

The Revelation of St John – I

T050 The Inner Teachings 16th June 1937 Pembroke Hall, London

Invocation:

Oh Thou who art all wisdom, beloved Father, we come in humility to ask for wisdom and understanding. We Thy children seek to know Thy purpose in our life, and remembering the words spoken by Thy servant ‘ask and ye shall receive’, we come before Thy Throne, to be shown the mysteries of heaven. And may we, Thy children, carry forth into life physical the beauty of Thy spirit and the love of He who is the Christ, Thy Son. So may we bear with us the gentle spirit, the compassionate spirit, to all. So may we learn to experience the joy of heaven.

Amen.

In continuing from last week, we remind you of what has already been said of the character, the individuality of John and his relationship to Jesus Christ. We were not too explicit. The mysteries cannot be plainly revealed, for they wait for the opening of the centre of divine wisdom within every soul. But as you tread the path, through daily lives of service and love and godliness, you will find illumination comes to the centre—the sacred place in the head—which is referred to by St John as the ‘gate of heaven’—the centre at the crown of the head, the opening and development of which heralds the completion of man’s* evolution through the earth lives. The crown, that point of illumination referred to by the Indian mystics as the apex, is the very gate of heaven in man’s consciousness, the supreme condition of spiritual enlightenment, for when this point becomes alight and active, all of the lower self is consumed.

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

In studying Revelation [Ch 1 : 9-18], let us remember that this came to John whilst he was ‘in heaven’: no place somewhere up above in the skies, but functioning from that higher point of consciousness in the dome or the centre of light. It is written that he was put into the superior condition, placed under the power of God, and thus raised; a voice commanded him to write and give the messages to the churches; and he saw One who was glorified: the Ancient Being with the flowing white hair, who was alight with the glory of heaven, the beginning and the end, the Ancient of days, He who is the Creator of this life, and round Him were seven lamps.

It is necessary for one who would comprehend the message contained in Revelation to possess some knowledge of the ancient mysteries, of the mystery schools. It appears to us that in the Revelation of John is revealed the complete Plan, the whole evolution of humanity, of the world.

This great One, with eyes as a flame of fire, clad in ineffable whiteness, bearing the seven candle-stands or lamps around Him, held in His mouth a double-edged sword: the creative word of power issuing forth. The seven lamps represent the seven messengers or regents from the seven sacred planets, those seven divine intelligences which came to the earth to assist in the birth of the human family.

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‘The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven Stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.’ [Ch 1 : 20] This can be interpreted in a number of ways; indeed, we would suggest that the whole of Revelations can be interpreted in seven differing ways, each in accordance with the school of mystery or ray of divine wisdom upon which the individual student functions. The seven stars can be likened to the seven rays of light, but also the seven races, and to the seven mystery schools of the Aryan race. At all events, we interpret them as the seven rays of light which are sent forth amongst humanity. Orthodoxy would liken them to the seven churches. What were these seven churches originally? We suggest the term stands for the seven great schools of mystery teaching. You will notice the number seven so frequently in use, and many know the significance of the number in the formation of the perfect lodge.

Let us see if we can trace the seven schools. I am going to suggest the Jewish, likening it to modern masonry, and add these others—the Indian, Egyptian, the Chaldean, the Grecian, the Roman—and I suppose you would like to include the Christian—well, let it be the Christian!

I remind you that throughout Revelation man is urged to hearken to the voice of the spirit.

[Extracts from Revelations Chapter 1 were here read, during which White Eagle remarked ‘those interested in astrology will trace the references to the seven sacred planets’]

[1 : 18] ‘I am he that liveth and was dead; and behold, I am alive for evermore.’ ‘I am he that liveth.’ This can be interpreted as a reference to the divine spirit, the perfect Son of God, that descended from that high estate and became as dead in this mortal life; dead, because of the material wrappings of the lower life, but it indicates that, although dead, He is to live again and return in all His glory. Can you liken this being to the great One, the Creator, the Father? Also to the Son, and also that which is holy, deep within man. Revelation presents the story of the birth of man in his purity. Later I think John says something about the fall from that high estate: the Voice says ‘Remember from whence you have fallen’—again the ancient story of the Fall of Man, which has come down through the various mystery schools, man’s descent into hell, or unto death, in order that he might live again and return.

Note the ‘[I] have the keys of hell...’ There is a special reference here to the two aspects of life—good and evil, heaven and hell.

[Reading continued 1 : 20] ‘The seven angels’, the great Ones; not the planetary angels, but the seven great Governors of the world, who as the aeons roll, decide what teaching and truth shall be released to mankind.

[2 : 7] ‘...let him hear what the Spirit sayeth unto the churches...’ This indicates that the Voice, the great One, who was all-wisdom, knew that the ‘churches’ or schools of teaching would tend to fall away from the spirit and would become materialistic, interpreting the teaching for their own ends, eventually, on the physical plane. He therefore insists that *every* school of teaching should listen to the Voice of the Spirit. And when the spirit falls to silence,

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then the church is no more. This same teaching we, very inadequately, endeavour to pass on to you, not by the word, not by the letter. The letter killeth, destroyeth. Is not this our hindrance throughout? We see our words fall idly sometimes; we see that you have failed to reach the spirit. But again, we see that although our words have meant nothing, yet something going forth from the spirit has touched your spirit, that you have been quickened and enlightened, and this, by the spirit to which you have responded.

[2 : 5] ‘Remember therefore from whence thou art fallen.’ That is the point to which I referred. You see the old, old story throughout, of the birth of the human race, assisted by the messengers from the sacred planets, the condition of holiness and beauty in the heaven world from which man fell, the long, long descent down, down to the earth, through those—I was going to say—those seven spheres of spiritual life.

Read on, and I will give another interpretation of the seven churches.

[2 : 7] ‘To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God.’ Consider the seven lights, the seven spheres, the seven races and the seven sacred centres of the human body. We have already referred to the seventh, which can be likened to the ‘gate of heaven’. In each of these ‘churches’ or schools of mystery teaching there is, we find, a correspondence to one of the corresponding centres in man’s physical and etheric bodies. For those unfamiliar with the centres, they are situated at the crown of the head, between the eyes, at the throat, the heart, the solar plexus, the genital organs, the base of the spine. We are taught also of the transmutation of the creative power—of the sacred Word, here likened to a two-edged sword, the creative or vital force of generation which has now fallen from the heights of heaven (the crown of the head centre) to the lower or the genital organs, and the spiritual progress necessary before this creative power or fire can rise again and be transmuted and transplanted to the head or the ‘heaven centre’. When this creative power is transmuted after its long journey to the heaven centre ‘I will give you to eat of the Tree of Life.’ Only when all the base metal, or the baser part of man, is sublimated to the God-centre, can man enter through the ‘gate of heaven’ into the eternal life.

[Reading]

Let us make allowances for much in these chapters which has crept in, tinged by error perhaps through wrong translations. In the main, however, can we trace the Ancient Wisdom, and the truth of life, throughout.

[2 : 28] Now the reference to the morning star, which confused many of you last week. You may have another interpretation. As I have already said, the seven churches or mystery schools will each interpret along the line of their own mystical concepts. I am belonging to one such ‘church’ and I therefore interpret in one way only. The morning star means to me that planet men call Venus, upon which dwells life perfected, the perfect world, the home of those who love and are beloved—the home of those souls who have worked out their salvation, their regeneration, through earthly suffering, through the purging and purification of the seven lights of the body. Such souls are permitted, are given, the joy of life on the

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morning star: the planet Venus, where dwell souls which have found their affinity in the perfect marriage. The foregoing is one interpretation of a condition to which all may hope to ascend.

[3 : 5] ‘I will not blot out his name out of the Book of Life.’ Is it then that some names are thus blotted out? This is a very serious question, and I have heard various answers. Some say that no soul can be lost; others say, a soul can die utterly. There may be some confusion between the spirit, or the divine life within the soul, and the soul itself. The soul is that part of man which he has created—the temple in the heavens which he has built. The spirit is the divine spark, or life, which cannot be blotted out, but the soul, or the individual, the creation of man’s lives, may become so darkened and sick that it cannot live; in that sense, the name, the individual, can be blotted out from the Book of Life. The creative Word or spirit, the divine power, cannot die.

[Referring to 3 : 15] Either be cold or hot, not tepid: either be very good or very bad, but not tepid!

[3 : 18] ‘I counsel thee to buy of me gold tried in the fire.’ Can we liken this to the teaching of the Rosicrucian school? ‘Buy of me gold tried in the fire’: let the spirit of God in you buy from Him gold, purified and transmuted. Let man who has descended from heaven to the low estate transmute the base metal of his being and by such effort and achievement ‘buy’ from God the pure gold.

[Reading—to end of Ch. 3]

As we have said, there is much repetition in Revelation, but in each fragment we can read the same story—the transmutation of the lower to the higher, the perfecting of the soul, the clothing of the soul in the pure white raiment. These are they who came out of great tribulation, and their garments are white as snow, and we are told of the golden crown which will be placed on the heads of those who have thus suffered greatly—the crown of gold, the transmutation of those lower centres of the human body to the higher, to the crown of heavenly gold; then what happens? The soul, having passed through these initiations, the fire of his being having reached the highest point—what is then expected of man? That he cast his crown at the feet of God the Father who gave him the gift of eternal life. Do you realise what this means? No other than that having striven through many lives to attain beyond mastership, having gained all, no man can hold it for himself; he must cast his crown before the Throne.

[Reading—Ch. 5; special reference to vv. 8 and 14]

The twenty-four elders here represent those souls which have attained the perfect state of the elder brother or the master. We read into this a reference to both good and evil (I shrink from the word evil). The mystical number, the double twelve, found throughout the mystery teachings of the world is most familiar to us in the story of the Knights of the Round Table—the British mystery teaching. Of course, nothing is known of the real purpose, the

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real life behind that particular school, but doubtless it was one of the Rosicrucian brotherhoods, ruled and represented by the twenty-four elders, or knights. Their places at the table of their brotherhood were marked out in black and white, symbolising the two aspects of life, both good and evil, both necessary the one to the other, both essential to the perfecting of life. These twenty-four elders, having passed through the fires of initiation, gained their crowns of gold or returned to their perfect state from which they came forth. Sons of God, having left God and now returned, they render up once more all that they have and are to God—they cast down before God's feet their 'crowns of gold'. Not of themselves, but by the spirit which dwelleth in them, by hearkening to that spirit, have they found the way back to the Throne of God. The following is another interpretation: the cube has six pyramids, with the six surfaces of the cube as their bases. The points of these six pyramids meet at the centre of the cube. These six pyramids each consisting of four triangles signify the elements and produce the magical number twenty-four, which refers to the Elders before the Throne.

Beloved, before we leave, let us enter into the Silence.....

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