

## Chapter 8

# Archetypes and Myths

The meaningfulness of the evolutionary soul model is illustrated in the universal myths of creation with their prodigal sons, battles between good and evil, the birth of saviors, crucifixion, apocalypse and the new millennium. The Tarot, and golden ages compared to silver, bronze and iron, contain the keys of structure. Humanity is now in the dense iron age in the evolutionary cycle. The science of old is contained in its myths, symbols and archetypes.

Symbols and archetypes contain a high essence of reality that can be applied to many contexts. Like a good scientific theory, this is their strength, but it becomes a weakness to the extent that it depends on the capacity of the interpreting consciousness. Myths are archetypes stepped down into stories clothed in the local milieu for more ready understanding, but they may lose some of their universality in the process. In their retelling, myths tend to become more and more local and to lose some significance. However, comparing similar myths and parables from widely differing cultures, as Doane, Campbell and Gaskell have done, will often reveal a more complete universal symbolism than from any one culture alone. The value of this to individual cultural tradition is incomparable, indicating their firm connection to universal truth. Doane actually wanted to disprove the wisdom of the Bible as being unique. By tracing parallels, he succeeded in equating it with the many wisdom teachings of other and preceding cultures. He unwittingly established it as part of a universal and ongoing teaching of divine truth.

### Universality of Divine Stories

Rather than there being only one revelation of God's purpose for mankind, there are many. All the major stories of the Bible are contained in the religions and myths of many cultures that preceded the birth of Christ. The glory of this is that it places the Bible in the mainstream of divine revelation that has taken place over eons of time. This does not make God inconsistent, but just the opposite, it indicates profound consistency over many times, places and cultures. What changes between cultures in these divine stories is the terminology and names – the substance remains universal. What may appear to be inconsistent is simply the human tendency to take words literally (in their cultural context) rather than see their essential similarity and unity.

#### 1. Bible Messages Precede the Bible

It is difficult to know the antiquity of the Old Testament, but some significant similarities are in the oldest written story of mankind that we have – the Epic of Gilgamesh.<sup>1</sup> The oldest recorded civilizations, the Sumerian and Egyptian, also contain stories that appear in the Old Testament. It is generally considered that stories from these

old civilizations were included in the Old Testament. The story of Christ the Saviour is clearly preceded by similar accounts in civilizations older than 2000 years ago.

Doane provides the following examples of the consistency of the divine within the diversity of religions in many different cultures.

#### *Creation and Fall of Man*

The story of Genesis is preceded in many religions and beliefs. The early Persians (Zend-Avesta), the Chaldeans, Babylonians and the ancient Etruscans state that the order of creation is 1<sup>st</sup> Heaven and earth, 2<sup>nd</sup> the firmament, 3<sup>rd</sup> Waters, 4<sup>th</sup> sun, moon and stars, 5<sup>th</sup> animals, 6<sup>th</sup> man, then the Creator rested (there are some minor variations in order, but the fact of the overall structure of the story is important).

#### *Tree of Life and Knowledge of Good and Evil – Adam and Eve*

This is one of the most ancient stories in the world, existing in antiquity in all continents. The Babylonians, Persians, ancient Greeks, Tibetans, Chinese, Hindus, Polynesians, ancient Mexicans among others have the story of the tree, the knowledge, the temptation, the serpent, Eve from a rib, and the guardian cherubs (which were dragons at the time of Biblical writing).

#### *Virgin Birth of Christ*

Six centuries before the birth of Christ, the Hindus said that Krishna the Saviour was the son of God, born of a virgin who was chosen to become the Mother of God. He was called the Royal Good Shepherd. The Buddha was called the Saviour of Men and was born miraculously of the Holy Ghost entering the virgin Maya (this is associated symbolically with Mary). The ancient Siamese had a virgin-born God and Saviour. The Jesuits in China were shocked to find that the Chinese had a very ancient story very similar to that of the virgin Mary and Jesus. The Egyptian Horus was a Saviour born from the virgin Isis, and manifested (fathered) by the God Osiris. He was called Shepherd of the People. The Persian Zoroaster was born of immaculate conception as the son of their Supreme God Oromasdes. Perseus was the son of Jupiter by the virgin Danae. In ancient Mexico the saviour Quetzalcoatl was born of a pure virgin, after a messenger from heaven announced to his mother that she would bear a son immaculately – his symbol was the morning star. There are many other accounts that give justice to the similarities in the stories of the birth of a Savior from many cultures, preceding the birth of Christ.

#### *The Crucifixion of Christ*

The ancient stories of the Saviour born of a virgin who comes to save and redeem mankind all have the Saviour being sacrificed for the good of mankind. Krishna was said to be nailed (and shot with an arrow) on a cross or tree, with holes in his hands and side. Buddha called for the sins of the world to fall on him, to deliver the world. The Mexicans and Peruvians worshipped the crucified Saviour Quetzalcoatl, his death being an atonement for the sins of mankind. The Saviour Prometheus was crucified, enduring his sorrows for the salvation of mankind. There are other examples, all preceding the time of Christ. After their death, the following Saviours descended into hell for 3 days and 3 nights

before rising again: Zoroaster of the Persians, Osiris of the Egyptians, Baldur of the Scandinavians, Horus, Adonis, Bacchus, Hercules, Mercury and Quetzalcoatl.

### Revelation and the Second Coming

There is an ancient Persian legend that gives a similar description of the progress of mankind found in the Book of Revelation. The 22 major arcana of the Tarot symbolically portray the 22 verses of Revelation, yet are older than 2000 years (see The Tarot section below). The Hindus say that their Saviour Vishnu (Krishna in human form) will come again in the latter days as an armed warrior riding a winged white horse. At his approach the sun and moon will be darkened, the earth will tremble, and the stars fall from the firmament. He will destroy the impure, and signify that the end of time has come. This is very close to what we find in Revelation. The Chinese believe that in the latter days there will be a millennium and that a Divine Man will establish peace and happiness. The ancient Scandinavians believed that in the latter days calamities would befall mankind, the earth would tremble and the stars fall from heaven. After this a great serpent would be chained, and the religion of their God Odin would reign supreme. Quetzalcoatl was to return again to govern his peoples. Bacchus was to have a second advent, to assume the governance of the universe.

There are many other examples of Bible stories that are preceded in other beliefs in many parts of the world. This is evidence for the unity of God's teachings for ALL humanity at all times, and in all major religions.

## **2. The Pathway of Universal Christ Love**

Why then does Christ in the Christian Bible say that "no man cometh to the Father but by me"?

The answer is that Christ is universal Love, Which loves all people regardless of who or what they are, or of what they may have done. This is because the entire process of human evolution, with its good and evil, was created by God (see Isaiah 45:7). Christ implores and shows us how to take the righteous path, of love and compassion, and wisdom, which is the only pathway to God. This pathway exists in all religions, because God inspires all religions. More than one religion is necessary because of the diversity of humankind in time and space, created by God. Yet the teachings are very similar. If you examine the precepts of Buddha, you will find that they are similar to the 10 commandments. Of course we should not regress to any earlier stage of understanding, whatever our belief, and should progress. This means becoming more wise, loving, and tolerant of God's magnificent diversity in all things, and unity in all things.

## **3. As Above so Below, As Within So Without**

As symbolic stories, myths have their inner and outer interpretations. They are profoundly psychological, but the psychology has its outer manifestation in behaviour and civilization. This chapter looks mainly at the psychological aspects of development portrayed by myths. However, there are equally valid physical interpretations. Internal psychological aggression can produce outer warring. Internal calm and love can produce a

peaceful and creative society. Esoteric traditions tell us of the interactions between human psychology and outer events, with the potential for mass corruption to bring on physical catastrophes. Divine orientation can, in time, bring about a new heaven and a new Earth.<sup>2</sup>

## Soul Basis of Myths

Understanding most myths needs at least a model of the 1, the 3 and the 7, to begin with, including the dynamics of involution, transition, and evolution. The soul and its mechanism in the human, and fractally in the cosmos and in lower kingdoms, plays the leading role. Universal myths are about comprehensive evolution and all the drama that it contains. The mechanism of the soul in evolution is summarized here because of its relevance to the interpretation of myths, which follows.

The macrosoul is a web of light containing all microsouls. The life substance of the web is sutratma, the “silver thread” of life that exists from alpha to omega. Individual lifetimes are strung on this thread through akasha like pearls. Beyond the individual, the sutratma connects all. All souls are strung on the thread network. It is an unbelievably dense and extensive network of many fractal levels that forms an energy body of varied consciousness. The human soul is a sub-soul of higher scales of souls, all interconnected in a pattern of probability potentials. It is within this blueprint of potentials that the energy of consciousness flows and evolves. Within the human body, the sutratma is also known as the sushumna or central energy channel from Base to Crown chakras. It branches out to create the myriad nadis, which become the sutratmas for the body’s sub-human life forms. The sushumna links to the chakras, to the planes of substance, and to the soul body on the higher mental plane.<sup>3</sup>

In the human, the sushumna is the flow of life energy that is spirit, father and will. It is depicted as a vertical beam analogous to the spine. Two other channels braid their way between Base and Ajna, being the *ida* and *pingala* (Figure 1 in ch 1). *Ida* is the energy of love-wisdom and consciousness, and stimulates psychological unfoldment. It is represented traditionally by the moon. *Pingala* is the energy of matter and intelligent activity, and stimulates the transmutation of matter and form. It is represented by the sun. As there is a resonant action between these two, expressions of their energies need to be within bounds of harmony to be safe. *Ida* and *pingala* eventually unite with sushumna at the Ajna and are then unified in their link to the Crown. These three channels are the basis of the symbol of the caduceus of Mercury - Hermes - Thoth, which is the modern medical symbol.<sup>4</sup>

The energies of the three major channels can move upwards or downwards, but it is generally accepted that the downflow from the Crown stimulates the upsurge from the Base, and that there are many interactions between these flows. The flows represent the various sources and levels of consciousness developing through evolution. The three-channeled energies have been called the kundalini energies, which if considered fractally, are sourced in Akasha but first manifest in Aether. Kundalini has the symbolic qualities of both fire and water (analogous to the particle and wave of electro-magnetic energies) that are attributed to the dragon or serpent that are its symbols.

Kundalini is in fact the Creator energy, of the third principle of Divinity, the Mother. “Kundalini is ... the Word in bodies, and is in Her own form Pure Consciousness, and is all Powers. Kundalini is, in fact, the cosmic energy in bodies and, as such, the cause of all and though manifesting as, but not confined to, any of Her products.”<sup>5</sup>

Kundalini is said to be coiled at the base of the spine (Base chakra of sutratma) while aspects of it provide the three modes of energy that impel progress. In order of prominence (but not exclusive order) in the human kingdom, the first is fiery pingala, which dominates the phase of involution, especially the Base and Sacral stages. The second in prominence is watery ida, which dominates the transitional stage of development of self and other consciousness, particularly the Solar Plexus, Heart and Throat stages. The third in prominence is the harmonizing sushumna, which dominates the phase of evolution to oneness, especially the Ajna and Crown stages.

When this harmony and development has been achieved, it is then safe for the “atomic energy” of combined triple kundalini to rise spontaneously from Base to Crown in the at-one-ment of spirit, soul and matter.<sup>6</sup> The kundalini dragon previously coiled at the base of the sushumna and “guarding” any premature rising, itself rises in unison, creating the ascension that allows release from the human kingdom and transfer to the next kingdom.

The kundalini is the Shakti of Indian teachings, the Ch’i of the Chinese, and the Holy Spirit of the Christian. In India, Shakti is the Mother of the universe and the consort of Shiva, the Father principle. The Holy Spirit is the archetypal Mother principle, while the Virgin Mary is the same principle in spacetime, representing pure matter (mater, mother). In India, Shakti is the “active aspect of the formless, attributeless Absolute.”<sup>7</sup> When kundalini is fully awakened and risen through the caduceus to the center of the Crown chakra, one becomes one with infinite divine Spirit. Then, as Muktananda explains, the Sufi saint Mansur Mastana said, “I am Allah,” Shankaracharya said, “I am Shiva,” and Christ said, “my Father and I are one.”

Muktananda’s description<sup>8</sup> of the central sushumna channel is that, “Whatever thoughts one has come from this central nadi, and all one’s karmas and impressions from many lives are lodged here. All the different states we experience—desire or greed, inspiration or dullness—arise from the sushumna. In the upper region of the sushumna are such qualities as contentment, peace and knowledge, while in the lower region lie the passions of lust, greed, anger, and all the feelings of insecurity and inadequacy. When your Shakti is awakened, all the past impressions and karmas come out.”

This is illustrated in the mythologies that follow, in which soul evolution proceeds as the dance of the seven veils. The unfulfilled soul ideal is the dancer covered with the seven veils of the seven planes of substance and containing the seven latent chakra levels of soul awareness. As the dance progresses, each veil is dropped, through transmutation, until the pure and now fulfilled ideal, the naked dancer or fulfilled soul, is revealed. Then, according to the legend of Uzume,<sup>9</sup> the heavens shake with the laughter of the Gods. This means that on reaching the purity of union with spirit, a powerful energy quantum is added that transforms, in joyful bliss, the state of spirit beyond spacetime.<sup>10</sup>

## The Creation and Fall of Mankind

This myth, contained in the first three chapters of Genesis in the Bible, is a replica of similar accounts in Greek, Persian, Chaldean, Egyptian, Chinese, Indian, Tibetan, some African, some Pacific, some European and some American traditions.<sup>11</sup> My interpretation of this universal myth follows the language of the Bible, to which readers should refer to for equivalence between interpretation and symbol.

### Creation

The Bible has confused some scholars by providing “two accounts” of creation in the first two chapters of Genesis. The first account, from 1:1–2:3, is followed by the second account. The two are not separate but “sequential”, for the first describes the creation of archetypes beyond spacetime in Akasha, and the second describes the subsequent creation of incarnate forms within spacetime.

Genesis 1 specifies the order of creation of the archetypal planes in seven stages in a symbolic day<sup>12</sup>: “In the beginning God created the heaven and the earth” (1:1), meaning spirit and matter (E and m), being the two unmanifested planes referred to as “the waters.”<sup>13</sup>

The two planes also symbolize the positive and negative polarity, which exist not only as two unmanifest planes, but as polarity within Akasha. Akasha was dark, void and without form, until the 3<sup>rd</sup> plane of Aether, as light, was created as an archetype. Light is the soul principle in form generated from spirit and matter; it is electro-magnetic radiation created from the two poles. The firmament then divides the three highest from the three lowest planes, the fourth in the middle being the buddhic plane, called Heaven. The remaining “waters under the heaven” are the final three archetypal planes (the mental, emotional and physical) divided into alternate male (land, earth) and female (water, sea) levels. The planes are generically referred to as “waters” because they are still unmanifested archetypes in “waveform” in Akasha beyond spacetime. Akasha is primordial substance until manifest in Aether, which is then differentiated into the “five gradations of matter” or the five lower planes in spacetime.

Once the archetypal planes were established,<sup>14</sup> the archetypal lifeforms were created. Grass represents the first widespread elementary forms, their souls and aspirations, arising from the lowest levels.<sup>15</sup> The fruit tree (1:11) is the archetypal tree of life that exists fractally in all soul forms, as represented by the caduceus, kundalini and chakras. In the human, the sun and moon (lights) are the major principles represented by pingala and ida. They descend, fractally and resonantly, from and return to:

- Akasha (moon in unmanifest night) for ida, and
- Aether (sun in the light of manifest day) for pingala.

Their roles are to provide light, knowledge and love-wisdom to uplift all beings, while transmuting their forms and energies. The lowest level of the divine trinity, Aether, is anchored in spacetime as the fundamental energy of form. The middle level of the trinity, Akasha, is anchored beyond spacetime in the “inviolable level” of consciousness of the quantum mind, and is the source of consciousness of all forms in spacetime.

The stars are the monads or spiritual nuclei of all beings, apparently distant but the heart of being to which the soul must eventually give way. The sun, moon and stars are set in the firmament because the creation myths are relevant to mankind, and because the souls of mankind are located in the higher sublevels of the mental plane, just below the buddhic plane. They are linked to the higher planes (Figure 4) but give light to the earth, meaning to the planes under heaven, i.e., mental, emotional and physical. Light and dark have different levels of manifestation also, darkness being both the void of unmanifest diversity and the potential in the ignorance of unenlightened materiality. Light is both the primal energy of matter and soul wisdom. The fourth plane and ray provide the basis to connect and reconcile these dualities.

The archetypal creatures of land, water and air were created, representing both the three lower kingdoms of nature, and also the contents of the lower human planes.<sup>16</sup> The creation of man in the image of God (1:26) is the creation of the soul of humanity on the archetypal plane of mind (“man” comes from “manas” or mind). Harmonically, it is a plane of creation. The divine trinity is “stepped down” into human form as depicted in Figure 13.

This allows man to become a co-creator with God. Just as God has dominion over all creation, meaning purpose, love, intelligent activity and responsibility (including the creation of co-creators with evolving free will), so mankind has equivalent and co-dominion over the lower three kingdoms of nature. We must evolve into the responsible loving capability that is our potential, indicated by the seven stages of human development. God contains the male and female principles beyond spacetime as the Father-Mother primary division, known also as yin and yang, or electrical polarity that pervades all forms. And so humanity as a principle, and in every body, contains yin and yang (1:27).

Meat (1:29) is the symbol of nourishment for the soul. “Herb bearing seed” is a symbol of the primal urges that bear the seeds of subsequent karma from which wisdom is derived. The beasts, fowl and creepies are symbols of the desires and appetites of the lower nature that drive humanity into learning in the early and middle parts of the cycle of the human kingdom.

The supposed “second account” of the creation, which starts at 2:4, is not an alternative account, but is the story of incarnation. The previous account is of the creation of archetypes of the planes of substance and of the kingdoms over a seven-fold “period” in Akasha. Verses 2:4-5 reveal that God made the plants and herbs before they were in the earth and grew, and that likewise rain and man were not there. The meaning of this is that the archetypal energies were not present in spacetime to stimulate urges and growth. The latter were therefore also not present, and mind and soul, not present, would not be nourished. But then the basic kundalini energy of the Divine Mother, symbolized as mist

(2:6, i.e., superstrings or quantum process), permeated all unmanifest matter, making it manifest and enabling the spirit energy to form mind, soul and man in spacetime form, composed of matter (dust), spirit (breath of life) and soul (2:7).

### **Garden of Eden and the Fall**

This universal myth is about a golden age of innocence, harmony and peace, followed by a fall from this state of grace, and it precedes Judaism and Christianity. It represents the state of unity consciousness (spiritual and material) in pralaya and then in incarnation in the first or Base stage of evolution. Eden is this state of consciousness and being when the soul of humanity incarnated “eastwards” (2:8). The sun rises in the east and sets in the west, being the symbol of the soul’s journey through the cycle of evolution. Thus east-west is the axis of soul development, and in mankind symbolically also of the sushumna and the chakras. The north-south axis is of the planes (in the middle of the cycle), from the immaterial spirit (north) to dense matter (south).<sup>17</sup>

In this state of being, the archetypes created in Akasha were manifest (fell, or collapsed) into the various planes of spacetime. These included the lesser trees, which would contribute to the nourishment of the soul and the perception of truth, and the universal tree of life, the sutratma. The tree of knowledge of good and evil is the ida and pingala, which braid around the sutratma. These three form the central trunks of the two trees of the Bible, which have branches to all parts of the human body, to symbolic fruits and lotuses in the chakras (major and minor), and to leaves symbolic of the many acupuncture points.<sup>18</sup> The trees exist in the four highest subplanes of the physical plane (referred to as the four ethers in contrast to the three lower subplanes of solids, liquids and gasses) and have their correspondence in the dense physical, emotional and mental bodies.

These body levels are the garden of experience for the soul, which is on the higher three subplanes of the mental plane.<sup>19</sup> The levels above the soul (i.e., buddhic Heaven, and above) come more into play when the soul begins to influence the four lower sub-levels of each plane below it. Consequently, the tree symbols represent both structure in the various planes, and consciousness that evolves with the structure. The structures begin as archetypal potentials into which we grow under the guidance of the laws of nature, of soul and of spirit.

The tree is an image of the structure,<sup>20</sup> but the energy that flows within it is symbolized as a fountain, river, soma juice, serpent or fire of the burning bush. It flows from both ends of the sushumna, the upper stimulating the lower. Gaskell says, “The principal river of a country then symbolizes the ray of the Divine life that comes from above and brings life and truth to the mind and soul (e.g., Nile, Ganges, Jordan).”<sup>21</sup> This explains the Indian legend recounted by Goswami about the Ganges originating in Heaven and coming to earth via the tangled braids of Shiva’s hair. Shiva is the first principle of the divine trinity, and his hair is all that issues from the Godhead. Its human fractal symbolism is the braiding of ida, pingala and sushumna issuing from the Crown, which also form a tangled hierarchy as Goswami intuited. In Genesis, the river flowing from the Garden of Eden brings life to four lower planes—the higher mental where the soul is (Havilah, gold), the lower mental



(Ethiopia, silver), the emotional (Assyria, bronze) and the physical (Euphrates, iron).<sup>22</sup> These correspond to the four petals of the Base chakra as Eden incarnate. The higher Eden is beyond spacetime, linked to the Base by the Crown.

Archetypal man was placed in spacetime in the Garden of Eden “to dress and keep it” (Gen 2:15). Man as mind refers to the role of soul in drawing experience and wisdom from the lower nature of being. The dressing or tilling of the garden is the establishment and growth of soul sheaths through worldly experience. This is the filling-in or manifesting of the probability structures, the electron shell equivalents as etheric bodies and personality structure. This takes place through the experiences of life and the keeping of their essence as wisdom in the soul. In Eden, man could freely eat of the garden, except for the tree of knowledge of good and evil, if he wished to stay there. Eating of the tree brings change through the experience of dualities. Eden has the potential for omniscience, but eating of the tree gives practical understanding of values that would not otherwise be clearly discerned.

Good and evil are a duality, but the state of Eden is unity. By taking in the results (fruits) of the ida-pingala energies and experiences, the state of unity and harmony is left behind and man plunges into the “death” of involution into material density and its polarities. The powerful kundalini then energizes the sacral chakra (sex, family, husbandry, and agriculture). It was not until they departed the Eden of the Base chakra existence that Adam and Eve conceived a child. This sexual act has a deeper meaning reflecting the trinity, in the conception of an independently active soul. The higher Eden (beyond spacetime) conceives the soul world within spacetime. However, for earthly conception to occur, people must sever the connection with unity. In other words, the Sacral chakra must be awake even if the Base predominates.

### **The Apple of Good and Evil**

The stimulation of the heart of matter creates the dual energies of abundance. These are yin and yang created from unity. The energy is one of de-cloaking, releasing the “glue” of their unity through human soul focus. Matter responds to soul energy and releases its capabilities. These are the energies you are aware of, but contain also the mind of God energies, folded into matter, in the manner suggested by superstring theory.

It responds to the energy of the human mind, which triggers its unfoldment. This happens within us as the unfolding or uncoiling of the serpent Kundalini, and it happens outside us as mass soul/mind stimulates matter to reveal its secrets. The secrets are the key to the mind of God, for our discovery, and we unlock the secrets by our use of mind. The polarity of matter is as the yang and yin of existence: energy and knowledge.

Hence the biting of the apple is the application of soul energy to the base chakra, to release its serpent, and to release the knowledge of good and evil, or of duality in human development. Do not ask how, as it is beyond your understanding.

The awareness of their duality or sexuality (fig leaf aprons) and of their basic ignorance (nakedness) was their first knowledge when their eyes were opened after eating the fruit—this is Graves’ “wake in fright” of the Sacral level. A number of other accounts that predate Christianity also mention this sense of shame. In the Tibetan and East African Calabar legends, agriculture (a Sacral initiative) is also a condition of the fall, plus propagation in the Calabar legend.<sup>23</sup>

The archetypal mechanisms of the lower urges and desires (beasts) are now created in spacetime substance (out of the ground) of different grades, as potential structures and forms. They do not yet have an independent life and soul, which is a vibration or “name,” the principle of the signature sound. The Archetypal Man beyond spacetime, the Adam Kadmon, is said to contain all the ideas and prototypes of all being.<sup>24</sup> This archetype is permanently linked to the earthly Adam in incarnation. It is the Adam Kadmon that enlivens the form potentials with a particular note relevant to man in the primal state (Gen 2:19). They take on a “life of their own” in their powerfulness.

Adam is the male, yang principle that is the image of the first or Father principle of God. The Cabbala says there are four Adams, meaning the four odd-numbered planes of existence in the macrocosm. The even-numbered planes are the female, yin principles and hence Eve. Taking a rib of Adam to make Eve means taking the spirit energies of an odd-numbered plane or sub-plane to create the counterpart form.<sup>25</sup> Specifically in humanity, the second sub-plane of the mental plane is the female principle corresponding to the creation of latent archetypes in Akasha from father spirit. In turn, this would enable the birth of the full structure of the soul body in the three higher sublevels of the mental plane. The bones and flesh (Gen 2:23) symbolize soul (bones, which endure) and the lower nature (flesh) that clothes the soul but is less enduring. And so the yin and yang become one complement, in a state of purity and innocence (nakedness, in the early stage before eating the fruit). The third factor, the child, is created when the polar energy to propagate occurs as a part of the divine plan. The child or soul is the result of the interaction of the spiritual and material energies producing forms, experience and wisdom. It is the form in which wisdom is stored.

The omniscient God created Adam and Eve with the potential power of free will and choice because they were to be co-creators. To be co-creators, they must exercise will and choice, and the responsibility that goes with it. To do this, they cannot simply obey, but must learn the lessons of choice, starting in ignorance. This is a long and hard road, whereby all possible experience within the limits of the soul classroom (the cycle of the human kingdom) must be mastered. It is impelled by the innate urges of kundalini stimulated from above and rising from below. This drives humanity into experience, karma and learning through the urges and desires initially of the area below the diaphragm (the “lower” man and woman).

So, despite the apparent injunction not to eat the fruit of the tree of life, omniscient God created the probability that they would. When the wording of the injunction is examined, it is clear that a choice is given to the new souls whether to incarnate in a new cycle or not. If they do not eat of the tree, they will remain in Eden and will not incarnate. If they eat of

the tree then they will “die”, meaning they will incarnate.<sup>26</sup> God created the archetypal structures, the rules, the urges and the independence of co-creators, without which evolution would not proceed. He was relying on his creation to take the step that would raise them to become co-creators eventually equal, in Christ’s words, to Christ in the things they could do. Hence the need now for the serpent kundalini to energize their movement and transformation. It enables the birth of microcosm’s equivalent to the love principle of the trinity, the son, which is the incarnated soul. This is the story of chapter 3 of Genesis.

The symbol of the serpent/dragon is widespread in the cultures of antiquity. So is the story of the serpent and the tree of knowledge, tempting the woman to eat the fruit. The story is universal, predating Christianity and Judaism because it symbolizes the beginning of human development as a soul. For the yin principle to become itself fruitful, it must move past the primal yang unity into the Sacral stage, which is both yin and dual. The serpent “tempts” Eve because kundalini is the energy of matter (mother, Eve) and originates in the second plane or subplane, which drives progress forward. The serpent energy activates the female principle in ida, the nadi of knowledge. Archetypal Eve knows that the fruit of the tree will eventually produce the good, the true and the beautiful (Gen 3:6), if through the rigors of difficult learning. Being linked as one “flesh and bones,” yin and yang share the kundalini experience, as Adam and Eve, and pingala and ida. The role of the yin in impelling involution (death) is symbolized by the inverted triangle in Figure 20a. Yang in evolution (life) is in the upward pointing triangle. The story of the serpent and Eve symbolizes the energising of the new cycle of consciousness and the growth of the new soul.

The relativity of good and evil is analogous to that of spirit and matter in the cycle of evolution. God creates all for a purpose, including the principles we call good and evil. In the soul model, spirit and matter are transmutable into each other as in  $E=mc^2$ , with m predominating at the beginning of the cycle and E at the end. What we judge as “evil” predominates as a result of the kundalini stimulating the lower nature in the early phase of the cycle. But this “evil” brings forth goodness and wisdom through the workings of karma and reincarnation. The impulses driving humanity into self-survival, sexuality and dominance create learning from which subsequent pearls of wisdom are stored in the soul.<sup>27</sup>

As in the Einstein formula model, the early evil is eventually transmuted into pure spirit. This is why the materialist “evil” of the lower nature brings the appellation of the “spirit of evil” to kundalini in involution. It is why the name “Lucifer” translates as the bringer of light. Kundalini becomes the “serpent of wisdom” when it stimulates the higher nature.

The value of materialism and of the lower nature is purely relative to the scheme of evolution. It is bad or evil to “look back” like Lot’s wife and indulge in behaviours appropriate to earlier stages of development. That which is “good” is that which is in the present and near future yet to be mastered. In addition to these temporary and subjective moralities are longer-term archetypal lessons, ideals and ethics common to the evolutionary cycle, which are the goals of the soul of humanity. They exist to be discovered, and are

revealed progressively by the great spiritual teachers and avatars who infuse humanity with the resonance (radiance) of the ideals for us all.

In Genesis, the serpent explains that, although God said that Adam and Eve would die if they started active involution by “eating” experience, they would not. There are two meanings to the term “death.” Involution into denser planes is symbolized as death in various myths and parables, as it means disconnection from spiritual unity. This is the meaning of death in Gen 3:3. In the scheme of evolution, this “death” is followed by “resurrection,” a re-connection (religion) and ascension to spirit again. Both God and the serpent were correct. As the serpent said, “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen 3:5). The relativities of values, a yin function, first become known through the prompting of Eve and the kundalini, having their first differentiation at the Sacral level. The term “day” in this quotation refers to a generic period. It means both the beginning of knowledge and the entire period of human evolution in spacetime.

Doane notes that at the time the Bible was written, a “cherub” was not an angel but a dragon. This fits with other accounts of the garden and the tree in Eden being guarded by dragons, in the legends of cultures predating Christianity. The dragons are associated with the astrological fixed cross of the constellations Taurus, Leo, Scorpio and Aquarius. Their symbols are respectively the bull, lion, eagle and man.<sup>28</sup> These are the cherubim of Genesis 3:24 and Ezekiel 1, the beasts of Revelation 4, and the seraphim of Isaiah 6.

The wings of the serpent or dragon symbolize ascent in human consciousness, that is often accompanied by a downflow of “holy spirit” symbolized by a dove or whirlwind. Together they stimulate vision and prophecy. The dragons/cherubim are usually seen before the actual prophecy that derives from Akasha. The passage in Ezekiel symbolizes the rising of the kundalini in four planes and with the qualities of the four constellations of the fixed cross. It stimulates the chakras (wheels), before the vision of the higher planes above the firmament (the 4<sup>th</sup>, buddhic plane) is received.

The significance of this understanding of the cherub-dragon is in its linking of microcosm and macrocosm in the dynamics of love. The fixed cross of the heavens represents four progressive aspects of love, just as the mutable cross (Gemini, Virgo, Sagittarius and Pisces) represents four progressive aspects of active intelligence, and the cardinal cross (Aries, Cancer, Libra and Capricorn) four progressive aspects of will. Love is the major principle to be learned by humanity in this cycle of evolution. The principle of intelligence was learnt in a previous cycle, and the principle of will is to be fully learnt in the next cycle.<sup>29</sup>

The fixed cross of love is the cross of the Cosmic Christ. The dragon or serpent on the fixed cross is a very old symbol, representing the cosmic kundalini driving evolution to the point of crucifixion, which is the point where the material, lower life is sacrificed to the predominance of spirit. It occurs fractally in the human. The influence is via the sutratma and cosmic energies directly. The dragons of wisdom, or cherubim, exist at the many levels of the macrosoul and its mechanism. The serpent is sometimes identified with the soul, the

Savior or Christ principle. Early Gnosticism understood these principles and incorporated “serpent wisdom” in the teachings of the Ophites and others.

The cherubim at the east of the Garden of Eden (Gen 3:24) are therefore the kundalini dragons guarding the very base of the sushumna. This central axis runs symbolically from the Base chakra garden of Eden in the east to the Crown chakra throne of God in the west. The flaming sword of the cherubim is the flaming mouth of the dragon, being the energy of spirit that vitalizes and transmutes. The energy of the sushumna in the garden of Eden is that of the beginning of incarnation, so Adam and Eve leave to the west. Prior to their departure, God curses Adam and Eve, and the serpent. It is highly unlikely that this is meant in a modern literal sense, as they were God’s own creations. Gaskell enlightens by defining a curse in mythology as “a symbol of limitation of activity through Divine laws and conditions imposed upon matter.”<sup>30</sup>

The serpent’s range of activity is therefore circumscribed in a larger radius than that of the lower desires (Gen 3:14), but it will operate primarily through the transmutation of substance or matter (eating dust). The archetypal female principle is matter (mater, mother), hence the “enmity” as the kundalini transmutes it (Gen 3:15). This includes the forms and complex obligations (seeds) created from matter. The bruising of the head of the serpent by Eve’s seed (symbolically the soul), and reciprocally of the lowest aspect of the soul by the serpent, indicates their integration with the soul being in a position of elevated control. This is aptly symbolized by Hercules (the soul) in the garden of the Hesperides (Eden) with its tree of immortality and golden apples, with his foot on the head of the serpent.<sup>31</sup>

The sorrows of Adam and Eve are the difficult lessons humanity learns when involution starts, within the radius of experience required for human development. The eating of the herb and the bread is the gaining of experience and wisdom, requiring effort and the outpouring (sweat) of the higher nature (face). The returning to ground or dust (Gen 3:19) is the higher principle of substance at the end of the cycle, when m is transmuted into E. Although we see this Energy as Spirit in our model, it is substantial as it can be transformed again into matter.

As we move from the initial purity and ignorance (nakedness), through growth and learning, the etheric, astral and mental sheaths develop, symbolized by the clothing in skins (Gen 3:21). This occurred at first at the Base chakra and within the radiation of the sushumna tree of life. There is a problem here. Adam and Eve must continue to eat from the tree of knowledge (to know good and evil) rather than link directly with the Godhead via sushumna. So they had to leave the Base chakra and “till the ground” of material involution. This is the progression from Base to Sacral and early Solar Plexus stages of development.

## **Twelve and the Soul**

A word of explanation is needed about the role the number 12 plays in symbolism, given its place in the Book of Revelation. In the human, the 12 is repeated in three of the

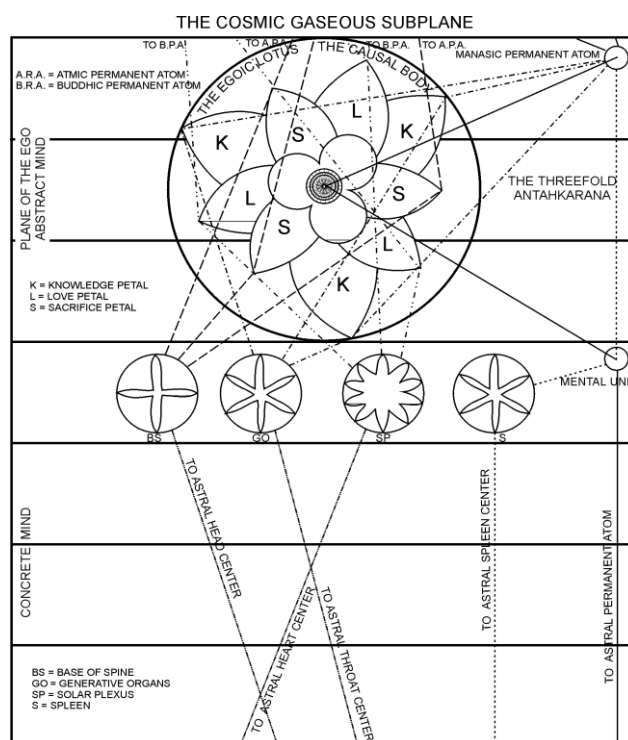
major chakras and in the soul body. The Heart has 12 petals, the Crown has 960 plus a separate ring of 12 petals immediately above it, and the Ajna has  $12 \times 8 = 96$  that is  $12 \times 4 = 48$  doubled into yin and yang. The 48 is the sum of the petals below the Ajna.

These are all harmonics and fractals of the principles of the three astrological crosses, each with four arms, being the  $3 \times 4 = 12$  of the zodiac. This is a number of profound significance for humanity and our solar system. The mutable, fixed and cardinal crosses are fractals of the divine trinity. The trinity is the first three of the seven rays. The remaining four are the four arms of the cross, symbolized as fire, air, water and earth as follows:

<b>Ray:</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
<b>Element:</b>	fire	air	water	earth
<b>Plane:</b>	buddhic	mental	emotional	physical
<b>Constellations:</b>				
<b>Cardinal Cross</b>	Aries	Libra	Cancer	Capricorn
<b>Fixed Cross</b>	Leo	Aquarius	Scorpio	Taurus
<b>Mutable Cross</b>	Sagittarius	Gemini	Pisces	Virgo

The three crosses of the 12 constellations are a cosmic heart chakra. As above, so below. The correspondence to the soul is striking when we examine the diagram of the soul lotus given by Bailey at Figure 26, with Bailey's explanation. In the diagram, the soul body is made up of four levels of three petals each (three levels plus an inner bud of three petals) totaling 12. Each of the three petals on each of the four levels is a fractal of the divine trinity (intelligence, love, and sacrifice or will). The four levels are the four planes/elements tabled above. The cosmic heart chakra has its correspondence in the soul. The soul corresponds to the 2nd or love principle of the trinity, and the Heart chakra is the resonator of love.

Figure 26. The Soul Lotus



Each level of the soul is connected to the four planes of experience through links with chakras and other means. As evolution, reincarnation and the abstraction of wisdom proceed, the soul lotus unfolds in general from earth through water and air to fire. When the 12 petals unfold, the soul task is complete. The soul then has full integration of the 3 and the 4 in the 12, which is a number of completion<sup>32</sup>. This number of completion is a number of love for our evolutionary system. If the sutratma is added “vertically” through the center

of the crosses and petals, then Divine Life beyond spacetime is added to create the 13.

We may further interpret the 12 in terms of qualities symbolized by groups of beings. According to Bailey,<sup>33</sup> 12 “creative hierarchies,” or groupings of lives, inform this and other planets and intervening space. The soul groupings are based upon the twelve qualities of love, and are symbolized as the twelve tribes of Israel. The Book of Revelation has numerous references to the 12, which are aspects of the twelves outlined above.

## **Revelation: Apocalypse and the Millennium**

Beginnings lead to endings, the alpha to the omega. Bacchus, as alpha and omega, was symbolized as a serpent with its tail in its mouth, the symbol of cyclic eternity.<sup>34</sup> This serpent, or uroboros,<sup>35</sup> is the kundalini from Base to Crown circled as the cyclic universe. The beginning and ending of the evolutionary cycle are phases 1 and 7, which are the golden ages of Eden and the Millennium. In these golden ages, spirit works absolutely through matter, regardless of soul capacity or quantum. The “gold” of spirit exists beyond spacetime, resonating most powerfully in spacetime stages 1 and 7. The four-level descent in stages from 1 to 4 is represented by the metals, gold, silver, bronze and iron. The ascent in stages 4 to 7 sees the reversal, which is the true alchemy that produces gold. We are said to be currently in the symbolic iron age.

### **Structure of Revelation**

The Book of Revelation is an account of the 7 stages of evolution, from golden Eden through the mire of material learning to the golden Millennium.<sup>36</sup> It can be interpreted for the kingdom of humanity or for the individual. Edgar Cayce has interpreted it for the individual on the basis of the chakras and their associated glands.<sup>37</sup> Revelation emphasizes the 6th chakra, the Ajna at the brow, which is the stage of high personal development that integrates all that has gone before. This is very appropriate for the last book of the Bible. The Ajna is the etheric seat of the soul and is known symbolically as Mount Zion, and Jerusalem. It prepares for union with and transference to the Crown stage of Spirit, which is the stage of apotheosis. The language of Revelation is beautiful, colorful, highly condensed, and graphically symbolizes the entire cycle of being, and the endgame conditions prior to ascension to a new universe or cycle. Almost everything in it is symbolic, yet that symbology succinctly outlines the history and destiny of humanity and of our universe.<sup>38</sup>

Revelation is structured in at least three ways:

1. It is a single cycle account of 7 stages of human development, which can be represented by the straight line or arrow of direction,
2. It is a dual account of involution and evolution that can be represented by the circle of uroboros,
3. It is a triple account of involution, soul transition, and evolution, represented by the spiral.

As a singularity of 7 stages, it presents the progression through 7 chakra levels, but not as a simple sequence. It notes their effects in the three phases of evolution and their effects

in the different grades of substance represented in the three phases. As a duality, the verses of involution in Revelation are essentially the first 11, with evolution comprising the second 11. As a triplicity, the three phases are each of 7 verses, with the last verse (the 22nd) being the end state of Akashic transition. In the interpretation that follows, the three-phase structure is used because it refers to three major modes of awareness within the one cycle.

In order to clarify the role and interrelation of the three modes, we need to refer to Chapter 7 on the kingdoms and the chakras as separate yet related axes. We also need to keep in mind the soul model in which spirit, matter and consciousness are transformed into each other. The three phases of the cycle uplift the personality or matter, transform the soul and consciousness, to become a quantum of light in unity with spirit.

The beginning of each of the three phases in Revelation is marked by John entering unity consciousness, at the highest level. The vision there is a preview that is beyond spacetime, and that is transferred to each phase of development. This occurs at chapter 1 of Revelation, at chapter 8 when the 7th seal is opened, and at chapter 15 when the 7 last plagues are seen. In the dual structure, the transference from involution to evolution is in chapter 11, verse 15, when the 7th angel trumpet is sounded. In Revelation, the numbering of the sevens is from lowest to highest, with the number 7 representing the Crown chakra and the Divine plane.

The meaning of the three phases is as follows. The *first phase*, comprising the first 7 chapters, is the involutory material experience that develops the etheric aspects of the chakras. The 7 candlesticks are 7 chakras in chapter 1 of Revelation. Their physical correspondence in the body is the 7 churches, which are the ductless glands, and macrocosmically are sub-races of consciousness in humanity. Each sub-race or gland has an angelic guiding consciousness represented by a star. The book of life is the body, or humanity at large. In later chapters, seals symbolize the chakra stages in the book of life (in the body, or humanity). Seals and chakras can be opened, and each chakra has a specific pattern (energy waves or petals) as do impressions on wax seals. The opening of the 7 seals reveals the next phase of 7 angels.

The *second phase* of the vision, in the next 7 chapters, is the building of soul body and of consciousness into chakra development. The first phase provided the infrastructure of the new consciousness in the lower planes in the body and chakras, and became the basis of the strength of the soul. In the second phase, the soul gains sufficient independent strength and awareness to reverse direction on the wheel of involution, and to start the upward journey. The soul profits from experience, becomes self-aware and self-directing, and then consciously seeks the highest and best. It is the soul that decides to return home. The middle planes of substance become activated in the body and chakras.

Chapters 8 – 14 represent this process by the 7 angels with their trumpets (vibration) that transform consciousness. This resonates with the transmutation of substance via the chakras. The transformation of the personality in relation to soul consciousness is



symbolized by the woman, dragon and beasts in relation to the Lamb and the 144,000 virgins (explained below).

The *third phase* of the vision is the relation of soul to spirit, and the activation of the higher planes of substance, in which the personality, or matter, is subsumed into soul consciousness, so that they become unified under soul direction. Then, the unified soul-personality and the spirit fuse in divine marriage. The resulting state of unity is the golden age. It becomes the beginning quality of spirit-matter for the next cycle.

Chapters 15 – 21 symbolize this process as firstly becoming free of the last dregs of karma, through the 7 angels with their vials of plagues. Karma is symbolized as the wrath of God. This creates the further transformation of the personality and soul, which become one “rich” entity at the 6th (Ajna/Akashic) level. This united entity is a negative polarity to the positive polarity of spirit, and so is female, termed “Babylon.” Its purification prior to marriage is the battle of Armageddon. This creates the purified microsoul, and those not able to be so (in two stages or resurrections) who enter pralaya for a while. The purified microsoul forms the New Jerusalem (the new soul, which is the transformed Babylon) and the quantum-uplifted dimensions of the new Heaven and Earth. Chapter 22 is a vision of the final condition of unity symbolized as the eternal river of Life of God, sourced in the “13” beyond spacetime.

The three phases of the vision of Revelation are not entirely sequential in spacetime. They are meant to integrate the expansion and contraction of the space and time axes through the medium of awareness. The structure is of:

- Dominance of material attraction and the dis-integration of the axes in the first phase of awareness,
- Dominance of self understanding and initiative, and of dualities and aspiration in the second phase of awareness, and
- Dominance of spiritual attraction and the re-integration of the axes in the third phase of awareness.

In this process, the density of matter is entered into, and consciousness is simultaneously developed. Matter is transformed to spirit with the further development of unity consciousness. The major “attractors” in this triple process are sequentially dense matter, soul and spirit, as indicated in the soul model above.

## **Content of Revelation**

### **1. First Septenate (Chapters 1 – 7)**

John starts his vision “in the Spirit on the Lord’s day” (Rev. 1:10; all future references will give the chapter and verse only), which is the seventh day or level, and therefore his consciousness was at the level of the Crown. As a preview, he saw, beyond spacetime, the 7 chakras (candles) and their correspondence in the dense physical (churches, i.e., glands/sub-races), and in the middle of the chakras,<sup>39</sup> he saw the Christ awareness within,

or God immanent. In akasha they are seen “at the same time”, and John then writes about them sequentially. He addresses the consciousness (angels) of the chakras and their strengths and weaknesses. The highest quality is the aimed for at-one-ment peculiar to that chakra in manifestation (1:12–20).

### *Chakra Angels*

To the consciousness of the Base chakra, Ephesus, he acknowledges its basic supportive role and its closeness to the spiritual purity from whence it is fallen. The Nicolaitans are the microsouls who have fallen away from the spiritual ideal, but the hate of God is like the curse (2:6). It is not meant in a modern and literal fashion, but expresses the electrical polarity of repulsion, as love is attraction. It is that which propels involution and the divergence of the space and time axes. Upon overcoming the trials of the evolutionary cycle, the kundalini rises in a dramatic and integrated way from Base to Crown to become the full flowering “tree of life” at the end stage that is the “paradise of God” (2:7).

To the Sacral chakra consciousness,<sup>40</sup> Smyrna (2:8), he indicates the relativity of what is rich or poor, not in money but in the qualities of capability and consciousness. Again, John discriminates between those of higher spiritual awareness (Jews here, Apostles at Ephesus) and those of lower (synagogue of Satan here, liars at Ephesus), but the consequence is indicated. The force of involution (devil) will cast some deeper into materiality (prison) to be tried and tested to the limit of material penetration (death). Those who persevere will then evolve to the Crown stage of divine Life. If the depth is plumbed absolutely, then the height is assured in strength, and a falling away (second death) will not occur (2:11).

To the Solar Plexus chakra, Pergamos, in the denser part of materiality where Satan (karma) lives, he admonishes about the lower psychism and “black magic” of this chakra (2:12). Balaam is the desire-mind, which teaches the selfish emotions (Balac) to “curse” or limit the higher aspirations (children of Israel). Fornication is illicit sexual intercourse and symbolizes the union of soul consciousness with matter. Legal intercourse, symbolized as marriage, is between soul consciousness and spirit. This is the last chakra level in which the Nicolaitans are mentioned, being the last in which there is involutory movement, the turnaround being at the next chakra. If the essence of God within is not denied (hold fast name and no denial of faith), then the manna of the Holy Spirit, the divine inspiration and goodness, will come. This will enliven (but not yet open) the 4th level of the soul, known as the diamond within the lotus. This is the white stone (2:17) that symbolizes spirit that now stirs the heart of the soul. Its new name is its uplifted vibration or signature sound that is special to the receiver. By mastering the outer radius of experience in the cycle, the light quantum can be generated that transforms spirit to a higher frequency.

To the Heart chakra, Thyatira (2:18), the qualities of love, service, faith, patience and concern for equality are recognized. The Heart as love is linked with the Solar Plexus as desire. The Heart needs to transmute the qualities of the Solar Plexus (Jezebel) to those of the Heart. This is the stage of re-orientation to the higher, and any continuing dominance of the now “lower” Solar Plexus qualities delays this (2:20). Repentance means overcoming

the relatively “lower” vibration of the various chakras. It is not a case of reaching perfection in one chakra before moving to another, but of reaching sufficient critical mass of unfoldment and consciousness. There are therefore residual and relatively negative influences in the various chakras that must be overcome before final enlightenment is possible. For those unable yet to overcome, the tribulation of karma and learning continues.

The “reins and hearts” (2:23) are the mechanism of linkage and control of the lower by the higher chakra with which it is paired (reins), and the consciousness that holds the reins (hearts). For those that overcome, the “power over the nations” is over the parts and qualities of the body (individual or humanity), physical, emotional and mental. They will be controlled by the active power of the mind (rod of iron) as a fractal of the mind of God wielding the power of Shiva (1<sup>st</sup> Ray). This “breaks” the forms that are now inadequate, to enable new and transmuted forms resonant to a higher vibration (2:27). Jesus, the Christ, Bodhisattva or universal Love consciousness in the soul, is the bright and morning star (2:29 and 22:16), and is the fruit of manifest love in the heart.

To the Throat chakra, Sardis (3:1), the dual nature of the higher (living) and lower (dead) mind is noted. We must be mentally alert to the effects of the remaining lower mind influence as the slayer of the real. The Throat hears and receives intuitive higher information, as well as through the senses, and should always seek the higher. The pure higher mental qualities create purity of aura, thoughtform and soul body (white raiments). These souls are worthy of becoming one of the saved or chosen (in the book of life). Their higher vibration will prompt their selection when the chosen are called.

To the Ajna chakra, Philadelphia,<sup>41</sup> he indicates an open door to the Kingdom of Heaven, which is to the Crown (3:7). Through it we achieve unity with spirit, and access to the next kingdom of nature. The Ajna has “a little strength,” meaning a significant but small amount (compared to the Crown) of the active will of spirit, the 1<sup>st</sup> Ray or Shamballa energy. This keeps the door open against the residual energies of the lower mind that wish to ignore the flow of spiritual energy. The microsouls yet without the critical mass of light (synagogue of Satan) will be subject to the transfiguring influence of the Ajna (worship before thy feet). The transfigured Ajna level that has endured the long process of evolution will be free of the testing of the residual lower qualities (temptation) of the entire being, yet to come. On completing the transfiguration of the Ajna level, the person will become living spiritual energy within the network whole (a pillar in the temple) and will no more need to incarnate (go out). He will have the frequency (name) of spirit, as will his transfigured soul (new Jerusalem).

To the Crown chakra, Laodicea (3:14), John acknowledges that the energies of the ida and pingala (moon and sun, or cold and hot) have been integrated at the Ajna. Their transmuting influences no longer apply, yet there are residual “unrepentant” qualities not sufficiently enlightened for higher acceptance. So the divine spirit must provide the transforming energy emanating from its mouth, in which the Crown figuratively sits. The transfigured soul is so “rich” in qualities that there is a danger of a divine blindness to its state relative to that of spirit (3:17). This can hinder at-one-ment with spirit. The tried and true gold is the love-wisdom and redeemed form and matter. Purity of all sheaths and

consciousness (white raiment) show that the original ignorance (nakedness) of Eden has become a consciousness (clothing) no longer sullied but at one with spirit at the new quantum (3:18). Multiple eyes symbolize universal vision at the highest plane, or omniscience, so eye salve is the application of consciousness techniques to achieve it.<sup>42</sup> If we overcome the final tests of the Crown, we sit with spirit as one, in attunement, in the fully opened Crown chakra. This is comparative to the One who has already attained, to have linked to and attuned to an even higher level of spirit (3:21).

### *Vision of the Crown*

Following the messages to the angels, John had another vision of the Crown, and when he raised his consciousness to that level, he saw the divine being within in a state of perfection. Surrounding the being was a duality of 12 with crowns. Cayce indicates their physical correspondence in the 24 cranial nerves, but their etheric form is likely to be the 12 superior petals of the Crown chakra linked to pairs of nerves. The lightning, thunder and voices are the potent spiritual energy, vibration and consciousness that proceeds from the Crown (4:5). The 7 lamps (or 7 spirits) are the 7 rays focused in 7 sub-chakras in the head. The “sea of glass like unto crystal” is the absolute peace and unified oneness of the divine plane of being.

The four beasts (4:7) are, as previously noted, the dragons or cherubim of love-wisdom, symbolized by the four constellations of the astrological fixed cross. Their 6 wings are the 6 planes below the divine plane, and being “full of eyes within” means they have the omniscience or universal vision both beyond and within spacetime. They are the active energy forms of Akasha in perpetual potency in the six planes below the divine (day and night). They give form to creation and evolution, and when this is perfected in the final stage, it has become “glory and honor” to the first principle (4:9). When this occurs, the highest human qualities (24 elders, the 12 qualities as yin and yang) give themselves up to the will of God. The glory and honor is the quantum of light that Spirit (or the planetary Logos) receives as the product of His creation.

In chapter 5, John sees in the right hand (outgoing energy of manifestation) of the spirit, a book (body of humanity, or person) with 7 seals on the back. The 7 seals are the chakras that are often referred to in the literature as being located at the back of the body. The book and its seals are as yet the archetypal pattern created by the first principle via the second principle beyond spacetime. No quality below the trinity is able to take control of it and manifest it in evolution (i.e., to open it and loose its seals). Only the “son of god,” the Lamb on the third plane, can take the archetype and manifest it in spacetime.<sup>43</sup> The Christ Lamb has the 7 horns (chakras) and the 7 eyes (rays) through which the archetype can be energized into formation (5:6). The Christ principle is helped by the four dragon-cherubs and the 24 elders through their harmonizing alignments (harps and odors). Still in Akasha beyond spacetime, they assist in the new creation (new song (5:9)). This is the eternal Christ process—to enter into incarnation and dense materiality (slain) and redeem all creation through upliftment to a higher frequency, consciousness, kingdom or cycle. This is the achievement of the aim of a cycle, and resulting power at that level (reign on earth). All creation in its uplifted redemption gives glory and honor to the Christ principle, which

mediates it.<sup>44</sup> The four dragon-cherubim then sound the Word of God, the AUM (Christian AMEN), which is the Beginning in spacetime. This energizes and manifests the triple nature of the divine, and its archetypes in spacetime (5:14).

### *Vision of the Chakras*

In chapters 6 and 7, John sees the evolutionary cycle opening the chakras in order. The opening of the 7th chakra in chapter 8 marks a new phase of the vision, of 7 angels with trumpets. The first four chakras have horses in the vision, as horses represent the lower nature or quaternary. They often symbolize the mind, as the devolved third principle (active intelligence) manifesting in the lower planes or personality.

At the Base chakra, the unity with spirit is evident with the white horse (purity of personality) with a rider (archetypal soul or Christ Consciousness) reflecting the divine Crown. The bow is the impelling mechanism of the evolutionary cycle, which can send the arrow of spiritual vision and direction from Base to Crown, guided by the soul. The cycle of evolution begins, and the new soul sets out to transmute matter and consciousness (conquer) to a higher quality of spirit. This symbolism of the one-pointed aspiration of the soul is that of Sagittarius, a fire sign. It suggests that the four horses represent four astrological signs.<sup>45</sup>

The red horse and its rider with sword symbolize warfare (6:4), and if parallel associations are taken into account (angels, 2<sup>nd</sup> in order in other verses), then it is associated with the sea or emotions (8:8, 16:3). This combination aptly symbolizes Scorpio, a water sign ruled by Mars. The rider of the black horse carries balances (scales), the symbol of Libra, an air sign. The pale horse is with death and hell, the symbols for dense materiality and hence an earth sign. It is associated in other verses with sun, moon and stars. Of the astrological signs, only Virgo, an earth sign, has in its keynote identification with the three phases of the trinity, including “matter.”<sup>46</sup> These four astrological signs are adjacent to each other, and conform to an ordering of descent and ascent of the soul through the planes.<sup>47</sup>

The 2<sup>nd</sup> (Sacral) chakra commences the dualities, removing the peace of unity. The red horse signifies the martian energy of conflict and of sexuality that influences the primal mind. The sword is the lower aggression, which separates and destroys the primal unitary conditions.

The 3<sup>rd</sup> (Solar Plexus) chakra is black (6:5) because of the penetration into materiality away from the higher light, and without sufficient modifying light from the soul. The balances symbolize justice, which is karma here. This is the stage of maximum engagement of karma in learning. It teaches awareness and responsibility, which enlightens the soul. Wheat and barley are the “fruits” of the first two chakras and their karmic impulses,<sup>48</sup> which are measured and valued as sustenance. The oil and wine are the love and wisdom, which are stored in the soul. The Solar Plexus integrates all that has gone before, in order to create a sound basis for soul consciousness.

The 4<sup>th</sup> (Heart) chakra is at the densest region of material life, and is where the reversal takes place to seek the higher again. The light of the soul as enlightened consciousness is dawning and hence the horse is pale (6:8). The lowest plane is Hell and entering it is death. This takes place in the fourth period of evolution (fourth part of earth) where the limits of incarnation in matter are reached. The descent is driven by the lower mind (sword), desire for phenomena (hunger), materialism (death) and the lower emotions and desires (beasts of the earth).<sup>49</sup>

Upon the upward arc of evolution, the imagery changes from the personality's karmic experience (four horses) to souls, spirit and the archetypal tree of life. At the 5<sup>th</sup> (Throat) chakra, the souls of those who have persisted with the divine plan are seen on the higher mental subplanes. The altar (6:9) is symbolic of the buddhic level, as is a table with four legs (that represent the 4 lower planes<sup>50</sup>). These souls seek judgment and vengeance (6:10), again not in the modern literal sense. Judgment is an estimate of whether a critical mass of light of microsouls has been reached. Vengeance is a vindication of the divine purpose of involution and evolution by producing the required quantum of light.<sup>51</sup> Their light and purity is acknowledged in giving them white robes, but they must wait until other microsouls reach a similar state. Only then will there be sufficient critical mass, which will justify the divine plan.<sup>52</sup>

At the 6<sup>th</sup> (Ajna) chakra, the personality integrates with the soul (6:12). The earthquake is the breaking up of the lower ego and all established conditions no longer adequate for further development.<sup>53</sup> The discipline of higher aspiration (sackcloth of hair) dims the sun of the pingala in its earthly drive to materiality. The moon of the ida as consciousness, becomes spiritualized through divine life (blood). The stars are the sparks of God within the soul, which must now cast their influence throughout the lower nature (fall to earth), and masters incarnating on earth. The diamond at the center radiates through the nine lower petals of the soul and thence to the entire being. In so doing, the shield of heaven, which is the buddhic plane, is transformed to allow more direct transference of higher energies via the soul to the personality. This results in the destruction and dislocation of all forms of lower self-importance (mountains) and separation (islands). The matured lower qualities (kings, great and rich men) are now subject to divine transmutation by loving karma (wrath of the Lamb). They seek to ignore and avoid it in the habitation and habits of the lower nature.

The process continues in chapter 7 with 4 angels (agents of divine power) temporarily restraining the vibratory energy (wind, breath or word) of the four planes of fire, air, water and earth, energized from a higher level (angel from the east and Crown chakra). This energy cannot be released until the Base chakra is harmonized with the Ajna (angel from the east sealing the foreheads) to produce a new vibration pattern there (seal). The 144,000 so sealed are the 48 petals below the Ajna, plus the 96 of the Ajna, multiplied by 1000 of the Crown. The innumerable multitude is the mass of microsouls (cells of the body, or people, etc.) that are purified (white robes) and active agents of divine love-wisdom (palms in their hands). They have an uplifted frequency and provide the energy of salvation to spirit (7:10) and soul, which is that which will provide the quantum of the current

evolutionary cycle. The angels voiced the AUM (7:12), which has the power of separating the higher soul qualities from the lower nature.<sup>54</sup>

Chapter 7 closes with the recognition that the purified have persevered through the cycle of growth and are uplifted through the indwelling divine life (blood of the Lamb). They serve and receive the power of spirit, and will no more be subject to the urges of the lower nature nor the effect of material energy (sun and heat of pingala). They will gain higher nourishment from the Christ Consciousness, which will lead to the source of divine life (7:16). There the tribulations of their evolution will depart from their evolved consciousness. This enables the second phase of the threefold structure of evolution to commence.

## 2. Second Septenate (Chapters 8 – 14)

On accessing the Crown chakra, John entered into the ultrafine vibration of oneness beyond spacetime (silence in heaven) for a period of adjustment. He was then able to preview the 7 angels, agents of Spirit, given the means (trumpets) to impel change through the energy of their vibration. The other angel with a golden censer is the “soul angel” or archetypal consciousness bearing the archetypal soul body. The incense is the goodness within the soul that rises as perfume to Spirit, together with the aspirations of the transformed consciousness (prayers of saints) of the soul. The soul is filled with the living spirit of God (fire of the altar) that radiates and influences the entire lower nature (cast to earth). As a result, the old forms and consciousness are destroyed through the energy vibration and new understanding of spirit (8:5). Transformations by chakra levels then follow. They are the influence of the uplifted planes of substance upon the chakras, e.g., the first four angels provide the new influences of earth, water, air and fire respectively upon the first four chakras.

The *1<sup>st</sup> soul influence* at the Base chakra is the combined energies of crystallized truth (hail), the will of God (fire) and the life of love (blood (8:7)). This transmutes through “burning,” as God is a consuming fire (the triple fire of matter, of mind and of spirit) and hell burns because this fire transforms the lower nature. All the primary urges (green grass) and their derived instincts are transmuted, and a third of the human ideas grown from earthly experience (the lower symbolism of trees) are also transmuted. The quantity “a third” is repeated in a number of chakras because it refers to the need of the 2<sup>nd</sup> of the 3 phases (these are *tamas*, *rajas* and *sattva*, or involution, transference, and evolution) to transform the consciousness developed in the first phase. It signifies a move from the 3<sup>rd</sup> Ray phase influence to the 2<sup>nd</sup> Ray.

The *2<sup>nd</sup> soul influence*, at the Sacral level is related to the 2<sup>nd</sup> plane of emotion (sea). The great burning mountain (8:8) is the elevated spiritual consciousness, which enters the emotional urges associated with the Sacral, and transforms the 1<sup>st</sup> phase (third) to living love (blood). The early desires of this phase die out, as do the early mental ideas derived from the emotions (ships).

The 3<sup>rd</sup> *soul influence*, at the Solar Plexus level brings the mental energy to bear upon the rivers and fountains of the deep, i.e., upon the false perceptions of truth derived from the lower mind and emotions (8:10). The star falling from heaven is the spirit within the soul<sup>55</sup> influencing the personality, and its quality is love-wisdom (burning as a lamp). It is bitter as wormwood because it causes the conscious suffering of having to cast off old ideas and ideals that are no longer adequate to soul growth. The ideas (men, manas) of the first phase die in this way.

The 4<sup>th</sup> *soul influence* brings the buddhic energies to the Heart chakra (8:12). The sun and moon are pingala and ida, and the stars are here the lower correspondence to the higher, i.e., the lower inspirations and reasonings fraught with error. The combined work of the three in the first phase is now seen and understood as having created ignorance *when compared to* buddhic wisdom, hence they are darkened. Having completed the basic quaternary, John tells of three more great transformations (3 woes) in relation to the three higher chakras and levels (8:13).

### ***Three Woes***

The *first woe* occurs as the 5th influence, at the Throat level in resonance to the plane of Aether (9:1). The Christ Consciousness within has the keys to hell and death (1:18), and to heaven, meaning the consciousness that unlocks the door, allowing movement and transformation. The key is given to the angel of destruction (Abaddon, an agent of the 1<sup>st</sup> Ray) to open the bottomless pit. This is the full gamut of the lower nature through the four lower planes and chakras to the Beginning, beyond which there is no spacetime and so it is "bottomless" (9:1,11).<sup>56</sup> Out of the transmuting fires (furnace) of the lower nature arises comparative error (smoke) and ignorance (dark) in the first phase, darkening the conscious self (sun) and mind (air).

What arose (9:3) from the lower realms of experience were the lower ignorant and concrete ideas (locusts, which feed on green things) energized by the lower emotions and desires (power of scorpions, and green things). These as yet inadequate ideas are to torment only the minds (men) or mental qualities that have not yet linked to the Ajna chakra level (seal in forehead) and thereby attained some soul enlightenment (9:5). This link has been made in the etheric, in the first phase, but has now to be made or increased in soul consciousness and in higher planes of substance. The torment is the clash between the inadequate and emotive conceptions and the soul wisdom, and it occurs in relation to all five chakras and planes (i.e., for 5 months). The minds during this period will seek the end of the transformation quickly (death) but it will occur in the fivefold fullness of time (9:6).

The early phase of emotive and ignorant ideas (horses) nevertheless leads on to eventual wisdom (gold crowns on their heads (9:7)). They are the lower mentality (face of man) based on lower intuition (hair of woman) with the raw ferocity of the lower nature (teeth of lion) and the protective shield of the concrete mind (breastplate of iron). The sound of their wings is that of their frantic aspirations. The tails are the lowest portion as the head is the highest, and represent the last elements to be transmuted, causing an



extension of pain due to emotive attachment (the tails can be represented by the lower tail of a Normal curve distribution).

The *second woe* starts with the 6th influence, of the Ajna chakra and its relation to Akasha (9:15). The 4 dragon elements (horns) of the 6th level command the activation of the 4 agents of the quaternary, being fire, air, water and earth. They are channeled as an essential part of the caduceus experience of the sushumna, ida and pingala (they are “bound” in the Euphrates as the basis of manifestation, and wisdom is channeled through the caduceus nadis). Their preparation in the cycle of evolution has taken a negative logarithmic period per level or element (hour, day, month, year for lowest), with the aim of delivering the conscious mind (men) from the lower nature (slay men).<sup>57</sup> In this second phase of evolution, death takes on the meaning of death to the lower nature or personality through its transformation to soul qualities. The army of horsemen is now the many enlightened concepts derived from quaternary experience and uplifted by soul and spirit.

Their number (two) is that of duality of higher and lower, which is why their power is in the mouth of the head (higher qualities, Ajna-Crown link) and the tail (lower qualities, Base). The Ajna is dual in uniting both yin and yang, and in preparation for union of Crown and soul-personality, which requires adjustment of Crown and Base chakras. The power of the horsemen is in the attraction of the higher and the repulsion of the lower (9:16). This duality energizes those developments that will provide an eventual bifurcation of evolution, a splitting into the saved and those yet to be saved. The breastplate is the qualities of the chakras in the torso, which are infused with spirit (fire), soul (jacinth) and the kundalini of matter (brimstone). These are the fires from the Lion’s mouth (here the similitude to the Lion of Judah, the Christ Consciousness) transforming, through the three fires of spirit, soul (the higher quality of smoke, as in incense) and kundalini (9:17). These bring about the upliftment of the portion of men or microsoul in the 2<sup>nd</sup> of the 3 phases of evolution. Those who remained untransformed (not killed and unrepentant) were those attached to the lower levels, unable to understand, reason or move (9:20–21).

The next angel from the high plane of Akasha is clothed in wisdom (cloud), informed by the 7 rays (rainbow) and shining with divinity (10:1). He has the open book of Akasha beyond spacetime and grounds his prophecies in the yin (sea) and yang (earth) dualities that are fractally hyperspace and spacetime. Some of these are not for dissemination to the lower consciousness. The angel vouchsafes that time will not end, that when the 7th angel of the highest level becomes active, then the evolutionary cycle (mystery of God) would be finished (10:6–7). John is then invited to witness the cycle himself in Akasha. This ability is sweet to apprehend, but it then must be applied and experienced, and this can at times be bitter (10:10).<sup>58</sup>

Chapter 11 starts with John being touched with higher energy (reed, rod) and told to raise his consciousness to match the vibration of the purified soul (temple) and its spiritual center (altar) but not the outer court of the rest of the body, or of the qualities not yet transformed (Gentiles). There are a number of timings of the same period in this closing part of the 6th level, being 42 months, 1260 days, and 3.5 days or years (11:3). The 42 months is 3.5 years, and 1260 days is 42 months using 30 days per month. They are also

6x7=42, being 7 chakras each of 6 planes of activated substance, i.e., the completion of the Ajna/Akasha sublevels. Each chakra, and all aspects of being, exists as morphogenic fields in all grades of potential substance and in akasha. It is the progressive enlivening of the chakras and their incorporation of more refined grades of substance that creates the progress summarized in figure 2b of chapter 7. There will be untransformed qualities or people to the end of the 6th level (Gentiles tread soul underfoot 42 months).

The Ajna is the last level of human duality<sup>59</sup>, and the ida and pingala are the “witnesses” of the cycle of evolution so far (being the two olive trees of wisdom, and the two candlesticks of lighted fire). Their prophesy is the creation of spiritual truth through the discipline of evolution for 6 periods (11:3–4) in accordance with the divine archetypes but subject to the soul’s co-creation. They are able to transmute all forms of consciousness, to limit higher inspiration where lower testing is needed, to transform lower truths into living love, and to apply karma as needed (11:5–6).

When they have completed their task of karma and transmutation in relation to the opposites, which generate soul wisdom, there is a period of reorientation of the Base chakra and its energies (beast of the bottomless pit). This produces a period of inactivity that allows the lower nature remnants to revive and temporarily overcome the masterly influence of ida and pingala. Their inactive forms remain in the structure of the personality (great city, Sodom and Egypt) till this period of lower rekindling and resurgence of remnants is complete. Then the highest energies of spirit enliven ida and pingala, causing the major kundalini linkage from Base to Crown. Their energies rise to the highest level in wisdom, and cause a shattering of the structures of the personality. The risen kundalini also acts to bring out all old karmas, as indicated in the third phase below.

The personality here is closely related to the soul body, and the tenth of the city is the jewel within the lotus (nine petals plus the jewel in the heart) which radiates spiritual transformation. This transforms the higher mental qualities and causes the remaining to reorient to the higher realms (11:13). This closes the 2nd testing (woe).

The *third woe* testing starts when the 7th angel sounds. The 7th angel initiates action at the Crown bringing forth spiritual energy (11:15), and the understanding that the lower kingdoms and activities are now under the permanent influence of soul and spirit. This is the victory of the soul over the personality (i.e., the lower physical, emotional and mental qualities) and marks the halfway where evolution starts. The activation of the chakras above the diaphragm has attracted the increased inflow of the energy of spirit via the Crown chakra (power and reign, 11:17). The time of final karma of the evolutionary arc is now, as is the measuring of the weight of souls or microsouls (judgment) who have “died” to the lower nature. John again has access to the 7th level beyond spacetime and there sees the soul archetype and record (ark of his testament) and consequent foreshadowing of the final phase of evolution. This vision in chapters 12 – 16 is of the final stage of soul victory over the elevated personality. It leads to integration of both and dominance by the soul qualities, and in its process foreshadows the struggle between spirit and matter that starts at chapter 15.

The last of the three phases of evolution starts at chapter 15, and in this last phase the triplicity becomes a duality because soul and personality have become one elevated and united entity. They are now the symbolic “matter” in relation to spirit, and must be purified further before consummation of the divine marriage can take place.

The lower correspondence of this marriage wherein the soul integrates the personality starts earlier at chapter 12. In fact, the process described in chapters 12 – 14 is fractally archetypal, and recounts the entire cycle of evolution, with primal matter giving birth to primal soul, followed by the drama of involution and evolution.<sup>60</sup> The woman clothed with the sun and with the moon under her feet and with a crown is none other than the soul about to give birth to the Christ Consciousness (12:1). The sun she is clothed with is spirit (i.e., spiritualized substance), and the moon under her feet means that she has conquered the lower nature. The crown shows linkage to the Crown chakra and spirit, and that the personality has become relatively purified and virginal. Only in this state can it deliver the higher consciousness of love-wisdom in the soul.

The red dragon (12:3) is the fire of substance playing through the “lower” nature, which contains both elevated and unenlightened qualities at this stage of development. Its creative transmutation causes the influence of the higher divine qualities relative to this phase (2nd of 3) to radiate to the lower self to assist in the transformation of the personality. The dragon reaches from heaven to earth, i.e., buddhic to physical levels, while any untransmuted substance exists at any level. Its job is to transmute to purity, and hence it “stands before” purified matter and the birth of Christ Consciousness to consume everything not immaculate.

The Christ Consciousness is then born in the soul (12:5) with the power of the spiritual mind (rod of iron) over all conditions of consciousness comprising the unified soul-personality. The channel of spiritual will creates the oneness between Christ and Spirit in the soul, as the central diamond in the lotus radiates divine life.

The qualities and microsoul on the buddhic (middle heaven) levels and sublevels rejoice because they have passed the tests of the gravity of the lower nature through living love and their innate purity of vibration. However, there are untransmuted remnants on the other levels and work for the dragon to do there. Now that the upward arc has started, development accelerates and there is a comparatively “short time” for the dragon to complete its work. The dragon automatically “tests” the woman (12:13), who represents in this phase the consciousness of the integrated and transmuted soul-personality, in contrast to the separative remnants of the personality yet to be transmuted.

This integrated soul-personality consciousness is at the Ajna chakra, 6th level, and the shape of this chakra is of 2 wings at the forehead. It is from this shape that the symbolism of many winged beings arises, such as angels, serpents, eagles, doves and sun-disks. This is the stage of perfection of the soul, where it takes wings and flies to God, and where the symbolic winged sun-disk or serpent does likewise. The eagle soaring symbolizes the soul rising through the transmutation of materiality, as the dove descending represents the holy spirit's descent in response to this transmutation. So the woman as purified soul is given

eagle's wings to ascend to a vibration of divine nourishment beyond the touch of the dragon, i.e. above the buddhic plane. This place is the fulfilled Ajna, the seat of the purified soul consciousness, for it is where the woman is fed 1260 days, or 3.5 times (12:6 and 12:14) which is the 7 chakras each of 6 planes. The "wilderness" means beyond the thralldom of the senses and the lower nature. This does not prevent a final testing by the dragon, in which all the lower illusions are directed at the transmuted soul-personality.<sup>61</sup> They have no effect and are absorbed by the remaining lower self (12:15–16). The dragon then goes to work testing and transforming these lower remnants. The energy of transmutation and the activator of karma returns to the lower levels.

Chapter 13 opens with the untransformed emotional consciousness (beast from the sea) linked to the 7 chakras and 10 lower qualities such as ambition, pride, conceit etc. represented in the 10 petals of the Solar Plexus chakra.<sup>62</sup> The beast is spotted or maculate and so is impure, has a basis of passion and delusion (bear) and the expression of lower power (lion). The kundalini serpent energizes the power. One of the seven sources of emotional development (chakras) has been wounded by a sword, being possibly the 3<sup>rd</sup> penetrated by spirit. The wound is healed, meaning harmonious adjustments to the inflow of spirit took place there.

The remaining untransformed microsoul still need to work through the experiences of the lower emotions and their energizing by kundalini. These emotions appear to be invincible, and this consciousness "blasphemes" in the sense of turning awareness away from the true invincibility of spirit. The process takes place on the 6 lower planes (42 months). All who have not yet ascended (not written in the book of life) follow the lower emotions and are subject to the testing. Verse 13:10 reminds of the karma of this, and the need for patience and the knowing not to regress.

The second beast in 13:11 is of the lower mind (higher aspect of earth) with the duality of mind (2 horns) in potential of higher consciousness (lamb), yet expressing the lower. This relatively concrete aspect of mind does not acknowledge the energy of spirit, but is energized by the lower emotions. The concrete mind can accomplish a lot, and invokes divine love and truth (unconsciously) to dispel aspects of ignorance. Yet the conscious denial of spirit as the source of higher inspiration deceives the mental ideas and concepts that operate through the forces of the lower planes, accomplishing apparently miraculous things (compared to earlier forms of capability).

The lower and misguided mental concepts develop a life of their own through constant focus on them (power to give life to the image of the beast), so that they become living thoughtforms with vibrations (speak). This causes souls or microsoul to choose either a life of resonance with these deceptive ideas, or "death" to them through the move to a higher consciousness (13:15). Those who remain attached to the false ideas cannot wing their way to a transformed Ajna and so have the duller "mark of the beast" in their forehead, and in their activities (right hand). Conversely, the ascended consciousness is that of the radiance of the Ajna wings, and hence the "mark of the lamb" in their foreheads. The commerce of salvation continues only for those not yet ascended to Ajna perfection (13:17). The number of the beast and man is therefore the 6<sup>th</sup> chakra of personality

completion on the physical, emotional and mental planes.<sup>63</sup> In terms of figure 2b of chapter 7, the “lower human”, or personality, is defined by the first 3 space columns (substance) within the first 6 time rows (chakras), making the symbolic 666. Even where there is activity beyond these, they remain as the areas to be purified before the Christ Consciousness can be born.

Chapter 14 opens with the Lamb of Christ Consciousness on Mt. Sion (Zion)—another name for Jerusalem, which is a symbol for the soul. There is a higher and a lower Jerusalem, being the archetype and the manifest, and at this 6th level, of Ajna, the perfection of the archetype has been largely matched in the manifest. The 144,000 is the sum of all the chakra petals below the Crown (96 at the Ajna plus 48 below, making the 144). The zeros can signify fractal multiplication, but Bailey suggests that the zeros represent the Crown chakra, known as the thousand-petalled lotus, and hence the number refers to the dynamic relation between the two chakras.<sup>64</sup>

If all of these petals are active, and if their color and vibration has become sufficiently refined or purified with personal transformation, then they will have become “virginal.” They have evolved through the process of personal involution and evolution, from sluggish movement and dull coloring to a vibrancy and clarity of coloring “like glass.” They are no longer “defiled with woman,” meaning no longer subject to the lower personality and coloring (14:4). They represent the purified and transfigured personality at one with the soul. They are true to the indwelling Christ Consciousness, and are the “first fruits” of the process of evolution (14:4). As such they bring the required quantum of enlightenment to soul and spirit, moving towards cyclic completion. The new song (14:3) is the new vibration created by the transfigured being and relayed to spirit. The Father’s name in the foreheads of the 144,000 is the frequency created by the interaction between the uprising purified soul-personality (the 144) and the downflowing Holy Spirit from the Crown (the 1000).

There are still microsouls and aspects of emotion and consciousness that need transformation to achieve the required level of enlightenment. This is the time of the end of phase two, when the soul-personality is united and pure, and ready for the third phase of spiritual predominance. This third phase is “the hour of his judgment.” The last phase of cyclic completion is approaching, which John warns of in verses 14:6–7. This is followed by the recognition that the independent life of the personality, separated from soul and spirit, is no more. This has occurred precisely because of the early power of the lower self to indulge in materiality and sensuality (fornication) and to subsequently learn wisdom through karma (drink of wine of wrath (14:10)). Therefore any unit yet untransfigured at this late stage will be subject to pure karma, to suffer the burning transformations from spirit (fire) and kundalini (brimstone), while receiving the uplifting influence of the Christ Consciousness (Lamb). The transformation is intense and unremitting; those who do not slip backwards now have the patience and faith of the saints. Those who overcome are blessed because dead to the lower nature and its karma. They rest from the process of karma and reincarnation, but benefit from their virtues that are incorporated into their own beings.

The last part of chapter 14 (14:15–20) is about the gathering in to the soul of the perfected qualities remaining below the Ajna. The sickle is the will energy of spirit that severs attachment to the lower planes. But there are two reapings, the first of the pingala transformation of matter (earth was reaped) and the second of the ida transformation of consciousness (grapes reaped). The grapes of higher consciousness are pressed through karmic action to produce higher wisdom (wine, or blood). This occurs outside of the city or soul (15:20), the 1600 furlongs representing the Throat chakra (16 petals). The “space” is therefore all that below the Ajna, even up to the points where the Ajna controls the mind (horse bridles).

This completes the transformation of material experience into soul consciousness, and hence the second phase of evolution.

### **3. Third Septenate (Chapters 15 – 21)**

The final phase of evolution starts at chapter 15, with the final vials of karma to be poured out. This is the phase of dominance of spirit, which draws up the highest and best of the lower nature. Within the cycle of spacetime, spirit now selects out those souls that have achieved the necessary transformation and “weight,” and unites with them. The souls carry the quantum of enlightenment to be derived from the cycle, at the various kingdom levels. Those that do not acquire the critical mass of light are held over to partake in another cycle equivalent to the present one.<sup>65</sup> Those who acquire and unite with spirit move ahead to the next higher kingdom and cycle.

The victors in this process, as first fruits, are seen in chapter 15 at the 2nd highest plane expressing the realized qualities of Moses (the karmic law; first phase), and the Christ Lamb (the law of love; second phase). They bring their light to God and in so doing fulfill their state of successful progress as a consequence of the divine plan of evolution (judgments made manifest). Then John again has access to the Akashic record beyond spacetime and sees the 7 previous angels (at 8:7 – 11:15) with the 7 untransformed aspects of the lower nature (7 plagues). One of the 4 dragon-cherubim of wisdom provides the 7 relevant containers of final karma, golden because they bring wisdom. These are then matched, karma to plague, ready to apply to those souls still with karmic transformation due.

Chapter 16 sees the suffering (sores) and transformation to living love (blood) of the physical, emotional and mental planes that makes souls worthy. Some are scorched with the divine power of the monad on the buddhic plane (sun) but refuse still to acknowledge the soul and spirit. The bottomless pit (seat of the beast) is again plumbed with karma (16:10), and the pain of false ideas and expressions (gnawed tongues) is still not enough to reverse the direction of consciousness to the higher self. The 6th angel “dries up” the active karmic aspects of the caduceus (Euphrates) rendering it inactive (16:12). This enables the kings of the east, which are the kings of the earth and the world (those lower qualities of personality in its material and conscious aspects that have not yet learned from karma) to resurge in combined opposition. They need this growth, which is a repetition of the first stage involution, to be of sufficient development to benefit from karmic transformation.

The three unclean spirits like frogs (that exist in 3 personality strata, in water, in air and on land) are the personalized lower urges, the dragon being physical, the beast emotional, and the false prophet the lower mind (16:13). Again there is the admonition to keep one's garments (evolved purity) lest temptation remove them. The lower rebellious qualities are focused in a state of consciousness in the lower mind called the hill of Megiddo, or Armageddon (16:16). The 7th angel pours out at the highest level and completion of karma is then acknowledged. Large transformations follow, and the soul (great city) now has three levels corresponding to the 3 phases of evolution, and to active intelligence, love and will (Figure 26). The soul drinks the wine or wisdom of karma, and the lower separatism and ambitions disappear. The hail of heaven is spiritualized truth (water is truth and its crystallization into stone-like quality represents spirit) in large measure, but even this bombardment does not convince some of spiritual reality (16:21).

### *Whore Becomes Bride*

Figure 27. Kuan Yin

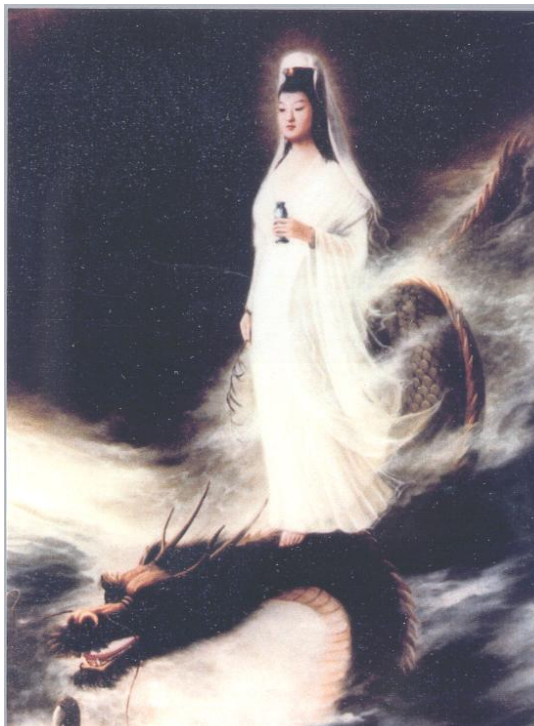


Figure 27. Her Ajna signifies the mystery of her transformation from the lower to the higher states. Her wisdom comes from the many souls and microsouls who persevere and create the blood of divine life.

Chapters 17 and 18 are about how the combined soul-personality is further transformed to become of sufficient purity to unite with spirit. The great whore is the personality or lower nature now become rich in experience and wisdom, and her judgment is the measurement of the quality and quantity of that enlightenment. The whore, or Babylon, is to be transformed into the bride of Christ, or the New Jerusalem of the transcendent soul. Her colors of purple represent nobility and wisdom through suffering, scarlet is the life of divine love, gold is the attainment of spiritual life and love-wisdom, pearls are wisdom and precious stones are exalted qualities. The golden cup is the cup of love-wisdom that created the acts of involution and the karma of learning, and it contains these things. She is seated on the red dragon, which is the agent of the terrible love-wisdom of the cycle, and that is now “under” and serving her.<sup>66</sup> For a modern Buddhist version, see

The mystery of the woman and dragon is explained from verse 17:8. The dragon of wisdom is eternal, serving in many cycles the process of transmuting the material consciousness to the spiritual. The dragon withdraws to perdition (pralaya, in Akasha, the

Divine Mind or Mother) when its job is done. This is a wonderment to the unenlightened consciousness. The 7 chakras have become four-dimensional with advanced activity, like “mountains,” supporting the personal consciousness. There are seven conscious beings (kings) controlling the chakras. Five have completed their task, the 6th at the Ajna is ongoing, and the 7th has yet to come into full potential for a period (17:10). The higher, cosmic dragon is the synthesising 8th consciousness of Divine Mind “outside” of the current spacetime cycle.

The 10 horns (17:12) are the 10 channels and the consciousness of the lower urges, seen in the 10 petals of the Solar Plexus chakra, giving their combined power to the lower nature. They will oppose the divine transformation but the Christ Consciousness will prevail. The uplifted personality is comprised of a multitude of microsoul, and the 10 lower urges will cause its painful transformation through karma and the fires of transmutation. This is so because God has caused the beast and its horns to do His will until His divine plan is fulfilled (17:17). The Decad is ultimately the agent of divine perfection as the higher energies inform the Solar Plexus and its power to integrate the lower nature. Hence the horns have crowns on their heads as seen in chapter 13. The integrated soul-personality has power over all the lower urges (kings of the earth).

Chapter 18 opens by restating that the power of the lower nature is lost and that the great variety of earthly experience has created the light to raise its vibrations. The prompting of conscience, the voice from heaven, calls for redemption and upliftment. The spirit increases its radiant transformation and a redoubling of effort of the consciousness is called for. To be fully transformed, the personality must go beyond all egoism and illusion, including that it is already one with God (a queen, no widow, no sorrow; 18:7). This time will come, but only after transfiguration. The karmic transformation occurs in one period, at the Ajna level. This is the burning of the lower nature and the transformation of all its qualities into the soul. The commerce of the lower nature ends and the separate personality is no more. All lower activities must cease because the mechanism of their development has been transfigured.

The chapter closes with the great stone of spirit being cast into the lower emotions, destroying with spiritual power all remnants of any *separate* power, of angels, of yin and yang, of any quality that is not dominated by soul and spirit.

Chapter 19 opens with praise to God for his judgments. These judgments are the divine plan and its parameters of evolution. The higher qualities derived from the lower nature add to the light of spirit. The smoke of the personality is now the transformed consciousness that ascends to spirit. This comes from the great multitude of microsoul or souls (19:3). This purity enables the total at-one-ment of the Christ conscious soul and the transfigured personality, symbolized as the marriage of the Lamb (19:7). The transfigured personality is “clean and white” in its purity, and contains the uplifted or blessed microsoul present at the union.

John is told that the practice of the teachings of the Christ Consciousness (Jesus) creates prophecy, which is the fulfillment of the divine archetype (19:10). The testimony of Jesus is



the New Testament of the evolutionary laws of love and grace, whereas the testimony of Moses is the Old Testament of involutory karma.<sup>67</sup> This is explained symbolically in Hebrews chapter 9, especially verse 15, indicating that karma must serve the learning “until the time of reformation” (verse 10) when evolutionary laws begin to prevail.

He then sees the same white horse and rider that he saw at the beginning of the cycle (at 6:2 and 19:11). This is the Christ conscious soul at the end of the cycle, at one with infinite Spirit, and now expressing the power (Word) of God the Father. The evolved microsoul (armies in heaven) follow this power, which is the sword of spirit. The rod of iron is the spiritualized mind with Shiva (1<sup>st</sup> Ray) power, and the process of karma (winepress) continues for the unrepentant beings that remain in the cycle. The fowls of heaven are the soul qualities or microsoul (19:17) that are increased by the mixed qualities transformed by the sword of spirit.

So the conflict of the higher and lower (battle of Armageddon) takes place, with the lower emotions (beast) and lower mind (false prophet) being subject to the transforming fires of spirit and kundalini (cast into the lake of fire (19:20)). All remaining microsoul are transformed (slain) by spirit.

### ***Resurrections***

Chapter 20 outlines the process of bifurcation of the development of consciousness, the separation of the wheat from the chaff, or the sheep from the goats referred to in Matthew 25:33 and endnote 63. It opens with the serpent energy of involution and evolution being bound in the Base chakra for 1000 years, which means until both the Base and the 1000-petalled lotus, the Crown chakra, are adjusted (fulfilled) to the new integrated spiritual frequency. This adjustment between Base and Crown incorporates the previous transformations of the 6 lower levels. When this happens, the kundalini energy can be released again to rise through the sushumna. During the “1000 year” adjustment period, the chakras (thrones) and souls are measured (judged), and the purified souls that have surpassed the lower mind (beheaded) to higher love-wisdom live in the Christ Consciousness. Those not so purified must wait in abeyance till the winnowing by spirit and kundalini recommences.

This process is the “first resurrection,” and the souls measured as sufficiently pure need not take part in the second winnowing or resurrection, but become active agents of divine life (20:6). The second winnowing then occurs among all those not judged as pure in the first process (they compassed the camp of the saints) when spiritual energy transforms them (fire devours). Then the dragon is purified and transformed in the lake of fire, the highest plane beyond spacetime, as it also ascends to the “frequency” of the new infinity at the end of the cycle. Its work is done and it must prepare for a new cycle.

The great white throne is the seat of spirit in the Crown and at the highest plane of being. From its emanation, the other planes and levels are transformed (heaven and earth fled away) into the new frequency. The remaining souls to be measured (the dead) are open books to spirit, and are assessed according to the qualities they created. These emerge from the emotions and from the depths of materiality (death and hell), and then the fire

transmutes the lower planes of death and hell. These realms contain many that have gained spiritual understanding but have reverted to old ways. This process is the second death or transformation. Those that arise in consciousness are resurrected, while those still unregenerate are cast into the fire of transmutation (20:15). The latter are not mentioned further other than as a repetition in verse 21:8. However, they are held over to another cycle of evolution by which they can attain the required love-wisdom.

### *New Heaven and Earth*

Chapter 21 relates the culmination of evolution in the transcending of the 6th level, wherein the new frequencies, the target of the bowman at the Base chakra, have been attained. The transfigured soul-personality is at one with spirit. The new heaven and new earth are all the levels with a new uplifted frequency, including of matter and consciousness. There is no more lower emotional impulse (sea) or need for the influence of the yin triangle. The New Jerusalem is the perfected soul receiving the full inflow of spiritual energy and consciousness. The voice of spirit (innate true understanding) creates the knowing that the living will of God, the Father principle, now lives fully within the soul (the diamond or lotus within the heart of the soul is fully open). God and mankind are one, the living I AM. This is the tabernacle of God with men (21:3). Evolution is now about to cease, and the new vibration or the quantum of light will infuse all things, including the Base chakra transformation from 4 petals of the human kingdom into 5 of the spiritual kingdom (21:4–5). Then evolution is declared finished by spirit at the alpha and omega level, the 7th. It is at this level that the divine life is an endless abundance of all spiritual qualities. The pure souls at this level are as masters or saints who freely carry out the divine will (21:6).

The at-one-ment of soul and spirit means that all the wisdom stored in the soul is now an enhancement of spirit in the unity of  $E=mc^2$ . There is no more need for the earthly connections and structures of the soul in the body because matter has been transmuted to a higher level, as has individual consciousness. Their evolutionary role in the cycle now completed has finished. All that is required is a higher form of unified individuality one with spirit. This is the Holy Jerusalem, created from spirit's union with the New Jerusalem when the evolutionary process is complete. A description of it is given from verse 21:10 to the end of the chapter, by an "angel" or conscious entity able to attune (measure) to the vibration.

Fundamental to the ascended and purified soul who is the Holy Jerusalem is the 12 of love and completion. This is the 12 of the heart and soul fractally,<sup>68</sup> of the zodiac and of the 12 qualities of and groupings of souls called the tribes of Israel. The city, as the purified soul being infused with spirit, glowed with the new light of the soul and of the uplifted consciousness. The aura is clear as crystal. The city is 4-square, meaning the quaternary of the 4 lower planes, each containing the completed fractal 12 of love-wisdom. The city and its streets (energy channels or nadi) are radiant with the divine golden energy.

The wall of the city is its boundary, which is the spiritual vibration that prevents microsoul with lower vibrations from entering.<sup>69</sup> The 12 gates are the soul petal

connections with the larger life or macrosoul, and through which there is an exchange of energy and consciousness (Figure 26). Each gate has its own agent of consciousness (angel) and relevance to the 12 creative hierarchies (tribes of Israel). The gates are in the order of the three astrological crosses, the mutable, fixed and cardinal (3 gates at each compass point). The walls, or spiritual vibration, are based on the 12 qualities of the apostles, which are the qualities of the 12 opened soul petals (the apostles follow and are grouped around the Christ, just as are the petals around the 13th - the divine Life<sup>70</sup>). Each of the 12 foundations is characterized by the qualities of a precious stone (as are the 12 constellations of the zodiac), which in turn represent the highest evolution of the 12 spiritual qualities (21:20).

The wall is of 144 cubits “according to the measure of man, that is, of the angel” (21:17). The perfected soul-personality has its seat at the Ajna, and the total number of opened chakra petals at this level is therefore 144 (48 below plus 96 at Ajna). The angel is the soul angel, which is the true self-consciousness of the man. All 144 petals are now the perfected “lower” nature, and their uplifted vibration is a wall to any lower frequencies of less evolved units.

There is no temple in the city, meaning no lower soul body that was required to make contact with the lower nature in the preceding evolutionary process (21:22). The Father and Son (1<sup>st</sup> and 2<sup>nd</sup> aspects of the trinity) are the principles of living Life that take the place of the earlier material (Mother, the 3<sup>rd</sup> aspect) structure of the soul.<sup>71</sup> Neither is there need for ida and pingala (moon and sun) any more, for the lighted energies of Father and Son are all that are needed. The gates or exchange points remain open in manifestation (daytime, under the sun of spirit) because there is no lower vibration (night) with access to the soul. Those souls and microsoul so infused with perfection bring their glory (quantum of light) to the enlightened state. Only those with the quantum of light (in the book of life) can be a part of the enlightened state.

This sought-after quantum is both light and consciousness, of higher frequency (quality) and with a greater inclusive range of frequency (quantity) which corresponds to  $E=hf$  as discussed in the previous chapter.<sup>72</sup> On attainment of the 7<sup>th</sup> level of rest (of non-manifest vibration, beyond spacetime in awareness), the golden age commences, but it also foreshadows responsibilities in the next cycle.

### ***Golden Age***

Chapter 22 is a brief account of the golden age. The soul consciousness knows itself to be one with the divine. The river of life that is the energy of the oneness and purpose of God proceeds from the center of will in the Crown (or Shamballa on earth) and from love (Triads and Hierarchy on earth) as the energy of the sushumna. On either side of this flow is the integrated caduceus, now the unified sushumna tree, at one in divine love and purpose. Its fruits are the 12 archetypal qualities of the apostles that bear monthly, as the sun moves through the 12 constellations of the zodiac, linking the macrocosmic Christ principle with the microcosm. The leaves of the tree are the multitude of sub-qualities enabling specific healing for the many activities of peoples. At a concrete micro-level, they

are the dendritic channels with their “acupuncture points” acting fractally upon the various scales or hierarchies of the soul network.

There is no more Adamic curse, which is the limitation within the evolutionary cycle, because spirit and Christ Consciousness dominate the pure being. In their oneness, the souls and microsouls carry out the divine purpose, being directly aware of the divine emanation and wielding it through the directing faculty of the third eye in the forehead (22:3–4). There is no more darkness of the lower nature and so they do not need the educating light of the chakras (candle) nor of the evolving soul (sun), for spirit gives them light.

These visions are prophecies of what must be done in conscious action in order to attain ascension and enlightenment. The Christ Consciousness and its transformation comes quickly when the wisdom teachings are put into practice (22:6–7).

John is told that, “the time is at hand,” (22:10) which means incarnation into spacetime. The sheep and the goats recommence cyclic activity, but the bifurcation into different kingdoms has taken place. The goats start where they left off, but the holy ones are now in the next kingdom of nature as the saints and masters who tend to the others in a spiritual capacity. The Christ Consciousness comes quickly to those goats that practice the wisdom teachings. Their reward is to enter into the state of purity (enter city) and live the divine life.<sup>73</sup> There is a reminder that this is the “period” of end attainment and new beginnings, the alpha and omega, which is divine.

The prophecies (divine laws) are a part of the purpose of God, to illuminate and guide conscious souls at their various levels of capability. The Father and the Son have a magnetic energy of attraction that draws all souls forward. All those able to understand the divine process and to hear the divine word also help in the evolutionary upliftment. Those who aspire to the divine life respond to the highest and move forward, and all who attune in any way to the divine will to good will receive the “water of life” (22:16–17).

The spiritual law and process is given in the book of prophecy (in Revelation, or in attunement to divine archetypes) and also in the book of life (the human form in the evolutionary cycle). We are potent co-creators with free will, and those who comprehend and respond to the evolutionary law should conduct themselves in accordance with it, neither going beyond the law nor not meeting it at level. Either way, the resulting discordance, karma and inadequacies will delay attainment even though they may become learning experiences. The quickest attainment is in the full observance of the divine law and its process according to our ability.

So ends the prophecy of Revelation. As with the creation and fall of man, the story is universal and precedes Christianity in a number of early cultures. Doane cites<sup>74</sup> a remarkable earlier Persian legend, which is clearly a close parallel to Revelation. He also cites strong similarities between the myths and parables of the Bible and the myths and wisdom teachings of a very wide range of civilizations preceding Christianity. This is evidence that the stories are both symbolic and universal archetypes, common to most religious wisdom traditions. I have chosen to analyze the mythical symbolism of the

beginning and ending of the evolutionary cycle because these are perhaps the most difficult to understand theoretically. The in-between stories of the Bible can also be analyzed in relation to the evolutionary soul model, and to their parallel in earlier civilizations.

The symbolism of the grand story of human evolution, common to most cultures, indicates a common brotherhood of experience of all people. This is to be expected if we cycle in and out of different cultures in different lifetimes, but maintain the universal soul structure and spiritual impulse within.

## The Tarot

Although known and used largely for divination, the tarot cards have a deep symbolism of the evolutionary cycle for humanity. The major arcana of 22 cards comprise three sets of 7 plus the final integrative card. These three sets of 7 represent the 3 phases of the evolutionary cycle, and correspond to the first 21 chapters of the Book of Revelation. The final card, the Fool, represents the integrative factor beyond spacetime, the 22nd chapter of Revelation. The three sets correspond to the qualities of the divine trinity, starting with the 3rd principle of active intelligence or personality, influencing the first 7 cards or sub-stages. The 2nd principle of love-wisdom or soul influences the second 7 cards, and the 1st principle of will or spirit influences the third 7 cards. These three phases represent the three levels of soul petals (Figure 26). The final card is the diamond in the center. Each set of 7 corresponds to the 7 chakras, rays and planes. Table 4 lists the three sets of 7, with corresponding lists of qualities of the three phases.

The tarot cards and their symbolism are very ancient. Although associated with the Jewish tradition of the Cabbala, they are much older. Haich<sup>75</sup> claims that the card representations have been found in Babylonian, Egyptian, Judaic, Mexican, Indian and Chinese excavations. However, the whole Tarot has been preserved only through Jewish mystery teachings. The Book of Moses is written in Egyptian-Hebrew without vowels. Each letter represents a creative vibration, which expresses a divine idea. The Tarot is also a part of the Jewish mystery texts and uses these same letters to identify the idea behind each card. Zain<sup>76</sup> claims to have received insight about the Tarot from an ancient Indian book of Soul Knowledge. Papus<sup>77</sup> claims that the Tarot is the “Bible of Bibles,” deriving from Thoth-Hermes Trismegistus, and being the Revelation of ancient civilizations. Campbell<sup>78</sup> notes that historical evidence about the Tarot cards appeared in Europe in the 13<sup>th</sup> century, but that the literature about them at that time drew upon a much older tradition. Rather than consider historical evidence, we should assess the principal ideas associated with the cards to determine their relevance to the evolutionary soul cycle.

There are many ways to analyze complex structures such as the evolutionary cycle. The division from one whole to the two phases of involution and evolution, then to the three phases and then to the 7 stages follows the old traditions of the act of creation. The division of the three phases each into 7 levels in the Tarot, and the corresponding division in Revelation, may seem to be arbitrary. However, it shows how the seven rays influence the three phases of development in their lower, middle and higher forms of effect. It indicates how the rays interact with the chakras (which are within seven potential grades of

substance) in the three phases to bring about development. This process guides humanity to fulfill the divine archetype, the Adam Kadmon.

Table 4: Phases of the Tarot

<b>Ray</b>	<b>Arcana</b>		
	<b>Phase I</b>	<b>Phase II</b>	<b>Phase III</b>
<b>1<sup>st</sup></b>	1. The Magician	8. Strength	15. The Devil
<b>2<sup>nd</sup></b>	2. The High Priestess	9. The Hermit	16. The Tower
<b>3<sup>rd</sup></b>	3. The Empress	10. Wheel of Fortune	17. The Star
<b>4<sup>th</sup></b>	4. The Emperor	11. Justice	18. The Moon
<b>5<sup>th</sup></b>	5. The Hierophant	12. The Hanged Man	19. The Sun
<b>6<sup>th</sup></b>	6. The Lovers	13. Death	20. Judgment
<b>7<sup>th</sup></b>	7. The Chariot	14. Temperance	21. The World
	<b>Phase Qualities</b>		
	<b>Phase I (3<sup>rd</sup> Ray)</b>	<b>Phase II (2<sup>nd</sup> Ray)</b>	<b>Phase III (1<sup>st</sup> Ray)</b>
	Involution Personality Mutable Cross Old Testament Probationer Individual Karma Tamas Active Intelligence Humanity Law of Economy Efficiency Lucifer	Transition (choice) Soul Fixed Cross New Testament Disciple Group Dharma Rajas Love Hierarchy Law of Attraction Cohesion Christ	Evolution Spirit Cardinal Cross Inner Testament Initiate Whole Nirvana Sattva Will Shamballa Law of Synthesis Unity Melchizedek

Brief descriptions of the tarot cards' symbolism follow (using mainly Gray, Lind, Papus and Zain), with the relevant ray qualities and a brief summary of the 21 ray methods of group interplay taken from Bailey.<sup>79</sup> The latter are the triple manifestation of each of the seven ray activities that make up 21 vibrations of the Law of Attraction (the law of the Christ, or the soul principle) that Bailey claims<sup>80</sup> is "the basic law of all manifestation, and the paramount law for this solar system." Their synthesis forms the 22. The relevance of these to each chapter of the Book of Revelation is then considered.

The symbolism of each of the 22 primary cards or major arcana of the Tarot is shown in Figure 28, using the Waite pack.

Figure 28. Arcana of the Tarot

TAROT COMPANION CHART											
<b>1</b> <b>THE MAGICIAN</b> CREDILITY & PROMOTION Search for creative solutions. Rely on imagination, intuition, skills and strength of will. <b>INDECISION &amp; WEAKNESS</b> Avoid indecision, weakness of will. Do not abuse your influence and power.	<b>2</b> <b>THE HIGH PRIESTESS</b> WISDOM & MYSTERY Listen to the wisdom within. Use your intuition and spiritual inspiration. Trust your feelings. <b>SHORTSIGHTEDNESS &amp; CONCEIT</b> Beware of ignorance and superficiality.	<b>3</b> <b>THE EMPRESS</b> INITIATIVE & ACTION Be proud of your ideas. Encourage others and share your stability and progress. <b>INACTIVITY &amp; VANITY</b> Beware of vacillation and discontent. Avoid delay and indecision.	<b>4</b> <b>THE EMPEROR</b> STABILITY & AUTHORITY Use your powers of leadership, logic and prudence. Do not let intellect rule your feelings. <b>IMMaturity &amp; WEAKNESS</b> Immaturity and lack of conviction can render you feeble and ineffective.	<b>5</b> <b>THE HIEROPHANT</b> ALLIANCE & KINDNESS Embrace your gift for spiritual leadership but do not let dogma conformity cloud your judgment. <b>STEREOTYPEDNESS &amp; VULNERABILITY</b> Be orthodox but let not conventionalism be ruled by sentimental emotions.	<b>6</b> <b>THE LOVERS</b> HARMONY & CONFIDENCE A new emotional freedom allows you to enjoy love, beauty, perfection, harmony and friendship. <b>FAILURE &amp; FORTUITOUSNESS</b> Failure to assert your independence leaves you interdependent and sad.	<b>7</b> <b>THE CHARIOT</b> ADVENTURE & TRIUMPH Focus on physical and mental powers in a wild conflict and triumph. <b>DEFEAT &amp; FAILURE</b> You can still avoid failure by concentration and faith in your own ability.	<b>8</b> <b>STRENGTH</b> COURAGE & CONTROL Understanding your own mental and physical powers gives you confidence, strength and courage. <b>WEAKNESS &amp; PETTINESS</b> Do not overrule to the temptation to show your power or be afraid of it.	<b>9</b> <b>THE HERMIT</b> PRUDENCE & KNOWLEDGE Share your secrets with friends. Do not withdraw into loneliness and exclusivity. <b>HASTINESS &amp; IMPERTINENT</b> Avoid imprudence and haste as much as over-caution and distrust.	<b>10</b> <b>WHEEL OF FORTUNE</b> FORTUNE & CONVERSION The beginning of a new cycle. Events may bring gain or loss. The unexpected may occur. Be prepared. <b>RASHNESS &amp; BAD LUCK</b> Consider outside influences. Expect the unexpected.	<b>11</b> <b>JUSTICE</b> FAIRNESS & BALANCE You can use your special power of understanding to provide hope or dispense fear. <b>DISORDER &amp; RISK</b> Reject a tendency to intolerance, bias and severity of judgment.	<b>12</b> <b>THE HANGED MAN</b> WISDOM & TRANSITION Time for rebirth. Welcome new life forces. Overcome apathy and boredom. <b>SELFISHNESS &amp; EGOTISM</b> Ignore false prophecies. Be prepared for sacrifice. Let go of fears.
<b>13</b> <b>DEATH</b> CHANGE & CORRECTION The old has to make way for the new. Our door closes, another one opens. New beginnings to certain. <b>INERTIA &amp; LACK OF HOPE</b> It is better to accept the inevitable than be paralyzed by not doing so.	<b>14</b> <b>TEMPERANCE</b> MODERATION & PATIENCE Combining your material and intellectual opinions brings you high regard. <b>DISCERN &amp; FRUSTRATION</b> Impatience, discord and strife will leave you frustrated and hostile.	<b>15</b> <b>THE DEVIL</b> DOWNTURN & FAILURE Caution: Use your ideas and plans influenced by selfishness and greed! <b>CLARITY &amp; INSIGHT</b> Your intellect wants to dominate your intuition and feelings.	<b>16</b> <b>THE TOWER</b> CHANGE & DISRUPTION There will be change. Like it or not, accept this as inevitable. <b>OPPRESSION &amp; RISK</b> Accept the inevitable change or be trapped in unhappiness and oppression.	<b>17</b> <b>THE STAR</b> HOPE & FAITH You have learned to balance your energies and desires. Your prospects are bright and promising. <b>DISAPPOINTMENT</b> Until you surrender your stubbornness and pride, fulfillment will escape you.	<b>18</b> <b>THE MOON</b> HIDDEN DANGERS Caution: Watch out for dishonesty, deception and ulterior motives. <b>UNWILL PROBLEMS</b> Overcome the temptation to take unfair advantage of someone or something.	<b>19</b> <b>THE SUN</b> SATISFACTION & SUCCESS Extending yourself to others is the source of satisfaction, contentment, success, love and joy. <b>LOVELINESS &amp; ISOLATION</b> Until you accept your life as it is, love and friendship will elude you.	<b>20</b> <b>JUDGMENT</b> RENEWAL & PROMOTION Time to look back and reconsider your actions. You must forgive before you can be forgiven. <b>RELAY &amp; INDECISION</b> You refuse to face the truth of your life. You are delayed by indecision.	<b>21</b> <b>THE WORLD</b> SUCCESS & ASSURANCE You have earned your rewards. Final and successful completion of matters is at hand. <b>STAGNATION &amp; FAILURE</b> You must finish what you have started or failure is certain.	<b>22</b> <b>THE FOOL</b> IMPETU & VANITY Beware of the dangers of impulsivity and indecision.	<b>23</b> <b>KING OF SWORDS</b> AUTHORITY & POWER You are quick-witted and sharp-tongued. Your innovative ideas have potential for success. <b>CONFLICT &amp; SEVERITY</b> You have a tendency to dominate others. Avoid being selfish, cruel or perverse.	<b>24</b> <b>QUEEN OF SWORDS</b> PERCEPTION & WIT You are quick-witted and insightful. Your perception never fails. Others can benefit. <b>NARROW &amp; PREJUDICE</b> Using your powers of intellect can make you devious and bigoted.

## Phase 1: Involution; Active Intelligence, Matter & Personality (3<sup>rd</sup> Ray overlay)

### 1. *The Magician*

Symbolizes will, master of own fate, occult wisdom, the ability to take power from above and direct it through desire into manifestation, absolute being containing all. Male, Adam, spirit, active. The father of all creation at infinity.

The 1<sup>st</sup> Ray is the will and purpose of God, and for this first phase, Bailey gives the ray method as “spiritual impulse or energy.”

In this first phase of involution, the Magician is the initiating energy and consciousness of the evolutionary cycle. Revelation 1 emphasizes the cyclic beginning as the alpha and omega, with the archetypal form of the etheric and soul attractors as the chakra system and the Christ Consciousness within it. These are the probability “blueprints” into which humanity is to grow structurally and in consciousness through the evolutionary cycle.

### 2. *The High Priestess*

She is primal duality, and consciousness, the divine law (TORA) beginning to unroll, and spiritual understanding, including of the unrevealed future. Creation of latent archetypes. Female, Eve, matter, passive. The virgin mother.<sup>81</sup>

The 2<sup>nd</sup> Ray is the love-wisdom of God, and the ray method is “soul impulse or energy.” There is some occasional confusion in the ordering of the 2<sup>nd</sup> and 3<sup>rd</sup> aspects of the

trinity. The order of *creation* is usually given as Father (spirit), Mother (matter), and through their interaction, Son (soul). However, the ordering of *the rays* of the trinity and the planes of substance is Father (1<sup>st</sup> Ray), Son (2<sup>nd</sup> Ray) and Mother or Holy Ghost (3<sup>rd</sup> Ray). The Priestess represents the 2<sup>nd</sup> plane, its latent archetypes, and its universal consciousness which soul acts upon. The sun of primary spirit is above her and the moon of tertiary manifestation below her. Hence, although she represents the mother in the trinity, the 3<sup>rd</sup> Ray, she has a potential soul quality *in relation to* the third level and ray. See arcanum 3.

Revelation 2 covers the angels (consciousness) of the lowest 4 chakras. The lower quaternary is the relative material existence and its lower soul and personality, compared to the higher trinity of chakras that are related more closely to archetypal soul and spirit. Thus the 2<sup>nd</sup>, Mother Arcanum matches the 2<sup>nd</sup> verse of Revelation. The matching of ray and arcanum can be understood through the expansion of the duality becoming a trinity in manifestation.<sup>82</sup>

### 3. *The Empress*

She is universal love and its fertile creation of all forms, the wealth of all life under the sun and in the field of nature. The act of creation in manifestation.

The 3<sup>rd</sup> Ray is of active intelligence, and of the multiplicity of forms and energies that create civilization. Its ray method is “material impulse or energy.”

Revelation 3 covers the angels of the higher three chakras, and so is relevant to the higher trinity and soul. The trinity is manifest in the 3<sup>rd</sup> plane as the incarnate “son.” There appears to be some interaction of the 2<sup>nd</sup> and 3<sup>rd</sup> levels and rays here, as the son (soul) is incarnated in material substance, yet is linked in consciousness with the second plane.

### 4. *The Emperor*

Kingship, leadership, command and control over the lower quaternary (sitting on the square throne) which includes mental control. The realization in the lower world of the latencies in the higher world. The ram’s heads represent the esoteric keynote of Aries “I come forth and from the plane of mind I rule.”<sup>83</sup> The mind here is the higher mind at levels of Atma and above.

The 4<sup>th</sup> Ray is of harmony through conflict, representing the buddhic level, and its ray method is “buddhic energy.”

A word of explanation is required here, that the human monad in incarnation is said to be located on the buddhic plane (the 4<sup>th</sup>), but is linked in resonance to the monadic plane (the 2<sup>nd</sup>). The monad is the divine spirit, and as such “rules” the soul on the higher mental plane.<sup>84</sup>

In Revelation 4:1, “a door was opened in heaven.” Gaskell refers to heaven as the buddhic plane for the human soul, as it is the home of the incarnated human spirit or



monad. John's consciousness rose to the human monad level (the middle heaven, in resonance with the higher heaven of the 2<sup>nd</sup> and 1<sup>st</sup> planes) where he saw the throne of God.

### 5. *The Hierophant*

Traditional teaching suitable for the masses, the external and concrete tuition when compared to the esoteric and inner meaning of the High Priestess. The outer ritual and conformity of religion and law informed by a higher wisdom. Zain<sup>85</sup> also relates the "outer" vital body of arcanum 5 to the vitalization of arcanum 2.

The 5<sup>th</sup> Ray is concrete science, and its ray method is "manasic energy or impulse" (manas = mind). This means the exterior of knowledge, and before modern science, it took the form of priestly teaching of the wisdoms for those unable to comprehend the inner meaning.

Revelation 5 presents the book of life (the human body, in microcosm) and its 7 chakras as being the outer structure of the inner life, that which creates and learns from experience in materiality. Only the higher Christ Consciousness has the power to vitalize the chakra system and thereby open the book.

### 6. *The Lovers*

Choice between sacred and profane love, and between good and evil. Desire and temptation leading to the basis of wise decision.

The 6<sup>th</sup> Ray is abstract idealism and devotion, and its ray method is "desire energy, instinct and aspiration."

This arcanum symbolizes the power of the desires driving forward into materiality and sensuality, and deriving the wisdom of good values, ideals, beauty and love as a soul consequence. It symbolizes choice between soul and personality. Revelation 6 represents this in the opening of the 6 lower chakras and their manner of gaining worldly experience and wisdom.

### 7. *The Chariot*

Victory of conquest, the dominion of spirit over matter. Mastery of the lower nature and the dualities. The soul consciousness in the vehicle of the body rides in triumph, directing the dual forces of motion by will on all planes of soul and personality.

The 7<sup>th</sup> Ray is of magic or ceremonial order, its ray method is "vital energy," and it unites spirit and matter in perfection, manifesting the divine impulse in the material form.

In Revelation 7, the seal (vibration) of the living God is placed in the forehead chakra of the 144,000 servants of God, the purified ones who have triumphed in this first phase of the cycle of evolution. The Ajna is the command chakra that masters and integrates the

dualities. The spiritual vibration is made manifest in the “outer” Ajna chakra, the one representing the 6 levels of completion before divine union.

**Phase 2: Transference; Love-wisdom, consciousness and soul (2<sup>nd</sup> Ray overlay)**

**8. *Strength***<sup>86</sup>

Spiritual power overcomes material power, the triumph of love over hate, the higher nature over carnal desires.<sup>87</sup>

In the second phase, the 1<sup>st</sup> Ray method is “stimulation of the Self, or egoic principle,” meaning the soul.

In Revelation 8, the 7<sup>th</sup> chakra is opened, denoting spiritual strength and outgoing power as the fire of the altar (spirit in soul) is cast to earth. The 4 angels of the lower quaternary then sound, indicating spiritual power transforming the lower nature. Cast to earth, the fire of spirit now inflames all levels.

**9. *The Hermit***

Wisdom from above. Love and prudence. Guidance for the seekers on the path. Protection of the light.

The 2<sup>nd</sup> Ray, second phase method is “stimulation of desire, the love principle.” This is the light of the soul as love-wisdom showing the way on the peaks of aspiration, prudent in its learning and expression.

In Revelation 9, the angels of the Throat and Brow sound, being the higher levels of consciousness. Those with the God vibration (the light) at the Ajna are not harmed. The personality (lower gateway) is further transformed into wisdom.

**10. *The Wheel of Fortune***

Good fortune, change of future, success. Command and supremacy. All things change in time. Zain<sup>88</sup> also claims it represents the vivification of all being.

The 3<sup>rd</sup> Ray, second phase method is “stimulation of forms, the etheric or pranic principle.”

The wheel represents cyclic incarnation in fractal form. Its symbolism in the grand cycle of evolution is that of the midway transition from involution to evolution, signified by the descending “evil” serpent or typhon, and the ascending “good” Hermes-Anubis.

Revelation 10 contains the secret message, also the prophecy of the end of time, and of the completion of the mystery of God (evolution). John “eats” the book of prophesy, meaning that he incorporates the etheric restructuring that makes it possible for him to experience it directly.

### ***11. Justice***

Spiritual justice and equilibrium. The weighing of the soul. Karmic reward.

The 4<sup>th</sup> Ray, second phase method is “stimulation of the solar Angels, or the manasic principle,” meaning the soul consciousness on the mental plane.

Revelation 11 opens with an attunement (measure) to the soul at the Ajna level of development. The karmic progress of the first 6 chakras under the impulse of ida and pingala is observed culminating in soul power and influence. With the 7<sup>th</sup> angel sounding, the reward to the faithful is given as they are judged (soul weighed) worthy of soul consciousness (become kingdoms of our Lord). Revelation 11 closes as Revelation 4 opens, with an opening in heaven, the buddhic plane, indicating the correlation of 4<sup>th</sup> Ray influence in arcana 4 and 11.

### ***12. The Hanged Man***

Surrender to a higher being causes a reversal in one’s way of life. Wisdom, prophetic power, self-sacrifice. Equilibrium of forces, of involution and evolution, of power and courage. Revealed law.

The 5<sup>th</sup> Ray, second phase method is “stimulation of logoc dense physical body, the three worlds,” meaning the physical, emotional and mental planes of the human personality.

This arcanum represents the occult “reversal on the cross” of experience in the material world. The cross here is the ancient tau representing the spiritual tree of life (it is alive). The reversal comes when wisdom has been learnt and the consciousness has reoriented from the material to the spiritual (the head is glowing). It is part of the middle three (arcana 10 – 12) of the middle phase, of soul reorientation.

Revelation 12 shows the birth of the Christ Consciousness in the developing soul. This consciousness is one with spirit, but the personality (woman or three worlds) from which it is born remains in the 6 lower levels at Ajna and below. The kundalini continues the process of purification of the lower nature through the stimulation and transforming energy of its fire.

The three sets of 7 arcana have parallel ordering in each phase. Arcana 12 – 14 in the second phase therefore correspond as ray influences to arcana 19 – 21 in the third phase. The birth of the Christ child associated with arcana 12 and 19 is the process of being “born again of water and Spirit” (John 3:3–6). It is the union of soul and personality, when the Ajna and Crown centers begin to interact.<sup>89</sup> It is also the Christ Consciousness in the soul on the mental plane.

### ***13. Death***

Transformation, change, death of the old self and renewal into soul life.

The 6<sup>th</sup> Ray, second phase method is “stimulation of the Man through desire,” meaning of the soul infused mind through the workings of the lower and higher desire nature.

This arcanum represents the destruction (death) of old concepts, desires and works to make way for better ones. To do this old forms are brought into a duality of contrast with the new, and the choice is made.

In Revelation 13, the emotions and the lower mind are given power by the kundalini in the untransformed remnant of the personality (in the lower 6 levels), to contend with the higher qualities. This brings the division between those who die to the lower nature, and those who are yet untransformed (mark of beast in forehead).

### ***14. Temperance***

Good management, adaptation, coordination. The use of successful combinations. The integration of male and female, spirit and matter.

The 7<sup>th</sup> Ray, second phase method is “stimulation of all etheric forms.”

Revelation 14 opens with the vision of the Christ Consciousness and the 144,000 virgins, which correspond to the same 144,000 in Revelation 7. This correlation indicates that the spiritual pattern reaches fulfillment in six grades of substance at the Ajna, through the 7<sup>th</sup> Ray in each of the first two phases of the cycle (representing 2 layers of the soul structure). They have a new etheric vibration (song) of greater purity as a result of the harmonizing of yin and yang, and of spirit and matter. The power of the divisive and inharmonious lower nature has been overcome by the soul. As a result, the products of experience in the 6 lower chakras are ready to be transmuted into more wisdom in the soul.

## **Phase 3: Evolution; Will and Purpose, Spirit, Wholeness (1<sup>st</sup> Ray overlay)**

### ***15. The Devil***

Domination of matter over spirit. Sensation divorced from understanding. Violence and destruction. Destiny. The dragon of the threshold.

In the third phase, the 1<sup>st</sup> Ray method is “destruction of forms through group interplay.” In the 3<sup>rd</sup> phase of spiritual influence, results are achieved through the oneness or wholeness of working together. This applies vertically and horizontally within the soul network.

Lucifer is the servant of God who brings light through involution and karma.<sup>90</sup> On the final evolutionary path his job is to severely test (or tempt) the good qualities attained, to strengthen them, and to further transmute (or destroy) the lower through karmic learning.

Lucifer's torch is the dragon fire of material purification, but the arcanum also represents the "evil" remnants of the evolutionary cycle, which have to be transformed to achieve full enlightenment. In meeting this karma and overcoming, one creates and meets one's destiny.

Revelation 15 depicts the 7 plagues and 7 vials of karma. These are directed to the last remnants of the lower nature, and the last dregs of karma to be met and mastered.

### **16. *The Lightning-struck Tower***

Overthrow of existing modes of life. Conflict, unforeseen catastrophe. Disruption that may bring enlightenment in its wake. The breaking down of existing forms to make way for new ones.

The 2<sup>nd</sup> Ray, third phase method is "construction of forms through group interaction."

This arcanum shows the destruction of the old and hindering forms of the earlier phases in order to make way for the new and facilitating forms. It is clearly an outcome of the previous arcanum and its 1<sup>st</sup> Ray method. It is the spiritual impulse, characterized as a lightning bolt, which destroys the lower worldly attainments and pride (tower and kings of the earth) in order to facilitate soul growth and spiritual alignment. The transmutation of the lower concepts and emotions into the higher, at the same time both destroys the old and creates the new, indicating the mode of 2<sup>nd</sup> Ray influence in this 1<sup>st</sup> Ray phase.

Revelation 16 is the working out of the last remnants of karma in transmuting the lower nature, and the consequent "battle" between the lower and the higher nature. The result is the destruction of lower centers of power, pride and separatism (cities of nations, mountains and islands) and the attainment of soul unfoldment in the form of the trinity (great city in three parts). The chapter's equivalence to the lightning bolt includes the lightning at 16:18 but more significantly the hail from heaven of huge weight (a talent was around 45 kilos<sup>91</sup>), which signifies the power of spiritual truth.

### **17. *The Star***

Hope, courage, inspiration. No destruction is final. Immortality. Spiritual illumination and love.

The 3<sup>rd</sup> Ray, third phase method is "vitalizing of forms through group work."

The arcanum shows the enlightened and loving personality (naked woman) with soul influence (bird or butterfly) but subject to overwhelming spiritual radiance (large star or monad and 7 chakras). The star-spirit is hope eternal influencing the combined soul-personality at this stage of development.<sup>92</sup> The life essences of yin and yang stimulate the emotions (poured into water) and the intellect (poured onto earth).

In Revelation 17, the integrated "rich" personality is weighed or assessed (judgment) of her accomplishments, at the Ajna level of development. The chapter foreshadows the

transfiguration or “burning” of the lower nature as the fulfillment of spiritual purpose. The horns of the beast vitalize the lower forms under spiritual impulse until the transformation takes place.

### **18. *The Moon***

Imagination, intuition, dreams. Perils and deceptions. The end of materialization. Chaos and the abyss.

The 4<sup>th</sup> Ray, third phase method is “perfecting of forms through group interplay.”

The moon represents mother matter, the personality, which is about to give birth to the Christ son (sun), the soul aligned with spirit. The arcanum shows the evolving emotions (crayfish) and mind-will (dogs), and the path of aspiration from the depths of materiality to the heights of the spiritual mountains. The moon is the reflected light of the sun in the lower nature, and provides some limited spiritual illumination and impulse.

Revelation 18 portrays the transfiguration of the personality (moon, or Babylon) in all its richness. The lower mental powers and qualities bewail its fate (baying dogs), and also the lower emotional qualities (shipmasters, crayfish). The spiritual transformation (millstone in sea) creates an uplifted and purified soul-personality from the rich but lower qualities of the personality.

### **19. *The Sun***

Attainment and material happiness. Good marriage and happy reunions. Studies completed, liberation, simplicity. Creativeness, life forever renewed.

The 5<sup>th</sup> Ray, third phase method is “correspondence of forms to type, through group influence,” meaning the achievement of the divine archetype by the evolving form.

This arcanum shows the sun of spirit fully risen in the soul. Some portrayals show a male and a female in embrace before a wall, and others show a naked child on a white horse before the wall. Both are appropriate, for this is the stage of the divine marriage of soul and personality (male and female). The soul is the Christ Consciousness previously influencing but separate from the personality. Once the personality is evolved and pure enough, the two can merge into one. They then become the soul-personality, the Christ Consciousness in our continuous waking consciousness. It is the “return” of the Christ and the higher re-birth of the Christ Consciousness in our lives. This is the child, the son (sun) born of the mother (moon), on the white horse of the purified personality (purified 3rd principle, working primarily through the mind). The wall is the “boundary” of the higher vibration—the walls of the new soul or Jerusalem.

Revelation 19 presents the marriage of the Lamb, the Christ Consciousness, with the purified bride, the transfigured personality. It also shows the white horse and rider, the

spirit-infused soul (now integrated) in the battle of Armageddon where the last limiting remnants of the lower nature are transformed into wisdom.

### ***20. Judgment***

Awakening, change of position, renewal. A change in personal consciousness that is now on the verge of blending with the universal. Eternal life. Resurrection.

The 6<sup>th</sup> Ray, third phase method is “reflection of reality through group work,” meaning that the real, the spirit-soul has its correspondence or reflection in the non-real through transmutation of what remains of the non-real.

In this arcanum, the Word of God, the spiritual power (angel with trumpet), calls forth the triple soul (man, woman and child) from its coffin, the lower nature of material vibration. The soul beings are naked in purity, and give their being to spirit in their ascension. The nakedness signifies that the vestures of the personality have been completely transmuted into soul substance.

In Revelation 20, the energy of matter is adjusted to spirit (dragon bound 1000 years) while the judgment or measuring of pure souls takes place. The pure ones align with the Christ Consciousness and spirit (lived and reigned with Christ for 1000 years), but the others go through a second or further transmutation and testing (purgatory, Satan loosed). At the end of this period, some souls are resurrected and some are not. The structure of the lower nature is transformed (death and hell cast into the lake), and those souls not able to make the required transformation are cast into the “hell” of pralaya, where some transformation may continue, prior to a new cycle for them.

### ***21. The World***

Completion, reward, assured success. Triumph in all undertakings. Arrival at the state of cosmic consciousness. Perfection. The Adept.

The 7<sup>th</sup> Ray, third phase method is “union of energy and substance through group activity.”

This arcanum depicts completion of the evolutionary cycle. The laurel wreath is victory and also the uroboros of completion. In Zain,<sup>93</sup> it is a wreath of 12 flowers, the completion of love-wisdom. It is also the unity circle of spirit, containing the pure soul consciousness (naked woman) with two wands of power (ida and pingala are unified at this level), as a trinity. The quaternary of the fixed astrological cross of love-wisdom indicates the 4 corners of the universe, the framework of this evolutionary cycle. Spirit, matter and soul are one in the newly acquired quantum of light.

In Revelation 21, John sees the new heaven and new earth, and the new soul-personality (Jerusalem). He knows he is at the end of the cycle, the crossroads of spacetime, the alpha

and omega, which is the beginning of the next new cycle. The vision of the purified spirit-soul-matter trinity is given as an etheric structure lit by soul and spirit, in which only the pure can live.

### **The Synthesis: The 3 in 1 Beyond Spacetime**

#### **22. *The Fool***

Choice, good and evil, materialism and spirituality. The dreamer. The incomprehensible one.

The ray method is the synthesis of all preceding methods.

This arcanum represents the attainment of the consciousness of the next kingdom, which can be while incarnate on earth or not, and the stepping out in this consciousness. It also represents the macrocosmic akashic attainment of the quantum of light from the cycle, which becomes the basis of the next cycle of incarnation, and therefore the next “fall” into matter at a higher vibration. The soul who has attained divine consciousness on earth seems to be a fool who ignores earthly enticements or dangers, but is subject to some lower mental savaging (dog biting). The quantum of light attained is stored as the bundle of possessions on the stick. The sun above is divine guidance.

Haich<sup>94</sup> says that the Fool is aware of others but understands that they must be left to mature in their own time. Many depictions show that he has moved everything he carries to the right side, indicating spiritual out-going. Incarnation is either immanent or under way, requiring that there is a change of polarity (left to right). The quantum achieved as spiritual unity in the previous cycle becomes the basis of materiality to be transformed to a new level and quantum in the next cycle.

Revelation 22 shows the universal river and tree of life beyond spacetime. The next cycle is foreshadowed, where the souls mature in their own time. The Christ Spirit verifies that this is the level of the alpha and omega point (bordering and beyond spacetime), and of the divine consciousness that is there. This is the deeper aspect of dreaming.

### **Message for Today?**

What are we to make of the apocalypse and Armageddon? And of the separation of the sheep from the goats? Different nations and groups are at different average levels of chakra development. Revelation charts the evolution of humankind, which can be expressed in the 4 quadrants of Wilber (Figure 6 in ch 2). In the individual body, crude elements are transformed into refined elements, and the dross is ejected from the structure. If it were not, the dross would poison the body leading to death or to hindrance of further health. A similar process occurs in the body of civilization. A problem arises if there is a very great difference in degree of refinement and therefore capability. It is possible that the lower vibration could choke the higher, so that it would be a matter of life and death for the civilization. There are crucial stages in the creation of new cultures and civilizations. Right



now the emerging forms of global awareness and civilization can be destroyed by the fanatical, the greedy, the foolish and the ignorant. This challenges the different groups to declare their values, caring, determination to grow, and willingness to act for the common good.

The rapid growth occurs at the higher levels of development, leading to diverging levels of ethics in the world. New cultures and civilization appear, with changed potencies in technology and knowledge. These new potencies can be handled safely by only those of advanced and balanced consciousness, for they would prove disastrous in the hands of those of more limited consciousness. But this is happening now, as terrorist groups acquire nuclear, chemical, biological, and electronic weaponry. Greed-fuelled economic bubbles lead to corruption and economic collapse. Unconcern for our environment leads to destruction of critical life-supporting ecology. At worst, this could lead to a deadly war affecting the entire world.<sup>95</sup> And there is also the possibility of a galactic superwave creating catastrophe on Earth.<sup>96</sup>

Much of the world's population could be killed, or in terms of reincarnation removed to another place between incarnate lives. This would be a major opportunity for the separation of the sheep from the goats on earth. Those souls of lesser light would either incarnate elsewhere in spacetime (on another planet presumably) or would be held in pralaya until the lighted generation of souls passes out of the human kingdom on earth. These lighted souls could also reincarnate on earth to create a higher level global civilization than we now have, in spite of the setback that an Armageddon could cause.

But the question from any prophesy of war or disaster remains: Does it have to be physical? The short answer is "no", but it depends on the relative power of the forces of light and dark working in the situation. There is no doubt that when a major transformation occurs, it must manifest through all planes, from spiritual through mental to physical.

The higher the level of personal consciousness, then usually the higher will be the plane at which a soul can work so that changes flow easily, even automatically, to the lower planes. If conflict can be resolved at the mental level, then the resolution will work through to the emotional, etheric and physical levels unless a pathology is present. If the capability does not exist to resolve conflict at a higher level, it must be resolved at lower levels. The lowest level is the physical, where conflict manifests as physical warfare. Those still in the earlier stages of development will normally work at this level.<sup>97</sup> Others who have developed along mental lines but not sufficiently along the lines of love or morality may have a pathology that inclines them to violence towards others.<sup>98</sup>

The danger of a small group (in rich or poor countries), of retarded development, wielding globally potent weapons is obvious. The power of a small group of enlightened human souls working on the "inner" planes may be less obvious, but exists nevertheless. In between are those who take practical commonsense precautions. The results of the actions of these three groups will determine whether the global manifestation of Armageddon will work out as physical destruction, emotional turmoil, mental conflict or some combination. We have been reminded that all it takes for evil to succeed is that good people do nothing.

The “prediction” of a battle of Armageddon in Revelation 15:16 that occurred at the 6<sup>th</sup> angel (Ajna, soul, Jerusalem) level could have a physical correspondence. Geographically, the Hill of Megiddo (which is Armageddon) is close to Jerusalem. In Revelation, it is a major conflict, and the forces of light prevail. But it does not have to occur on the physical plane now unless we choose to have it that way. We can change the probability that it occurs physically by acting to create strong goodwill and a realistic basis for reconciliation. Extremists need firm deterrence and peacemakers need to be supported.

Where would this leave the bifurcation toward the end of the human cycle, the separation of the sheep from the goats? There is a sense in which the division is necessary in order that the graduates be able to safely and potently create the new heaven and earth. If there were no separation, then the lower range of human consciousness would threaten the new civilization. This could be by physical warfare, emotional agitation, or mental obstruction. Either or all of these levels could harm the establishment of a new civilization reliant upon openness, harmlessness, refinement, love, divine sensitivity and purity. However, the non-graduates need not be removed by catastrophe. They could leave by non-reincarnation as they die through more normal causes. In practice, in line with the imagery of Armageddon, the manner of any separation would be determined by the choices that modern humanity makes.

This is the message for today – that we each and every one of us are now creating the manner in which Armageddon and any separation could take place. There is no fixed outcome of prophesy, only possibilities that we make probable according to the effort that we put in.

## **The Meaning of Prophecy**

Biblical symbolism in its parables can be interpreted at any of the 7 chakra levels, from the materiality of the Base to the transcendental awareness of the Ajna and Crown.

Forms of prophecy are available and appropriate to the range of capacity of each level. In everyday life we accept that the close observation of the material and biological environment leads to memory of past patterns that helps “predict” the future in a relatively unchanging world. This lower chakra capacity helps in basic survival. At the gut level, the lower psychism may tune into the emotions of others to “predict” their behaviour. For the modern scientist, the mental analysis of trends and creation of models assists in mapping probable developments of the modeled system. People with buddhic intuition may simply “know” the high probabilities of events that will occur in the future.

In general, as the scope of capacity increases, the level of abstraction of prediction increases with corresponding choice of interpretation at a range of levels. The abstraction may be as symbols, frequencies, or codes. In Revelation we are seeing a “prediction” of the archetypal design of human evolution, from alpha to omega. It is a vision seen by John from the timelessness of the Crown chakra. The archetypal pattern is a set of probabilities

that allows some variation for human choice. Yet it guarantees human success in the long run.

At whatever level we create, interpret and understand prediction, there seems to be a triple nature to its meaningfulness. This mirrors the three phases of development in human activities. For example, in the causes of the change in cultural and civilization levels, the economy, broadly defined, appears to be primary and limiting (3<sup>rd</sup> Ray). The changes in affluence, technology, circulation, and exchange of ideas that it brings contribute to changes in consciousness, relationships and understanding (2<sup>nd</sup> Ray). These in turn produce changes in objectives, organization of society, and polity (1<sup>st</sup> Ray).<sup>99</sup> Barrington Moore and David Landes<sup>100</sup> provide good historical examples of this from Europe, America and Asia. In the modern world, we can see how the multinationals and the global economy are paving the way for international social change and polity. There are specific examples where we can assess how differences in economic growth have influenced the basic culture, such as the divergence of culture between Hong Kong and mainland China, between Taiwan and mainland China, and between North and South Korea.

In the three phases of evolution, the 3<sup>rd</sup> Ray creates the involutory experience and knowledge, leading to the 2<sup>nd</sup> Ray transitional changes in soul consciousness, understanding, values and social organization, which provide the basis for the 1<sup>st</sup> Ray purpose and willed action to re-unite with the Godhead.

The meaningfulness of predictions and prophecies is based on these same three stages. They are *firstly* based upon the possession of specific levels of capacity, knowledge, technology and understanding. One of the levels of Bible symbology, presented in this chapter, requires knowledge of the human esoteric constitution, of the outline of evolution, of the rays and planes of substance, and of akasha and the soul network. *Secondly*, the prophecy thus perceived raises enquiries and generally increases understanding about cause and effect, and of consequences of courses of action, if as probabilities.<sup>101</sup> For example, linear projections of models of existing behaviour (such as the Club of Rome's *Limits to Growth*) raise questions about the consequences should there be no change in behaviour. This usually happens regardless of the adequacy of the model.<sup>102</sup> Revelation indicates the trials and possible outcomes of various behaviours. The "prediction" therefore expands awareness, values and soul capability. It is love-wisdom bringing awareness of choice of futures. *Thirdly*, when this is understood we must make the choice and carry out the action, which requires purpose and will. We know we have the choice to create the best possible future, and that the will to do this is truly ours. If we wish, we then consciously, skillfully, and lovingly will our best future into being. If we choose inaction or regression, the consequences are pain and repetition until we choose otherwise. The choice is truly ours.

These three phases show how increasingly we can influence prophecy. In the first phase we are governed by karmic reaction, having a relatively small influence on outcomes. In the second phase we are learning and applying values in interaction with others, and know we can influence outcomes. However, lower chakra impulses are still strong and the growing will to good is not always able to prevail. In the third phase the will to good dominates and we learn methods to create and manifest that good. In each phase our own

actions create our futures, yet as we progress we increasingly take control of our future. We create our own predictions, and we consciously and actively manifest them.

We should see all prophecies as probabilities that we can change.<sup>103</sup> Prophecies can be a loving wake-up call. They warn us of possible outcomes, and in so doing, warn us to take action to create a preferred future now. Their range of accuracy can be as great as the range of levels of consciousness. However, in each case the underlying consciousness is urging us to take care, to take control of our future, and to take on the responsibility of co-creation.

It may be that all these predictions are a figment of loose method and wishful thinking. However, prophesy reminds us that predictions of disaster can be transformed into the creation of the good, the true and the beautiful. It is up to us. We have to work at it at all our levels of awareness and action, and we can do it.

When we look at what is happening in the world now, catastrophes of various kinds are becoming more frequent, and more appear quite probable unless we co-create a better future. We all have the divine within us, which is potentially all-powerful. We can succeed in changing the probabilities, but we must become active in order to do so.

<sup>1</sup> Sandars (1960). Similarities include the creation, Eden, tree of life, the deluge, and the sevens.

<sup>2</sup> See [www.progressions.info/Panarchy.pdf](http://www.progressions.info/Panarchy.pdf), [www.progressions.info/Ecology of Spirit.pdf](http://www.progressions.info/Ecology of Spirit.pdf) and [www.progressions.info/Cultural Creatives.pdf](http://www.progressions.info/Cultural Creatives.pdf)

<sup>3</sup> Bailey (*TCF*, p.504-549, 807-886).

<sup>4</sup> In addition to these two channels, Avalon (1953, p.111), and Scott (1983, p.149) identify a further triple subdivision of the sushumna into the sushumna sheath, vajra and chitrini. Scott believes that “The Chitrini-Sushumna circulation can thus be thought of as supplying the brain and voluntary nerves with energies from the higher levels of mental matter while the ida-pingala-sushumna circulation feeds less subtle energies into the involuntary nerves that control instinctive and reflex behaviour.” Chitrini appears to be a higher harmonic of ida, and vajra of pingala.

<sup>5</sup> Avalon (1953, p.8). Modern versions are the consciousness units (and derived electromagnetic energy units) of Seth in Roberts (1997) and the M-field of Monroe (1994, p.185-9).

<sup>6</sup> Ibid. v.46 - 48 of the *Shatchakra Nirupana* as quoted in Chapter 6 refer.

<sup>7</sup> Muktananda (1979, p.13, see also p.4, 46).

<sup>8</sup> Ibid. p.29.

<sup>9</sup> Gaskell (1960, p.782).

<sup>10</sup> “Do you want to know  
what goes on in the core of the Trinity?  
I will tell you.  
In the core of the Trinity  
the Father laughs  
and gives birth to the Son.  
The Son laughs back at the Father  
and gives birth to the Spirit.  
The whole Trinity laughs  
and gives birth to us.”  
- Meister Eckhart, quoted in Mascetti (1998, p.140)

<sup>11</sup> Doane (1971, ch.1).

<sup>12</sup> A day is a generic stage of being.

<sup>13</sup> Waters here are the higher symbol representing uncollapsed waveforms in Akasha, and represented by fire in other accounts.

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- 14 The language is of time for illustration, but is the “imaginary time” defined by Hawking mathematically,  
and is in hyperspace as “encapsulated” time.
- 15 Gaskell (1960, p.329).
- 16 A causal link is suggested between the behaviour of animals and human emotions in Gen 9:2, though  
animals can also symbolize human thoughts and emotions.
- 17 The north-south polarity is reversed in some legends.
- 18 Leaves are energy and chemical exchange mechanisms for the tree, linking it intimately to the wider  
ecosphere and to cosmic energies. The acupuncture points have a similar function.
- 19 The three planes of mental, emotional and physical can also be represented as four levels if the physical  
is divided into gross and etheric, and can be divided into five if the mind or mental plane is divided into  
higher and lower sublevels.
- 20 Gaskell indicates that in other legends it is the large fig tree (*ficus sicamorus*), or bodhi tree, or oak, olive,  
or the ash *Yggdrasil*.
- 21 Gaskell (1960, p.15). See also references to the four rivers of Genesis.
- 22 A higher fractal of the four metal states is given at the beginning of the section on Revelation.
- 23 Doane (1971, p.10).
- 24 Gaskell (1960, p.23). See also Stubbs (1999).
- 25 See Gaskell’s references to Adam, Eve, Man, Woman, and also Bailey (*R&I*, p.117) about the planes.  
Kabir Sahib says that, “the Mohammedans call it (the Base chakra) Adam” (Swan Singh, 1963, p.210).
- 26 This is the meaning of the “fallen angels”, as individual soul entities are called soul angels in some  
wisdom teachings. The fallen angels are those that incarnate, and the others are those that do not.
- 27 It is therefore clear that as we understand this and have our responsibility, we cannot use it as an excuse  
for indulging in uncontrolled lower impulses. The second phase of evolution is where these impulses are  
brought under the control of the soul as we search for the higher forms of happiness.
- 28 Some signs have more than one symbol. Scorpio is also symbolized by the serpent and scorpion (the  
symbols represent the evolutionary depths and heights), and Aquarius by the water carrier.
- 29 Bailey (*EA*, ch.6).
- 30 Gaskell (1960, p.195).
- 31 Doane (1971, p.11). Campbell (1974, p.296) also refers to the Ophitic Christians honoring the serpent in  
the Garden of Eden as a first appearance of the Savior. As will be clarified by Revelation, the kundalini  
in the involutory phase of the human cycle transforms into the energy underlying soul wisdom and the  
search for union with God in the middle phase. Another sect (*ibid*, p.298) saw the serpent as the Son of  
God imprinting divine ideas in matter and carrying back those awakened to the Father.
- 32 For other fractals of the 3x4 archetype in the physical, and biological realms, see John A Gowan, *The  
Fractal Organization of Nature* at [www.johnagowan.org](http://www.johnagowan.org).
- 33 Bailey (*TCF* p.1195, *TWM* p.199).
- 34 Doane (1971, p.251).
- 35 The uroboros is common to many cultures including the Persian, Indian, Egyptian, Mayan, and others in  
relation to the cycle of time.
- 36 Eden corresponds to the 4-petalled Base chakra, and the Millennium to the “1000-petalled” Crown  
chakra.
- 37 Cayce (1969) has some small variation in chakras and glands compared to those usually accepted.
- 38 As within, so without – there are interpretations of *Revelation* that validly refer to vast transformations of  
Earth evolution and our place in the galaxy.
- 39 There are seven major chakras in the body, seven smaller ones in the head, and others.
- 40 Cayce interprets the first two churches as being different chakras.
- 41 Cayce refers to Philadelphia as the pineal gland, which is usually related to the Crown. He links Laodicea  
to the pituitary gland, which is usually associated with the Ajna. My interpretations stand, but there is  
occasional confusion in the literature about these two glands and their chakras.
- 42 The “1000 petals” of the Crown chakra are known as the “one 1000 eyes and ears of God” (Sawan Singh,  
1963, p.218); the “third eye” attunement between Crown and Ajna also needs the salve of clarity.
- 43 And fractally, only the soul can manifest the incarnating person.
- 44 The end result is the higher quantum value of E, c and m as a divine trinity.

- 45 This sequence of astrological signs indicates the evolution of the human race over aeons. It is stated in AA Bailey's *Esoteric Astrology* (p.64) that "Sagittarius governs human evolution, as the Sun was in that sign when the Hierarchy began its Approach in order to stimulate the forms of life upon our planet. *Sagittarius, however, governed the period of the subjective approach.* The Sun was *in Leo* when physical plane individualisation took place as a result of the applied stimulation. The Sun was *in Gemini* when this Approach was consummated by the founding of the Hierarchy upon the Earth."
- 46 According to Bailey in *EA* this higher keynote for Virgo is "I am the mother and the child. I, God, I, matter am."
- 47 From the Sun and Moon signs of Leo and Cancer, there is a dual pathway around both sides of the zodiac through Mercury (Virgo & Gemini), Venus (Libra and Taurus), Mars (Scorpio and Aries), and Jupiter (Sagittarius and Pisces) to Saturn (Capricorn and Aquarius). If the Sun and Moon symbolically represent the two planes beyond spacetime, the others are the five within spacetime with Saturn being the most concrete. This must be treated symbolically.
- 48 Gaskell refers to them as the white and red grains, wisdom and love.
- 49 Virgo-Gemini becomes the Heart chakra level, and continuing around the circle gives Taurus as Throat, Aries as Ajna, and Pisces as Crown. Altogether this is the alpha to omega journey, with menorah linkages across the zodiac through astrological planetary rulerships. For example, Mars rules both Aries and Scorpio, respectively the 2<sup>nd</sup> and 6<sup>th</sup> chakras, and Venus rules both Taurus and Libra (3<sup>rd</sup> and 5<sup>th</sup> chakras).
- 50 Gaskell (1960, p.740).
- 51 Gaskell (1960, p.87) defines the symbolism of divine vengeance as "vindicating the Divine intentions by producing the result intended, namely perfection."
- 52 For a modern version see Monroe (1994, chs 14-16) in which this information is gathered independently through out of-body experiences.
- 53 The interpretation of "physical" events that follows in *Revelation* is mostly at the personal psychological level. However, as within so without, and valid "external" explanations exist, e.g. La/Violette (1997, p.337-44) proposes an account of galactic superwave impact upon Sun and Earth drawn from historical analyses, resulting in cataclysms. The inner-outer connection is due to oneness, at all levels, with the psychological affecting the physical within the galaxy and within divine awareness.
- 54 Bailey (*R&I*, p.51-3).
- 55 The spirit agent in the soul, the diamond within the lotus, is said to be linked to the buddhic level human monad, which has resonant linkage to the monadic plane consciousness. The human monad is the personal father in heaven, linked to the Divine.
- 56 Fractally, the bottomless pit then becomes the white hole of creation for the universe.
- 57 This "speeding up" of development bears striking resemblance to the Mayan calendar, which has nine periods of development, each one twentieth of the preceding period. The Mayan calendar records a similar speeding of development from a cyclic beginning to an end of apotheosis and divine co-creation.
- 58 Cayce (1969, p.85).
- 59 The duality is north-south and east-west, as a duality of spirit and substance, and a duality of yin and yang. The cross becomes an apt symbol here, for on this cross of dualities the soul is sacrificed, or made sacred. It is transformed to divine unity in the ascension from Ajna to Crown.
- 60 The last three verses and chakras in each septenate mirror resonantly the three phases of evolution, in the order of 3<sup>rd</sup>, 2<sup>nd</sup> and 1<sup>st</sup> Ray, or Throat, Ajna and Crown. There is a menorah mirroring of these in the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> rays in the Tarot: see the Hanged Man arcanum on p.43.
- 61 There is an etheric-physiological correspondence where the caduceus energies flow out of the channels at the Ajna to transmute soul and personality structures.
- 62 The 10 horns are etherically the 10 controlling channels between the caduceus and the many other smaller channels of the body (see Muktananda, 1979, p.28). Their crowns refer to higher aspects. Hermes also refers to 12 zodiacal lower qualities that are regenerated by 10 higher qualities that he calls the Decad. "Thou hast learnt, O Son, the manner of regeneration; for upon the coming of these ten—that drive away the twelve—the intellectual (spiritual) birth is consummated, and we are made contemplators (of God) by the birth ... According to right reason then, they are eliminated by the ten powers, that is by the Decad as One Idea. For the Decad, O Son, is the begetter of Souls, for therein Life and Light are

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- united, where unity is born of the Spirit. Hence, according to right reason, the One contains the Decad, and the Decad the One” (Hermes Trismegistus p.49-50).
- <sup>63</sup> Gaskell (1960, p.94-5).
- <sup>64</sup> In *TWM* p.200.
- <sup>65</sup> This is the separation of the sheep from the goats. On a physical level, they could be transferred to another planet suited to their frequency. See the article *Sheep and Goats* in [www.progressions.info](http://www.progressions.info).
- <sup>66</sup> This symbolism is universal. In Figure 27, Kuan Yin stands on a dragon with a vial in her hand. She is the soul-personality that has mastered the energies of kundalini, which now serve the soul. The vial, cup or chalice is the vessel containing the wisdom, the quantum of light of the soul, the elixir of life. In earlier times it contained the “abominations” which created wisdom. In later times, it contains universal light and life, for use by the soul in helping others. Kuan Yin in universal symbolism is the Bodhisattva or Christ principle in the consciousness of the soul.
- <sup>67</sup> Both are derived from essential love and are equally valid. However, there is an evolutionary requirement for one to succeed the other in conscious practice.
- <sup>68</sup> Bailey (*EA*, p.47).
- <sup>69</sup> There is a direct correspondence between the wall of the soul city and electromagnetic plasma. When photons try to penetrate ionized plasma they will be successful only if their frequency is greater than the plasma frequency; if of a lower frequency then they will be reflected, unable to penetrate. This means that higher frequencies, corresponding to spirit, can penetrate and enliven the new soul, while the more materialistic frequencies cannot.
- <sup>70</sup> Gaskell (1960, p.55).
- <sup>71</sup> Bailey (*TCF*, p.582).
- <sup>72</sup> See also Bentov (1977, p.97-105) on the quality and quantity of consciousness.
- <sup>73</sup> This implies that a new but redemptive cycle can start with unequal soul qualities, creating some relatively advanced souls compared to the average.
- <sup>74</sup> Doane (1971, p.237).
- <sup>75</sup> Haich (1975, p.19).
- <sup>76</sup> Zain (1936, p.56).
- <sup>77</sup> Papus (1972, p.9).
- <sup>78</sup> Campbell and Roberts (1979, p.6).
- <sup>79</sup> Bailey (*TCF*, p.1222).
- <sup>80</sup> Bailey (*TCF*, p.1166).
- <sup>81</sup> Beginning appropriately with the High Priestess, the caduceus symbolism of a central life consciousness flanked by yin and yang is evident in arcana 2, 5, 6, 7, 11, 15, 17 and 18, and in a less evident form in 4, 14, 20 and 21.
- <sup>82</sup> Hermes Trismegistus states that the father spirit creates the mother spirit (but using other imagery), and then the father spirit creates the Word or Son, which acts for the father in creating all form life through the mother (Freke & Gandy, 1997, p.38-39).
- <sup>83</sup> Bailey (*EA*, p.108).
- <sup>84</sup> Bailey (*TCF*, various references to the monad and to the fourth creative hierarchy). See also Blavatsky (1971, vol.1, part 1, Explanation Concerning Globes and Monads) who indicated that the human monad is a duality of Atma-Buddhi.
- <sup>85</sup> Zain (1936, p.145).
- <sup>86</sup> Some orderings put *Justice* at 8 and *Strength* at 11, and others vice versa. I believe that the 1<sup>st</sup> Ray quality of *Strength* and the 4<sup>th</sup> Ray quality of *Justice* warrants the order presented here.
- <sup>87</sup> Both arcana 1 and 8 have the infinity sign above the central actor, as a symbol over the magician and as the hat for the woman. This symbolizes the higher divine spirit (1<sup>st</sup> Ray) sourced beyond spacetime and acting in the first instance through the incarnating monad, and in the second through soul consciousness. In the 8<sup>th</sup> arcanum, yang spirit is acting through yin soul in initiating the “soul phase” of evolution. In so doing, the urges of the lower nature (lion) are brought under soul control.
- <sup>88</sup> Zain (1936, p.216).
- <sup>89</sup> Bailey (*EPI*, p.291).
- <sup>90</sup> Lucifer is also known as the dawn bringer, or “morning star”, known physically as Venus.

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- <sup>91</sup> The symbolism is apt, as a talent may be considered to be the maximum weight that an average man could “bear” or carry. However, more pertinently, there is the Talmudist system of sacred weights in which a talent is equal to 60 minas. In sacred numbering this equates to 6 levels, meaning that the spirit transformed all up to the Ajna level.
- <sup>92</sup> In speaking of the meditation that links Ajna and Crown, Guru Nanak describes increasing light that reveals a large inner star. Other saints and masters have affirmed this. He then says, "After crossing this star, you will see the Sun and Moon" (in Sawan Singh, 1963, p.140). This indicates inner and developmental stages of meditative awareness couched in the universal symbolism of the Tarot.
- <sup>93</sup> Zain (1936, p.403)
- <sup>94</sup> Haich (1975, p.160).
- <sup>95</sup> Where the power balance is uneven, terrorists can use more common means and equipment to create intermittent mayhem and destruction over long periods.
- <sup>96</sup> See the articles *Year 2012 Mystery* and *Sheep and Goats* in [www.progressions.info](http://www.progressions.info).
- <sup>97</sup> Wilber has pointed out that warfare was quite common among earlier societies and civilizations.
- <sup>98</sup> The pathological leadership of the Axis powers in WWII was in this category. When imposed upon an authoritarian culture with its dominance-submission dynamic, and when powerful modern weaponry was available, the potential for global destructiveness and regression became manifest. Intelligent terrorists such as Osama Bin Laden show a similar developmental pathology.
- <sup>99</sup> These three steps become circular or autocatalytic by influencing psychology and culture.
- <sup>100</sup> Moore (1967), Landes (1998).
- <sup>101</sup> At earlier levels, a fatalistic acceptance of prophecy is due to lack of appropriate discrimination and self-will. It therefore serves as a teaching mechanism to engender these qualities. There is a limited number of times that people will accept that the world is going to end on a certain date, or that mass ascension to spaceships will take place, or that the earth is flat. Likewise, the predictions of Newtonian science have their limits that intelligent people must eventually transcend.
- <sup>102</sup> In 2008 The Commonwealth Scientific and Industrial Research Organisation of Australia (CSIRO) updated the 1972 Meadows et al *Limits to Growth* (LTG). By inserting global data for 1970-2000, the CSIRO was able to see how the model’s projections had performed. The LTG has three scenarios, business-as-usual, technological improvements, and improved human behaviour in tackling global problems. Of the three, it is business-as-usual that is presently on track. The two potential “saviours”, technological improvements and improved human behaviour, are well off track and have not influenced global trends. The problem with the model’s business-as-usual scenario is that it leads to a global systems collapse in the middle of this century. See [www.csiro.au/files/files/plje.pdf](http://www.csiro.au/files/files/plje.pdf) and [www.newscientist.com/article/dn16058-prophecy-of-economic-collapse-coming-true.html](http://www.newscientist.com/article/dn16058-prophecy-of-economic-collapse-coming-true.html).
- <sup>103</sup> Including teacup reading, astrology, Isaiah, Revelation, Nostradamus, Padre Pio, the Fatima prophecies (Ray Stanford, *Fatima Prophecy*, Ballantine, 1988) and psychic readings, among many. However, if the prophecy is based upon archetypal development towards apotheosis, we may decide to stick with it in our actions.