

VOLUME 36

THE BIBLE SERIES

A METAPHYSICAL
AND SYMBOLICAL
INTERPRETATION OF

The Bible

by

Mildred Mann

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AND SYMBOLICAL
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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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Seven Steps in Demonstration

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

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

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

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

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

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

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

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

***FORMULA FOR DEMONSTRATION**

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

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

Seek And Ye Shall Find,

Knock And It Shall Be

Opened unto you"

- *JESUS*

(*The formula is ASK Mildred Mann)

REVELATION

PART THREE

We left off our discussion of Revelation just before the section called the *Harvest of Judgment and Salvation*, which covers verses 14-20 of chapter 14 and verses 1-4 of CHAPTER 15. This section could be entitled the Call of I Am. It deals with the elements of the Crucifixion and the point of integration which now begins to come forth.

This is a description of the Crucifixion in poetic symbolism, and I think we can now understand why the initiate may want to tarry in the "pleasant tavern of the soul" awhile. Here he comes to the point where he has been raised almost as high as it is possible for man to develop, and then he is completely stripped of everything: of his power, and sometimes even of his health. He is absolutely unable to do anything for himself. He even loses his contact with the Presence of God within him. This experience takes him all the way back to before he got on the path, and it does not end until he really voices the cry which Jesus voiced on the cross: "My God, my God, why hast thou forsaken me?" The Crucifixion is really the final giving in of the ego: he is stripped in every department of his life. It may last anywhere from three days to a couple of years; it depends upon the individual. And there is nothing he can do about it. If he meditates, the words are empty. He does meditate, but he finally gives up, for he gets nowhere. The experience is a complete wiping away of everything he has built up. He has memory and intelligence, but every door is closed and he cannot release himself. Do not forget that the person who is experiencing this has had complete control of his life, his world, as well as the responsibility for the students and people who are around him. He is an important emissary of God, and suddenly there is nothing he can do. He knows it is temporary, but he does not know how long it will last. It goes on to the point where he almost loses his faith, and then suddenly it ends. It is an experience which is the most horrible anyone could imagine and yet

people have gone through it and have finally emerged into the sunlight of the Resurrection.

As we deal with some of the texts, you will find that the elements of these two periods, the Crucifixion and the Resurrection, interpenetrate to some degree. For example, in 14:15 we find the call of I Am, and it says "for the harvest of the earth is ripe." This means that the time has come for the new life, and the Resurrection is a completely new life. Generally the section describes the accomplishment of the Crucifixion and, after each initiation there is a period of digestion. When you eat a meal it does not immediately become a part of your body, but takes a while to do so. In the same way, when you have had a psychological experience of the soul, it will take a certain length of time before it is absorbed to the point where you can begin to use it consciously. You are aware that you have had a tremendous spiritual experience. There will be a period of rest during which you live, more or less, on the apex of that experience. Then you begin to wonder what has happened, because you have the feeling you are slipping from that apex. But you do not slip. You integrate, you digest, until suddenly you are aware that your understanding and power have both tremendously increased, and your dominion has extended itself. This is, so to speak, the report card with the A on it which means that you are through the initiation.

Actually, this story is very simple. When we strip it of the ancient terminology and idiom and understand the skeletal background we will see that there is nothing mysterious about it. The key to it is found in the symbolism of the Bible and the form of the book of Revelation. They also apply to any other religion, which is an indication of their truth. But, for example, verse 16 has been interpreted, and therefore come to be associated in many people's minds as a representation of physical death. This is not what it means. No initiation ends with death: an initiation is always a beginning. But you do die to the old conditions. Then when you go through the period of integration and reach the point where you can look back and see what you have come through, you realize that you have left certain things behind forever.

Again we come up against a confusion of terms and a resulting misunderstanding. In both the Eastern and Western orthodox religions they call this process renunciation. I really do not know of a more misleading term. When I first studied metaphysics, I was told that we had to renounce this and that, and it infuriated

me because I could not see why I had to make sacrifices for something I did not know anything about. But what really happens is something like that which happens in every childhood. When we were children we loved to play with dolls or toys, but there came a time when we "renounced" them. What really happened then, and in other stages of growth, is that we outgrew our environment. But when you tell a human being they must renounce this or that, it is simply going to make them want to stay where they are. To force a renunciation is to create a repression in the subconscious, and harms rather than helps the person. You can never force an initiation or soul growth. You can only grow into it.

What really happens is that you become bored with the old proceedings. You outgrow them and you find you have new interests. Everyone who has come into metaphysics has had the experience of such a change, where even their circle of friends change within a short time. You may be the type of person who never had a friend in the world, but when you get into metaphysics you suddenly find you have acquired a group of friends whose interests are allied to yours. They find you. That is really the "doctrine of renunciation." I myself was one of those people whose idea of having fun was playing bridge and going to night clubs. I can still do that if I choose, but I would be bored to death. That is renunciation. But if I had been told I had to give up bridge and night clubs, I think I would still be doing just the same thing, and I think that is true of all of us. Therein lies the danger of metaphysical teaching. Unless you can strip it of all the ancient ideas, which are as outmoded as bustles, you will never understand it or progress in it and, what is more, you will resent it subconsciously, if not consciously.

So in this section I Am comes into His own and takes possession of the environment and re-makes it. While the individual is certainly in control of his life and his destiny, yet in another and real sense he has turned it over to his own divinity. He really is one with his Father, for now their ideas are in perfect accord. That again is a paradox. We do have free will, we all have it, but the initiate has reached the point where he recognizes that his proper use of free will is to voluntarily choose to let his own divinity work through him. Then he has a life of harmony. That is all he has to do.

Following the Crucifixion, all of the forces are gathered together for the fifth initiation — the Resurrection. You will notice

that verses 17-20 of chapter 14 deal with the three elements once more. The great city to which John refers is our body. In the Bible the city always refers to the body of the individual, and the book of Revelation ends with the city made perfect, the city four-square, which represents the resurrection of the body. It does not mean resurrection from physical death, but it is the complete regeneration of the body. In this recapitulation these three elements are once more integrated into the city. We have a clue to what takes place when it says "by the space of a thousand and six furlongs." That number adds up to the total of 7 (1 plus 6 equals 7), which means the perfected individual consciousness. The term "the wrath of God" we know to be the symbol for activity. This is what is meant here. God is never wrathful or vengeful, but God is active. It is this breath of activity which brings about the integration of the individual at this point.

Then in chapter 15, 1-4, which ends with the song of integration, we are told that there are seven more plagues to endure, and that these are the last seven. Incidentally, in verse 2, the sea of course represents the emotions, the fire represents the spirit, and the beast is the subconscious mind which has now been subdued and brought under control. But cosmically, as well as individually, what is represented here by the seven last plagues is the form by which all progress is made. You are told something: you say you believe it, and then you are required to prove your faith. It does not matter what rung of the ladder of metaphysical development you may be on. You, for instance, may say "I believe God is perfect good. I know I have perfect health." Before you know it, you are very likely to have to make a decision regarding a health problem. If you are sincere you will always be tested on the concept you are now trying to establish. This is as true of a beginner as it is of an adept. Again, "As above, so below."

Now that the initiate has come into an awareness of what and who he is, it does not mean that his problems cease. His problems become much more subtle and much more difficult, and he is to be given one final test where he is to put into effect all that he has consciously learned. Very often it is a test of his strength in a way which he has never before dreamed possible: it usually is. But if he will stand fast to the principle — and again it does not matter whether we are at the top or the bottom rung of development — he will master the test and go on.

We should always remember that the more we develop the

more subtle our tests will be. This is something we cannot appreciate until we experience it, and it is impossible to describe the nature of the tests which the initiate encounters in his experiences. But we can get some idea of what is meant by looking back on our own path of evolution. We are long past that stage, probably by thousands and thousands of lifetimes, where we would have robbed somebody, or deliberately cheated someone, or killed another person. But we do get to the stage — and it is not a low stage by any means — where we must ask ourselves questions along these lines: Do we steal people's ideas? Do we appropriate people's thoughts for our own? Do we have intellectual integrity? It is just as much of a theft to take a person's idea as it is to steal his wallet from his pocket. Jesus said that certainly you should not commit adultery, but you were doing the same thing if you even had lust in your heart. He emphasized this aspect because he expected people to have grown enough to realize that the act, which was once important because the development of a person was on a physical level, was not as important as the thought, if the person knows what he is doing and that he is doing wrong.

So the initiate once more comes to the point of a final test of what he has learned. We all meet various forms of crucifixion on the many levels of our lives. As a rule these experiences come upon you unknowingly, but here you face this with complete awareness and with your eyes open. So there are the seven plagues and then finally comes the complete integration which is represented by the *Song of Moses and the Lamb* in verses 3 and 4 of chapter 15. You will recall that in the Old Testament Moses stood for I Am, and in the New Testament the Lamb stands for I Am, so you have a complete integration of the Old and the New.

Again remember that each of the trials, mysteries and experiences of initiation which are spoken of in Revelation happen to each and every one of us in smaller frames of reference all through life. The only thing that changes is the intensity of the experience and the degree of consciousness involved. You know how often I have said that life moves on a spiral, and the problem a person faces on a lower level will be one which he will meet again on a higher level. This is actually the symbolism behind the story of Abraham sacrificing Isaac. When you get to a point where the thing you love is completely engrossing and you are also at a certain stage of development, you are called upon to make a choice. Abraham did not have to obey God and attempt to sacrifice his

son: he had the choice of whether or not he would obey his inner voice. He finally reaches the point of complete renunciation in acknowledgement of the fact that there is nothing that he, or any human being, can really call his own. That, too, is the acknowledgement in the Crucifixion: you even give up yourself. Incidentally, although in Abraham's case Isaac was restored to him and the Crucifixion ends in the Resurrection, during this period no one has any thought for anything except their own misery. The human mind is a strange thing, even when it is a developed mind, and there is always the tendency to think, Well, that might have happened to Abraham, but will it happen to me?

But this does happen to us: we repeat the experience on a higher level of the spiral. Outwardly there does not seem to be much difference between the initiations and what average people go through in their everyday lives — the difference is the intensity of feeling. We become far more sensitive and sensitized as we progress. We have all gone through the experience of increased sensitivity in our metaphysical lives, and it is this which develops us intuitively and eventually makes us totally aware in all atmospheres of everything that is going on around us. From the moment we start in metaphysics we are sacrificing; our fear, our doubts, our selfishness and, most of all, our self-pity. As we progress these feelings and their resulting conflicts may become less in quantity, so to speak, but the experiences surrounding them are more intense. And, as always, it is a matter of choice.

FIFTH VISION

The Seven Golden Bowls

Judgment Consummated and the Mystery of Babylon

With verse 5 of chapter 15 we begin the fifth vision, the Seven Golden Bowls, which deals with the fifth initiation, the Resurrection. In 15:5 the temple is, of course, our own body and what is meant by heaven is the higher realm, the realm of Spirit. Then in verse 6, the seven angels are the angels of the rays, and in terms of the individual they are the angels of the glands. The plagues they have in their hands, as it is beautifully described here, are nothing more or less than the various reactions which we have accumulated through our misuse of our own understanding. Those

are the seven plagues. And here again 7 symbolizes perfect understanding.

Remember every number, and everything else in the universe as well, can be either positive or negative, good or bad. It is all very well to say that God is perfect good. God is, but we always have free will to use what He has given us rightly or wrongly. We say that 7 is the number of individual integration, but negatively the individual can be shrewd, appraising and completely dominated by his own self-will. That is the negative aspect — it has nothing to do with integration existing or not existing. You can have integration and make it either positive or negative. It depends on what you are going to do with it.

We all believe that electricity is a great good, and it is, but that same electricity can kill you. You can build up a great deal of occult understanding, but its effect will depend on what use you make of it. You may have a tremendous intuitive development, but you can misuse it by prying into other people's business. Always remember that whether it is a number or anything else, it can be either good or evil. The number 1, for instance, always signifies the beginning of something, the beginning of a new cycle. Its positive attributes are independence, originality, leadership and dominance. And yet a negative 1 indicates that a person is completely introverted; one who wants to be alone and has no desire to mingle with others. Symbolism tells us all the time of the positive and negative elements in life, and it all depends upon what you choose to do.

Very seldom do we find a person who is entirely positive or entirely negative. Our own natures tell us which is predominant in us. You can tell on which side of the scale a person functions by their reactions, by what they say and by their ideas and environment. Of course our goal in metaphysics is to be positive in thought and word and deed. And at the point in our development spoken of in Revelation, the seven angels with the seven plagues stand for the final summing up of the words, thoughts and deeds we have accumulated and by which we have hurt ourselves. The reference to the white and gold indicates that these are being cleansed and will once more be restored to their original purity.

In verse 7 the four beasts are, of course, the four elements. This is a very beautiful and symbolic way of saying that a union is now taking place between the glandular centers. The bridge between the physical and the spiritual is now being built, which is

indicated by the activity between the seven angels and the four elements.

Then in 15:8 and verse 1 of CHAPTER 16 we find a brief description of the Resurrection: the cleansing continues and the temple is made whole. As always, the wrath of God means the activity of God and here it means that through the work of the spirit there is a renewal of the body, and the glandular centers are now completely functioning in the body. So we have come through the Crucifixion and are in the Resurrection which is very simply, the union of the initiate and the God within. The point is reached where, quite literally, the statement "I of myself can do nothing, but the Father within, He doeth the works," is a reality.

As the work of I Am starts, a complete recapitulation once more occurs, so the first part of the work of the spirit starts with the sacral center and everything is brought into line from the highest point to the lowest point. The new being is regenerated, perfect, and this takes place in the flesh. The change takes place at it did in the beginning: the first step was the unfoldment of the sacral center, and once more the power comes down and the action of the spirit guides each gland into its appointed path. So the first part of the description, verse 2, is called *Judgment from Above: On Earth*. Again let me repeat something that is most difficult for us to realize. We have a habit of thinking that the people in the Bible and the mystics or saints of the church who had reached certain stages in the path of development were no longer subject to the same interests, desires or problems to which the rest of us are. Therein lies a great fallacy. Any human being alive, no matter what end of the evolutionary ladder he may be on, has desires similar to those of every other human being. Never forget that real development does not rob anyone of their humanness. What it does give you is the knowledge and ability to choose what you want in your life on any level, and this pertains to each and every human reaction which occurs in everyday living.

I think one of the greatest injustices which has been done in any form of the religious movement is that they have put those people who were "seekers after God" into a niche, so to speak, like those designed to hold the statues of the saints in churches. They are put in spiritual niches and are not expected to leave them throughout eternity. That is not so. If the truth were known, the only time we see a really normal human being is when we see the person who is dedicated to God, who knows God, and who

believes that God is a perfectly normal experience. This is the truest thing I can ever say to you.

The real difference lies in the choice of desires and interests. The materialistic man leans to things of the material plane; the metaphysical student and the mystic are interested in spiritual as well as physical life. The fifth degree initiate, even though integrated, still has to face his own decisions regarding physical and metaphysical problems. There is always a test to see which way the individual will go, as he always has free will which it is up to him to use. Of course at the stage of development described here there is not much doubt about the outcome. This section can be paraphrased beautifully with the line from the Lord's Prayer, "Thy will be done on earth." This is the whole point. The initiate now realizes that he has creative power through his union with the spirit within him, and he has learned how to control and use it rightly.

Verse 3 is called *Judgment from Above: On Sea*. We know by now that this pertains to the solar plexus center which deals with the emotional nature, and here again the same transmutation takes place. There is one thing I would like to make clear. The word sublimation has become very popular, thanks to psychology, but it entails a great danger for those who try to sublimate their emotions. There is a wide difference between sublimation and transmutation. One reason why many people are neurotic today is because they have tried to sublimate. Sublimation is nothing more than a pushing down, a repression of emotion. And as we know from what we have learned about the subconscious mind, the more you try to repress, the more trouble you are going to have at some time or other in your life. Transmutation is another story. Transmutation means you recognize there is a certain energy which is manifesting one way and through the power of your own thought, through prayer, you change that energy so that it can be used creatively, not destructively. It does not entail any loss of energy or any repression, but it stabilizes the emotional nature, allowing it to be a healthy, creative vehicle.

For example, suppose you wake up in the morning to find you have gotten up "on the wrong foot" and everything looks black. You cannot find one thought to cheer yourself with, and you are in what is known as a foul mood. If you are in metaphysics you know very well this is wrong. First of all, it affects you very much: it strengthens the negative part of the subconscious and it is going

to disrupt your entire day. But, it is a very strong feeling. Now if you try to simply ride over this, all day you are going to have the feeling that your teeth are on edge. If you smile, it is going to be with an effort. If you try to be nice, it will take a terrific effort, and inwardly you are seething. That is energy. Real energy. What do you do if you are in metaphysics? Instead of just saying, I will not have it, and choking it down inside you, you take a few moments, try to get relaxed, and begin to meditate. One of the best and simplest things to do is to make a list of your blessings. You will find that you have the same amount of energy, but suddenly the tone of your feelings has changed. You have taken this negative feeling and transmuted it positively.

Let us take this on other level in a far more personal area. Suppose you have been badly hurt, regardless of whether you are the innocent party or the aggressor in the episode. What do you do? You go through the anger and the hurt, and possibly the tears, and then you try to forget about it. Forgetting about it is very fine, if that would erase the hurt from the subconscious. But by *just* forgetting you are embedding that resentment in the subconscious where it joins up with other resentments which you have, and this adds up to a strong complex. A complex is nothing but a series of like feelings of a negative nature which gather together and become a growing "ball" in the subconscious. Sooner or later this must erupt. It does erupt, either in health or in work, or in personal relations.

Now, again, what do you do if you are in metaphysics? You take this energy, because it is always energy clothed in the particular emotions you are feeling, and instead of allowing yourself to feel misused and abused, you realize the truth about it. You start with the realization that nothing has ever happened to you, good or bad, which you have not called into being yourself, consciously or unconsciously, so somewhere along the line you have evoked this situation and this person is but the instrument of the law you have previously decreed. This person is as perfect as you are in Spirit because the Presence of God is in him as He is in you, and you forgive him.

We can learn to control our desires when we know they will only harm us, and the way to do it is to transmute the energy behind the desires. If we do, we will grow much faster than we are growing at this point. We should always remember that energy is ours to use on any level of our being that we wish, and in any

way that we wish. Treatment is the secret of making it productive for our good, for in doing this we refuse to dwell on the particular negative desire. In a short time we then have pure creative energy to use in a right direction.

To return to Revelation, the third judgment is *On Rivers and Fountains*, described in verses 4-7. This of course pertains to the spleen which, as we know, is the gateway to the etheric body and entails a very interesting phase of development. We have seen that it is through the use, or abuse, of the spleen that mediums are able to function. And, as we continue on the path of initiation we also become aware of the finer planes of being through the development of this center. Psychics create much trouble for themselves, and this section points out that while the use of the so-called psychic power is naturally part of the initiate's equipment, it is not misused as it is in mediumship, and the former misuse is cleaned out. As I have said, each one of the initiations is a curettage in itself, because all of us, as we go on, have accumulated so much debris in the past that when we reach the point of initiation which deals with that particular element of our being, there is a tremendous amount of cleaning out to be done. In other words, at this point the individual is recapitulating the stage of development of the spleen.

Again remember the spiral of life. In the stage of psychic development, which is the adolescence of the soul, the individual always has the choice of whether or not he will indulge in it. It is a very difficult choice for many people to make because of the fascination of this field, but they have the ability to restrain themselves and refrain from getting involved with it and thus rise to higher things. If they choose to do this, they come through this period safely and without the loss of any of the psychic abilities. Remember that there is nothing the occultist or psychic can do which the mystic cannot do with much greater ease. Since God is his goal, the mystic has by now developed himself to the point where he is not only consecrated, but concentrated, so that he can contact anyone on this or any other plane by the power of his thought. He can help people in this way, but he does not become personally involved in this area, whereas the psychic or spiritualist does. Most people have the intuitive perception to know better, but they become so drowned in the fascination of the psychic plane that they do not listen.

Verses 8 and 9 deal with judgment *On the Sun*, which pertains

to the heart center. These four judgments once more repeat the symbolism of the square: until we have completed the building of the square, symbolically, we are not ready for the first major initiation. This means that when the heart reaches the stage known as the Transformed Heart it is cleansed and you stand outside the gates of initiation. As we have seen, the minor initiations are the various trials we go through in order to instill the characteristics which are really the building blocks of the spiritual structure within ourselves. The minor initiations deal with the traits and characteristics we build in as well as those we must eradicate and, consequently, when we come to this fourth stage in recapitulation, as it is described here, we realize the truth of "As a man thinketh in his heart, so is he."

In other words, the initiate has come to the point where most of the negation has been cleared out of the subconscious. Please note again that I did not say all of its negation, but most of it. I do not think we ever reach the stage of being totally free of every negative quality or all fear in the subconscious until, perhaps, we are ready to leave this plane. The point is that until we reach the stage of having control of the subconscious to a really great degree, we are not ready for the major initiations. When I say control I mean not only that we are supposed to have rid ourselves of most of the negative qualities such as envies, resentments, jealousies, doubts, fear and criticism, and all the rest, but that we have, in place of these qualities, a fairly strong control of ourselves. We are able to control the subconscious and make it obey us unto a great degree.

In the area of health this control should be obvious. We also have seen the necessity of excellent health as the initiate could not otherwise stand the strain. Furthermore, he must be able to not only control his body, but to control his emotions. This does not mean that he cannot be upset emotionally, but if the upset occurs he must be able to take it in hand almost in the twinkling of an eye, and control and change it. It also means that he has learned to use his mind as a sculptor uses his tool to chisel or carve a form out of substance. His mind must function like that to a great degree.

This is why one of the earmarks of the real mystic is a high degree of intelligence. Most of the medieval mystics of the orthodox religions have been people who were all emotion, usually frustrated sexually, and who were steeped in sentimentality. This is not

the case with the real mystic. Whether or not there is an academic mentality behind his intelligence is not important. It is not an intellectual mentality necessarily, although it can be. But the intellect will not make the mystic: the intelligence does. By this time his mentality has been sharpened into a very fine and strong tool, and it is by the use of his mind that he controls himself and creates what he needs in his outer environment by speaking the Word. At this stage he has a very clear vision of what is really good and evil.

In verses 10 and 11 we have *Judgment from Beneath* which pertains to the thyroid center. You will remember that the thyroid is the center which is activated at the first initiation, is connected with the sacral center, and deals with the power of the Word. So that the first real trial of the initiate at this stage deals with the power of the Word. It is a great temptation at times for both the new born initiate and for the more developed initiate, to misuse the Word. Remember we are dealing with the fifth initiation, and here, because it is also a trial, the experience is somewhat similar to the first initiation. He also awakens, so to speak, in a completely new world, even though he is on the earth plane and will be for a long time to come. In the same way as an infant has difficulty in standing or sitting up, so the first initiate has difficulty as he is completely unused to his new powers. Of all the initiations, with the exception of the Crucifixion, the first is probably the most difficult. It is very difficult because it is as though you had been blindfolded all of your life and suddenly you are out in the bright sunlight with your blindfold removed. At first you cannot see, but finally you become accustomed to the new light and you start to see your way. Since this is almost impossible to convey in terms of the fifth initiation, as there are no words to describe it, let us relate it briefly to the experience of the first.

The period of time covered by the first initiation is quite short: it may be a matter of a few hours or a day at the most. It leaves you in a state of emotional upset for a short period, a day or so, and then suddenly you find you have an experience which is something like that which happens to people when they pass on to the next plane. One of the things which is extremely difficult to become accustomed to when we pass on, is that your thought immediately demonstrates itself. This can be slightly disconcerting. Even though we say we believe in instantaneous demonstrations, when it actually happens it is a little bit surprising, to put

it mildly.

After the first initiation this is practically what happens. You speak the Word for something and, almost before you are aware of it or have finished speaking, it is there. In the beginning you may be a bit startled by this. Or, if it is a question of healing someone else, then you may feel that you are doing what Jesus did and therefore you are getting into his class. You may find that this continues for a while. Very often the initiate will speak the Word for things he wants without thinking about them long enough to determine if he really wants them or not. Suddenly he realizes that he has a few things on his hands which he could have done without rather comfortably, so he has to "unthink" them. It is through experiences of this type that he begins to appreciate the power which is his, and he then learns to use it much more carefully. It is not unlike a child with a magic wand in a new atmosphere. He wants to use it on everything. Then he finds that everything is not meant to be changed, and so little by little he reverts to that which he was originally taught. As the initiate regains his equilibrium, he uses a faculty which I believe is one of the most difficult we ever have to develop — discrimination.

We have all had some experience of a similar nature in our own lives. Few of us, if any, have developed discrimination sufficiently. I have seen people blunder in metaphysics by misunderstanding what it is all about, and then when they find themselves in difficulty they say it does not work. Very often they are in greater difficulty than they were when they started. Again, we have been given this power to use, not to abuse, and discrimination is implicit in that statement. If you are not wise enough to handle it, do not. It is like a child with a box of matches who only knows that they will create light, and so he strikes them and causes a fire. We are very much like this.

We should remember in this respect, whether we are speaking in terms of a first or a fifth initiate, that there is usually a break of a lifetime or two between initiations. When you come to the point of the first initiation it is usually without any prior metaphysical training in this lifetime. It is similar to when we go through the eight grades of grammar school and then go into high school the following year: there may be a break of one to six lifetimes between the end of the minor and the beginning of the first initiations. When you are drawn into something like metaphysics and find that it is your great love and interest, you may have ab-

solutely no memory of having been interested in it before, so that when this experience does happen, it comes as a complete surprise. You are astonished to find the power within yourself.

This is one of the reasons why the initiate of the first degree will often misuse it. He does not realize the nature of the power in his hands, and that it can be a time bomb unless he uses it wisely. Without any particular conscious background in this lifetime, it can be a rather rude awakening. But there is one thing which is true — you learn rather quickly. I have gone into this aspect of the first initiation again because, although it is a different degree of understanding, we have been discussing a stage of recapitulation during the fifth initiation and these same human elements are present there. Although the stage which is being described in Revelation is one for which we have no adequate expression, it is possible to make some correlation with the prior experience which is akin to it.

The next section is *Judgment at Euphrates*, verses 12-16. I think you will agree that the way this book is written is utterly fascinating when you have the knowledge of the symbolism behind it. Again, this is a recapitulation. This of course pertains to the pituitary gland, and we have seen that the Euphrates represents the spinal cord. It is the judgment of the pituitary gland which is situated at the top of the spinal cord. It refers to the "water thereof" and we have seen the second initiation with the awakened pituitary gland is called the Baptism, and deals with water. Water is also referred to in this verse because the pituitary is ruled by the Moon, which also rules water.

The dragon, the beast, and the false prophet are the three elements, water, earth and fire, which are now being transmuted into a completely new and clean form. Until they are completely transmuted there is the possibility of more trouble as the initiate in his lack of experience can very often make false moves. However, the moves he makes at this particular stage are not as disastrous, or could not be, as they were before he became an initiate because, while he is still inexperienced in his new atmosphere, he is beginning to find his way. He knows his job is to make his body the temple of the living God. He knows the work he has to do, realizes that he is still learning, but also realizes that he has been given a tremendous responsibility, and so he starts with the responsibility to himself.

It has always interested me to notice that the people who have

a higher degree of development in metaphysics will always do more to integrate themselves than those less developed who quickly go out and "do good" for everybody. Did you ever notice that? It always amuses me when people first get into metaphysics and come to tell me about all the people they are helping. You can help, and you should, whenever you are asked. But it is not a question of helping people who come to them — they go out and seek them. It always brings to mind an amusing story Dr. Fox told. It seems that one Sunday while he was standing on the reception line, a woman came up to him. She shook his hand very enthusiastically and said, "Dr. Fox, that was such a wonderful sermon! I only wish my sister-in-law could have been here to hear it: she needed it so much!" But she did not, you see. You find this is true of many people when they initially get into metaphysics.

But the more understanding you have, through karma and your past incarnation, the more you realize that your work starts with yourself. "Charity begins at home" and charity is another word for love. When you do the work on yourself, then you will find that you do not have to go out to help people. They will always find you. This is one reason why I do not tell people to go out and persuade others to come into metaphysics. This is very wrong. First, of all, "when the student is ready, the teacher appears." And second of all, if you are really a good student, you will show it, and people will ask you what it is that makes you different. Just BE it, and you will find that it is an irresistible magnet. In other words, the first thing one learns is to "M.Y.O.B." as Dr. Fox stated it, which means, mind your own business.

You realize that not only do you have to take care of yourself first, but you have also been given a tremendous responsibility. And until you are strong enough to prove your belief to your own satisfaction, there is little good you can do for others. You can cause them nothing but more trouble and more worry. The pattern in this symbolic utterance of John's tells clearly of the danger of the false prophets and the beast, which is the emotional nature, and the dragon, which is the mentality. Dragons are smart animals. The symbolism of dragons and snakes has come down through antiquity, and snakes have always symbolized ancient wisdom.

Verses 15 and 16 sum up this recapitulation of the second initiation. By this time the initiate knows who he is and what he

is and he also knows what his work is. He knows the most important idea in his life is to "Be still, and know that I am God," not he, but the Presence within with whom he is now being unified. That is his job. And heaven help him if he does not do just that, because you know it is perfectly true that the more we know when we break the Law, the more we punish ourselves. If this happens to us now, can you imagine what happens to an initiate who knows far better than we do? He must always be on watch and on guard. The parable of the bridegroom and the wise and foolish virgins applies here as well as at any other time of life.

The last section before the final summing up of the fifth vision of Revelation is called *Judgment Finished*, and it pertains to the pineal gland. If you recall, this entire section was called Judgment from Above, and now we are told that that judgment is finished. Again I should remind you that during the period of recapitulation which occurs in each initiation, the stress is on a different aspect in each experience. In the New Birth you suddenly feel as though you had been transported into a strange country: in the Crucifixion you are very aware of being in a strange country but everything has gone wrong. The stress changes but the recapitulation is the same. The fifth initiation deals with the person who has gone through all of this, has finally been purified, cleansed and made new and has come to the stage which John speaks of as the new heaven and the new earth.

At that point the adept is in almost complete control of all his spiritual faculties. If he has managed to keep his feet on the ground and his head in the clouds, he will appear no different to us than the man who hands us our groceries. He is still a normal human being. I cannot stress strongly enough that all of this is a completely normal functioning. We always have the tendency when there is something we do not understand to say this is not so and it cannot be. That, however, is unimportant, because these things can and do happen. I have also stressed that if you go off on a wrong tangent in your development you are going to have a bad result. Other than that, you will have your trials and problems, but they will never bother you. You will realize that you are more than adequately equipped to handle the situation: that you know the cosmic Law and you know you can handle it.

Judgment finished covers verses 17-21 of chapter 16, CHAPTERS 17 and 18, and the first four verses of CHAPTER 19. Verse 17 of chapter 16 is the very poetic Biblical way of saying

what I have just said. The initiate has gone through all of his experiences, has integrated, digested and absorbed them until he has become them and his main trials and tribulations in life are finished. This is the real meaning of the cross of crucifixion, only this is represented by a different cross: the cross of attainment — the Tau cross. The last card of the Tarot depicts this quite beautifully. In the representation of the Tau cross, the individual is no longer centered on the crossbars and crucified, but he now stands on top. It is the card of the World in the Tarot which depicts a very beautiful figure contained within, but completely dominating, the oval of the world. It stands for complete dominion, which is the goal of us all.

The section we are now in tells us that the clearing out of the subconscious has been achieved. As John says in 17:8 it is the subconscious "that was, and is not, and yet is." There is always the subconscious mind with which we work. Some people have the idea that when you reach this point you no longer have a subconscious mind because it becomes one mind, but this is not so. What does happen from the time you enter into the stages of initiation — and it is a growing thing — is that the passageway, which we speak of symbolically as a street, between the conscious and the subconscious minds becomes a two-way street. When you start in metaphysics it is a one-way street with the subconscious running you, telling you everything it wants from you and usually getting it. Little by little as you progress in metaphysics you implant an idea here and there in the subconscious. You are tearing out the old and putting in a new pattern, and you keep building this. It is very simple to say, but it takes many lifetimes in the doing. Finally, when you reach the stage of initiation it is a two-way street: the subconscious gives you ideas and you give the subconscious ideas. There is not the constant bickering and struggle which we had in the beginning.

The thing to remember is that no matter who you are, or on what level you live, you can never create anything without the subconscious mind. It has always been one mind, in a real sense, except that it has compartments. We have a conscious, a subconscious and a Superconscious mind, and as we reach initiation they are merging into unity. But they each have their part to play and that role is never lost. The difference is that there is no longer the blockage or division between the conscious and the subconscious. This has been removed.

Chapter 17 stresses the idea that the subconscious can certainly be Babylon. Babylon is the symbol for the subconscious which has absolutely no training. It is not Babylon which now exists in terms of the initiate himself: nevertheless, it still exists for other people and will continue to exist. In the initiate the subconscious and conscious minds work together in a very great sense of unity. There is no longer a conflict between them. When you reach the first major initiation with the ability to speak the Word and have it demonstrate itself immediately, it is because the subconscious is cooperating. You have earned its cooperation and so it does cooperate. At that point it is not the subconscious mind which runs wild; it is the conscious mind which suddenly gets a bit overwhelmed with what it can do and the subconscious, which by now has learned to obey, follows it. But here the initiate is dealing with a subconscious which is almost completely cleansed and is working very positively: it no longer puts up blocks and is practically free from all doubts, fears, stupidities, and selfishness and other negative qualities. It is a very lovely "person" to know. Finally that subconscious mind with which we are all working becomes quite charming. In other words, you find that you like yourself. It works with you and it is extremely helpful. This is the meaning of this chapter.

Emerson's very true statement, "the earth trembles when God lets loose a thinker upon it" sums up verse 18 quite beautifully. You can never be an initiate unless you have the ability to think. Learning how to think is one of the minor initiations. You must have the ability to think and to think clearly. Yet very few people in our day and age have the desire to do so, or the ability. We have been so drugged by having everything presented to us in the form of mental pap that we rarely, if ever, exercise our mentalities. We never try to analyze what we are told: we accept verbatim. One of the first things you must do if you are going to have any degree of healthy mental development, is to get behind the meaning of what is being said: to think things through. I am a firm believer in treating for divine intelligence at least two or three times a week. When you do that your mind begins to function very quickly. It does not matter whether you are a slow or fast thinker by nature, you will find your thoughts will be analytical — not introverted — clear-cut and objective. You will not fully understand what is behind a situation, idea, or whatever your attention is focused upon at first, but you will begin to have a

very clear idea of certain relationships. As this knowledge grows you will understand more and more of what is behind the outer picture. Then you will understand meanings, and this is one of the requisites for clear thinking.

It is perfectly true that each time an initiate progresses by his his own endeavors that much of the evil of the world is dissipated. One of the great things Jesus did in showing us there was no death was to make it that much more possible for each of us to realize this and overcome it for ourselves. We never get away from the fact that whatever goes out must come back to us. The greater your development and power, the more you are able to aid the side of good. This is why one of the most important things we learn when we get into metaphysics is to keep our thought and word positive. In doing this you train yourself, you help the world, and you increase your power. It is the job of the initiate not only to take care of his own karma, but the karma of the world. Once you assume the role of an initiate you assume a very great part of the world karma. That is the real symbology behind Jesus' ascent into what the Bible terms heaven. You have a responsibility not only for yourself, but for everyone else. Each time another soul becomes initiated there is a clearing up of world karma, including yours and mine. We have no idea how many people work for us without our knowing it. They are great souls and their activity is represented by the earthquake in verse 18.

In verse 19 we are told that the "great city was divided into three parts, and the cities of the nations fell." The three parts refer to the physical, emotional and the mental, and the cities of the nations means that the outer conditions are changed and the new building, the rebuilding has begun. Then we are told that "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." We know that Babylon is the unregenerate subconscious which has caused all our difficulties.

It is interesting to observe that Babylon is always represented as a very willful idea, and it is. I am sure we all realize by now that when we really start to make a change in a condition which we have had for a long time, the subconscious is going to put up a fight worthy of the most terrific adversary we could ever meet. There are two ideas on the approach of changing the unregenerate subconscious, which is symbolized by Babylon, into the regenerated subconscious symbolized by the Virgin Mary. One is by dint of

treatment and reiteration, and the other by direct onslaught. I do not think anyone can, or should, make a hard and fast rule as to which approach they are going to use. As a teacher and healer I usually rely on my own intuitive response to the people who come to me to determine which particular approach I will use. Usually I use treatment, which often takes a little time. But if I see it is a very stubborn problem, I will apply a bit of psychology and show them what is behind it. There is a moment of shock at what has been pulled out of the subconscious, which is usually something they were afraid to face, and in that moment of shock the healing takes place immediately.

Then in verses 20 and 21 we are told that a great hail fell from heaven. And hail, which is a form of water, is a symbol of the spiritual energy coming down, causing an adjustment in the body of the initiate. You will recall that energy has risen from the base of the spinal column to the top, and in order to have complete equilibrium, it descends and settles. This is what is known as the kundalini, and many people have the idea that it is under individual control. They have been taught, or believe, that it can be raised, for instance, during meditation. But, as we have seen, the kundalini rises naturally only during the third major initiation and once it has risen you cannot voluntarily or involuntarily do anything about it. It rises through the body, frees the glandular centers and then, at this point, it settles once again. This is the beginning and end of its activity. Once this has taken place you do not raise it to this or that center, because you have no control over it. When anyone tells you they always raise the kundalini, just look a bit skeptical, because it is not possible. The pineal gland epitomizes this activity, for it is the union of the pineal and pituitary which is the result. Here the power settles once again and judgment is finished, followed by a period of recollection. This is called the *Mystery of Babylon*, covering chapters 17, 18 and 19:4.

The great whore mentioned in verse 1 of chapter 17 is of course Babylon and the waters are the emotions. And in verses 2 and 3 we again touch on a recapitulation of the period of psychic phenomena. We all go through this period in the adolescent stage of evolution as well as in recapitulation. There has never been, nor will there ever be, a soul who has reached this stage who has not experienced it, and for two reasons. Firstly, it is the only way we learn the continuity of life, as we learned in the study of the cosmic rays. You will recall that this was the only value in the ex-

perience of the third ray of Spiritualism. Secondly, and this also happens in every phase of experience, you reawaken to the fact that you have a power within you and that this, your mentality, and your soul growth, are governed by three abilities which you must learn to use. God is not going to use them for you. First of all, you have free will. You learn what this entails through each experience. Second, you have reason. You learn to keep your wits about you and not be swept about by hallucination, which is a possibility at this period. And third, you must have faith. These are your three abilities.

Another, and possibly more precise way of saying this is that you must once again learn to use discrimination. Discrimination, as we know even now, is a most important factor in our lives. But here, at this particular stage, this faculty is tested in a specific way. The test is that there is nothing more fascinating in the metaphysical world, if you have had no experience with anything other than that, than the psychic realm. By now the initiate has had other experiences, but this is a period of recapitulation where he may or may not become intrigued and involved with it again. This phase of life is, you might say, the drug addiction of the spiritual field, because once you get into it, it almost becomes a necessity for you. In the beginning, and as he progresses, the individual must do two things. He must realize, first of all, that he needs no intermediary between himself and his God and, secondly, that just because the people to whom he has recourse have gone beyond, it does not mean that they have any greater intelligence than they had while they were here. The third requirement is the will, for you need will power to pass it by.

This is one of the first great tests of the soul. You go through this period in a new and intriguing world. You see many things you never knew existed. You will find that you are suddenly the recipient of a gift in the form of clairvoyance or clairaudience and you can become so entranced with it that you lose sight of the objective, and before you know what happens you have lost your will power with regard to it. The more engrossed you become, the more the fascination begins to control you. Tragically enough, some very wonderful and sincere mediums have completely lost themselves to the control of psychic phenomena. Psychic phenomena is meant to be used, and every one of us must learn how to use it, if not in this life then in some other. We all go through this phase of experience, and we all have to always remember that we

are never to be controlled by anyone or anything except the Presence of God in us.

You see, as the mystic's growth continues, his supernormal faculties develop until they literally merge into one faculty: the faculty of knowing. Then it is not a question of going into trance, or of asking someone for information: you merely KNOW. Gnosticism means inner knowing, and at this point it becomes a one-pointed faculty, a real gnosis. If the initiate is clairaudient and clairvoyant he finds that even these two senses seem to become merged into a sense of instantaneous perception. Again it takes the form of a triangle, to put it symbolically, where all of these faculties begin to converge and are transmuted in the mystic into just one.

People going through the stage of psychism, or spiritualism, very often completely lose sight of the fact that this is but a stage of growth, and in their anxiety to develop their own abilities, they become more and more involved until they are completely at the mercy of whatever, or whomever, is guiding them, be it their own subconscious or an outside entity. Psychics always profess to have a guide. In some cases it is a child. Strangely enough, many American mediums claim to have an Indian as a guide. However, a clairvoyant can see whether they have one or not. Very often they do not: they are simply being "guided" by their own subconscious minds and they do not know the difference. There is, of course, a highly psychic element in the subconscious which will respond to the stimulus of psychic phenomena. In these cases the situation is similar to that of the metaphysician who has not yet learned to distinguish between the voice of I Am and the voice of the subconscious. We all have to learn to distinguish between "I" and "me." "Me" is the subconscious, and "me" likes to have its own way. "Me" will always be very kind and flattering, and this is the earmark of the voice of the subconscious. So we learn to watch for this and be careful not to follow the advice it gives. And there does come a time, not too far away, when you learn the difference.

At any time when you may find yourself developing psychic gifts, remember it is perfectly natural and make certain that you control it and no one else is doing it for you, either in or out of the body. Be extremely careful. As long as you make up your mind to the fact that the control must be your own, no harm will come and you will go through this phase very quickly. It is the aspect of

danger and involvement in this phase which is again represented by the seven heads and ten horns. Remember that the seven heads are the power and control of the seven glands, and their power can be used for either good or evil. Again let me say, there is nothing in the universe which is either good or bad in itself: it just is. It depends entirely on what we do with it. This is the Law. The ten horns of course refer to the physical and psychical senses and, as is the case with the development of the powers of the glands, too many people have abused them consciously or unconsciously.

Then in the symbolism of verses 4 and 5 of chapter 17 we are told that when the adept, who is now through the stage of recollection, has reached the peak of this experience, he disintegrates all the evil which is around him and he enters that stage which is known as a new heaven and a new earth. He is the soul who has really achieved liberation and has tremendous knowledge and power. He is the person you have known in the flesh, yet he is purified. This is the real meaning behind the symbolism of Mary, "the mother of Christ," the virgin soul redeemed. It is only through the redeemed soul which has now become virginal, that the Christ, I Am, the Presence, or whatever you term it, is able to be born in our minds, in our consciousness. When it has attained its strength and maturity in your consciousness: that is the Resurrection.

The blood spoken of in verse 6 represents the emotional nature. It is termed the blood of the saints in the sense of the tendency to suffer which we discussed in regard to sick mysticism. The mystic who has reached the point described here is, of course, no longer a sick mystic, but this negative aspect is still to be contended with, although in a different way. There is rarely a person who goes through this period who does not have a strange sense of suffering. In a way it is like developing a new muscle and the discomfort associated with building it. The feeling which begins to overcome the mystic as he progresses is the sense of his own unworthiness. He knows the magnitude and the magnificence of what is happening to him, and no one knows better than he himself how little he is worthy of the greatness being given to him. So there is always that tendency to say "Oh, my God," and this cry of the soul is what is referred to by the blood of the saints.

Before we deal with verses 7-11 we might discuss the use of the term perdition in the Apocalypse. We think of it as hell. It may surprise you to hear that what we would call hell would be closer

to heaven to any human being who went to perdition. The simplest and clearest description of what the term perdition means in the Bible is a phrase which originated, I believe, with Thomas Troward: an etheric ice-box. What happens to those people who break the Law to the extent of a man like Hitler, for example? What happens to the minds who were behind Hitler? There is a Law of cause and effect, as we all know, even though we never see where the cause began and rarely where the final effect ends, which, by the way, is one of the great disappointments of humanity. But when a soul has so steeped itself in wickedness and horror it does, although nothing is ever lost, find itself in a situation where it is conscious of nothing but its memory until a new day. These are things over which human law has no jurisdiction.

The closest description of this situation I have ever found was in the story "Johnny Got a Gun." It is a story of a boy who had lost his legs, his arms, his sight and his speech in the war. He was left with nothing but a torso. He had life, he could hear, but he could not speak, see or move. The story was written from the point of his hearing what goes on in his own mentality. That is perdition. That is a very clear description of the etheric ice-box. There is perfect consciousness, and perfect memory, but an inability to do anything about it. It is what is called the outer darkness, and it is not a particularly joyous state.

There are not too many people who merit such an effect. People like a Hitler or a Stalin, certainly, but not those people who have committed the usual crimes which are unfortunately associated with humanity. Killing another person, for example, is not the worst thing that can be done, for you cannot kill the soul. But you can inflict such damage to a soul that it exists in a state of terror or living death for lifetimes, until it grows out of this condition. These are things over which human law has no jurisdiction.

The statement in verse 8 which tells us that "they that dwell on the earth shall wonder" refers to the results of the work of the initiates. As more and more people reach the stage of initiation, the evil of the world will begin to be dissipated and the many people who have had no interest in these things will be amazed at the new order which will begin. The statement also refers to ourselves. When you look back after having been in metaphysics for a period of time, you wonder how you could have been intimidated by this or that situation which occurred. You wonder how you could have been afraid when you knew there was only one Power

and Presence, and that nothing could stand in the face of that. This applies as well to inner experiences as it does to those of the outer world.

In verse 10 we are told "there are seven kings: five are fallen, and one is, and the other is not yet come." We are approaching the sixth major initiation which we call the Ascension. The troubles and trials are over. There are no more tests such as those the initiate has had to go through heretofore, but annoyances can arise. There are a number of people to be taken care of, and very often even an initiate will find himself a bit annoyed by the situations which arise in relation to this and he may wonder what the necessity for it is. He may not see why he must remain on the earth plane. Initiates are still human. Do not forget that. And too, at times he will find his increased power works quickly, and at times there will be a little delay and he must wait for results. He learns he has to prove himself in the use of his new spiritual body and the adjustment of his spiritual faculties, and he must do it on this plane.

We have a short description of this in the gospels. Do you remember the episode of Jesus cursing the fig tree? This is the only incident recorded where circumstances did not immediately respond to his word. He cursed the tree because it bore no fruit, and when he came back the *next day* it was dead. That is a very brief description of what happens in this period.

"The beast that was, and is not" refers to the fact that the evil of the world does not die, but certainly can be finally transmuted. The description in this section, especially in verse 12, is very much that of the period we have recently been in, and are still in to some degree right now, in terms of the world picture. It is a period of terrific upset. The same thing occurs to the individual as it does to the nation and the world. Within the initiate there comes a moment when he seems swamped. His role, as this occurs, is much like that of a trapeze artist; he is swinging and learning to maintain his equilibrium.

We are to make these faculties and uses of the power within ourselves forces of habit. There is an old Hindu statement that no adept is an adept twenty-four hours a day, and it is perfectly true. The initiate is still in the vibration of the earth and the earthly, and he is still trying to adjust his idea of heaven and earth with everything rushing around him and at him. As we have seen, the higher the stage of initiation, the greater the responsi-

bilities for individuals and world situations he will have. This is the inevitable path of the initiate. Then in verse 14 we are told that this time, instead of invoking I Am, it is I Am who directs the activity. The initiate can truthfully say "I and the Father are one," and his only difficulty in this particular phase is to remember it as much of the twenty-four hours of the day as he can from now on.

When you have read chapter 18, I think you will agree that for sheer dramatic poetry it is quite an achievement. Now for the first time, especially in this chapter, we are dealing with, not the progressions of the initiate himself, but with his sudden understanding of what has happened to the world and what he must do to help redeem it. It becomes a cosmic play rather than an individual play at this point. As you know, since the beginning of time we have had the battle between the forces of good and of evil. You might ask, how is that possible? Why does God allow it? But it is not a question of God allowing it. We have been given free will and since the beginning of time we have become drowned in sensations and subject to the ensuing fears. We have forgotten where we came from and, with that forgetting, came trouble.

In the prologue to the book of Job, there is the story of God conversing with the archangels. The one called Satan felt that Job, who is Everyman really, was not as good as God thought he was, and so he came down to make trouble for him, which he certainly did. But Job had his own reasons for having the trouble happen, and when he learned what they were the trouble disappeared. So much for Job, but what about Satan? In Isaiah he is called Lucifer. There was such an archangel. There is such a being, but he no longer has the status of an archangel. Let me ask you a question at this point. When we spoke of the angels of the rays we saw that they are the archangels of our universe. How do you picture them for yourself? Do you picture them as powers or as individuals? They are individuals. They are as individual as you and I. The difference between them and ourselves is that they have far greater wisdom and power and, with the exception of our friend Lucifer, they do not enter the earth's sphere. Their influence is felt through the rays. The only one who has ever entered into the earth's sphere is the one who is called Lucifer, and by doing this he lost his status as an archangel, but he retained much of his power. There is a great difference.

Since then he apparently is — to use modern terminology in

describing the emotional condition of a former archangel — what we would call frustrated. He was frustrated in his desire to be greater than the greatest archangels, greater, possibly, even than the Infinite Mind. Whatever it was that possessed him, it was a tremendous jealousy, a tremendous sense of rivalry, and this is coupled with his fury at not being able to accomplish what he desired. He was banished, and his domain is here. He was not an archangel of our rays — there are other archangels for other realms. But his great desire was to wreck this particular plan which was, shall we say, the youngest plan of Infinite Mind, and he almost achieved success. His aides are people, or entities, who are black magicians, and they are legion. And his army — his infantry men, so to speak — are those of us who have hatred, jealousy, envy and all of the other negative qualities. He has, we can see, a tremendous standing army. That is why I say so often that every time we make a demonstration we make it that much easier for someone else to do the same thing, and every time we fall “off beam” we increase the power on the side of evil. This is our responsibility.

So this entire chapter deals with the time when he is completely routed, when he will probably join Mr. Hitler in the etheric ice-box. That time will come: we are not there yet, however. What has happened to date, which is a great happening, is that the powers of good were able to vanquish him — although not completely. I have repeatedly said that there will never be another World War, and this is because he was mortally hurt. But that does not mean that he still does not have power to make trouble. We see it all around us. We get one situation straightened out in the world, and then it breaks out somewhere else. We will see this for awhile to come, possibly for another fifteen to twenty-five years, and then there will be a slow, quiet settling — in the beginning with mutual distrust but in the realization that this is the only way out — and this will grow.

This is what the chapter deals with. Babylon in this instance is the world subconscious which has certainly been filled with all sorts of horrors, and it describes the cleaning out process. For instance, in verse 9, who are the kings of the earth? The political rulers who never hesitated to use any and all resources to gain and keep control and power. We know the deceit and the corruption that went on, and the resulting horror for the people in so many instances. This is all part of Babylon and the description in this chapter and 9:14 which concludes the fifth vision.

SIXTH VISION

The Word of God and the Thrones of Judgment

With verse 5 of CHAPTER 19 we begin the sixth vision of Revelation. As you may recall from the diagram of the visions, the sixth vision on the upward side of the triangle is related to the second on the descending side. This vision deals with the initiation known in the life of Jesus as the Ascension. And, as we have already begun to see, it gives us much more illumination of the cosmic picture than is to be found in any of the preceding visions.

You see, the Apocalypse is designed in a way which clearly indicates, for those who have the eyes to see, the complete parallel in the development of the soul of man and the development of the cosmos. "As above, so below: as within, so without." With the result that in this vision, as we approach the end of the integration of the spirit in the individual, we begin to get a very clear picture of what is happening in our world. You remember each time an initiate was received into the higher wisdom it became part of his responsibility to lift the karma of the world. You might ask, why do you not say of the universe? Well, for those of us who are on the earth plane, our job is on the earth. For those who are on other planets there are other initiations and responsibilities which belong to them. And for those who are incarnated here, it is their job, particularly when they have passed the third initiation to not only take care of themselves and those who come to them for help, healing and instruction, but primarily to clear up the world karma.

This chapter deals with the aspect of the visions which is called the Thrones of Judgment and the second vision dealt with the Powers of Judgment. John gives a very magnificent picture of the sudden understanding of the redeemed soul as it comes to the point of its own recognition of the power within him, of what it is and from where it comes. You know, it is always tragic to realize that we speak the same words and yet we never quite understand what the other person is saying. Understanding is something we read a lot about, hear and talk a lot about, and yet how many people really have it? When we speak of an initiate having understanding of his duty and responsibility, another person might say, "so what? I have this too." He probably has, but it is always in accordance with the individual's degree of ability to take on that

duty and responsibility. There in lies the difference. And here, in the sixth vision of the Apocalypse, we have the picture of the redeemed soul, symbolized by Mary, who now begins to realize why she is here, what she has gone through, why she has gone through it, and what she must do about it.

In the very picturesque language of verses 5-8 John speaks of the Lamb, the Indwelling Christ, I Am. There is a very ancient truth which says that no matter what happens to you as a person, no matter what you do, good or bad, your own Indwelling Christ is untouched. Your own I Am is always the Lamb. Spirit is never tarnished. Spirit is always completely aware of everything that happens to us, but It is never in any way touched by the negative things which occur to us, for a very good reason. Spirit is never touched by anything It has not created, and all the negative things in our lives are our own creation, not that of the Presence. Consequently, It stands by and watches while we get ourselves out of our messes through the aid of Spirit, but It is never touched by them. It may be, and always is, extremely sorry that we delay our own good, and that we put ourselves through various trials and unpleasant episodes, but It is never touched by them because It has no part in their creation. None whatsoever. There is no one, no matter how vile his life may be, who still does not have a pure I Am.

Here the wife of the Lamb is the redeemed soul, or Mary. You recall the progress of the soul from Eve to Mary. Eve was the innocent soul who fell because of her stupidity. Mary is the soul who has all knowledge, all wisdom, all experience: she has been through everything. Never forget that. We usually fail to understand this because of the word virgin which implies no experience. But Mary is the soul who has gone through every experience and has been cleansed. Then we are told that she is to be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This simply refers to the gifts of the spirit that have been given the soul because she has brought herself back into line and is now worthy to be the custodian of these gifts. The Presence of God gives them to her and becomes one with her.

Verses 9 and 10 are quite interesting. When this point is reached by the initiate, he is extremely aware of the fact that there are many false prophets abroad in the world. The initiate, the one who has conscious knowledge of the Presence within,

realizes more clearly than any of us have the possibility of doing at this time, the dangers of false prophets, and the dangers for people who have the tendency to worship at the feet of false prophets. And so John makes it very clear that we are not even to worship Jesus.

This is a most important point. I would like to ask you, when you meditate or treat, do you ask the aid of Jesus, or of I Am? Because you know Jesus himself said, "All of the things that I do shall ye do." He certainly never said that he was to be worshiped. You know, while we do not believe in intermediaries, even in metaphysics there are schools which teach that there is one intermediary, Jesus. Yet he said, "I of myself can do nothing. The Father within doeth the works," and the Father is within each and every one of us. So very many people will unconsciously rely on the presence of Jesus rather than the Presence of God within them. This is not to detract in any way from Jesus. But his purpose in coming was to teach us to develop and use our own power, to show us the way. He could not live our lives for us any more than we can live anyone else's life. All he could do was to show us the means to do it; to teach us by example, by parable and by everyday speech. No one can do more than that.

In metaphysics we say we know very well that Jesus could not take away the sins of the world; that he did not come to vindicate people and remove their sins. But if he could not remove their sins, he cannot change them either. This is something which each of us must do for ourselves. It is not a one-sided Law, you know. This is the point which the Bible, thanks to its editors, glosses over. If this idea had not been tampered with, a good part of the foundation of orthodox Christianity would be removed. What Jesus can do, and does in very, very rare circumstances, is to come to the aid of a person who desperately needs help, but this is so rare it is almost unknown. He most definitely can do nothing more for us than any other human being: this is universal Law. That we love him and are eternally grateful for the good he did for us, for the sacrifices he made for us, yes, but he is not God. There is no one whom we worship except God. This is what John is saying very simply and very clearly in this beautiful Bible prose.

Verses 11-16 are called *The Word of God arrayed for War*. As I said before, the initiate comes into his own understanding not only of his relationship to the universe, but of his responsibility to it, and then he slowly learns to understand something which is

very difficult for us to know: he begins to understand the cosmic plan. We very rarely realize that there is a cosmic plan, you know. That is because we are blind, and we do not hear: we are very busy with our own little everyday worries. We are so under the spell of the physical plane that nothing else affects us to any degree. The truth of the matter is that we live in a sort of cloudy haze on this physical plane, and if we could penetrate it but once, just once, we would begin to see the plan of the great Architect who is not interested in a hundred years, or a thousand years, but who has a plan which He is putting into effect, and He is standing by watching it work out.

To put this into metaphysical terms, the plan is already worked out and we are working ourselves into it. If you live in an Eternal Now, then you realize that the past is already here, of course, and the future is here as well as the present. Everything is contained in the Eternal Now and we, you and I, are working our way through to the realization of this. As your metaphysical or spiritual understanding grows, you become more and more aware of this. It is a very deep subject, I must admit, and I would like very much to make it as clear as possible.

Everything which has transpired, which is transpiring now and which will transpire has already taken place. This is one of the great mysteries behind cosmic space. You can begin to form some idea of cosmic time if you think of the new planet, or galaxy, which was recently discovered and realize that it is 13 billion light years away: the scientists believe that it died that long ago and we are just beginning to see it. God has worked out His spiritual plan and man is just learning to understand a bit of it. This is why we will see in the not-too-distant future the beginning of a union between science and — if I were to say religion, I think it would be misleading — metaphysical thought. We deal in cosmic abstractions which we have been told and intellectually believe, and science is trying to prove these concepts by measurement, and is not doing too bad a job of it. However, the cosmic plan will never fail. From our point of view, since we measure time in terms of years, it will succeed and fail, succeed and fail in cyclic events, but each time it has apparently failed, it will resurrect and become a little bit clearer. There is only time on the physical plane. Thousands of years are as a moment to God.

To the initiate who has reached the stage spoken of here, the plan begins to make sense and he looks at all things, not from the

perspective of the past, present or future, but from the perspective of the cosmic whole. He sees the end from its beginning and he recognizes the fact that it is one: there is no difference between the beginning and the end. He realizes that in between these two points events are occurring, sometimes going according to the Law and sometimes apparently going against the Law. What is it that causes things to go one way or the other? The strange individuals we call humanity: ourselves. God, you see, gave us free will. But in all truth, He also branded the soul of each and every one of us with a perfect pattern, and that brand will come true and manifest, and now the initiate realizes it.

The first thing he realizes in relation to this is that he has a job to do. He must lend his effort in helping humanity out of the mess it has gotten into, and he sets out to do it. He realizes another thing which is very strange, even to an initiate, because he is still a human being. He realizes he no longer has anger or hatred. He no longer has resentment. He has a job to do and he must do it, because that is the Law and that is what he was created for, but he has no feeling attached to it in the usual sense. We are all human and, for instance, if we get into an argument we want to hit back. We get into a fury of indignation. But when things go wrong for the initiate, he realizes it but he is untouched by it. He steps in and cleans it up, but he has no feeling about it. He realizes there is a greater plan and he is filling a part. He knows that wars and threats of wars cannot stop the plan. They cannot stop that brand of perfection from coming through. It is in the soul of each of us, because the brand is the brand of God. He realizes that while he is incarnated he must try to "put his shoulder to the wheel" and clear up as much of the pattern as is within his domain.

Incidentally, as I have said before, the last World War was the final world war. And as horrible as it was on the physical plane, its etheric counterpart was much more fierce. That war was not fought by armies: it was fought by thirteen on each side. On the side of right was Jesus leading the twelve apostles who were, at that time, all back in the flesh. The side of evil was, as it has always been, led by one who decided he was greater than God. His twelve assistants, because he had twelve apostles too, are now gone and only he remains in power, and that power has been greatly stripped. This is part of the cosmic plan which is coming to pass in our time. There will not be any more wars. What is very

facinating in this last section of the Apocalypse is that this is stressed very clearly. It does not give us a date as to when it is going to happen but, by your own intuitive direction, you will find that the pattern is the same. And, in spite of all of the difficulties, suspicions and greed that all of us have — and we are as guilty of this as any of our enemies — these things will be ironed out and we are going to enter a very wonderful period before we are much older.

I personally believe that one of the greatest changes will be in the field of money. You know, money is nothing but a symbol for spiritual power. This is the reason why people worship it, for they do not understand the meaning of the symbol. Money is power only on the physical plane. Money can never buy anything that is real. When we begin to understand this we are on our way to freedom, for we understand that we have control of the physical, emotional and mental planes of our being. We are beginning to do that now. For the most part, people have been philanthropic because they were afraid to be anything else, but the understanding that others have their rights is beginning to grow. We will find that our concepts about the things which we have considered to be the most important for us slowly but surely begin to change. It all goes back to Paul's most misquoted phrase, not "money is the root of all evil," but the "love of money." There are people who put money before anything in the world. They are like the occultist who puts power before anything else in the world. He does not put God first, but power, and whether the person is an occultist or a materialist, he is just as stupidly foolish. At any rate, the change is a slow process. But no one in the universe is as patient as God. We do and will learn, and His brand is beginning to show through. We are slowly learning that whatever we have is really not our own, but belongs to God. He gives it to us and expects us to be worthy custodians of it, be it spiritual gifts or physical assets.

In verses 11 and 12 we have a symbolic description of the initiate himself. The white horse stands for the spiritual nature, and needless to say, anyone who is ready for this initiation could very well be called faithful and true. We are told that "in righteousness he doth judge and make war," and as we have seen, this tells us that he has the knowledge of what he has to do, he does his job and he comes through victorious. The description in verse 12 symbolizes the spiritual gifts with which he has been entrusted

because he has proved himself to be a worthy custodian. The blood mentioned in verse 13 is, as always, a symbol for the emotional nature. This does not mean, of course, that he has killed or slain, but that his garment is woven of his own transmuted and transformed emotional nature, and his nature is now called the Word of God. As John said in his gospel, "In the beginning was the Word, and the Word was God." The Word is the perfect idea which is now so impressed upon the initiate that he is one with it. There is nothing that can distract him from that which he has found and which has found him.

The description in verses 14-16 is a reiteration of what has been said in the previous verses with the added implication that the initiate has now learned to live dangerously. He does live dangerously at all times, however, there really is no such thing as danger to him because he realizes he is in a position of having dominion over his world, which is the meaning of the crown. And on his thigh a new name is written. In the story of Jacob wrestling with the angel, when the angel finally blesses Jacob he touches his thigh and tells him that his name shall be Israel. That is the symbol of the transmuted sex energy. Again, this does not mean that sex is finished: it is not. It merely means that all of the creative energy which for the most part we only use, or abuse, on on the physical and emotional levels, is now under the constant and conscious control of the initiate to be used as pure energy for whatever he wishes to do.

The next section comprising verses 17 and 18 is entitled *Birds to the Supper of God*, and it is extremely lovely when you understand it. Birds always symbolize the hopes and dreams that we have. John is trying to tell us that all of the hopes and dreams which have seemed so impossible of attainment, so far away, are no longer intangibles: they are realized. Or in other words, the way to really find life is to follow the path of initiation, because no matter how far-fetched your dream may appear to be, there will come a time when you know who and what you are and there is nothing you could dream or hope for that could be denied you.

Then in verses 19-21 is the *Beast and False Prophet cast into the Lake of Fire*. Here is the beginning of the cosmic plan. All of the symbolism we find here has been covered previously so I do not think we need go into it in detail at this time. What it tells the initiate personally is that never again can he be thrown off the path. He is the master of any situation which may arise in his

life. This does not mean that he will have no problems. But he realizes that whatever may arise he is more than prepared to handle and dissipate. In metaphysics we know none of us can ever have a problem which we are not capable of solving. You could not have anything happen to you, no matter what stage of the path you are on, that you yourself do not have sufficient power and understanding to handle. That is a cosmic Law. The initiate, however, is very much aware of it, and much more confident about it than you or I are.

This also tells us that although he has reached this pinnacle of development there is still the earth to be dealt with. There are still many things to be cleared up. The beast is still unchained, in terms of the world, and he knows that it is his job to do his part in eliminating it: he can and he will. So he recognizes the fact that the cosmic plan is beginning to manifest now. If his lives at this time, he knows it is manifesting, and in John's time, this was the pattern of things to come.

CHAPTER 20: 1-3 is called *The Dragon Bound*. The initiate at this point fully realizes that he is not alone, although the work is done alone. In the last war, when the battle was being fought on finer planes of being, each one of the twelve disciples, on each side, had a definite part to fulfill and each one did their job alone. These verses are extremely interesting from the individual, as well as the world point of view. The dragon is the symbol of the ancient wisdom which certainly has been, and is still being abused. But the time does come for the individual when it can no longer be used wrongly. That point is also reached in terms of the earth itself, which is shown here. The dragon also symbolizes the energy of the individual and of the earth, and verse 3 represents the transmutation of this energy. The reason behind this statement is also one of the reasons why we are going to see an era which this world has never before witnessed. People's energy is now being directed into completely new channels. We are getting new ideas and concentrating more on providing for the welfare and well-being of individuals. We are getting out of the mad insane period where we only lived for our own physical satisfactions. In spite of what seems to be taking place in our present day, there has been much more progress made than we are yet aware of. We will see people change more and more. And we are also told that the dragon shall be bound for a thousand years, which is a very interesting symbolism. The number 10 signifies a cycle beginning again on a new

spiral. The term thousand really means an infinite duration, and so John is saying that when occurs a completely new era, or a new age begins.

Verses 4-6 is called *The First Resurrection* and in many ways it is a rather hard paragraph to understand. It again stresses the idea that we have free will. It is up to us when we decide to begin to use the knowledge we are given. Everyone has knowledge, but they do not use it. When this era is completely finished — the one in which we now live — there will be three or four years of “cleaning up” and the people who will be the leaders of the race at that time will totally differ from the leaders of recent times. There is going to be a new idea. Many of our so-called powerful leaders will find that their power is not what they thought. There is going to be a new birth for the race, and as is always the case in the cosmic plan, no matter who is on the top rung of the ladder, they are going to have to wait for the little stragglers to catch up with them. But there is going to be a completely different perspective on living and life: a complete turnabout of everything we know, and we are going to see it. This is what this section means.

There was a note of warning when we were told in verse 3 that the dragon must be “loosed for a little season.” There will be periods of annoyances, probably such as the period we are now going through but, again, there is nothing which can upset the fulfillment of the cosmic plan. That fulfillment will not mean the end of the earth. We have never even begun to enjoy the earth. We have been so busy having troubles, wars, pestilences, panics and famines that we have never known what the earth is like, and it is a very wonderful place. We will really come into our own for the first time. How much can become your own in growth depends entirely on you. It is all here for us: we have only to take it.

Verses 7-10 deal with the *War of Gog and Magog*, and are once more concerned with the cosmic pattern. It refers to the plan for the earth that we are living out. We can see the plan. It is there, like an architect's drawing, and we are the ones who are doing the building. How we are going to build it — getting the bricks into proper alignment — is our job. So far the houses we have built have to be toppled, and we have toppled them, sometimes to the foundations.

This section also speaks of the overcoming by the spiritual side of life. There have been periods, quite recently as well, where

the spiritual has been overshadowed by the overpowering numbers of materialists. There is nothing wrong with being materially minded as long as you are spiritually minded as well. The material plane is not to be worshiped. We must recognize that it is the easiest thing to change, even though it does not seem so at times, and even when we do not want to change it. But at this time it will change for the better, permanently.

The final section in this chapter and this vision is *The Last Judgment: Second Death*, which comprises verses 11-15. This gives a rather awesome picture but, thank heavens, it does not pertain to you or to me. It pertains to those who have so completely linked themselves up with the forces of evil that they are, as far as we would be able to see, lost. But of course you know there is nothing ever lost in the universe. What does happen is that they go to the etheric ice-box, which we spoke of before, when they leave this plane. There they are completely conscious of what has happened and have total memory, but are completely unable to do anything about it. They will be reborn, but in some instances they will not come back with this wave of humanity. They must wait for the dawning of a new day, which will probably be millions of years from now. That is the real hell. And that is the description which John gives regarding the outcome of those who have tried to overcome God.

SEVENTH VISION

The Lamb's Bride, The New Jerusalem

With CHAPTER 20 we come to the last of the seven visions of Revelation. We know that the number 7 signifies the individual cosmic consciousness. It is the highlight of the development of man. Revelation begins with the prologue, which is the Alpha, contains the seven visions, and ends with the epilogue, which is the Omega. We have seen that each vision on the descending side of the triangle corresponds to one of each of the visions on the ascending side, and that each deals with one or more major initiations of the soul. In this sense the prologue represents all that has gone before in all of our lifetimes. Then we start the path of initiation until we reach the focal point of the triangle, the turning point of the soul, in the Crucifixion. From there on the new life begins ending with the epilogue which is the end of man's story in the physical body. This is another way of saying that we travel in a great circle and our individual lives are but smaller circles

within the larger circumference. We are now approaching the last chapter in the soul's growth as far as any human being has ever been able to progress. This does not mean that this is the end of development: when we reach this stage we know that even more lies ahead.

The seventh vision, The Lamb's Bride, the New Jerusalem, corresponds with the first vision, The Sealed Book and the Lamb. The Lamb of course signifies the Divine Spark, the spirit which is untouched, untarnished by anything that happens. It never changes: I Am, I was, I always will be. If we can get a little realization of what that means we will get some control over the outer picture. Then we realize that nothing can touch us in truth and reality but the direct action of God, and God is Love. This is one of the most important statements of metaphysics, because with even the smallest degree of realization of what it means, our whole life changes. We begin to lose concern about our outer difficulties, our environment, our health, our social relationships. We know that the "home base" is there. We are serene, we are sure, and nothing can ever change it. I have called it the brand of God in the soul. Nothing can ever alter that brand. It will manifest as soon as you make yourself ready for that manifestation. This is the Lamb, and His Bride is the redeemed soul. As we have seen, this is not a soul who has never known anything but the good of the world and the good of heaven — that is a very beautiful but very unintelligent state — the Lamb's Bride is the soul who has known every experience under the sun, good and evil. She has then gone back to her Maker, cleansed and with one idea in mind, reunion with God.

Another term for the Mystic Marriage, which we remember from the third initiation, is the New Jerusalem. Jerusalem means peace of mind. It comes from the Hebrew term, "sholem" which has been Anglicized into "saalem" meaning peace, and "Jeru" meaning foundation.

In verse 1 John begins by telling us that the individual who is now ready for the final integration is completely free from all difficulties to the extent that he knows he has complete control over everything that happens. John is speaking of the seventh major initiation to which no one has applied a name, because no one knows the experience. We simply know that the experience is. We know that after the Resurrection Jesus remained on earth, and there was an Ascension, but he still remained close to earth.

There is no record of whether or not he manifested in this initiation and so there is no name for it. When we spoke of the seven rays and the seven divisions of humanity the only term we could possibly apply to the seventh, or Christ Ray, is the Christ-Man made perfect on earth. This initiation is two steps beyond the fifth initiation. This is the initiation of the Christ-Man into his own kingdom.

I am quite convinced that it takes place here rather than on another plane. I think each of these experiences broaden us and give us far greater understanding and power. The very fact that this is the seventh leads me to believe that it is taken here because, as we know by now, everything in the universe works in a completely uniform manner. Seven is the number which runs throughout man's history and life. Therefore man, who is the highest creation on earth, would fulfill himself by going through seven different stages which would take place here, on earth. We speak of the four kingdoms of earth, ranging from the inanimate through the vegetable, into the animal and finally the human. But I believe there is a fifth kingdom, the Christ kingdom, and I believe that this kingdom will be here on earth. I believe it is under the guidance of the archangel of the seventh, or Christ Ray, and I believe the seventh initiation is the entrance to it. For the Bible tells us from beginning to end that each of us is a son of God and when we realize this and have regained the consciousness of our true identity, we will then live in the Christ kingdom — on earth. This is the new heaven and the new earth.

You might ask, what of the Ascension? The Resurrection deals with dominion over your world and yourself. In the Ascension you would have dominion over the world as well, but not only this world. Remember the initiate is also working in terms of the cosmos, so at this point as well he gains far greater power and begins to be able to lend his control to a tremendous extent. What ever his portion of work is, he would accomplish it successfully. This would be merely an increase and an extension of what has happened in the fifth and sixth initiations. The dominion over himself and his share of work in the world is completely ingrained, and he becomes more and more master of it. This is what is described in this chapter. The new heaven and the new earth are the new ideas in the mind of the initiate, and certainly there is a new manifestation. The sea is the symbol for the emotional life of the soul, and there is no more emotional upset. There is nothing but a straight path going ahead.

In verse 2 John tells us that the soul has now reached the stage where it has such perfect peace of mind that it is as a bride who goes to her wedding day. The statement in verse 3 is another indication that the kingdom is of this earth. It is possible that the Fundamentalists are not so far wrong in believing in a complete resurrection of the earth. I do believe that when a sufficient number of initiates have reached this stage of development we will have a completely transformed earth, because I think it is within the power of a group of people thinking along one line to change any condition under the sun.

Verses 4 and 5 are a repetition of the idea that there is nothing within the path of the initiate that can cause him the slightest degree of upset. He has gone through all his trials; he has cleansed himself; he has been a faithful servant, and now he is a pillar in the house of his God, wherever that may be to him. Wherever and whatever it is, it is one sure steady path. This is the same direction we are all trying to maintain with the little we know of metaphysics. We are trying to emulate that. But we are given a promise that this is the end of the path and when we reach this there is nothing which can ever upset or bother us again. Can you picture a life where you do not have anything in the world to bother you? Where you have nothing to do but follow the things you love most? A life of beauty and joy and well-being?

Verses 5-8. There will always be leaders a bit in advance of the race. John had not come to the point of this initiation at the time he wrote Revelation. He had only gone through the first, as had all of the apostles at that time, although they have taken others in later lives, I am sure. What he is trying to say is that until we try to use what we know and do change our lives, we are tied to what the Hindus call the Wheel of Rebirth when we pass on. The real meaning of karma in the Hindu sense, is that you continually go through the same experience until you of your own volition decide to change it. Until that time you are irrevocably chained to the Wheel of Rebirth.

Then in verses 9-12 John describes his vision of the city. As we have seen, visions are rather usual occurrences for many mystics. John's vision here is a repetition of the first few verses of the opening chapter, except for the description of the holy city. The city represents your own environment, symbolically, and this city has complete peace of mind: the city of Jerusalem. The description of it is very interesting. The wall always signifies protection:

here the wall is great and high, having twelve gates and at the gates twelve angels. As seven is the number of individual cosmic consciousness, so twelve is the number of universal, or corporate, cosmic consciousness.

The idea conveyed by John here is that the initiate is now a citizen of the cosmos. He is no longer limited to his own plane. He has almost lost his individuality as far as his ego is concerned, and he is one with God. The number 12 always indicates the idea of universal knowledge and wisdom. And also the number 12 is made up of the five physical and five spiritual senses, plus the two senses which indicate the union of the soul and spirit: the powers of the pineal and the pituitary glands. This is why there are twelve gates. The angels of the seven rays pertained to the individual division, and the cosmic division has twelve angels. The plan follows through all the way, once you have the key to unlock it. As you read this description of the New Jerusalem, did you remember where we had read it before? In II Kings there is a description given of the building of the temple, and you will find that it is identical to this. In the Old Testament they were building the physical temple, the place where they were going to worship. Here we have the same dimensions, and the same description, except that the temple is not made with human hands: the temple is the body of God. If anyone ever doubts that there is a connection between the Old and the New Testaments this symbolism should convince him that there is.

In verses 12-15 we again find the symbol of the twelve. It is impressing upon us again that this is no longer within the individual environment, it is no longer a question of building up his consciousness of the cosmos: the person has become one with the cosmos. It does not matter to the person who has reached this stage what plane he is on, whether the physical, the mental, the emotional or higher, he is still a cosmic entity, and he knows it. If, for instance, any of us were to have the experience of meeting Jesus, or Krishna, or Buddha, it would be an unforgettable experience. We would not be able to translate it into words, possibly, but we would very definitely know that something tremendous had happened. The great difficulty is that in our own unlimited intelligence we cannot understand: we only sense things. It is, again, merely a degree of understanding — but what a degree. The person who has achieved this stage of development would make such an impression that we would be spellbound.

In verse 16 we are told that the city "lieth foursquare." This of course refers to the four planes of our being which are, as the perfect city tells us, in perfect alignment from top to bottom. We ourselves are not "foursquare" as yet, for most of us are a bit longer on one side than we are on another, but the ultimate idea is to have all four planes in the perfect alignment which is represented by the square, where all of the sides are equal. In verse 16 the measurement of the city is again the number 12 which tells us that this is a cosmic, not an individual creation.

Then in verse 17 we find that the measurement of the wall is a hundred and forty four cubits. You will recall when John speaks of the number of men who were sealed in their foreheads, 144,000, we found that this was the perfect number of man. Its total, 9, denotes the completion of a particular cycle, and here it denotes the end or the completion of cycle of man. We are told, in other words, that the man who completes this cycle is no longer as we know man to be. All of the qualities which we attribute to what we call angels are embodied in such a person. If you recall, when we discussed the angels of the rays we found that an angel was an aspect of God, and so here we have finally come to the point where man is an aspect of his God, but in the flesh.

Verses 18-21 deal with the precious stones which were on the walls of the city, and I do not think we need go into their individual symbolism at this point. It is sufficient to say that they have a close correspondence to the stones which represent the signs of the Zodiac. In verse 21 we are told that the twelve gates were twelve pearls, and the pearl is the symbol of the intuitive faculty. It is the gift of God, the choice of God, and it tells us that each one of the faculties now belonging to the initiate is dominated by God. Gold is another symbol for Spirit. Its transparency signifies that there is nothing in it that needs to be refined. It is a pure and complete vehicle for God, for it is really of God now. At this stage we can truly say we are the sons of God.

Verses 22 and 23 are a very wonderful statement of the stage which has been reached. You know, when we sit down to meditate or to do any work along these lines, even though we are quite free from ritual in our particular form of religion, we do have a place within ourselves, within our consciousness, to which we retreat. We "go into our closet in secret," but it is still a closet. This particular verse means that there is not even a "closet" that can separate you from God. There is not a moment when you are

not aware of your relationship. Very often if you want to raise your consciousness through meditation, you must get yourself away from everyone, sit down quietly and relax before you begin to meditate, and then you may or may not have a very strong realization of the Presence of God in you. Those steps are gone now, for you and your Father are one. There is not even a shadow that separates you.

Verse 24 is a repetition of what we have been told before. There is nothing that manifests in the outer picture which is not under the dominion of the initiate, because it is God who works through him, and when God works, the Word is made flesh and dwells among us. And in the following verses through 27, John repeats the cosmic work of the initiate, and the fact that from the time he begins his work he takes on his portion of the world's karma. He begins to cleanse it. He will not admit anyone to the instruction of the inner mysteries until he is certain that they are sufficiently cleansed. His work at this point is not only cosmic, but he deals with individuals as well, and John sums it up very beautifully in this section.

In CHAPTER 22, verse 1 and 2 are again cosmic as well as individual interpretation. From the individual point of view we know that the Tree of Life represents the spinal column, and the twelve fruits are the seven glands and the ganglia which are associated with them. When the initiate has made the change in his own physical body, he is invariably a great healer, and not only does he do his work with individuals, he does it cosmically as well. In verses 3-5 we find the promise of the covenant which was given in the beginning of Genesis when God said, "Let us make man in our image and after our likeness, and give him dominion over the earth." This is the story of the man who received this covenant, who took his dominion and used it. This is the story of Revelation.

EPILOGUE

With verses 6-12 of chapter 22 we come to the closing verses of Revelation. Once more, this is a restatement of the fact that God has given us free will. God has not made us automatons. There will be no attempt to make you walk the path. No one will ever force you. We are the ones who force ourselves. Even though the reaction of most people upon getting into metaphysics is to go out and "do good" for their fellowman, you cannot work that way. You can only work by your own example. If it is strong enough it will inspire others to follow. This is what the angel told John. It is not a question of worshiping someone because he has a greater advancement than you have: you have a great respect and love for them, but you do not worship them. You worship God, from whom all things come. This is restated in the famous and very beautiful words of verse 13.

Verse 14 emphasizes the fact that we must change our ideas. We must bring ourselves into line, and when we are in line with God, God will work through us. The symbolism of the morning star which is mentioned in verse 16 is familiar to us. That is the star which always appears just before the dawn, in the dark of night. And its meaning is represented by the statement from Isaiah, "Now is the day of salvation: now is the appointed time." This is true for each of us, and each of us can at least start to realize it for ourselves right now.

With verses 17-21 we come to the end of the story of Revelation which, I think you will agree, is a most magnificent story. There is no book which has been more misunderstood, and the general tendency is still to regard it as mysterious and even not quite sane. I only wish we all had the sanity of John, because he knew very much what he was talking about. He was also wise in putting this final word of warning in a way which would startle those who wished to editorialize. He was very human in this respect. He warned them that if there was any attempt to distort any part of Revelation, God would punish the man who tried to do so. Most people have been so terrified that they did not even read it. One of the great mysteries is why it is still in the New Testament, and it may well be because the church fathers were sufficiently superstitious to heed these verses.

Here we come to the end of the Bible, and the final stage in the development of man. The day will come - Sometime - somewhere - when each of us will reach this stature.

The future of man is a glorious thing, and it is built by our meditations, our thoughts, our words and our deeds. The old saying, "You do your part and God will always do His" states very simply the means by which we shall all reach the goal. We can only start from where we are at this moment, but the direction we take and the speed with which we progress is entirely up to each of us.

This is the Alpha and Omega of the history of man on earth. It is also the story of the Son of God (I AM) who finally has come into his own.

M. M.

Thank you, and God bless you -

Mildred Mann