

The Revelation of St John - II

T051 The Inner Teachings 23rd June 1937 Pembroke Hall, London

Invocation:

Divine Spirit, source of all wisdom, love and power, we seek the blessing of Thy beauty. May we be raised up into the heavenly place, that our eyes may behold the glory of Thy creation. And may the Angels of Truth manifest to the waiting soul. Gracious Spirit, we Thy children would pray for simplicity, humility, and a more unselfish love. May we be received into the great brotherhood of universal spirit, and serve humanity and all creation according to Thy divine Will.

Amen.

[Ch. 9 vv. 1-2] The universal brotherhood of the spirit, the brotherhood of all created things, is the Ancient Wisdom, the Secret Doctrine. Whilst man* refuses, through arrogance of mind or selfishness of body, to embrace the divine truth he must be kept without heaven, he must fall on the materialistic star to the bottomless pit of darkness, to the void.

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

To proceed with the divine Revelation: we are conscious there is much controversy concerning the authorship of this book, but we are not concerned with this tonight. For tonight may we accept these revelations of the holy man as being direct instructions from the heart of truth. As we explained last week, the soul of John was raised up; the lower self was overcome, the creative powers resting ordinarily in the lower centres of generation in man were transmuted to the place of heaven, or the centre of light in the crown of the head. Whilst functioning in this head centre, the centre of illumination, well known to Eastern students and initiates, John beheld the mighty vision which revealed to him the whole of man's spiritual evolution from the beginning to the end. The different visions related refer not, as many people think, to any materialistic happening, to catastrophe, conflict or disaster, either past or to come, but to the spiritual experiences to be traversed by the human soul, or by humanity as a vast family or brotherhood whose Father is the divine, sacred, omnipotent, omnipresent God.

[5 : 1-14] In the fourth and fifth chapters of Revelation, John describes the One, the Creator, God, seated on His throne, with the twenty-four elders around Him, and in His hand the book with the seven seals. There was no-one who *dared* to break the seal of the sacred Word, or the mysteries of creation and life, but John beheld One who was the Lamb—the lamb signifying the perfect Son of the Father. In a previous talk we referred to he who manifested in the personality of Jesus Christ, and we likened his soul to perfection, created from love, come forth from the heart of the Father.

May we explain: God, the Creator, according to the mystery teachings of old, was signified by the first sign of the zodiac, or Aries, and Aries is represented by the ram, and the Son of God, the little lamb. The lamb signifies the perfect man, the perfect soul, God's creation. In freemasonry*, the apron worn is made of lamb's skin, which signifies the covering by the lamb of the lower centre of man—that part which must be overcome, covered or transmuted by the perfect Son. Each is destined to become the Christ; as you learn to overcome the

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passions of the body and the lower mind—the mind of the earth, the tempter—which would drag you down to the bottomless pit, you will know that only the Lamb can *dare* to break the seals of the sacred, the Secret Doctrine.

*[*White Eagle refers to freemasonry as a form of universal truth or teaching, with no specific reference to the freemasonry of today.]*

[6 : 1-8] The breaking of the first four seals reveals the four elements, the first being fire, the second air, the third water and the fourth earth. In course of time the first ‘horse’ or element—fire, the purifier—will draw all life back again to itself, and there will be reborn from fire the divine element, the sacred fire, in *you*—a new life cycle, a new heaven and a new earth, not necessarily on this planet, but the rebirth of a new system. This, of course, will be in the far distant future, when this humanity or this earth has completed its course; even so God the Father, in those future days, may create a new world.

[6 : 9] Then comes the breaking of the fifth seal, signifying the revealing to the holy man (John) of those who had died, who had given all to God, those who had rendered back to God who first gave to them all they had received and developed from the spirit.

[6 : 12 – 7 : 4] Following the breaking of the sixth seal, there came forth an angel who touched the brow of elected souls to the number of one hundred and forty four thousand. By adding the digits of these numbers in the Pythagorean system of number, we discover the number nine—that of the perfected man, the number of the initiate. We interpret this as the numbering, or the sealing, of the initiated ones.

[Ch. 8] Then, before the breaking of the seventh seal, there was silence in heaven, a very interesting point! It suggests a period of quiescence, silence. We have reached again the sacred number seven—the mystical seven, the number of the creative Word—seven. The seven vibrations, as we have said, contain the seven bodies, the seven vehicles through which your spirit manifests in each world of life; within your body are the seven sacred centres of light and power—or of wisdom, love, and power. Seven, then, we interpret as the creative number, the centre from which life goes forth. With the breaking of the seventh seal, there were seven trumpeters, or seven blasts from the trumpets: the seven letters of the sacred Name. And with the sounding of the sacred Name, there was catastrophe, great upheavals, vast manifestations of power. You have already been told of sounds and mantrams, how catastrophic can be the sounding of the sacred Name. Again we remind those who have ears to hear, of that ‘lost secret’ of freemasonry; the great and awful Name still lies secreted within the mysteries.

[8 : 10-11] When the third angel sounded, a star fell from heaven, burning as a lamp, and the name of this star was ‘wormwood’. We interpret this as the Ancient Wisdom which descended from on high with the creation of humanity, but the people misused this wisdom, this secret doctrine, and what happened? – the inevitable catastrophe. Behold the lost continent of which we have read in the records, which disappeared beneath the waters as the result of misuse of occult powers!

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[9 : 1-11] Then after the passing of that period on the earth, John refers to another sounding, another star fell to earth, and this star we liken to the coming of materialism, for with the neglect of the ancient mysteries, the reason or intellect—the earthly mind of man—subdued the soul, and the world passed through a period from whence it only now emerges, of intellectual domination or materialism, when the intellect dared to pretend to explain the whole theory of creation by materialistic conceptions, by so-called science. And what happened? John, the holy man, saw that to this star was given the key to the bottomless pit. True indeed, for such materialistic reasoning will lead man nowhere but to the bottomless pit wherein is darkness, wherein there is wailing and gnashing of teeth, wherein is death. For there is no health there, and no life.

[10 : 1-11] And then the holy man beheld another figure, a mighty and radiant one, illumined as by the Sun, the Son, and his feet were as pillars of fire. And the holy man went unto the figure and was given a book, and told to eat it; he was told that he would not find it very palatable, it would be difficult to digest, but would nevertheless save his very soul. This book was again symbolical of the Secret Doctrine, the doctrine of the spirit, which man must eat, swallow and digest, since only through this food of heaven will his soul be sustained and eternal life be his. Thus again shall we find presented—under this, that or the other symbolism—the truth that without soul food man must famish, and that only through study of the ancient truth can he find life everlasting.

And then, in the twelfth chapter, comes a very remarkable representation of the Ancient Wisdom: the woman clothed with the Sun, with the Moon beneath her feet. She was with child, about to deliver forth her son. We may liken the woman to the mysteries, to the Egyptian mysteries, to the latter because these contained and comprehended the whole of the mystery teaching. The child the woman gave birth to was the initiate. Through understanding gained of the mysteries, the initiate is ever born. Even as you, my beloved, are striving to understand by labour and by pain the secrets of the inner schools, so also through these shall you, the child of the way, someday be born an initiate.

[12 : 3] Then there rose a beast, or dragon—the materialistic mind again symbolised, and which you have still to reckon with—the dragon which destroys and would have annihilated the woman and her child. So we again liken the beast to all that is evil, or darkness. And what happened? The travailing woman, the mysteries, was given wings as an eagle, and rose above destruction and sin. Ever so: the mysteries leave the materialistic, the hasty, clamorous and ruthless, and escape towards the light. In other words, those men and women to whom were entrusted the mysteries fled or retired—perhaps to the Himalayas or the Andes, the secret and sacred caves, where the record of the mysteries is still preserved. The eagle is the bird of vision. Only through spiritual vision (does not the soaring eagle see the whole earth laid bare beneath?), from the heights, or the mountains, and from the quiet and sacred places, can truth stand revealed.

[12 : 15-16] Again, John saw mighty waters being spewed forth by the dragon, a flood designed to destroy the mysteries—the woman and her child. In our time have we not seen

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the flood of materialism come forth and sweep the earth with war and pestilence? Still have the sacred mysteries remained untouched. They retired, as already said, to the secret places, but will come forth, even as the eagle, to bring to those who seek, the wisdom of the Gods.

To conclude this week's talk, we restate that the Revelation of John is the revelation of the Ancient Wisdom, its truths stated and restated under a wealth of imagery in an amazingly varied symbolism; as it was in the beginning, is now, and ever shall be, world without end. He who would understand creation and evolution and the future life must first learn to contact the spirit of truth within his own breast and realise the spiritual life, the life invisible, which interpenetrates every form of matter—for this is the sacred Word of God.

Benediction:

And now, you, my brother, you my sister, can be baptised by the spirit at this very moment; the Master walks amongst you. Open your inner senses ... close your outer mind ... open your inner senses to reveal the cup he proffers—that wine which is indeed pure communion of the spirit ... And the peace of the Father, the Son and the Holy Ghost be upon you.

Amen.

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