

The Revelation of St John – IV

T053 The Inner Teachings 14th July 1937 Pembroke Hall, London

Invocation:

We open our hearts that love may stream forth. May the light of God shine upon the pathway of each one of these children of the earth. May they be receptive to the holy baptism of spiritual fire.

Amen.

Let there be no sense of tenseness here; be relaxed, perfectly at ease and poised, so that you may enter into communion with us.

We shall now deal with the chapters of Revelation concerned principally with individual experience, with the experience of the microcosm. So far as memory serves (for we can have no notes or assistance of that nature) it will be the 19th, 20th, 21st and 22nd chapters which we shall cover tonight. On the last occasion we referred to the woman—symbolic or representative of the lower nature, which had to be overcome before the neophyte could enter into the higher mysteries. We follow, as did St John, with the marriage of the Lamb and God.

[Reading: Ch. 19 v. 1-10]

These words are descriptive of the mystical marriage which every soul must experience before it can enter into—or become—the ‘city’ of the new Jerusalem. The mystical marriage between the Lamb and God symbolises the union between the soul and the spirit of man*—the soul perfected, or indeed, the perfect One, the Lamb or the Son of God, God here being symbolised by the first sign of the zodiac—Aries, the ram, and the son of the ram, symbolised by the lamb. Thus the Lamb stands for the perfect soul, the perfected Son of God, which goeth forth as the bride to be united or bonded with the bridegroom, the spirit. This means no other than the transmutation of the lower centres in man’s being until they become completely merged or united with the three higher centres, the throat, the heart and the head centres—the Holy Trinity.

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

[19 : 11-16] Then our brother John goes on to describe in his vision a white horse striding over the plains of heaven with a rider called ‘Faithful and True’. We interpret this rider as the illumined and perfected mind of man. Issuing from his mouth is the sword, and this illumined mind, faithful and true, which has reached out to conceive and understand the spiritual verities, goes forth upon the mystical plane—the fields of heaven—to wage war with all foes gathered to meet it, the armies of the lower nature, the lower self—evil. John proceeds to describe Armageddon. We know well that certain schools of thought interpret Armageddon to mean the final war destined to take place between the nations of the earth. We bring a new interpretation—perhaps to many not so new! Armageddon is indeed the war, the final war, the final battle which shall take place within man’s own being—that vast and final battle, when the powers of evil are finally set to flight, when the ‘beast’ is cast into the lake of fiery brimstone, when all that is evil—or of the lower nature—is consumed in its own fire.

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[20 : 12-15] Then follows a reference to the sea giving up the dead, and the dead shall rise. In this lesson, we read the dead to mean those parts of man which have been long imprisoned in shadow, desire and illusion of the lower spheres. At Armageddon these lower spheres shall give up their dead; the 'dead' are reborn, re-created; that which has been asleep in 'death' is reborn again into the perfect One, the Son. Read then 'the sea gave up the dead' as meaning the arising from the grave of sin, shadow and illusion, into the clear light of the heaven world.

[20 : 12] Then a reference to the Book of Judgment. This again, we suggest, is a passing reference to the Egyptian mysteries found in the Book of the Dead, in the mysteries of Osiris: the Book of Judgment which depicts that which each soul has to face—the soul's judgment of itself. Again comes a reference (there is much repetition throughout Revelation) to the beautiful and mystical revelation of the evolution of the soul of man. Thus, those cast into the fires can be interpreted as those who fail in their initiations and are therefore thrown back into the spheres of fiery, animal desires and passions—the purgatorial spheres—to be further purified.

What a wonderful story our brother John presents to those with vision and intelligence sufficient to understand! The Book of Revelation, from beginning to end, deals with the creation of the universe, introduces those powers for good and evil ever labouring to produce at length the perfect earth and the perfect heaven—the 'new earth' and the 'new heaven'—until finally, in the concluding chapters, John works up to the complete regeneration of the microcosm, man.

[21 : 10] John tells us that he was carried up into a high mountain and from this state, or condition, he saw the 'new Jerusalem'. Thus you may picture John as being bodily (we refer, of course, to the soul body) transported to some high spiritual altitude, from whence he saw the new earth, and there, like a jewel, shone the new city, new Jerusalem. This means of course the raising of the consciousness, 'the going up into a high mountain' into the brain, the consciousness entering that illuminated and sacred place in the head centre, from which, and from which only, man can view the perfect city, the new Jerusalem. He describes at length the beauties of the city; he gives the measurements, and according to his reading, it is that of the perfect cube, the perfected rough ashlar of the mason. Again reference is made to the one, four, four, which digits when added together make the nine. Can you understand? The nine, therefore, symbolises and stands for the perfected ashlar, the perfected city, the new Jerusalem. John saw twelve gates to this city—another reference to the twelve signs of the zodiac, through which stream into the 'city' (of man, of course—always of man) the forces, the influences which help to create or build that city. To amplify: as man has traversed the cycles of life, his various earthly incarnations, he has been the recipient of help in his evolution; in his building of the 'temple' or 'city' of the new Jerusalem he has received the kind assistance of the mystic twelve—the twelve zodiacal signs, the twelve 'tribes' of Israel. Always this mystical number twelve is to be found in so many occult works. John refers later to the twelve jewels or precious stones corresponding to the twelve 'gates' or 'houses' or 'signs'. Here we would refer to the power and significance of precious stones, their influence upon the life and health of the wearer, the spiritual contacts made possible by certain stones harmonious to their wearer's astrological influences during a particular incarnation.

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[20 : 2, 3 & 7] We must return to chapter 20 to remind you of the words used to signify the bondage of Satan, or the evil forces. John refers to Satan as being bound for a thousand years, so that the children of the new heaven, the initiated ones or regenerated ones, those who have entered into the mystical marriage, may enjoy a period of peace and beauty before the next cycle of life is released. This stresses a very important point: after the mystical marriage, or regeneration of the soul, the powers of evil are bound, kept in abeyance. We visualise the souls of the free as going forth into some life of glory, far beyond your present conception; therein they rest to enjoy the fruits of their ‘harvest’, and in preparation for the next great outpouring, for the next great ‘day’. There is a similarity here to the ‘seventh day’ whereon God rested and surveyed His work, His creation. When the next cycle or life-stream of younger lives is sent forth from the throne of God, then the power known to man as evil is again released to do its work, to assist in the regeneration of the soul of man, the soul of the earth.

[21 : 22, 23] The new Jerusalem—the perfected cube, or ashlar—has no temple within the city (follow this closely) because God and the Lamb are the temple thereof. God and the Lamb constitute the holy shrine; it needs no other. The glory of God, the glory of this supreme union forms the shrine within the perfected city. There shall be no sun, no moon, but the Sun shall shine upon it by day and the Moon by night, but these lights shall come from within the city. No need for an exterior light when God is the Sun and the soul is the Moon. Can you not read the same mystical story in the Egyptian mysteries? ‘The Sun shines by day, the Moon (the wisdom) by night’ and there is no darkness—all is light! And the paths of God, the pavements of God, are streets of gold. Of course, where the initiated walk, the path is illumined by the golden light of the Sun. The initiated walk always a golden path and know no darkness. Would that we could paint the glory of that city! But alas—words cannot describe this new Jerusalem. Be assured that as you walk steadfastly along the path of life, slowly and patiently working to subdue the lower nature—not only the desires of the flesh, but to overcome the emotions—through the daily effort and striving for self-control, for lasting poise and balance, gradually all the vehicles of life are purified until they are able to respond to heaven and the heavenly universe. These things you cannot hope to attain whilst content to be enslaved by the lower nature, by the beast, by Satan. You may feel that you have outgrown orthodoxy—the old Christian teachings, but no, beloved, you cannot outgrow them, but only aspire to a new revelation, a new understanding of these ancient truths.

[Here there is an unfortunate break in the record.]

This Armageddon does not mean some colossal struggle between warring nations of the earth, but that encounter which you as an individual will attempt, and it may be, it may be, that you will fall in the first battle. Some of you have already thus fallen—many indeed, in the past. But we come forth again, like a child sitting again for an examination; we hope and pray to succeed—we know that we shall finally succeed, that we shall at length climb the mountain from which we shall see the new heaven and the new earth. What does a ‘new earth’ mean? A new life wave, the new life which waits for those who have succeeded in building the city. Our brother describes the ‘bright and morning star’. We have referred to

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this—no other than the new earth, the new plane of life, wherein men will again live in bodies made perfect—the bright and morning star already known to initiates, to which you may hope to ascend after your Armageddon.

[22 : 1, 13] At the close of Revelation, John makes reference again to the river of life, thus bringing us back to the beginning and completing the circle; that last verse is a reference to the Beginning, to the going forth of the river of life from the throne of God, its flowing back once more—the completed circle: ‘I am Alpha and the Omega, the beginning and the end, the first and the last’ of all things.

[22 : 13, 14] One point we have omitted in these four chapters we have so hastily covered tonight: I refer to the clothing, the white linen and the pure raiment which adorned the bride. Some may have heard a talk on Joseph and his coat of many colours; we stressed this same point there, and told of how Joseph was bathed, and clothed in fine linen before he went forth to take up his new office. You get the similarity again—the new clothing, the new soul. ‘These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb’ —another reference to the purification of the vehicle, the body, the soul, which must be before the fullness of the light of God, of the spirit, can shine from within.

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