our ills to upsets in the glandular system, which is quite right. The glands are called centers or, to use the Hindu term, chakras. Each one of the seven main glands has a definite function to fulfill, and as they begin to unfold the person begins to contact or to be aware of a finer plane of existence of which he has never dreamed. The seven glands are popularly known as the sacral plexus (or sex glands), the solar plexus, the spleen, the thymus (or heart), the thyroid, the pituitary and the pineal.

You will notice that once again there are seven. We have seen that there is a definite correlation between the seven glands, the seven churches of Revelation, the seven cosmic rays, the seven colors and the seven planets, and that the number 7 denotes the epitome of human integration. Each one of these centers has a specific function to fulfill in the development of this integration, and as each one starts the work for which the gland was originally

intended, the individual goes through changes in consciousness which come under the term of self-development.

The first four glands, the sacral plexus, solar plexus, spleen and heart, correspond to the four cosmic elements respectively, earth, air, water and fire. Until these are brought into their full potency, the candidate is not ready for major initiation. There is a regeneration and a revitalization of the physical body during the unfoldment of these four glands, and then the stage is set. With the opening of the fifth center, the thyroid, the first major initiation takes place. The sixth gland opens at the second initiation, and the seventh gland at the third initiation.

For the purposes of elucidation we will try to give a very brief summary of what each gland represents. The gland known as the sex, or sacral center, deals with generative power, or pure energy. Generation, or the sexual act, is merely one use, although a most important one, of creative energy. But the physical use is the lowest point of expression and consequently it is the first to be aroused to its higher potential. This is the basis of creation in the human as well as the universe, the only difference lying in the method of creation and the motive for creation, which differs. The sacral center is the lowest of the glands and is the first to develop.

Next comes the solar plexus, which is frequently called the seat of the emotional body, or the subconscious mind. You will usually find that when you ask people where their subconscious mind is located they will indicate this region. This is because their emotional reactions are first noticed here, as when in a moment of fear the stomach tightens. It is through the solar plexus that we begin to expand through the directed use of emotion.

The spleen is the next gland. Very little is known about the spleen medically, but it functions as the gateway between the physical and finer planes of being. It is situated in the region of the solar plexus. Metaphysically, when the door is opened, unless the aspirant is careful, he is liable to find himself in a very delirious and baffling psychic world. While the initiate can control it at will, the aspirant does not have that control over it. Until he learns by the mastery of his own will and the power of his choice, or discrimination, to open or shut the door, he can be in difficulty.

This is the gland which designates that stage of growth we call the adolescence of the soul. Most of our psychics are those in

whom this gland is beginning to develop. In metaphysics many people have had some small experiences in "seeing things" or sensing that someone is around who is not in physical form. Many people also have an intense desire or curiosity about this psychic realm, which is one reason why I have warned you so frequently never to get involved with anything of a psychic nature. It is extremely dangerous unless you know how to control it. The mediums and psychics are completely at the mercy of the spleen or psychic center, and if they continue in this direction they completely lose control so that they cannot keep themselves out of trance. It is also interesting, apropos of what we are discussing, to observe that practically every medium who has been one for any length of time, sooner or later develops thyroid trouble. In many instances they develop a goiter which may have to be removed, and when that happens their psychic power also leaves them. We have so little idea of the power of these glands and how they affect us.

Then we come to the heart center. In actuality it is not connected with the heart but with the gland in that area known as the thymus. There is a fascinating problem for medical men who know that the thymus in the individual is active until the mature development of the body is achieved. Then it atrophies and apparently no longer functions physically. This center deals with the spiritual nature, and when man has achieved the point of opening these four centers he achieves that which is so beautifully phrased by the mystics as the Transformed Heart. Then he is ready for the major initiations, for when the thymus comes into play it functions in the etheric body and aids in its development.

The thyroid center is located in the throat and it symbolizes the power of the creative Word. It corresponds to the first major initiation known as the New Birth. You remember in the story of the human soul Mary is the symbol of the subconscious which is completely purged of its wrongdoings, has paid for its bad karma and has gained knowledge of a higher level of being. It is reborn, cleansed and immaculate; the Immaculate Concept which is now ready to give birth to the realization of the Presence of God in it.

In the sense that it represents the power of the Word this center indicates that energy from the sacral has been raised and can now be used fully to speak the Word. This is one reason why

so many thyroid cases are attributed to sexual upsets in the individual before this step has been achieved. It is here that the transformed sex energy is used, not on the physical plane, but on the plane of spirit, and the creative "children" of the mystics begin to be born. For example, let us refer again to the Old Testament and that most misunderstood statement "the sins of the fathers shall be visited upon the children unto the third and fourth generations." What this really means is that if I speak the Word wrongly, if I am negative and fearful, I am going to repeat a pattern that will continue to grow until I do something to change it. Everything I think and bring into physical existence by the power of my thought is my child. Everything I think, good or bad, and bring into existence is my child. But at this point the physical creative energy is, for that moment, transformed into spiritual energy to create on higher planes and then manifest in the physical life.

The pituitary gland which is the next in the chain of steps deals with a tremendous development in the intuitional nature. Symbolically it is representative of water, the Moon, and deals with the fluidic control of the glands. It is due to the development of this gland that some initiates achieve the tremendous gift of clairvoyance and more rarely clairaudience. When the gland is developed to its fullest, the type of mysticism which was achieved by Jesus, Moses and Isaiah manifests. The pituitary gland becomes active at the second initiation known as the Baptism.

The pineal gland, about which medical science is still mystified, is the crown of the endocrine chain of glands. Very little is known about its physical function. In the majority of mankind it is completely dormant, but when the individual has come to this point the pineal gland comes to life. Its attribute is that which is known as instantaneous perception. The person is no longer dependent on the psychic impressions obtained through the solar plexus and the spleen, or even the clairvoyance and clairaudience of the pituitary. When this has been roused our senses of feeling, touch, taste, smell and hearing become one in instantaneous *knowing*.

At this point it is important to describe what occurs to these last two glands, for much has been written of it in mystic literature and little has been understood. We have often heard the term the Mystic Marriage. A very beautiful treatise on this subject which is very exquisite but rarely understood is the rhapsody in the

Bible known as "The Song of Solomon." It might be said in explanation that these seven glands constitute the elements of the soul. This is another way of saying the soul has reached the point of salvation. Many writers in dealing with this subject describe it as the wedding of the spirit and the soul; others call it the Bride of the Lamb.

It is spoken of in these terms because of the shape of the two glands and the action which takes place between them. The pituitary body is very similar in shape to the female sex organ. The pineal, or pine comb, as it is often called, is similar in shape to the male organ. In the skull these glands are separated from each other by an etheric membrane. At this stage of initiation the pituitary, due to the action of the glandular system, is sufficiently roused to throw off energy which stimulates the dormant pineal into activity. It then pierces the etheric membrane and the Mystic Marriage takes place in the skull of the initiate and he is never again the same person. This occurs at the time of the third major initiation known as the Transfiguration. We have spoken of this before and seen that this is a very wonderful stage which the Sufi's call the "very pleasant tavern of the soul." You may remain at this stage as long as you wish and decide when you want to continue on to the fourth initiation known as the Crucifixion.

Following the Crucifixion is the Resurrection, and then there are two more which are also taken on this plane about which little is known. This story is told in all religions, although only partially in some. The clearest perspective is found in the life of Jesus. His life symbolizes each step quite clearly from the symbolism of the Virgin Birth to the Resurrection and Ascension, or the sixth initiation, although little is revealed about the seventh. The life of Jesus clearly emphasizes each point and shows the way. It is the way that each and every one of us will go some day, and there is nothing terribly mysterious about it. It is completely normal and, what is more, it is completely healthy. There are no rites to be practiced, no diets to be observed, no strict vows of celibacy to be kept. There is nothing but a normal life to be lived here and now with possibly half an hour a day spent visiting with God, or what we call meditation, and the rest of the time spent in doing nothing more than trying to the best of our ability to "do unto others as we would have them do unto us."

Now that we have seen the outline in terms of the individual,

let us briefly relate this to an outline of the story of humanity. When we all started no one knows, but it is believed that we have all experienced life on other planets. When we reached Earth we went through various stages of development of which consciousness was not the first. At first we were more subconscious in our function, almost in the way an infant is: then consciousness began to develop and it grew very quickly. In the growth of the mentality, or consciousness (whichever you wish to call it) we began to embark upon a round of discovery; a period which is called involution. The first discovery we made was sensation. And the human race became so lost in the reaction to sensation that it forgot its God-like quality. The more it forgot, the more it became immersed in difficulty, pain and death. This was not decreed by God. We were created by the Infinite Mind and were given everything we needed in order to function perfectly, but we were also given free will. Why it was done in this way, no one can answer. We can call it the Great Experiment, or use any other term we wish. But we abused our privilege.

The one thing that was good about our abuse was that it developed curiosity in us. As we descended the road of involution — and it was a descent — we more and more lost contact with the Presence of God within us, until we came to the nadir. Then there was no place to go but up. This is the meaning of the interlocking triangles in the six-pointed Star of David. It is also the real meaning of the parable of the Prodigal Son. He had everything and would not listen, for he had to explore everything. He wanted the “sensations” of life. He got them, but they cost him his health and his wealth, and so he paid for it. Finally he decided to come home and he came home to a Father who welcomed him. This is the story of the human race. When we made that decision and started to return, we then began to climb the path of evolution. Needless to say this has covered millions and millions of years. Many, many civilizations have come and gone. Until this present time there have always been catastrophic events caused by humanity’s misuse of its power which have practically wiped out the human race leaving merely a handful to carry it on. We have begun again and grown, and always repeated the same story. This time it will not be repeated.

Finally there comes a time in the life of the individual when a desire for improvement is born. It comes to every human being.

Many have not reached it as yet; some have begun to discover it, and a few — a handful — have gone ahead. And so the individual begins to grow through those experiences we spoke of before, the minor initiations, and he builds in those qualities in which he is lacking. It is almost inconceivable to realize that it may take a person five or six lifetimes to build in a quality, let us say, of generosity. It may have taken him ten lifetimes to overcome criticism. But when we see how hard we have to struggle in our own lifetime we can get a little idea of the effort involved in overcoming our negative qualities, which is another way of saying pay off our bad karma and build in the good.

Finally, when he has managed to win these steps or attributes he has become what we call a “pretty fine person.” He is completely unaware of the experiences he has had in those past lifetimes, but others react to what he has built in. Whether he is in metaphysics or not, he has come to the point where he has grown up spiritually and he is now going to become spiritually mature. He is now ready for the great experiences of the soul. These experiences take him out of the status of the “average man.” He has become tempered with fire and steel and passed through it to the point where he is now ready to become a citizen of the cosmos: a worker in the name of the Presence of God with a specific job to do of which he may or may not be aware. This is the story of the book of Revelation.

## FIRST VISION

### *The Sealed Book and The Lamb*

Now that we have established a foundation from the general discussion of the first three chapters we can go on to deal more specifically with Revelation. Following the messages to the seven churches, which we have just covered, we come to the first vision called *The Sealed Book and the Lamb* which comprises CHAPTERS 4 and 5. I think you will agree with me that it is a little bit complex when we start. Remember that while this is a picture of the entire universe and its infolding and unfolding, its involution and evolution, it is primarily a picture of you and of me, of where we came from and of our return. Sooner or later we are going to get to the point of which John speaks, and when we do we will then begin to understand. We will begin to realize and

experience some of the things that are symbolically spoken of here.

Let us look at some of the symbolism. To begin with, we have discussed the meaning of the Lamb and seen that it means the Presence of God in the individual. In orthodox interpretation this is applied to Jesus by the term the Sacrificial Lamb. We know it does not apply to Jesus personally but what, then, is the sacrifice? The sacrifice symbolizes the Presence of God who incarnated and incarcerated Himself in us where He remains until we reach the point of trying to find Him. What is the Sealed Book? Ourselves. In a technical sense we could say it represents the glands, and certainly glands and memory are part of it, but we ourselves, being ruled by our emotions and to some degree by our thought, are the Sealed Book until we begin to open ourselves to the activity of the Presence of God.

The first thing John speaks of in verse 2 is that he was in the spirit — deep in meditation — at the point when the vision began to appear. He suddenly saw a magnificent throne. In Bible symbolism the throne is always the symbol for God, as is the crown and the glory: "For Thine is the power and the glory." This was the Godhead Itself, the cosmic Power, and is as close a description of the Infinite as can be given. This is also termed God, the Father.

4:4. "And round about the throne were four and twenty seats:" 24 is a relatively new number in Biblical symbolism, and it is significant. We know the physical world is symbolized by the cosmic number 12. We have twelve signs of the Zodiac, twelve tribes of Israel, and twelve apostles. But the reason we have 24 here is that it signifies the ancient teaching of the Egyptian, "As above, so below." Once more we see that what happens in the realm of Spirit happens here. We are again told that everything on the physical plane is the outpicturing of the inner plane of Being. You might say that the subtitle of Revelation is that Egyptian axiom.

It is interesting to see that when we reduce the number to its smallest digit by adding 2 and 4, we get 6 which is the number of service, or work, of love. You will always find 6 or a multiple of 6 used in the symbolism depicting work and liberation. Thus the number 24, "As above, so below" shows that while the work is through God, it must be to some degree, although unconsciously

at first, implemented by ourselves.

4:6. "And there was a glassy sea like unto crystal." I think that is one of the most beautiful expressions in the Bible because the sea of glass symbolizes the complete obliteration of fear. Water is always a symbol of the emotions. When we speak of the troubled waters, we refer to the soul that is very upset and feels like a storm raging on the ocean. But when the waters are smoothed, the fear has gone and when the transformation finally comes the still waters of the soul reflect it. When we reach that point in evolution where fear does not touch us, our emotional nature is comparable to a sea of glass, it is so calm. There is nothing but complete joy and love. It is a lovely point to reach, isn't it?

4:7,8. And also about the throne were four creatures, the first like a lion, the second like a calf, the third like a man, and the fourth like an eagle. We have met these creatures before in Ezekiel and in the Tarot. They are used to represent the four apostles as well. Also, in a higher sense, they represent the Law because they represent the four cosmic elements with which we deal: earth, air, water and fire. But as far as you and I are concerned, they represent our four planes of being: physical, emotional, mental and spiritual. That is the meaning of the four creatures.

They are described as being "full of eyes within" which means that they have finally come to the point where they practice eternal vigilance by keeping the mind fixed on God. The vigilance is maintained on all four planes. No longer is it a question of what happens with us so very often. Let us say we have a problem and we are trying to treat it. We know spiritually there is no problem, but physically and emotionally it seems very, very powerful. Mentally we have our minds on God, and emotionally we have our minds fixed on the problem. Until we can align ourselves in the direction of God on all planes of our being we have difficulty in making our demonstration. That is why you are told to keep your mind off of a problem even if you have to switch your thought twenty-five million times a day. Refuse to dwell on the negative side until your emotions follow suit, as they always will. So you see that the method we use in building our consciousness and overcoming the situations which confront us, is still the same that is used in the final stages. But here the description tells us that the pattern of being one with God on all planes is so strong that

there is no longer any deviation with which to be concerned.

The first creature, the lion, represents emotional upsets and violence and is the sign of Leo which is a fire sign. The second, called the calf but more often termed the ox or bull, represents our physical body, our environment in this world right here, and is symbolized by the astrological sign of Taurus, which is an earth sign. The one with the face of a man represents the intellect and is the sign of Aquarius which is an air sign. The forehead and face also symbolize the intellectual approach in Biblical terms. The eagle represents the emotional nature and is symbolized by Scorpio which is a water sign. Scorpio is the one sign of complete transformation in astrology. It transforms itself from the scorpion into the eagle, and sometimes even the phoenix. Here it depicts the transformation of man into a spiritual being, which denotes the emotional nature has been transformed into the sea of glass — the calm, still waters.

John then says that all day and night they say "Holy, holy holy, Lord God Almighty, which was, and is, and is to come." That means that these four parts of our being have integrated to the point where we recognize that life is in the eternal now; that there is no past, there is no future: it is now. It is the state of the soul which has attained to such a consciousness that twenty-four hours of the day the mind is steady on God. It is that complete integration of the entire being from the physical to the spiritual which we reach in the experience exemplified by the Resurrection. This is when the statement "I and my Father are one," is a conscious reality for us, and we live in that higher consciousness. When we reach this point we can really say we are the sons of God.

In chapter 5 we come to the symbol of the Lamb. There is an interesting aspect to this symbol which has caused quite a bit of confusion and disagreement in metaphysical and occult study. Many people have believed that the resurrection of the pineal gland is actually the seat of power within, the Father within. Many forms of belief have deified this power. This is an error. It is only by the effect of this gland coming into play that we can have contact with our own Indwelling Christ. Until that point it is not constant. Until this occurs we go through occasional periods of living on a higher plane of consciousness. As we continue to develop these periods increase, but we are unable to sustain them as a daily, habitual atmosphere. We are continually in the process of

trying to maintain that higher level of awareness and, as we all know, we do not always succeed in doing it. But when the pineal gland is awakened and active, this state of union is reached. This is termed the Lamb, and symbolically describes the next stage.

The Lamb is the one who opens the seals. We are also told that he is of the tribe of Judah, the root of David. This is interesting too. In the Old Testament Judah was one of the twelve tribes of Israel, and Judah is astrologically symbolized by the sign of Leo. In Tarot philosophy the card which symbolizes Leo portrays the lion being tamed. There the lion, or the subconscious with all of its power, no longer uses that power to devastate us, but has been trained and has become adaptable to our own suggestion and follows it. The Tarot card also represents an aspect of the initiation known as the Transfiguration, because the lion which is the dominant fire nature becomes very calm, very tame, and it is through the controlled strength of that lion that we are able to build.

I have said so often that there is no power in the universe as powerful as that which is in the individual's subconscious mind, but it has to be trained. It has to be tamed and controlled and then it can be used properly. When you have done that you are able to produce what are popularly called miracles. This is what we first learn when we become metaphysical students, and our success is always shown by our demonstrations. It is spasmodic at first, as we all well know, but through our devotion and effort, it becomes more and more frequent until we reach the stage where it is really part of our nature.

This is an example of one of the reasons why I feel, and I think you will agree with me, that behind the esotericism in Revelation there is the most amazing knowledge, not only of the spiritual side of life, but of the psychological and physiological as well. In addition, we are told how to train ourselves in order to use this power and knowledge. Nothing ever approached this book in its depth of knowledge of the human being. Granted it is put in such a way that it does not mean a thing to the "layman." If you happen to have an imaginative mind you may get some meaning from the symbols John uses, but you do not see much beyond that unless you have the key. When you have that key a tremendous scope of knowledge is revealed. Here we find one of the clearest statements we have, from any point of view, of the

way we are made and the controlling power of our being.

We are told that the Lamb was of the tribe of Judah, the lion, and the root of David, and David of course symbolizes love. So it is a transformation through love — a transformation of power by love — that enables the Lamb to come forth. You can very easily translate its meaning into your own terms. How often have we been told in metaphysics that all we have to do is to train our emotions, our subconscious mind? Augustine put it in another way when he said "Love God, and do as you please." This is true in our individual lives here and now. Every time we get very upset emotionally, lose our tempers or become easily depressed, our emotions are ruling us. The lion is eating us up. We must tame the lion, and we can only tame it by love. Of course you know the New Testament tells us that Jesus was descended from David, and again we see from the symbolism that divine Love is the great point of transformation. And, since Judah, the lion, also symbolizes strength and David symbolizes love, we are told, to put it in our own terminology, that the only people who reach the point of initiation are those who have built in strength and love to such a degree that this dominates their being and then the spiritual body begins to function.

Now there are certain teachings, primarily from the East, that believe the various glands or chakras can be made to open by concentrating upon them. They can. But they never achieve the full development that is achieved through the method of which we are speaking and, moreover, there is a certain danger attached to this development. If you tamper with it you will get results, but they will not be the kind of results you would like to get. You can do serious damage to your nervous system. If, however, we follow the path we know, when the Presence of God in us decides that we are ready, and only He knows that, then the development begins and there is never any danger associated with it. It is a completely safe development, and if you are not growing as fast as you would like to grow, then you know where to look for the answer — not in another "method" but in yourself.

In the symbolism of the four living creatures we are told that each of them had six wings. This tells us that each body — physical, mental, emotional and spiritual — has had to do its own work. When we discussed these bodies before we saw that the physical body is ruled by the subconscious, the mentality ruled the

subconscious or emotions, and the spirit ruled them all. Each plane of being also has its own law and, in the same way, the physical law is subservient to the law of the emotional plane of being, the law of the emotional nature is subservient to the law of the mental plane, and of course all three are subservient to the law of spirit. Individually this point of spiritual dominion is achieved when we reach the point of integration, but meanwhile we function on the various levels of our being.

Again you have the number 6 symbolizing work and liberation. Work for humanity is service, which is the reason why the six wings are stressed. We will come to another aspect of the number 6 later in Revelation. The symbolism of six is interesting. In the beginning of Genesis we are told that there were six days of creation and the seventh was completion, the day of rest. When you are working on a demonstration you work, symbolically speaking, six days and when the seventh day arrives you have your demonstration. On that "day" you do not work. This is also the pattern of our calendar week as we know. Then in the Biblical description of Solomon's temple, there were six steps to the throne itself which was on the seventh step and, of course, Solomon means divine Wisdom. In the episode of the marriage at Cana, Jesus was given six pots of water. Each time the number 6 emphasizes the need of spiritual work, the need of service and work for yourself and for others. Each time you do work for yourself you affect the rest of the world, for we all live, move and breathe in one aether.

As we have seen, the eyes of the beasts signify the fact that they are eternally vigilant. We try to be, but in the type of world we live in at this point and with the present rate of development, we have not yet achieved sufficient control of our own consciousness. We succeed to a degree, but when we get to the stage described in Revelation it means that eternal vigilance and coordination between all our bodies has been achieved. The emphasis on the number 7 also indicates that it is the point of individual completion.

Before we go on to the next section, I would like to briefly discuss the nature of visions and their interpretation in order to clarify the material we are dealing with here and explain the causes for the repetition which we find. If you happen to be the type of person to whom visions occur, and many people are, you

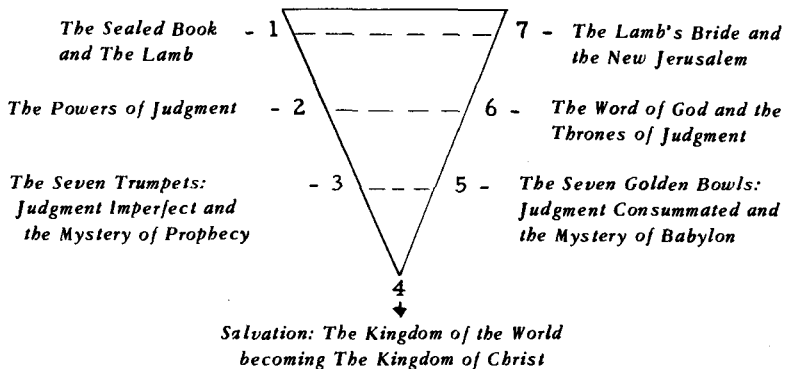
will find that there is a certain amount of repetition which occurs as you develop. This is partly because a vision is similar in many ways to a significant and repetitive dream, especially in its use of symbolism. There are, however, many different kinds of visions. There is a particular period of development when a certain type of person will receive knowledge through visions. And, just as dreams can be rather vague at times and are sometimes difficult to interpret unless you have the key to subconscious symbolism, so it is with visions.

The vision we are discussing in Revelation is a waking vision. John was not subject to trance, and when we are told that he was "in the spirit" it simply means that he was meditating. The difference between a conscious meditation and a meditation in trance is extremely great. A most important difference is that the person who is in trance is usually unconscious, whereas in a conscious meditation you are completely aware of everything that is going on around you. For instance, at this point you are engrossed in the subject of Revelation, yet you are aware of the sounds outside, of what is going on in the room: you are aware and you are awake, but you are focused on the subject of Revelation. When you reach the point of experiencing a vision your attitude will not be any different from what it is at this point. The only thing that will happen is that you will suddenly see a symbolic picture in your mind's eye. Whatever the information is that it is necessary for you to know will be the material or the subject matter of that picture, and how clearly you interpret it will depend on your own intuitive ability. Some people I have known who have had visions have taken a long time, sometimes many months, before receiving the interpretation. Suddenly one day "out of the blue" the meaning dawned on them and they understood.

When people say that they had a distinct premonition, or had a mental picture of a particular occurrence, it is much the same except that we make a difference between a premonition, which is psychic, and a vision, which is spiritual. The main difference between them is that a premonition, as a rule, has to do with physical events which are going to be experienced here, whereas visions have to do with events relating to soul development. Visions are very beautiful and very informative, but you must have the key to their understanding. I think by the time we are through with the book of Revelation you will have that key to interpreta-

tion so that if you do have visions, or receive intuitive knowledge in symbolic form, you will be able to understand.

John's vision starts by saying, This is what we will come to at some time or other. This is our destination: where there is no disharmony in our being from the top to the bottom, or from within to without. We arrive at the point where we have reached complete spiritual unfoldment. In one way John has reversed the procedure: he starts with the end of the story, works back to the beginning and then comes back to the end. I always visualize the book as a whole in the form of a gigantic V. You start at the top, go down to the bottom and then work up to the top again. The first vision, on one side of the V, corresponds to the seventh on the opposite side; the second, with the sixth; the third, with the fifth, and the fourth is the base of the V. At each point we are looking at the same subject from a different perspective.



## Seven Steps in Demonstration

**Desire:** Get a strong enthusiasm for that which you want in your life, a real longing for something which is not there now.

**Decision:** Know definitely what it is that you want, what it is that you want to do, or have, and be willing to pay in spiritual values.

**Ask:** [ When sure and enthusiastic ] ask for it in simple, concise language...

**Believe:** in the accomplishment with strong faith, consciously and subconsciously].

**Work at it** ... a few minutes daily in seeing yourself in the finished picture. Never outline details, but rather see yourself enjoying the particular thing ...

**Feel gratitude.** Always remember to say, "Thank you God," and begin to feel the gratitude in your heart. The most powerful prayer we can ever make are those three words, provided we really feel it.

**Feel expectancy.** Train yourself to live in a state of happy expectancy ... Act it until it becomes part of you, as it must and will.

These are the seven steps. Follow them and they will bring you whatever it is that you need.

## \*FORMULA FOR DEMONSTRATION

( A demonstration is answered prayer..  
the manifestation of the Presence,  
Power and Love of God. )

" **A**sk And Ye Shall Receive,

**S**eek And Ye Shall Find,

**K**nock And It Shall Be

Opened unto you"

- *JESUS*

(\*The formula is ASK .... Mildred Mann )

We have finally reached the greatest riddle of our Bible. And once we have the Key, the riddle disappears, because it is solved.

This book deals with the final adventures and development of each us. It literally describes our inner unfoldment, as well as the place each of us, once we have become initiates, occupies in our universe. While it may not happen to us for many lifetimes to come, once we have understood this book, its knowledge will always be with us in every lifetime — subconsciously — until the Great Day arrives for each of us, and we know we are the sons of God.

M. B.

Thank you, and God bless  
you.

Mildred Mann

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THE BIBLE SERIES

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by

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