

VOLUME 35

THE BIBLE SERIES

A METAPHYSICAL
AND SYMBOLICAL
INTERPRETATION OF

The Bible

by

Mildred Mann

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Author of

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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REVELATION

PART TWO

We have now covered the prologue, or the messages to the seven churches, and the first vision in Revelation known as The Sealed Book and the Lamb in chapters 4 and 5. We saw that the sealed book is a symbol of the individual and his four bodies, and it is sealed until he has turned to the Presence of God and symbolically has voluntarily laid himself on the altar of Spirit. He continues until he brings forth the consciousness of the Lamb, which redeems him.

The entire book of Revelation is a perfect study of the microcosm and the macrocosm: "As above, so below." Revelation can be interpreted in the terms of the universe and it also is interpreted in terms of man himself. I personally believe that when we begin to know a bit about ourselves we do not have too much difficulty in interpreting the universe. We are each a complete little universe in ourselves and the sooner we come to a realization of it and an understanding of what goes on within us, the sooner we will come to a perfect working with cosmic Law. This is the main purpose of Revelation.

SECOND VISION

The Powers of Judgment

With CHAPTER 6 we start the second vision of Revelation the first part of which deals with the four elements of man. In verses 1-8 we find those famous four horsemen of the Apocalypse which perfectly portray the four natures of man. As you know, we are so created that we have a physical body, an emotional, mental and spiritual nature, the latter being another term for the Presence of God, or I Am. Notice that I said we *have* a body. We should always remember that old statement: "I am not my body: I am not my emotions; I am not my mentality: I am I." We have bodies, but we are souls. The universe is also divided into these four parts, but they are called elements in that context and they stand for earth, air, water and fire.

The first horse to come forth is the white horse, and the rider of the white horse is that soul which has come to a conscious reunion with God. *The white horse represents the spirit*, and is the symbol of the Indwelling Christ, I Am, coming forth to conquer and conquering. It is only when we turn to the power of the spirit within that we make our demonstration, that we get our spiritual knowledge, that we grow, because the rider of the white horse is the state to which we all hope to attain: it is permanent contact with God. It is the horse we will all ride one day.

Throughout history there has been quite a conflict among occult writers as to whether the white horse is represented by the sign of Leo or by Scorpio. The white horse is the emotional nature transformed, in one sense: for it is the transformation of the soul which is the redemption of the soul. Throughout the Bible water is the symbol of the soul, and when the soul is troubled we know that the emotions are out of hand. It is only through the control of the emotional nature that we attain spiritual dominion. Then in Genesis we are told that the first thing which happened was that Spirit moved upon the face of the waters: they were calmed and then life as it is supposed to be came forth. So I personally think that water may be the great symbol of the spirit, but that is a personal opinion. Scorpio is a water sign, and it symbolizes death and resurrection. In the Resurrection you rise from the ashes of the scorpion to become the phoenix.

However, the important point is that we make the transformation: that we gather the power of the subconscious in our control to such a degree that we can direct it only for good. I think we are all aware of how much effort, strength and persistancy it takes to bring out what is really in the subconscious. There is nothing more powerful in the universe than the power which is within our own subconscious minds, but until we control it, it can run riot and even wreck us. The only way we can handle it is to grit our teeth and do it, and this takes time, it takes effort and it takes faith. Until we learn to have such a degree of control over the subconscious that we are able to instill the new habit pattern so that it is ours to use, we ride the red horse much more than we ride the white.

There is not much doubt from the description that *the red horse is the emotional nature*, very much unredeemed in this particular vision. The emotional nature runs riot with all of us at times, and more so with those of us who have had no metaphysical or psychological knowledge — for these things are as true in terms

of psychology as they are in terms of Bible symbolism. The emotional nature is our greatest destructive force, as well as our greatest constructive force. One of the hardest points for any of us to realize is that we are conscious of only about one-eighth of our emotional natures, and actually I often wonder if it is really that much. If we were really conscious of it, it would not be the sub-conscious mind. But it is that which makes us, which governs us, which rules our lives for good or for evil. And until we learn how to handle it and make it obey — never by force of course — we will have conscious trouble with it. I am sure we all can think of times before we knew anything about metaphysics when we were very much the victims of our own emotional nature to a far greater degree than we are today. How often have we heard the expression “paralyzed with fear”? Everyone has had an experience with that feeling at some time or other, even if only in childhood. It does not matter how fine your intellect may be, when you are panic-stricken everything goes wrong until you regain control. When we train ourselves to think positively, however, these reactions do not happen.

So we must learn to control our emotional nature. Until we do we have a very difficult time. We have trouble with our health, trouble with people, trouble in every department of life until we can chain this emotional drive and transform it. The point I want to stress is that the emotional nature is our generator: without it you are nothing. If I were asked to choose between working with one of two people, one of whom was extremely emotional, dramatic, even though it gushed all over, and one who was a brilliant intellectual with no feeling, I would choose the emotional person because I can get things done with them. One thing we all must learn in any form of metaphysical work is that nothing happens unless you have some feeling behind it. If in this particular incarnation you are devoid of feeling, you are not going to get far. You do not go far wrong, and you do not go far right. It is the emotional nature which pushes you, rightly or wrongly. The emotions make an impact and always register: they are a force, and a force which can be used constructively. Emotions are the “water” of our being, and water will always fill the mold in which it is placed. You can mold water in the same form as you can mold clay. But until we do this we are riding the red horse. The astrological sign for the red horse is Pisces.

The black horse is the mental body, the mental nature. It is the mentality of those who live in a world of ideas, apparently detached

from anything except what they can see and hear. They have little faith in anything which cannot be physically experienced and scientifically tested. They have no interest in intangibles.

I had a very interesting experience when I first got into metaphysics. A close friend and I had an amazingly beautiful experience together when we first found this which we shared for about fifteen or eighteen months. It was strong enough to change my life completely. She was part and parcel of this experience with me. If we believe in polarities at all — and I think most of us in metaphysics do — we were completely polarized. I happen to be born in Cancer, and she was born in Libra. She was very cold, reticent, quiet and did not like people particularly, nor did people particularly like her. She had a very good mind. And then this metaphysical adventure occurred. When it was over, it had made no impression on her. She said that intellectually she could not accept it. I said that I had never found the intellect able to give me the complete answer to anything. It can only be my slave, my servant, to analyze what has happened.

She was riding the black horse. She had no feeling about the experience we had shared and later she completely dropped this line of thought. Yet this was the most amazing experience I had ever known. It was utterly fascinating to see that someone could go through an experience as tremendous as ours had been and come out untouched. It is still a mystery to me. It was not that she had no feelings. She had feelings and in many respects was quite a sensitive person. We were given a description of the difference between us at one time and it was that I accepted things first and then analyzed them, and she analyzed things before she accepted them.

Anyone who deifies the intellect is riding the black horse. You can do certain things with the intellect, and it can carry you forward to a great extent, but it should not have complete power in your life. Until we come to the point where we recognize that we use the intellect in the same way as we use the emotions or, in other words until we coordinate them into a working unit, we are riding several horses, which is quite an uncomfortable spot. The symbol for the intellect is, of course, Aquarius.

We are told that the rider of *the fourth horse* is Death, and death is one symbol we always assign to *the physical body*. This stems from the idea, which I personally ascribe to, that being born into the earth plane is our journey into the valley of the shadow of death. While we are here we are, for the most part, completely un-

aware of other planes of being. As I have said before, the whole object of metaphysical teaching is to enable us to become a citizen on all planes of being. Those who are completely wrapped up in physical existence have yet to become aware of higher planes of existence, and they are completely under the influence of the pale horse.

There is another reason why death is used to symbolize the physical plane, which is that this is the only plane that knows change; where we see one form done away with and the beginning of a new form. There is no change of form on any other plane of being. We can grow in the form which we have mentally, or etherically, or spiritually, but the physical form is in a constant state of change, of wearing out old cells and rebuilding new ones, or it is in a process of deterioration which finally ends in death. But what we call death is not death from the point of view of the soul, it is simply the ending of a situation and of a form.

There are many people, as we all know, who believe in the power of the earth, the power represented by money, by rulers of great states, and by the courts of law, for instance. They have no inclination to believe that there could be anything higher than these. The people who are chained to the power of the pale horse, the earth plane, are seven-eighths dead, and they do not realize it. But sooner or later there comes an awakening — because our experience here will not end until the last one comes riding in — and they will enter the gates of the new life.

Apropos of the concept of death and those who believe in the power of the law, do you think if a man or woman is executed for having murdered someone that they are really paying for their crime, even from a physical point of view? Do you think it makes any difference to the state of their soul that they have been deprived of physical existence? That person will merely develop a greater resentment of society or of the individual than he had before, and he certainly will not learn anything by it. What we actually do by inflicting the death penalty upon people is to aid them to return to incarnation with the idea of inflicted death in their subconscious minds, so that they possibly go on to kill again in the next lifetime. The real physical punishment is life imprisonment.

The majority of mankind are riding the pale horse. They believe in the power of the material plane. In fact there is no one, even in the metaphysical movement, who is not hemmed in by the limitations of the power of the earth. I do not care who or

what you are, each and every one of us has his limitation. We in metaphysics say that God is the only Presence and the only Power and then go on to say, but this or that is wrong and what am I going to do? If you really believe in God you do not even question, you know. We are earthbound, and the degree to which we are is dependent upon our own efforts.

Have you ever met people who say that they are having a wonderful time in life and yet you have the feeling that you are speaking with a mummy? They do not understand their lifelessness, because they think they are having fun. Since the first thing you learn in metaphysics is to mind your own business, you of course let them have fun in their own way. But eventually something will happen to them and if they find they have exhausted every obvious means at their command, and if the problem frightens them sufficiently, they can then turn to God. Then they can make the transition I spoke of earlier and can go from the first ray to the sixth. Something can happen to them so that they are never quite the same at any time in this life and in lives to come. Once they begin to take the wrappings off the mummy, they never go back to it again. The pale horse is represented, by the way, by a sign upon which we all agree, and that is by Taurus.

These are the four horsemen, and they are the four elements in each of us and in this universe. One point I would like to make clear in this discussion is the difference between the four elements in the individual and the same four in terms of the universe. We consider the four in us as being the complete picture, but it is not. There is another in terms of the cosmos, and it is the Lamb which leads us out by means of that new-born consciousness, or our knowledge of the new-born consciousness. From the cosmic point of view it corresponds to what we call the aether, that in which we live and move and have our being, and which lives and moves and has its being in us. It symbolizes the building block of the universe.

You can look at it from the greater scale and begin to see the outline of the universe and the great creative Mind that planned it, and then you can look at ourselves and see it in us. I want you to get this correlation very clear so that there will be no confusion as we proceed with Revelation. "As above, so below." We cannot get away from it. The pattern reproduces itself. Our four types of bodies, and the four types of elements are one and the same. The only difference is what we call, thanks to Mr. Einstein, one of relativity. We have aether within us, and we live

in aether. There is a great emotional nature called water, and we have it manifesting in our bodies. There is a complete correlation within and without. These are the elements we use to transform ourselves. This is what John is speaking of: these are the four horsemen, conquering and to conquer. Or, if you are not on the path, they are difficulties to be overcome.

This does not mean that if you ride the spiritual horse your difficulties are over. It is very hard for metaphysical students to understand that we not only cause the problems we meet, but we unconsciously evoke our own tests. God never tests you. Always remember that. Anything which arises in the nature of a problem or test is caused by ourselves. This is one of the hardest truths for us to realize, but it is completely true. We always have to prove to ourselves what we believe. Furthermore, at this point we do not make progress unless we have problems to overcome. And you cannot develop your spiritual nature unless you use these steps as occasions to grow. When you are the man on the white horse you still have problems, but you view them as challenges which you have chosen for yourself, and then you proceed to overcome them. The great thing we learn in metaphysical teaching is that no one does anything to us, we do it to ourselves: we call it forth and we ourselves are the ones who want the type of experience we have. What is more, we never order anything in this life we cannot meet and overcome. Never forget that. We never have a problem which we cannot handle or solve. I do not care how baffling or overpowering it may seem, nothing will ever confront you that, firstly, you have not ordered and, secondly, that you cannot handle. It may take time — and we are all limited by time — but if we remember what I have just said and absorb it, then we will ride the white horse, conquer, and go on.

Now, as we continue, we are in the second vision known as the Powers of Judgment. Following the four horsemen is a section which, beginning with the opening of the fifth seal subtitled *A Cry for Judgment*, starts with verses 9-11 of chapter 6, continues through chapter 7 and ends with verse 4 of chapter 8. This section is one of the great stumbling blocks in Revelation. But remember that Revelation is primarily the story of the soul and what happens to it. It is the story of the cosmic, the universal soul and, although it pertains to each of us individually, it pertains to the whole human race collectively. This particular section deals with the part of us as individuals which has begun to change. We are all able to demonstrate what is spoken of here, but we will not demonstrate

it fully for some time to come. When we are on the path, every time difficulty arises in our life we marshall together the forces we have developed — what we know, what we believe and understand — to overcome the situation. We also instinctively cry, Why has this happened to me? That is the meaning behind this symbolism. It is speaking of that part of us which is striving for the truth, and has achieved some degree of truth, that part which is somewhat redeemed. This pattern continues to occur until all of our souls are redeemed: until our individual soul is made completely whole, and the soul of humanity as well.

I have often thought it would be very interesting if we could make a check on those of us in metaphysics and see how quickly we treat a situation which arises in our lives, or if we say Woe is me first. I have a sneaking suspicion that most of us say Woe is me, and then, anywhere from a few minutes to a couple of hours later, remember to treat. The statement which I have constantly repeated for years is perfectly true: the first thirty seconds are golden. I can see how much it is used by the number of problems which are full grown when people tell me about them. Because, actually, if we were so trained at this point that as soon as a situation occurred we treated it, problems would never have any degree of hold upon us. That is true. So this is a description of that part of us that mentally knows this, but emotionally is still more involved with Woe is me; What is going to happen? What did I do to bring this to pass? etcetera.

You will notice that verse 11 says that white robes were given to each of them. You are familiar enough with symbolism by now to know that the white robe always signifies the spiritual part of man. This speaks to our spiritual consciousness which is not yet sufficiently strong to completely embody our character and life and guide them. In other words, as I have just said, I do not know of anyone who has not cried, What have I done? when something happens to them. It is not a question of our having done anything, the point is that we have not done enough. Until we get to the state of balance where the soul is so closely united with its Indwelling Christ — and that is the whole meaning of Revelation — that there is complete union, problems do arise, and the spiritual has to wait until we get the rest of the bodies in line.

There is a lovely set of cartoons in Zen Buddhism which represents this. It portrays the story of a little boy who is taming a wild black ox. In the second picture you see the little boy pulling the ox, and its tail has become white. In the following pictures more

and more of the ox becomes white, and the little boy is making less and less effort, until finally the ox is all white and is grazing in the pasture and the boy is sitting and dreaming. Then the ox is gone and the boy is just dreaming. And in the very last picture the little boy is gone too. Of course Zen Buddhism believes with the Hindus that we are all absorbed into Nirvana, the Oversoul, and we lose consciousness and identity, which is the thought behind the last picture. The series of pictures is really delightful. The ox symbolizes not only the physical body, but the emotional and mental natures, and little by little it changes from black to white until it is all white and finally it is all gone. Until we get the ox to almost disappear, we are going to have our problems and we are going to ask why. And we are going to be answered as God answers in verse 11: "rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." When we use the word killed you know it is not physical death which is referred to, but the idea that we relinquish the old order and establish the new one.

Since we are dealing with the opening of the seven seals and, with 6:12, we have reached the point where the sixth seal is to be opened, I will briefly review the correspondence between the seven glands and seven seals for these seals, as we have seen, are *the glands which are now beginning to function*. The first seal deals with the sex center, under the direction of the white horse and is ruled by Mars. The second is the solar plexus under the direction of the red horse, and ruled by Jupiter. The third is the spleen under the direction of the black horse and ruled by Venus. The fourth is the thymus under the direction of the pale horse and ruled by Mercury.

As I have said, these represent the four elements of our being and until we have reached the point where these glands begin to function in their real work we are not ready for the first major initiation. The term the Transformed Heart signifies the stage where the heart center has begun to open and then is transformed. Incidentally, I mentioned that medical science has been puzzled by the fact that the thymus functions only until the individual has achieved physical maturity, and then it atrophies. Actually, it is connected with the growth of the body and when that is achieved it ceases to function until it reappears with the Transformed Heart. It symbolizes eternal youth and it reappears when inner growth begins, which is a beautiful symbolism in itself.

Now those seals represent the four planes of being correspond-

ing to earth, air, fire and water. I wonder if you noticed anything unusual in the correspondences I just gave. The sex center is under the direction of the white horse and not the pale horse representing the physical plane. You remember I mentioned that as we reached a higher plane there is — like looking in a mirror — a complete reversal. Here we are dealing with a level which is even more advanced than the etheric plane and we are dealing with the four planes at one time. Consequently it is the action of the spirit, the white horse, which redirects the sex energy. It liberates it, so to speak, from the physical plane, where it has been primarily contained, to the creative ability of the spiritual plane. You are now at the stage where the Presence of God is becoming active in you and the sacral center, which represents energy being used for one of two forms in physical living, either sex or physical strength, is now being released under the direction of spirit, so it is the spirit which starts the transmutation of the sex center.

The same thing happens with the emotional plane, or the solar plexus. Jupiter which is the planet of expansion exerts its influence upon the emotional nature by expanding and directing it into a wider activity. Jupiter is actually in control of the mentality, but in the evolution of the inner being it acts on emotion. On the mental plane the spleen is under the direction of Venus, the planet of emotion, because a creative love and understanding must now be added to the mentality. And finally, the heart center, or the thymus, is ruled by Mercury under the direction of the pale horse. This is because now it is not only formed, and is an entity to itself, but it has the wisdom which is not confined to the emotional nature, and also has a practical side to it. It has a rounded point of view. We have seen people who, for instance, manifest love without any intelligence. At this point love and wisdom are combined with a physical, earthly intelligence which is used to temper idealism, so that it becomes a clear-thinking mentality.

We should never forget that the process of initiation, which is what we are discussing, is the complete integration of every part of your being. At this point, if we were to look at ourselves objectively for a moment we would find we were mainly physical and emotional beings, with very little development mentally or spiritually. Or, you will find a few people who are emotionally warped but are tremendously brilliant in a cold, practical way. But as you approach initiation, each plane of your being is supposed to be uniformly developed.

Then with the opening of the fifth center the first major initi-

ation, the New Birth, takes place. This is spoken of in verses 9-11 of chapter 6 as the opening of the fifth seal, or the thyroid, which is ruled by Saturn. The function of the thyroid is the power of the creative Word. You know, of course, that when we treat a situation by speaking the Word, we are actually also developing the thyroid center. It is interesting to see that it is ruled by Saturn, the planet of discipline, the teacher.

There is another sidelight with regard to the thyroid. Today we frequently hear of people who have an underactive or overactive thyroid and have a disturbance in the sexual area. What is the connection between the thyroid and the sex gland? When the transformation begins to take place, sexual energy — pure physical energy and creative energy — begins to change direction. There is sometimes an attending improper distribution of that energy which results in either a strong drain on the thyroid or too much energy given to the thyroid, and so you have the conditions known as hyperthyroidism or hypothyroidism. This is sometimes coupled with a lack of imagination in the individual, as imagination has a very powerful influence on energy. Any person who is creatively imaginative draws tremendously on the creative energy which arises from the sex area and the thyroid.

However, we are not concerned with the physical conditions here. We are not in the field of medicine, we are in the field of metaphysics. While we may touch on the physical results of a malfunction or misdirection in these areas, we are primarily concerned with the spiritual manifestation. When you reach the first major initiation you begin to have the power of the Word, and the thyroid gland is then active in its etheric function.

Then we go on to the sixth seal, the pituitary, which is negatively ruled by the Moon and positively by the Sun. With the opening of this gland the initiate reaches the second major initiation, the Baptism. In its development the pituitary gland produces clairaudience and a tremendous development of the intuitive faculty. It is the gland of transmutation. The act of transmutation does not mean that you are not going to use this energy any more, you are going to use the same energy on any plane you wish to use it on. This is a very important point to remember.

This phase is probably the basis of the enormous misunderstanding of sex in religion. People have had the idea down through the ages that if you are deeply religious you must be celibate. I do not know how they arrived at this idea. I firmly believe that if God, who is perfect good, gave sex to man He did not also say,

I am giving you something but you cannot use it. This is slightly illogical and rather ridiculous. We are meant to use everything we have been given, but not to abuse it. There is the great difference.

The pituitary is known as the master gland and it actually does control every other gland in the body. When the transmutation of energy takes place it means nothing more than that you are able to take creative energy and use it on any level of your being: physical, emotional, mental or spiritual. I have used this example before, and shall probably continue to do so until I find a better one, but if you can imagine your being as a four story house, and picture creative energy as an elevator which can stop at any floor, up or down, which you choose, you may get a clearer idea of what is meant. For the most part people rarely go beyond the second floor, but when you begin to develop these glands, or when you begin to unfold within yourself and grow spiritually, then you realize that this energy can be directed by the power of the Word to be used on any level that you wish. It is merely a question of the direction of your thought.

For instance, when we speak the Word we raise that energy to the level of spirit. When we want to move a physical object, for example, we are confining that energy to the physical plane. When we get very enthusiastic or depressed about something, we have raised that same energy to the level of the emotional plane consciously or unconsciously. And when we have an idea which we want to bring forth and seek the ways and means of doing this, as we think about it and get an inspiration we raise that energy to the level of the mental plane. But it is still the same energy, and it is ours to use freely on any level that we want once we have developed our inner being. This is the purpose of initiation. This has nothing whatsoever to do with being celibate, it is simply a matter of the use of pure, creative energy.

Finally we come to the seventh seal, the pineal. As we have seen it is the activity of the pituitary which awakens the pineal to activity at the time of the third initiation known as the Transfiguration. We then begin to manifest the Christ on all planes of our being. The Crucifixion, which is the fourth initiation, and the Resurrection, which is the fifth, have no connection with the seals or with the glands, for after the Transfiguration you function on higher planes of the cosmos in addition to those of the earth.

Although this was a general discussion of the glands, or seals, I think it would be a good idea to briefly give some idea of what these other two initiations deal with before returning to the seals

in Revelation, since there is much misunderstanding of what they are and what they represent. After the third initiation you become in reality what is known as a citizen of the cosmos. I do not have to tell you that there are only a handful of people who have reached this point since the beginning of time. One of the great differences between Eastern and Western teaching is that in the East they believe that the Transfiguration is the highest achievement possible for man. *In the West we have learned through the effort of Jesus that there are two further steps of which we have some knowledge. (The sixth and seventh initiations will not be dealt with as little is known of them).*

The Crucifixion and Resurrection are steps which we can take in our own time. The other initiations are a pattern of growth over which we have little or no conscious control. Here for the first time we have conscious control. This is one reason why the Sufis call the third initiation "the pleasant tavern of the soul." The initiate knows by this time that there are two to follow and he does not look upon the Crucifixion with any great joy. Although it is not, of course, a physical crucifixion, I am sure that those who have taken it would almost have preferred that to what does take place. By this time the initiate has achieved a tremendous degree of knowledge and power and suddenly he loses everything. He even loses his contact with God. If you can possibly imagine what this would mean to someone who consciously knows where, who and what he is to suddenly become like a blind man, you may have some dim realization that a physical crucifixion would seem as nothing to him. I would imagine his desire is to get out of it as quickly as possible, but there is apparently no ability to do that until he is reduced to the status of a person who is just beginning to learn what life is. At this point he consciously lives by his faith, but that does not seem to stand up very well. It is, however, the only thing he can cling to until he reaches the point where he too cries "My God, my God, why hast thou forsaken me?" What actually brings the initiate out of the Crucifixion is humility. We should never forget that the initiate is still in human form and it is almost inevitable that he is a bit swayed by his power and his knowledge, even though he may not be conscious of it. But finally there is the deep realization that he of himself can do nothing, it is the Father within who doeth the works. The time it takes for him to realize this is an individual quantity, but that is what brings him out to the Resurrection.

The Resurrection, the fifth initiation, is summed up very beau-

tifully in the book of Revelation: "I am the Alpha and Omega, the beginning and the end" and "Behold, I make all things new." Now let us return to Revelation and the opening of the sixth seal.

Verses 12-17 of chapter 6 give quite a vivid description of what we touched on when we spoke of the Baptism. Of course it is true that each of the major initiations takes a terrific emotional toll, but this one deals primarily with the emotions. It is absolutely impossible to convey the type of experience a person may meet on the path of initiation. The thing to realize is that we will always be attacked in our weakest spot. But remember we are the ones who attack ourselves. We order the test, we make ourselves ready for initiation, we undertake it and, when the time comes, even though we may have absolutely no conscious knowledge, the soul does know we are prepared and we have to meet the test.

The second initiation, which deals with the great emotional nature, is even a bit more important, if you can use such terms, than the Transfiguration because here you begin the transformation of the generative drive of life. It is like installing an oil burner in place of a coal stove; there can be rather a mess involved in the change, and so there may be in this. When the initiation takes place, as described here, everything falls on your head for a while, and there is only one thing to do: you stand still. You stand still and wait. You keep up your faith and before you know what happens your Indwelling Presence will come through, your demonstration will be made and you will be out in the clear again. You will once more start the upward climb in which you will proceed at a fairly good rate until you reach the next test, that of the Transfiguration, which Johns begins to describe here.

Remember these experiences take lifetimes to go through. Very rarely does more than one major initiation occur in one lifetime. Some people are of the opinion that it takes anywhere from three to six lifetimes to go through the five major initiations. They may be right. The initiations are not always taken in consecutive lifetimes, however, and we should be grateful for the time that intervenes, for they are quite a handful to cope with. But each time you have gone through one you realize more and more of the wisdom within you and within the cosmos and you also realize the added responsibility which has been given you by your Indwelling God. You know, we say we are supposed to be co-creators with God and this is when it is actually true, for when we reach the stage of the initiations we are becoming co-creators. "I and my Father are one" is true, but whatever we do, we do as individuals. We are representatives of that Presence, but the responsibility is ours.

With CHAPTER 7, verse 1 we come to the four angels. The four angels represent the four elements, but in listing the elements which they are protecting it is interesting to see that one is omitted. It was done purposely and with good reason. Why are only earth, sea and trees mentioned? At this point we are still discussing the final stages of the second initiation where a certain amount of cosmic knowledge has penetrated into the consciousness of the aspirant. The spiritual part is functioning and the earth, sea and trees represent the physical, emotional and mental natures, which shall not be harmed or touched.

"The number of them which were sealed" is the sum total of man, 144,000. If you will refer back to the study of the Cabala in Volume 7 of this series, and to the chart of the meanings of the numbers on page 14, you will have your own guide to the meanings of this and the other numbers which we encounter. This number, 144,000 reduces to a 9 which is made up of 1 plus 4, plus 4. If you will look at your chart you will find it tells quite a story. The 9 tells us that this is the end of a cycle, and the 1, which signifies the Presence of God in the overall context, and a new beginning in terms of the individual, tells us that he has now reached the point of originality and is beginning a new cycle. The number 4 signifies building, and this tells us that every part of the individual is now at the stage of *complete integration: the building is complete.*

Once again we see the overlapping and repetition of the symbolism and the experiences it represents. John is telling this symbolic story at this point in anticipation of the third initiation. This is just prior to the opening of the seventh seal, representing the Transfiguration, and although the individual has not taken that initiation as yet, he has reached a new level of life. Beyond the Transfiguration are the Crucifixion and Resurrection yet to come, but the inner and outer building is now complete. The glands are all open and the inner body is in perfect working condition. He is in complete mental and spiritual control. What he does from this point on — whether or not he elects to go through the other two initiations at this time — does not in any way change his physical and spiritual make up, nor does it add to it, if he does choose to take them. What is added with any step forward from this point on is increased power. The structure itself is now complete: *the temple is restored.*

In addition we are told that in approaching the end of the initiations, the initiate is being sealed upon his forehead with an

insignia. This refers to the aspect of the third initiation which we have mentioned before, known to the Hindus as the raising of the kundalini. At this point the only physiological change which is outwardly visible occurs. Of course it is an inner action and development which takes place, but it is visible to those who know what they see. The union between the pineal and pituitary glands results in a tremendous suction on the frontal bone of the skull which causes an indentation in the center of the forehead, superstitiously called the third eye. It is not a literal eye, of course, but it does indicate a tremendous degree of knowledge and power. It is fascinating when you realize that in appearance the indentation is shaped like a small triangle, point down. If you remember my speaking of the four triangles we find in our body, the fourth triangle is between the pituitary, pineal and the thyroid, but the fifth is the point of the third eye. There are five, which represent the five initiations.

Now who is it that seals the initiate? It is the seal of the living God. We know from this that the demonstration is being made. Malachi speaks of the Sun of righteousness who shall arise with healing in his wings: that is the angel of God who comes to make the demonstration and lift you over the last trial so that you will finish the initiation you have chosen to take, which in this case is the second.

Now we come, once again, to the twelve tribes of Israel. If you will refer to the meaning of the tribes given in Volume 9, page 27 you will notice that there are two changes. In place of Ephraim we have the tribe of Joseph, and in place of Dan we have the tribe of Levi. The meaning of the name Ephraim is "very fruitful" and he was, of course, the youngest of Joseph's two sons. In Revelation Joseph is used rather than Ephraim, and his name means "whom Jehovah will add to." Dan is the symbol of the unregenerate subconscious mind and means "God is my judge." He is redeemed and becomes Levi. If you again refer to the first chapter of Numbers you will be interested to see after the calling and numbering of the twelve tribes, the Lord says to Moses, in verse 49, "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel." They were appointed as the high priests. And in Revelation the tribe of Levi replaces Dan, and the name Levi means "joined." So it is really the priesthood of the individual, based on his own ability and desire to pray, to develop his higher self, which takes the place of the unregenerate subconscious.

It is also extremely interesting when you analyze the name Levi cabalistically. In Hebrew the letters are Lamed, Heh, Vav, Yod. Lamed means "Thy will, not my will be done." Heh is the soul who has found its conscious contact with God or, in other words, has subconsciously cleared the path to God. In Hebrew terms it is the connecting window through which the light shines. So the symbols tell us that we sacrifice the human will which clears up the window, and then we come to Vav, which is the nail, or the connecting link with Yod, representing the Presence of God in the human being.

Although this information has been given in Volume 9, here is a brief chart of the planetary correlations of the tribes to facilitate your reference:

Judah	<i>Leo</i>	Simeon	<i>Aquarius</i>
Reuben	<i>Cancer</i>	Zebulun	<i>Capricorn</i>
Gad	<i>Gemini</i>	Issachar	<i>Sagittarius</i>
Manasseh	<i>Pisces</i>	Asher	<i>Taurus</i>
Joseph	<i>Libra</i>	Naphtali	<i>Aries</i>
Benjamin	<i>Virgo</i>	Levi	<i>Scorpio</i>

In verses 9-17 of chapter 7 we find the summing up of the second initiation where the waters have finally been stilled and life becomes tranquil, peaceful and serene. This describes the emotional quietude which falls upon the initiate at the end of the experience. While these initiations are taken in the flesh and you have some idea of what they are, they can be extremely psychologically upsetting. One reason is very simply that you never know when it is going to take place. You have no idea when the time will come. Jesus referred to this aspect in the parable of the wise and foolish virgins, when he told us to watch and pray for no one knows when the bridegroom will come. This is true of all initiations. You never know when the exact moment will arrive. It could take place tonight for any human being, or it might be in twenty-five lifetimes. It is completely up to the Presence of God in you who decides when you are ready, and in that sense has nothing to do with our effort. We cannot say, "Well now, I am going to work very hard and I think I will be ready by Easter Sunday." It just does not work that way.

Furthermore when it does come it is always accompanied by a tremendous depression. People who suffer from depressions have no idea of what depression can be when it occurs in an experience such as an initiation. Depressions can be and are very unhappy

states, but this touches a depth and degree of feeling which is impossible to realize for one who has not experienced it, because we are dealing with the deeper levels of our being which up to now we have not touched. Then comes the experience itself, and while you may be aware of what is happening, you are completely powerless to do anything about it. Then, and it may be a matter of minutes, or hours, or days, weeks or months, depending on the individual, it is finished.

When it is over you are completely aware that it is finished. During this period you find you have a strange degree of understanding which you have never had before: you have greater knowledge than ever before, although you are still what we would call a bit shaky. But you still must go through your daily routine of life. This is one time when you cannot retreat from life. Whatever your task in life may be, you must go through it as though nothing were happening. And you do. Then suddenly you wake up one morning and the birds are singing, the sun is shining and all is well. You are past it. This is what this section is describing.

CHAPTER 8. The first verse is a very beautiful description of what is called the *Silence of Expectation*. At this point the seven centers are opened, as we have seen, and man is beginning to function not only physically and emotionally, but mentally and spiritually. The process known in psychology as integration is occurring. The first stages of the Transfiguration are beginning to emerge.

I think we will have noticed by now that Revelation is organized on a pattern which recapitulates, or overlaps, continues and then reviews: in other words, on a cyclic pattern. There is a very good reason for this, and I think at this point it would benefit our study to discuss it briefly. It is my personal experience, and I suspect the experience of all of you, that the more we go over the ground we have covered, the more we understand it. I think the hardest thing we have to face is that what we see with our eyes is not all there is, and what we think with our conscious minds is not all there is. Every one of us has a habit of forgetting that. We are oriented in this way by living in a type of world where the only thing that matters is what we can think, see and perceive with the physical senses. We must develop the habit of knowing that this is but an outer picture and the real picture is underneath. The way we get over our old habits of thinking is by reiteration in training the subconscious mind. John knew this very well, as he knew that life moves in a cycle, which is why he wrote the book in this form.

This too is one reason why Revelation is perhaps one of the most mystifying books since the beginning of time. It is my impression that it was meant to be that way because John had enough prevision to realize, not only that as humanity grew there would be those who would make a "business" of this knowledge or information, but because he realized that humanity was greatly concerned with short cuts. And it is written in a symbology and a pattern, as all of the great teachings have been, which is geared for those who have the ears to hear.

THIRD VISION

The Seven Trumpets

Judgment Imperfect and The Mystery of Prophecy

We are going on to consider the third vision of Revelation known as The Seven Trumpets. Again you will see the number 7 comes into play and we are once more back to the seven centers or glands. I might mention here a symbol which is quite well-known in the field of occultism, that of the square with the triangle on top of it. It is a diagram representing the glandular system of the body. The square represents the physical embodiment, from the heart downwards, and the triangle represents the triad consisting of the thyroid, pituitary and pineal glands. This is a symbol of the initiate, and it also, in the study called the Tree of Life, is a symbol of the cosmos. As we have seen, the first major initiation occurs with the opening of the fifth center, the thyroid, which begins the triangle over the square which when completed is the symbol of the integrated man. Again it is an overall symbol of what we are discussing here.

In the third vision of Revelation John interrupts the description of the third initiation to give a simple and explicit resume of the minor and major initiations. The introduction to this resume is given in verses 5 and 6 of chapter 8. As we have seen, the minor initiations build into us the qualities, or instincts, we must learn. In some it is courage, in some harmony or friendship or overcoming fear of the body. We must pass through all of these in order to knock at the portal of the major initiations. The Bible gives us the entire story of the soul from when it starts on its path. In these verses we are told that the soul has a great deal of trouble on the way. The path of the soul is not a panacea for all problems, unfortunately. It should be that way, but none of us has been without problems with the exception of Jesus and perhaps

one or two others in very ancient days. So we go through our troubles, carry our crosses, and then comes the day when the preparation for initiation, which is described here, takes place.

The first section of the third vision is entitled *Judgment from Above: On Earth*, verse 7. The first trumpet sounds through the action of the spirit. You remember when I gave the inversions of the planes we saw that the spirit controlled the earth, and so on through each plane. Here it repeats itself again, and it is the action of the spirit, or your own I Am which says, now is the time: the door is open. And you walk into the hall of initiation. Needless to say it is not a physical hall. It is a state with your own consciousness. One difference between the major and minor initiations is that when you go through one of the major initiations there is a completely psychological upset and turnabout. I did not say upheaval. That is part of it, it is quite true, but the upheaval is brief. What has happened is that you are suddenly on a higher plane of understanding and you have a lot more responsibility — and a lot more trouble for the time being.

At any rate, Judgment from Above on the Earth pertains to the sacral, or generative center. We have seen that energy is used on the particular level to which it is directed. In sex it is used on the physical plane; in psychism, for example, it is used on the emotional plane to provide the force for mediumistic work; in creative work it functions on the mental plane; and then there is the purely spiritual energy that flows through you and from you. Here we are speaking of the change which occurs when the sacral center opens under the direction of the spirit. The symbolism of it is fire which pertains to the effect of the pineal gland, representing the action of I Am, as it begins to wake up. The hail is another term for the effect of the pituitary, or luna, as it awakens, or the waters which pour down into the physical being of the candidate. This is a definite physical reaction which carries with it a psychological effect. The physical effect becomes apparent after the third initiation. In the meantime, the glands begin to be awakened and to be used for that for which they were really created.

We have spoken of the fact that these glands are called chakras in Hindu terminology. The centers are very beautifully portrayed as lotus flowers. The sacral center has four petals, the solar plexus, six, and the number of petals increases for each center. The fifth center has sixteen, for instance. When the seventh, or the third initiation is reached, it is found to be the thousand petaled lotus which is actually seen at a point in the experience of the initiate.

There is an interesting aspect of this subject which may be a part of the experience of some of you and is not connected with initiation. Some of you may have had the experience, while you were perfectly quiet, of suddenly feeling as though there were something like a little wheel revolving in the area of the solar plexus. It is a very strange, almost ticklish sensation which may last for a few minutes. What is happening is that the spleen and solar plexus are coming to life and you are actually feeling their rotation. As you go on into the initiations those vibrations continue and as your inner senses develop you can see it. It is very beautiful and is always a pale violet shade.

The next section is *Judgment from Above on Sea*. And we should bear in mind that judgment here means that the Presence of God is going to take a hand in quickening your development. The fact that it is the sea tells us that this is the area of the subconscious. We have first dealt with the element of earth and we are now dealing with the element of water. Verses 8 and 9 give us a symbolic description of what occurs in the solar plexus, or emotional nature. The action of spirit is working through the individual and all that was negative as far as the metamorphosis of life is concerned is now beginning to be destroyed. It is a trying period for the person who goes through it. There are certain upheavals in your own reactions. Attacks of nervousness may come for no apparent reason. Heart and nervous diseases may occur to the mystics for it is a strain on the physical system, but I personally do not think that anyone who is ever called on to take an initiation will not have the strength and vitality to carry through as long as he keeps his feet on the ground.

From the beginning to the end of the evolutionary ladder it is true that as long as you use common sense, nothing but good can come to you. Unfortunately, we often have a tendency to go slightly haywire. This is true of people on the path a bit more than it is of others. Another way of expressing this is to say that no matter what level we are on, we live with the law we make for ourselves. We should never forget that, for it is true on the path of initiation as well. The thing to always remember is that you must keep your feet on the ground, and when these things happen you treat yourself, just as you treat for your needs now. The only difference in this respect between a candidate for initiation and someone who has never heard of metaphysics is the degree of faith they have: the person on the path has a more positive and directed faith. The most important key word in all of these experiences is

courage: you just go forward. This section pertains to the area of life connected with the solar plexus and the process is, in one sense, the discarding of old habits, which sometimes are very difficult to give up, as we all know.

The next section, verses 10 and 11, is the *Judgment from Above On Rivers and Founts*. This pertains to the spleen. As you know, the spleen is the gateway to the etheric body, and it is a very important part of our equipment. In one sense it is more active before initiation than any of the other centers. There is hardly a person in the world who has not had the sensation of falling when he was asleep or just upon waking, and that is caused by the spleen. You have been on an etheric trip and when the etheric correspondence to the spleen settles down into the body you have the sensation of dropping back into the body.

The spleen is the most sensitive of the lower centers. It is also the gland from which psychics develop most of their power. Since it is the opening to the etheric or astral plane it is the area from which many psychics lose ectoplasm, as that particular area is the most highly developed in them. Ectoplasm is the life force of the etheric and physical bodies. When you are psychically open it will sometimes erupt from the spleen and it can be seen physically. It looks very much like thick smoke. It usually exudes from the solar plexus, but also, very rarely, from the eyes or from the sexual area. This is what a genuine materializing medium loses in trance, and an entity can build from it, almost like a sculptor forms a figure from clay. At the end of a trance of this sort, the medium is completely drained. It is very dangerous, for if they are not allowed to come out of trance very gently, they may die, as this is the vital substance of the inner body. You know, the Psalmist was very right when he said we are fearfully and wonderfully made.

This is one reason why genuine mediums are extremely rare and it is also extremely easy to fake this. It is very well-known to occultists and mystics that psychism is the most frustrating form of development. For one thing, it is the most illusory. It is the one point where one is completely at the beck and call of outside entities, or of your own imagination, for it is either of the two. And, as I have said, unfortunately the thing which happens eventually to those who remain in this field — and it can continue for lifetimes — is that the person is unable to use his own will. In releasing your own power to others by letting entities use you, you destroy your own will. And the more you let yourself go into trance, the more your will is broken. This is another reason why I am so

strongly against hypnosis, for each time you allow it to happen, your will is being weakened until you find you are unable to withstand either a hypnotist on this plane or a discarnate entity on another plane. Once again, the only value of spiritualism is that it is the first point where we learn of the continuity of life. We all pass through this phase of development, but we have the choice of how long we will remain in it. If we succumb to its fascination, this is our choice, and then we are in trouble. This is why I speak so strongly against it.

However, there does come a time of awakening, and the spiritualists, or mediums, are said to drink the cup of wormwood because it has been a waste of effort in a sense. While it is true that there is no time on any plane but this, nevertheless there are lifetimes of heartaches and glandular upsets until they finally realize, and during that period they drink of the waters of wormwood to the fullest.

Verses 13 and 14 pertain to the heart center, or the thymus gland. We have once again dealt with the four planes of our being, and here we are told of the heart that is not yet transformed. These are the four elements, the four structures of our scale, which pertain to our being, and these are the glands that control and completely regenerate them. This is the work which goes on, and no man can say how quickly it will be done, or how long it will take. It may take years, or it may take lifetimes, we do not know. But this is the building of the temple, and we are told very beautifully by Paul that our bodies are the temples of the living God. When the structure has been completely redeemed by the opening of the glands, the body is then called the temple. It is not yet perfect, but at least it is the beginning of the temple.

CHAPTER 9. Verses 1-12 is called *Judgment from Beneath*. The first four were judgments from above, but this is the first contact we have with initiation. It deals with the thyroid gland, and the first major initiation known as the New Birth. The star from heaven has fallen to the earth. The building has been set right, the temple has been cleansed, and now a star falls from heaven. This is the symbol of the first initiation. I am sure you recall that in the story of the spiritual birth of Jesus the three wisemen followed a star in the sky. Then verses 2 and 3 tell us very simply that while the first major initiation is approaching, the individual has certainly not yet been made perfect. He has changed himself to such an extent that he is ready for this experience, but the locusts and scorpions, which represent the emo-

tional desires of the body, still remain.

During this period there will be an emotional pull, sometimes in one direction and sometimes in the other: one side of us wants to go on, and the other wants to live the old life. There is a true story of a medieval mystic who prayed to God morning and night to kill her mother, her sister and family so that she would have more time to give to God. This is a terrible thing to contemplate, but you can see what an emotional pull can do, particularly if there is no discrimination. She did have a great gift, and she did a great work, but that is the way she wanted to approach God and, strangely enough, she demonstrated it.

In other words, while the inner foundation is strong, it still is far from finished. You have come through quite an experience and for a time you do not know just what has happened nor how it has happened. For a time you do not know whether you are deluding yourself or not. This is inevitable because you are suddenly plunged into a world of which you had little prior conception, and frankly, our language is too limited to adequately describe it. John describes this vacillation by the symbols of the locusts and scorpions.

In verse 6 he says "and in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." This is another way of expressing this pull which exists between the physical, the material and the spiritual. If you remember the card of the Magician in the Tarot, he is standing serenely before a table with the symbols of the four elements on it, holding a wand. He embodies power and discrimination, but he must learn how to use them wisely in controlling the elements of his being. This represents the person taking the first initiation, and one symbolic description of it is that he is being "polarized." It takes time since the newly born initiate must get used to his new state. The Christ consciousness which has just been born is very weak at this point. Not that the Presence of God is ever weak, but our consciousness of it is. And so there is this pull, and the element of possible trouble.

One of the great stumbling blocks in the way of understanding the higher levels of mysticism is the belief that a person treading the high path is completely perfect. This is not so. Particularly as he approaches, or even when he takes, the first initiation, or even after it, he is still a very human being. There is the great reality for him that God is. He knows this and he tries to live it to the best of his ability. But he can still have a number of petty idiosyn-

crasies; he can still have a number of doubts; he can still do things that he should not do. Needless to say, he pays for them and he pays more intensely than the beginner on the path, because he knows much more and he feels more deeply. He tries to do his best to live up to what he knows, but he does not always succeed. For example, Peter, who was very close to the experience, denied his association with Jesus out of fear of physical persecution.

One of the greatest errors of Biblical presentation is the picture which has been given of those who were considered to be the leaders in the Bible as being almost on the level with God in holiness. We have seen that this just is not so. We should remember in this respect that Moses killed a man; David disposed of the husband of the woman he loved by having him conveniently placed in the front lines of battle where he could easily be slain; Paul made the first martyr of the church, and there were quite a few others who did things which we would not consider to be the essence of holiness. We see flaws of personality, such as the doubt of Thomas. He had been with Jesus for three years, yet he had no faith. We might ask why he stayed with him. It was probably because he loved Jesus very much and was utterly fascinated, but he did not believe until he touched the wounds himself. Yet the church calls him Saint Thomas. And Peter very much resented Jesus' seeming to favor John and suffered greatly from jealousy. These are the apostles we are talking about, and they were not perfect, so when you reach the stage of being an initiate, it does not mean that you have reached the stage of being so good that it is impossible for you to do anything wrong. That does not happen until quite a bit later on.

In verse 11 we are told that "they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The meaning of the name is the same in both Hebrew and Greek; it is, "the exterminator." It is an interesting meaning in this context. At this point the initiate, having gone through his experience, now begins to use his creative Word, which is signified by the throat center, or the thyroid, and he uses his power to decree his purpose and strengthen his faith until he once more is in control of himself. You see, every initiation is preceded by some degree of a strong emotional conflict. When the conflict is resolved it is followed by the experience of initiation. In verse 12 we are told "one woe is past; and, behold, there come two woes more hereafter," which should give us some realization that this is not

an easy experience.

With verse 13 we come to the section called *Judgment from Euphrates to the Four Winds*. Again we come back to symbolism. The Euphrates is a symbol for the Tree of Life. A river is always going somewhere, and the Euphrates was supposed to be in the center of the Garden of Eden, which is the symbol for the body which has been redeemed: the temple which is now being built. The four winds are the four elements, and so we are told that the Tree of Life is beginning to bear its fruit. You may recall that the Tree of Life represents the spinal column. In this context we are speaking of it in reference to the pituitary gland in relation to the second major initiation, or the Baptism. Baptism relates to water, so it is spoken of in terms of the river, the great Euphrates river, to represent the full activation of the spinal column. Verse 14 says that the sixth angel is to "loose the four angels which are bound in the great river Euphrates," and these are the elements which it controls: the four lower glands; the sacral, the solar plexus, the spleen and the heart.

What is the third part of man which is spoken of in verse 15? The spiritual is never changed so we are therefore left with three parts: the mental, emotional and the physical. What is being killed here are our own negative aspects which form about one-third of our emotional, mental and physical beliefs. There is nothing wrong with the physical plane, but we have to redeem it. This is what is meant by killing off a third part of man, because the spirit is always perfect and needs no redemption.

The remaining verses, and especially verse 20, not only apply to the negative concepts which we all have, but also pertain to another phase with which we are somewhat familiar by now, and which also has a basis in reality, and that is black magic. From time to time I have said that power is neither good nor bad: it depends entirely upon the use that is made of it. The same power which is used for healing can be used to kill. The same power which is used to achieve a demonstration can be used by another person to ruin his life. This section specifically deals with this as it relates to black magic.

Until the third major initiation is taken, the concept of truth is not so ingrained in people as we might be inclined to believe. The gifts which result from our development along these lines are considered to be the holy of holies: they are the mysteries of the soul, but even up to this point there have been people throughout the ages who have very deliberately taken divine power and mis-

used it. They have not only sold it for "thirty pieces of silver:" they have also used it to gain control over people who were not as advanced and had no protection against their ingress. From a modern point of view, totalitarianism, be it Nazism or Communism, is a form of its misuse. There have been and are those of great power who were more in love with power over people than with union with God, and they have carried this to the extent that they believed they were gods.

You might ask how people who are ignorant of this can be affected or injured by it. Well, there is a very hard law, as we know, that "Ignorance of the law is no excuse." The basic principle that underlies the involvement is karmic, naturally, plus a present conscious or subconscious agreement with what is being done, for example, Germany under Hitler, or Russia under the Communists. The next question to inevitably arise is, how can I protect myself from it? You can protect yourself by continuing in metaphysics as you are now doing. It is the best life insurance I know. And, actually, if you are a good student, none of these things can touch you. You will have enough discrimination to avoid them and, if you should get yourself involved, you will be able to get out of it. Look at the hundreds of thousands of people who escaped the holocaust in Europe and got to America, for instance, and this, not necessarily as a result of metaphysical study, but by virtue of good karma.

The point here is that until you have passed the third initiation you can still use this power for evil or for good, whichever you desire. Needless to say, whichever way you use it you are going to reap the results. Evil is not an inanimate force: it must be generated by mentalities. Neither is good an inanimate force: it too must be generated by mentalities. And once again, the greater your development, the greater your responsibility is. And, if you or I are ready for these experiences, we are ready for the responsibilities.

If we were black magicians we would feel that we could do anything we wanted to do. I have seen a few people who have been almost hypnotized with this idea. It is like hypnosis because they seem to be immune to any idea except that of their own power. They actually believe that nothing can stand against them. I have seen a few of them take a fall. They have tremendous faith and concentration. This is one reason why I have frequently said that psychology can do almost as much as metaphysics, if it were not for meditation. It is only meditation that brings us into

the deeper levels of the mind. And the occultist knows this as well. But he does not meditate on God, he meditates on *himself*.

With CHAPTER 10 we return once again to the third initiation. The next section is called *Judgment Sealed Up*. These subtitles are very interesting in the way in which they give clues to the "mystery story" which is being unfolded. This one refers to the pineal gland, the last of the seven seals, which is the work of the Transfiguration; sometimes known as the raising of the kundalini. In the Old Testament we found it referred to as the raising of the brazen serpent. When this takes place man has reached his full maturity and he is now a co-creator with his God in the full sense of the word. This is equivalent to the physical maturity of a man, when we speak of the age of 21 as signifying that he is grown up.

This section gives a very excellent picture of the domain and activity of the pineal. You will notice in verse 1 that the angel was arrayed with a cloud and a rainbow was on his head. For those of you who are in occult study, the symbolism is interesting. In Hindu symbolism the sun is represented as the seventh center or chakra. This symbolizes the union of the pineal and pituitary gland which brings forth the sun.

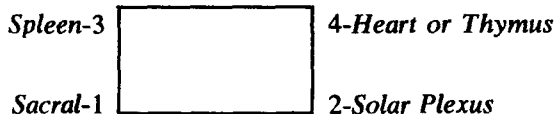
As we have seen, this is the "pleasant tavern of the soul" and many initiates decide to stay here for quite a long while, for it is a very beautiful state and they do have the choice of remaining indefinitely or going on. As we know by now, the next stage is one which they may want to forestall for a while, for that initiation is known as the Crucifixion.

In discussing what takes place here I would like to refer to the preceding chapter for the moment and the river Euphrates. We saw that the river was the symbol for the Tree of Life which is also the symbol for the spinal column. In each and every human being there are two "tubes" in the etheric part of the spinal column, known in Hinduism as the Ida and Pingala. And at the very base of the spine, the sacrum, there is what you might call an etheric joint which houses tremendous etheric energy. As we begin the meditative life this energy breaks forth and in the course of the individual's development it rises through these two columns or tubes. As it does so it "touches off," or revivifies, each gland starting with the sacral in ascending order. How long it takes to fully rise, or the length of time for each stage depends, as always, entirely on the individual. By the time you have reached the third initiation it has also reached the thyroid and, as we saw in the last chapter, the pituitary. When it reaches the pituitary it is activated

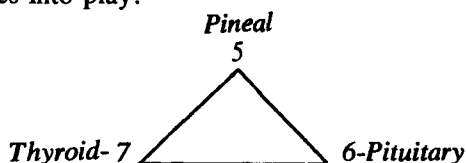
to such a degree that it arouses the pineal and results in what we have referred to as the Mystic Marriage. So this is why the Tree of Life and the Garden of Eden were mentioned before, because this energy had risen to the pituitary, and it is this energy which completes the Transfiguration.

There is another aspect which is very interesting for us. In the Hindu scriptures this stage is considered to be the apex of development for man. As far as they were concerned there is nothing beyond this point. One of the most important features of the work of Jesus was that he came so that he could carry the individual development of the soul further. By showing us and going through it himself he made it possible for everyone to achieve it. So a Western mystic can go further than an Eastern mystic in a particular lifetime because it is a part of our consciousness. Needless to say, if you are an Easterner in this lifetime it does not mean that you have to be one in the next lifetime, and, of course, the individual always has the possibility and the potential of going on. But one reason why I believe the Westerner has the potential for greater advancement is that he can carry his development two, or more, stages further. In addition to that, the Eastern concept of absorption in Nirvana differs completely from the Western concept which believes that the individual will always retain his identity and that he is a co-creator with God.

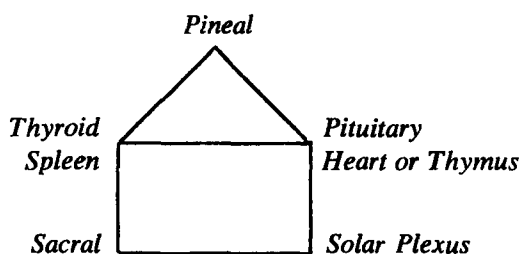
With chapter 10 we are nearing the end of the third vision of Revelation, the Seven Trumpets. We have seen that the sounding of the trumpets, as did the seals, referred to the unfoldment and alignment of each of the seven glandular centers, and that each carried with it its own responsibility, power and knowledge. We have referred to the square with the triangle surmounting it and seen that since the beginning of time it has been the symbol for the perfected man. We know that the triangle point up signifies the spirit that reaches to God. We also know the meaning of the Star of David, the interlocking triangles, is man reaching to God and God reaching down to man, and it symbolizes Love. It is also an astrological symbol, and the masculine signs are assigned to the points of the star and the feminine signs to the indentations. We will now assign the places of the glands in relation to the symbol of the square and the triangle:



These are the four centers which you develop when you are on the path of the minor initiations. In the first three major initiations the triangle comes into play:



So that your perfected triangle and square indicates that the seven centers are awakened and are beginning to function:



Until you have reached the point where the thyroid begins to awaken, you are not ready for the first major initiation. This center begins to function as you pass that initiation. The pituitary begins to function with the second and the pineal with the third. And remember that these are, respectively, the New Birth, the Baptism and the Transfiguration.

We have seen that as each gland is awakened and begins to function its particular power becomes the property of the initiate. When the aspirant is at the preparatory stage of the Transfiguration another thing occurs. Some of you may have heard that one of the definite proofs of the Transfiguration experience is that the aspirant is able to bring back the knowledge of his past lives consciously. In other words, the major function of the Transfiguration is that of memory. It is not knowledge which the individual learns from someone else, it is what he himself brings back to recollection. It does not happen until this point is reached because until then he is not prepared or able to face some of the unpleasant things of which he will become aware. It is at this point that he first realizes wherein he has been good and, what is more difficult, wherein he has been bad.

With the return of this chain of memory, consecutive sequence of past lives does not necessarily follow. First one life will emerge and then another, and through this dawning recollection he will

very clearly be able to trace his own pattern. The many things in his life which heretofore, as is true of every human being, were inexplicable now become clear. He may not like the reason — no one does — but he will see such a perfectly amazing stretch of logical pattern, or what we often call coincidence, that it is beyond the scope of human imagination.

Then another thing occurs: he begins to remember his occult knowledge. We must remember one thing, the person who is ready for this experience is one who has had in past lives, if not in this one, very great occult training and development. It may have been lost to his consciousness for a long, long time, perhaps for many lifetimes, but when this experience comes to the soul the memory will return. This too is one of the unmistakable earmarks of the experience.

It is for this reason that I am quite wary of people who feel they can give life readings. There are some very fine psychics, but few of them, if any, are able to read past incarnations. I have always found in my experience with those who have had these readings done that they never failed to have been V.I.P.s in some past life or other. In fact, at one point in my life I knew three women who believed that they had been Nefertiti, and four men who were sure they had been Tutankhamen. But quite seriously, when you have this experience you learn that in many instances your lives were not at all important historically and, furthermore, each life will always have a distinct link with your own present life which only you can correlate.

To continue with Revelation, we are dealing with the section entitled Judgment Sealed Up in chapter 10. CHAPTER 11:1-14 is subtitled *The Mystery of Prophecy* and verses 15-18 is *The Mystery of Prophecy unsealed in Christ*. Since we will discuss this generally, I would suggest that you read it as a unit. We could spend literally years in dealing with the specific symbolism given here, but I do not think it is necessary to go into it in detail as long as we get the idea which underlies the story. This, the third vision, is the knowledge of God. And when it speaks of the book being sweet in the mouth, in 10:10, it refers to the consciousness which has been trained and has such devotion to the truth that anything pertaining to the idea of truth is meat and drink to it. But we are told that it is bitter in the belly, which refers to the subconscious resentment which fights against the idea. The subconscious has held sway for so long that it does not want to relinquish its domain, even at this point. This is a very powerful conflict which takes

place during the period before the Transfiguration. At this point there is a terrific conflict for supremacy by the ego: one day the ego is with God, filled with spiritual thought, spiritual love and the spiritual idea, and the next day it is filled with doubt. This happens to us even at our point of development as beginners but, again, it is a matter of degree.

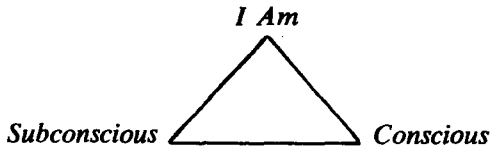
Then in chapter 11, verses 1 and 2, we are told that the temple is to be measured, and of course the temple is our own body. In these verses what is referred to is that anyone ready for this initiation is invariably the center of a group of students and he is commissioned to speak the truth, but he must not give too much. In other words, he is to give milk to the babes and meat to the strong. The whole teaching, however, can be given in outline so that you and I, as we reach our own experiences, can understand what it is we are going through.

This is an additional responsibility which is rather difficult to carry at this point. For unless he has excellent guidance, the individual is apt to think he is going insane during this period because of the changes which take place through the nervous system, and the complete upheaval of the emotional body. It is a familiar adage that the person who is concerned about going insane never does, nevertheless, it is one of the most trying periods next to the Crucifixion that the individual is called upon to go through. And at the same time he has incurred the responsibility of those who have come to him. For his own part he must keep his feet on the ground and his head in the clouds, and meanwhile guide those who have been sent to him clearly and in accordance with the Law. So it is quite a burden.

Once more we have a familiar symbol: 42 months reduces to the number 6 which means service. And 42 months is also $3\frac{1}{2}$ years, or half of the number 7. Symbolically the period of conscious and subconscious digestion of the effects of a major initiation is expressed in terms of the number 7 because that is the number of individual completion. This means that the initiate is through the first half of the experience, $3\frac{1}{2}$, and it is the beginning of the time of building up until the actual occurrence takes place.

Then in verses 6-13 we once more have the story, beginning with the power over the elements, of what we have learned about initiation. Every time you go through a major initiation you gain control over one of the elements. Here we are told that the initiate has the ability to control them, but there is a time when he is scoffed and jeered at. I think this has happened to anyone who

has done any metaphysical work at all, initiate or neophyte. One moment he will make great demonstrations, and another moment he will seem to be powerless, and when he is powerless it invariably happens that he is derided and people attempt to pull him down. The subconscious has once more come in and overpowered him and momentarily he loses contact, until finally the upswing begins again. You can think of all spiritual evolution in the form of a pendulum swinging from side to side until it balances perfectly in the middle. You can also compare it to a triangle point upwards:



There are any number of diagrams which describe this, and you may use any one which suits you. But always the climax is achieved by the balance of seven, at the center, and this is what happens in this section.

Verses 15-18 deal with the Mystery of Prophecy unsealed in Christ, and Christ is the term for the Indwelling Truth. The great mystery to the outer world is that those who have learned the laws of the cosmos are able, from the point of view of people who do not know them, to perform miracles. There are no miracles. The only thing that is miraculous is that we are trained to understand cosmic Law. That is the only miracle. It is still a great miracle that we ever turn around and let go of what we are trained in by environment and education and then learn to trust the laws of which we are suddenly aware.

Verse 15 very briefly means that the time has come when the fight between the ego and the subconscious has ceased for the moment. There is still a great battle ahead. But here the voices call for the cessation of the minor engagement before the final summing up of events which have brought the disciple, through his own efforts and love of God, to the point where the great experience of the Transfiguration is given to him.

FOURTH VISION

Salvation

The Kingdom Of The World Becoming The Kingdom Of Christ

With verse 19 of chapter 11 we come to the fourth vision which is the turning point in the book of Revelation. This deals with

the actual experience of the Transfiguration, or the third major initiation. Here we reach the bottom point of the triangle as described before and from here on we rise.

The ark of his testament, or covenant, which is referred to in verse 19 symbolizes the covenant which God has made with man. In terms of both the Old and the New Testaments, the covenant was, in effect: You observe my laws and I will give you dominion; you are my only begotten son in whom I am well pleased. In Revelation, as in other parts of John, in Isaiah, Ezekiel and Exodus, the symbol of the ark of the covenant is found when God renews His promise, His pledge to mankind. Here the initiate is at the stage where he is ready for the experience, and the covenant is once more told to him.

In a very real sense we go through two crucifixions, although we do not always know it. The first is the crucifixion of being incarnated on the physical plane, which is one reason why the cross is a symbol for earth: that is the first death. The second is the human crucifixion to the spirit, where we sacrifice that which we have learned to love, or I should say fear, in the physical world; that to which we cling. We lay it on the altar of Spirit, and that is the sacrifice, or the second crucifixion, the second death. In the case of physical death, when we come back into incarnation we have no conscious memory of having made that choice. Nevertheless, the thing we love most is the life we knew before we were imprisoned in the physical body, and yet we make the choice of incarnation. We may come to the point where, if we wish, we can leave the physical body, but by then we realize the worth of the physical in terms of our own growth and development. It no longer has the importance which we usually attribute to it, but it is important in its own sense of being a vehicle for experience, and a temple of God.

The second death does not mean death in terms of being in or out of the body, but it means laying on the altar of Spirit the sacrifice of the negative things of life. This does not mean that you are to become a hermit or not live a good life, but it means that you choose what is most important in your life: you realize that God comes before all else. This is the Law and it goes through manifestation in life from beginning to end. The only difference, again, between the beginner and the initiate is the difference of the degree of understanding.

In CHAPTER 12 the individual is approaching the second death or the second crucifixion in this experience, and this section

is called *The Women with child and the Dragon*, verses 1-6. The soul is portrayed by the woman in verse 1, and this is another way of saying that pain and fear are controlled and the soul uses them, they no longer use the soul. "And upon her head a crown of twelve stars" means that the soul is now a citizen of the universe on all planes, for these stars refer to the Zodiac. She was with child, and remember in all these experiences there is a period of recapitulation, and that signifies the New Birth of course. The child is now to be born in terms of the higher experience. The child is in her consciousness and it is ready to come forth.

Then in verses 2 and 3 we once more hear the refrain "As above, so below." The power which you have in the subconscious is the same power which you have in the Superconscious: the difference is how it is used. There is nothing that a person cannot do if he has contact with the power of his Superconscious mind. What he is going to do with it, and what his purpose is in doing it depends on his development. At this point it can still be used for either white or black magic. A developed black magician is just as powerful as a developed white magician, and for a time he may even seem to have more power because, to put it simply, a black magician can pull more tricks because a white magician is too kind to do so, but the black magician always loses in the end. So the dragon, or the devil, is depicted as having seven heads, which signifies complete knowledge, and ten horns: the five physical and five psychical senses. He has seven diadems upon his head to signify that he has graduated in his knowledge of occult power, for the diadem is always the crown of success.

Then in verse 4 we are told that "his tail drew the third part of the stars of the haven, and did cast them to the earth." This refers to the power of the kundalini, or the Transfiguration, which can only be used for creative purposes. Remember that we said that once this initiation is passed, the individual can no longer use his power for evil, but only for good. At this point however, what he is going to do with it depends on him. And the dragon, which we all have in our lower selves, is not always interested in creating the higher things of life. So this is the last attempt before the experience to break the soul and gain dominion once more.

The verse goes on to say that the dragon stood before the woman who was ready to be delivered to devour her child as it was born. We have discussed the meaning of the Father and the consciousness which is born in the individual at the time of the New Birth. And it is true that this consciousness of the Father

within, while it is never permanently lost, can certainly be aborted, and at this stage it is still possible for a spiritual abortion to take place. It depends on the success or lack of success of the aspirant in facing the particular temptation which he must meet. And so John, who is very wise, warns the individual. He knew what could happen, and he knew what would happen. Revelation is the story of what will happen to every soul who has ever existed or will ever exist, and John knew that at this point the direction could be for either good or evil. In the long run we will all reach the end of the road, but here he is warning the individual and making him understand that there are dangers along the path.

Then in verse 5 we are told "And she brought forth a man child, who was to rule all nations with a rod of iron," which of course refers to the Power of God, first realized in the New Birth, which now assumes full control. Once it begins to attain control, through the maturity of consciousness, as it does at this point, life is under its jurisdiction. We are then told that "her child was caught up unto God," which means that in this instance the dragon has lost and the child grows as he should.

The woman flees to the wilderness where she is fed, and we know the woman represents the soul who has come through the ordeal. The number one thousand two hundred and threescore days reduces to the number 9 signifying the end of the cycle, or the old life.

Verse 7 begins the section entitled *War in Heaven: Michael and the Dragon*. You will recall that when we spoke about the angels of the cosmic rays, Michael was the angel of the fourth ray of Philosophy. So this section tells us the emotional nature has been conquered: the battle is now between the mentality and the spirit. But Michael represents the redeemed intellect, and it is he who comes out to battle at this particular time, and in verses 8-12 we are told what happens. At the final point of the battle the redeemed intellect which knows the truth steps in. As you know, there is nothing more powerful to the soul who is terrified, be he an initiate or a beginner, than the power of affirmation. Michael here stands for the principle of affirmation: the warring soul comes forth, affirms, and finally passes the test.

Again it is well to remind ourselves that Revelation is a complete diagram of what happens to us and how we are made. And while this is written in terms of the last cycle of human growth when we have come back to earth voluntarily, it still repeats itself in a smaller pattern in our everyday lives. We meet the same pro-

blems, and must realize the same things about them, and we continue to meet them on each higher spiral. The main difference is that we do not have as much of an inner change as we do with the glandular changes which take place in the steps of initiation.

You know, it is impossible to measure pain. What might be agonizing pain for one person might not even be noticed by another person. For us to attempt to explain the difference in the degree or intensity of an experience for a beginner or an initiate, would depend upon our ability to measure pain or joy or any other reaction, which is something within the individual consciousness that we have no means of measuring objectively. The one thing we do know is that the more you develop a spiritual consciousness, the more sensitive you become. I do not mean self-sensitivity, but your awareness becomes increasingly acute and so you also feel more acutely. That is a major difference between this story as it applies to each of us in our own lives and as it applies to the initiate who is passing through these experiences.

You have perhaps already noticed in all of these descriptions that, with the exception of the actual steps and the results of the conflicts which are presented, they are similar to the conflicts of the soul which we all go through in some form or other. The mystery of Revelation is really no mystery. The only mystery with which it deals is the symbolic story of the opening of the finer bodies, but even those who have not taken initiations, and most people have not, have similar experiences. There are various forms of sensitivities, various forms of awareness: some people have psychic abilities, some have very strong intuitions. Do you realize how many people have psychic abilities? Some can do automatic writing, others have visions in trance, and others prophesy, and whether or not it comes true, it is still prophetic. All of these abilities are smaller degrees of awareness, and the whole basis of Revelation is to realize the ultimate degree of awareness the individual will reach and how and why he reaches it.

The next section, verses 13-17 of chapter 12 is called *Temptation on Earth: the Woman and the Dragon*. Very briefly, it deals with the constant doubt, and it is constant until you get to the point of the Ascension, which will arise in the mind of the individual. It does not matter whether you have no metaphysical knowledge at all, or whether you are the greatest adept who has ever lived, none of us have attained the point where we think, act and speak positively twenty-four hours a day. I do not think that such a person will exist in the flesh. It will not happen until we have a new

earth and a new heaven. And at this particular point, the individual always has his doubts and a certain degree of subconscious fear. It is true that as you go through these experiences fear is eliminated more and more and you have less trouble with it, but as long as you are in the physical body you will have a remnant of it.

Do not believe it if a person tells you they have no fear; it is just not possible for us at this point. I can tell you a very amusing story which typifies what I mean by this. A number of years ago a friend of mine told me that she had overcome fear completely. I said, "Don't be silly, there isn't a person alive who is completely free of fear." But she insisted that she was. Later in the week we went to hear Dr. Fox lecture, and his subject was overcoming fear. He said that this was the one thing we all had to do, and my friend gave me a little nudge. He said there were a few people who had actually accomplished it, and I got another nudge. He went on to say that when it actually happened some very amazing things occurred to the person. First of all, your problems disappeared, and again I was nudged. Then for a space of a few hours you became radiantly beautiful — and then you transcended. The nudge was half-way when she stopped, and I turned and said, "So long, pet." Well, she is still here. That story is typical of many people's attitude, but unfortunately it is not that simple. We will not be without all fear until we are ready to make the ascension. When that ballast of fear is finally removed, there is nothing to hold us here.

So this section, from verse 13 through 17, which is entitled *Temptation on Earth: the Woman and the Dragon*, deals with the idea that there is always the element of doubt. As we have seen, the dragon is the subconscious fear, and the woman is the soul who is bringing forth the Christ consciousness. The work she has done in her own vehicle helps her to escape. When we are told that the "earth opened her mouth" it symbolizes the power of past prayers coming into effect, and then she is saved.

Then in CHAPTER 13, verses 1-10, is the section called *The Beast warring with the Saints*, and here again we find another type of conflict which we all face on different levels. The previous conflict, which is a continuous one, was with doubt. This one differs from it in that this is the death of old conditions, which is always symbolized by the destruction of cities, or bodies, and things of that sort. Here there is a complete wiping out of old conditions: "Behold, I make all things new."

But, even more, there is a subtle warning for anyone who be-

gins to develop any form of metaphysical or occult power. We should always remember that the power represented by the beast with ten horns and seven heads with ten crowns upon those heads, is always the same power. This is why the description in this context is almost a caricature of the description of Spirit given in the first vision, because while it is still the same power, the beast uses it from a completely different level. We have emphasized this difference before in comparing the occultist's approach with that of the mystic. The occultist loves knowledge and power: the mystic has all knowledge and power, but loves God, and therein lies the difference. We have mentioned the fact that, unfortunately, there are persons who build up occult power for the sake of that power and then come to the point where they forget that it is God working through them, so believe that they are God. We call this use of power black magic. It does exist and although it has never won out and never will, while it persists it can be rather unpleasant.

We each have to meet and deal with some of the aspects of this conflict in our progress along the path, but something very specific occurs in the situation described here. Now I am speaking exclusively of the effects of the Transfiguration. The initiate is suddenly plunged into a new world. He is in the midst of things he never knew existed. He finds he has tremendous power in his hands and it happens, as it may at every stage of life, that he sometimes becomes a bit egotistical. It goes to his head and he forgets that he is the servant of God and uses his power as God. Consequently men come under his power and believe in him but, while things may go well for a while, there does come a time when Spirit or, as it is termed here, the Lamb will come to war and will finish the beast. This is what takes place in this section and you will notice that John ends it enigmatically with "If any man have an ear, let him hear." Of course that phrase, which appears so often in the gospels, refers to the intuitive power of perception. And the patience of the saints signifies the patience of those on the right path which will always bring its own reward.

The next section, verses 11-18, is entitled *The Beast-like Prophet of the Beast*, and it is a complete treatise on black magic. John was quite an esotericist. We saw that his was the most symbolically written of all the gospels, and that it touched the esoteric elements and the development of life most deeply. He had great training in occultism himself, and he brings all of these elements into Revelation because he evidently considered it to be quite important to know and to recognize these things, with which I quite agree.

If you have had any experience at all with black magic, you will find that this is a very clear description of it. It is describing the occult misuse of cosmic power which at times (it has happened before, and I hope it will never happen again) give those who so use it complete domination over their fellowman. This is a very clear symbolic description of what we have recently experienced in the last World War, and it can equally apply to any other period of history during which despots and tyrants are the prevailing rulers.

And again we find the beauty of the correlation of Bible symbolism. In verse 18 we are told "Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred threescore and six." We know that 6 is the number of service. The number of the beast is 666 which adds together to equal 18 which reduces to 9, which we also saw was the number of man as the total of 144,000. The number of service is 6, but when it is multiplied in the form of 666, it represents service which has become slavery. The man who is under the domination of the despot is completely enslaved. The people who lived under Hitler were certainly not free men: they wore the number of the beast, 666. Wherever you see that number, and particularly in this section of Revelation, it signifies man enslaved by misused power. I think we all realize that we went through a conflict of terrific dimensions between the forces of good and the forces of evil in the last war. And that battle was certainly fought on higher planes before it was fought here on the physical plane. This is a fact. The war was an outpicturing of that battle, and the result was that those who were numbered 666 are now free of the slavery. John could have used 333, which also adds up to a 9, but 666 is the number which indicates man enslaved in servitude.

CHAPTER 14, 1-13 is called the *Followers of the Lamb arrayed for War*. This is a description of the cosmic battle and the battle in the individual. Zion, in verse 1, represents the uplifted consciousness, the soul who has contacted God, or Spirit, and is one with It. Of course the 144,000 again is the number of man, but this time it is the man whose spiritual consciousness is awakened and who is now subject to initiation. He is never in any danger of being a slave. He is in control of his own destiny from now on. The voice of the harpers in verse 3 symbolize the rejoicing which takes place for freedom and liberation have begun. When he says that "no man could learn that song but the 144,000 which were redeemed from the earth" he is telling us that this is

an individual work. In other words, even though millions of people have now been liberated from enslavement through the battle represented by the last war, it will mean little to them consciously until they begin to remember the way out, so to speak, for themselves. This is the work which each human being must do for and in themselves.

While I think John wrote the most wonderful material in the Bible in many respects, in two instances his statements have caused unfortunate results due to interpretation or perhaps translation. His statement about keeping one's seed within oneself, and his reference to virginity in verse 4 have both been taken to mean that celibacy was demanded of the neophyte. Actually neither statement has anything to do with sex. It is true that for a period during the third initiation celibacy is required for a while, but that is the only period and it is not required indefinitely even then. This text simply refers to the virgin soul, to the soul that has been redeemed. This is the whole point of the story of the soul beginning with Eve and ending with Mary. Eve is the innocent soul, and Mary is the soul with all wisdom, and you cannot have wisdom unless you have had experience. Wisdom is not something that comes floating to you out of the air. Wisdom is the product of experience, analysis and assimilation. You have to experience something before you can be wise or unwise regarding it.

The statement in verse 4 simply refers to the fact that the soul has completely redeemed itself and is now called the daughter of Zion. It has come through its experiences and has been cleansed. It has come through purgatory, if you want to use that term, and is redeemed. It is not defiled. It is this consciousness which gives birth to the idea of the Indwelling Christ which never could be defiled. Nothing could ever touch I Am within you. Nothing could ever tarnish It or add to It. When you understand these things you see how ridiculously misunderstood these texts have been, and it has resulted in a great deal of trouble and unhappiness for people.

John goes on to say that "These are they which follow the Lamb whithersoever he goeth." It seems obvious that this has nothing to do with either marriage or sex. But false interpretations have certainly been placed upon these statements and, as a result, people have tormented themselves and done more harm to their own souls for many lifetimes than they could ever imagine. You know, if you want to be a good example of God in you, you must have an all-round normalcy. If you were not meant to have a sex

life, you would not have been given sex. If you were not meant to have a sense of humor, you would not be given a sense of humor. If you were not meant to think, you would not have been given a mentality. The universe does not run that way. You do not honor God by amputation, abstention and sacrifice. God does not want this, but we decided that He wanted it. Somehow or other, many people have the idea that anything pertaining to God is abnormal and "other-worldly." That is not God's idea.

No matter what department of life your experience is in, as long as you are living according to the Law, it is an expression of the spirit. The initiate knows this and does his best to live in that way. I am sure if we were to view humanity from the point of view of, let us say, another planet, we would feel that humans were the most abnormal beings in existence, because we have lived under the laws of abnormality which we have created for ourselves. What we must do is to "become like a child again." Children are perfectly natural. That is what we must become in all areas of our life. There is nothing repressed, or inhibited, or wrong with healthy children. It is not only a matter of our faith, but we have to have the same cleanness of mind. And most of us, in the realm of sex, have minds that have become soiled.

Then in verses 6 and 7 we once more come to a point of recapitulation. We should remember throughout that this book stresses the fact that life moves on a spiral. Every time the individual goes through another initiation, and this is also true of every phase of life, there is a period of recapitulation. In the same way as the embryo of the human child goes through all the phases of the evolution of life until it is born, so the soul recapitulates all its prior experiences before each initiation. But for the soul this period includes not only those it has already experienced, but the pattern of those to come as well. So here the individual is, during the experience of the Transfiguration, at a state of preparation for the next step which is to appear, the Crucifixion.

At this stage I Am, having arrived at Its own position of power, is now re-asserting Its authority and bringing into centralization Its control over the elements. Each of the verses which follow, 8-10, deal with one of the elements. Verse 11 refers to our friends who have misused the power. This is the recapitulation on the mental plane, because the occultist prides himself on his great intellectual knowledge. "Knowledge is power" says the occultist. Then comes the time when I Am steps forth and says "Is it? We shall see." Then all of these parts of being are brought into an

entirety and the initiate is saved. This is the point where so many people want to stay because it is a period of great rest and liberation, as we have said before. In verse 13 we have the song of liberation. Except for one more experience the initiate is free. Here he has great power, peace, and rejoicing which may endure for a lifetime, or many lifetimes, until his own I Am comes in and says, "Come along, you are ready for another step," and then he goes on to the next initiation.

We have discussed the fact that when you have taken the third initiation you may then postpone the next initiation as long as you wish, but there is a conflict relating to this choice. There is always a conflict in the individual, whether he is a beginner or an initiate, in taking the next step. He comes to the point where he wants to go on, but he feels that there are pros and cons, and sometimes the cons seem to outweigh the pros. At the point described here there is a very definite conflict because by this time the initiate has certain qualifications: he can never use his power wrongly; he has quite a full recall of his past lives; he knows who is, who he has been, and what his job in the world is. And he now also has the power to choose whether he will continue in his development through the next two steps, or whether he will stay where he is and enjoy what he has for an indefinite period of time. We should not forget that although we, of necessity, must deal rather lightly with the subject of initiations, they are of such a nature that once you have had one you do not relish rushing into another, even though it is not the Crucifixion which is ahead.

It is for this reason that many people are of the opinion that an individual will take one initiation every one or two incarnations, because the strain is so tremendous that the individual does not recover the impetus to go forward for some time after each experience. And we should always remember that God does not push us into anything: God suggests. We should also not forget in this context that the seventy-two minor initiations have probably taken tens of thousands of lifetimes to complete. It may provide some clue as to the nature of these experiences and the length of time involved if I were to tell you that while people in metaphysics may be at the stage where they have passed the fiftieth or sixtieth minor initiation, I know hardly any who have reached the seventy-second as yet. Incidentally, when the day comes when a metaphysical student makes at least two or three instantaneous demonstrations a day, he will have arrived at the end of the minor initiations.

Apropos of this you may wonder if it is true that few people

have even approached the end of the minor initiations, why do we study these later experiences so intensively? There are two excellent reasons: one is the cyclical repetition of experiences which is part of our nature, and the other is the retentive nature of the subconscious. The movement through the seventy-two minor initiations, prior to the first major initiation, is a completely subconscious drive rather than a conscious drive, especially in the earlier stages. When the student gets into metaphysics this drive becomes conscious to the extent that he is karmically driven to the point of wanting to change his life. Then as he starts this he begins to get a little knowledge of the deeper levels of metaphysics.

This is the point where we differ considerably from other branches of metaphysical instruction. In this country the esoteric side of the teaching is rarely, if ever, given. One person who did give it in such a way that if you had the ears to hear you would, and if not his statements would remain the simple statements which they were, was Emmet Fox. He felt that if you had a "natural aptitude" you would understand the deeper levels of what he was talking about, and if you did not you would still be helped in whatever your particular problem was. He was completely right. But, as I have said, I have the belief that the time has come when "there is nothing hidden that shall not be revealed" and I think we should have some idea of where we are and where we are going.

Furthermore, without some degree of knowledge, those students who are experiencing changes in growth, be they psychic or intuitive, may find them startling and frightening. When you do know what they are about, you have no fear of them and they take place very normally. For there is nothing weird or supernatural about the growth of the soul. It is as normal as the growth from childhood through adolescence to maturity. But in the same way that these process of emotional change can be unhappy and disturbing as the result of ignorance or wrong teaching, so can these changes of the soul. This is why I think it is wise to give the teaching. I would be perfectly delighted were we all to have the first initiation in this lifetime, but I am not being negative in saying that I doubt if that will take place. But the most important thing is that what you hear or read, even if you do not completely mentally understand what is being discussed, you will subconsciously digest it. This knowledge will always be with you, so that as and when the time does come for your own experience, you will know what is taking place.

I have warned you so frequently not to experiment or practice

methods of self-development, that I am taking it for granted that no one is going to do so, with but one last word of warning. Always remember that you can completely wreck your nervous system; put yourself into states of trance where you find you cannot get out, or in which you leave yourself open to discarnate entites; you can force the glandular system to function on the lower levels and thereby make yourself very ill not only physically but mentally, to name only a few of the innumerable dangers. I cannot urge you too strongly not to do this. The only thing you need do to develop normally, healthily and safely is to meditate daily and keep your thought positive. It will take you much farther and much faster than experimentation.

There is one more aspect to this warning which I should like to mention. There is a natural, healthy and intelligent curiosity without which it is difficult to progress. And then there is the curiosity which has gotten so much of humanity into continual trouble, especially when it is coupled with the feeling that one must experience everything in order to grow. Certainly we grow by experience, but we have, and should use, the intelligence to choose the best way. There is no benefit to be gained from experiencing the psychic side of life at this point. We should all realize by now that in every life we live we are always faced with a series of choices. Always there is choice. Always there is the ability to go in one direction or another. If you wish to view psychic experience as a temptation, which it can be, you can make your choice for it, but you will pay for it. Remember, study and research are one thing, but experimentation is decidedly another.

The language of the subconscious is Symbolism, and until we have reached the third major initiation we do not have Clairaudience. Consequently, I AM speaks through the subconscious in symbols, which is the language of Revelation.

John had taken the first initiation at Pentecost, so consequently what he imparts in this book is the record of the Symbolic vision he was given. Incidentally, he did not take the second initiation until some six or seven incarnations after this. You see, he had other lessons to learn, as do we all.

However, his recording is beautifully clear, once you have the key to it, and it points the way we all will travel, sooner or later.

Thank you, and God bless you.

Wilfred Mason