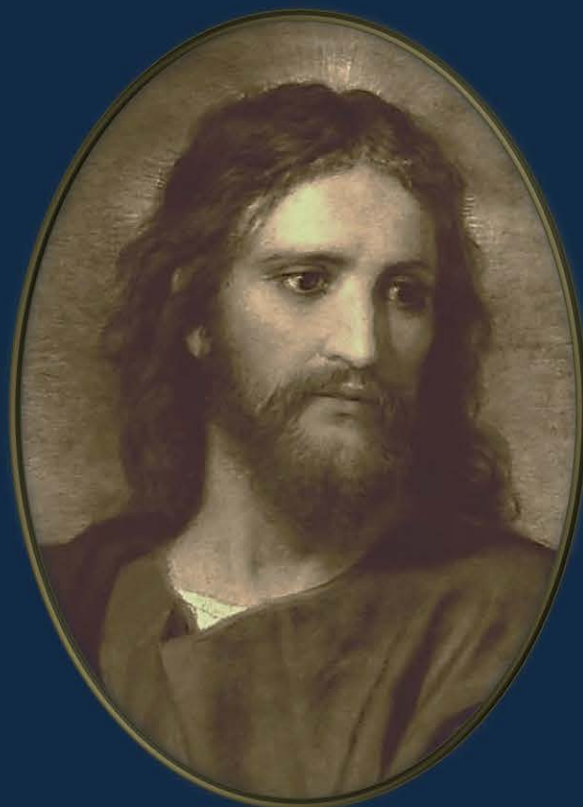




The Christian Academy of Truth



*"And ye shall know the truth, and the
truth shall make you free"*

John 8:32

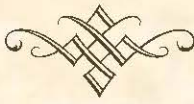
Chapter 5: The Spiritual Ascent of Man



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Important Reminder

As mentioned in the Introduction to these teachings, the eight chapters of The Christian Academy of Truth have been compiled in a very specific sequence and need to therefore be studied in none other than that particular sequence. That is, from the beginning of Chapter 1 all the way through to the end of Chapter 8. Lest one will become confused and thusly unable to correctly understand all of the information conveyed.

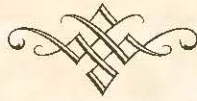
To read the Introduction, go to:

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“The everyday practice of meditation is meant to bestow the realization that one’s body and one’s mind and one’s soul are in fact, respectively, the temple of God and the tabernacle of God and the spirit of God. As biblically endorsed by the verse ‘Be still, and know that I am God’ (Psalms 46:10)”





The Introduction to this Chapter

Even as one can climb an ordinary ladder to gain an elevated view of one's physical surroundings, so can one also climb one's cerebrospinal ladder to gain an elevated view of one's spiritual surroundings. As metaphorically conveyed by the following verses:

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word [that proceedeth out of the mouth] of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he [the devil] brought him to Jerusalem. And set him on a pinnacle of the temple. And said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He [the Lord thy God] shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season" (Luke 4:1-13)

That is, wherein:

- 'the Lord thy God' serves to represent one's spiritual soul (God in His capacity as one's spiritual soul)
- 'Jesus' (literally meaning 'Jehovah-saved') serves to represent that portion of one's human ego that has already been re-spiritualized
- the 'devil / Satan' (literally meaning 'the evil one / the adversary', later referred to as 'the red dragon in Rev. 12:3) serves to represent one's unwitting allegiance to the world of cosmic delusion and thusly, by implication, also that portion of one's human ego that has not yet been re-spiritualized
- the 'land of Jordan' (not to be confused with the river Jordan) serves to collectively represent one's three lowest chakras (the lumbar and sacral and coccygeal chakras)
- the 'high mountain' serves to collectively represent one's next three higher chakras (the heart and throat and cranial chakras)
- 'Jerusalem' serves to represent – as will later be explained – one's human body, which is really a heavenly body (which cometh down out of heaven from God) and which is thusly not really an earthly body (i.e. as mundanely perceived)
- the 'pinnacle of the temple' serves to represent one's cranial chakra, which is the seat of one's Christ awareness
- the term 'his angels' serves to represent all of the heavenly energies flowing through one's seven chakras

So, to help the student to regain the knowledge of how to spiritually re-ascent back to God, this chapter will at first be explaining all of the multi-faceted aspects of the process of one's spiritual re-awakening and will then be conveying the true-to-Life significance of each and every verse of the Book of Revelation.





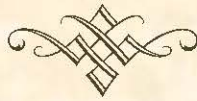
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Part I

The Multi-Faceted Aspects of One's Spiritual Re-Awakening

1. How to Comfortably Endure the Process of One's Spiritual Re-Awakening

The colloquial saying that there can be no gain without pain need not apply to the process of one's spiritual re-awakening. By reason that, for as long as the emerging symptoms of one's spiritual re-awakening be appropriately managed and controlled, then they cannot occasion one to become overly distraught or overly distressed. Yet such will of course require one to every so often make certain changes to one's everyday lifestyle, which practically means that one will have to:

- i) at first adopt an all the more natural lifestyle so as to alleviate all of one's physical diseases and mental ailments (the 'negative' symptoms of one's spiritual re-awakening)*
- ii) then adopt an all the more spiritual lifestyle so as to avail oneself of all the 'positive' symptoms of one's spiritual re-awakening*

As such, let the student be assured that, for as long as one strives to live the right kind of lifestyle (as inwardly prompted by one's spiritual conscience and one's spiritual intuitions), then one is to never dread or fear the emergence of any symptoms of one's spiritual re-awakening.

2. The Definition of One's Spiritual Re-Awakening

One's spiritual re-awakening is the process during which one is bound to either willingly or unwillingly – and to thusly either expeditiously or very longwindedly – come to the realization that one is not a frail human being but an almighty spiritual being. As biblically endorsed by the verses:

- "It is sown a natural [human] body; it is raised a spiritual [divine] body" (1 Cor. 15:44)*
- "Be not conformed to this world [of cosmic delusion]: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2)*
- "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of" (Luke 9:55)*

Wherefrom can be surmised that it is only after having acknowledged oneself to be an individualized expression of God that one can start to make any significant spiritual progress.

3. The Rationale for One's Spiritual Re-Awakening

The rationale for one's spiritual re-awakening is that the extremely low resistivity of God's spiritual substance is occasioning all of His electromagnetic energies to extremely slowly convert back into His



dormant energies, which practically means that each and every living creature will have to sooner or later return back to God.

With respect to one's own spiritual re-awakening, the pace of that process is entirely dependent on how one chooses to live one's life. For the more spiritual one's lifestyle, the more spiritual blessings one is bound to receive and thusly the faster one will be spiritually progressing (biblically referred to as 'the quickening of the spirit'). While the more materialistic one's lifestyle, the more worldly sufferings one will be inflicting upon oneself and thusly the more one will be inclined to spiritually regress (biblically referred to as 'the falling into condemnation'). Until such time that one begins to realize the folly / foolishness of that materialistic lifestyle.

As such, it is of paramount importance for one to duly acknowledge that one's spiritual re-awakening cannot be accelerated for as long as one continues to live a materialistic lifestyle.

4. The Actuators of One's Spiritual Re-Awakening

The actuators of one's spiritual re-awakening are, quite plainly and simply, all of one's wholesome desires. For it is the harbouring and the nurturing and the fulfilling of the right kinds of desires that is occasioning one to spiritually progress.

Which is why one is to always remain acutely aware of what one is fervently desiring to happen (loves to happen) and of what one is fervently desiring not to happen (fears to happen). Because God will, by means of the infallible operation of His cosmic law of cause and effect, always energetically respond to every such strong desire. As biblically endorsed by the verse, "Thou [God] openest thine hand, and satisfiest the desire of every living thing" (Psalms 145:16). As such, it is strongly advised that from this day onwards one harbours and nurtures and fulfils only the right kinds of desires, as can also be surmised from the verse, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee" (Psalms 73:25).

In this regard, let the student again be reminded of how to prioritize one's spiritual growth:

- 1. the first priority – the most important one – is to all the more recultivate one's spiritual feelings of love and peace and wisdom*
- 2. the second priority – to be pursued in conjunction with the first one – is to become all the more aware of the joyful sensations of God's scintillating dark energies*

This practically means that, because of such dark energies being much more subtle / delicate than the electromagnetic energies, one will have to abstain from every kind of worldly pleasure that is counterproductive to one's spiritual growth.

5. The Facilitators of One's Spiritual Re-Awakening

The facilitators of one's spiritual re-awakening are one's spiritual conscience, one's spiritual intuitions, one's spiritual inspirations, and one's spiritual revelations.

5.1. One's Spiritual Conscience and Spiritual Intuitions

As previously conveyed in subsection 1.4 in Chapter 4 (The Current Status of Man):



- One's spiritual conscience can be defined as 'the silent voice of God in His capacity as one's spiritual soul telling one what to do and by implication what not to do'.

Thusly rendering one's spiritual conscience the perfect **Mentor** whose **strategies** are allowing one to most **effectively** manage each and every aspect of one's daily life.

- One's spiritual intuitions can be altogether defined as 'the silent voice of God in His capacity as one's spiritual soul telling one how to do something and by implication how not to do something'.

Thusly rendering one's spiritual intuitions, as a whole, the perfect **Coach** whose **tactics** are allowing one to most **efficiently** manage each and every aspect of one's daily life.

That one is to at all times strictly heed and righteously act upon all of the promptings of not only one's spiritual conscience but also one's spiritual intuitions is being biblically relayed by the verse:

"Awake to righteousness [learn thou to re-acknowledge the righteousness of your spiritual conscience and of your spiritual intuitions], and sin not" (1 Cor. 15:34)

5.2. One's Spiritual Inspirations

Every inspiration – irrespective of whether it be mundanely begotten or spiritually begotten – is always being triggered by the imagination of how to fulfil a certain desire. Hence that every inspiration will always yield some measure of motivation, which can be defined as 'a heightened sense of purpose that is incentivizing one to make the necessary effort to fulfil that desire'. From these definitions can be surmised that an inspiration:

- need not be unique, such as when it urges one to engage in a leisurely activity
- can be unique, such as when it urges one to engage in a creative activity

In this regard, let it be duly noted that there are two major kinds of inspirations:

- those that one is capable of instinctively conceiving¹, as prompted or as triggered by the energetic operation of one of the three lowest chakras (the coccygeal or sacral or lumbar chakra)
- those that one is capable of intuitively conceiving², as prompted or as triggered by the energetic operation of one of the four higher chakras (the heart or throat or cranial or medulla chakra)

As a general rule then, because of the direct correlation between one's everyday desires and one's everyday inspirations, it is of the utmost importance that one strives to live an all the more spiritual lifestyle instead of an all the more materialistic lifestyle. That is, by means of one wholeheartedly pursuing only the right kinds of desires instead of the wrong kinds of desires. As biblically relayed by the verse:

"A good man out of the good treasure of his heart [referring to the right kinds of heartfelt desires] bringeth forth that which is good. And an evil man out of the evil treasure of his heart [referring to the wrong kinds of heartfelt desires] bringeth forth that which is evil. For of the abundance of the heart his mouth speaketh [here actually much more broadly referring to all of the then adopted attitudes and expressed behaviours]" (Luke 6:45)

¹ Then colloquially also known as 'gut feelings'.

² The genuinely spiritual insights and ideas.



5.3. One's Spiritual Revelations

A revelation can be defined as 'the acute remembrance of something that one was theretofore no longer consciously or subconsciously aware of'. As such, a spiritual revelation can also be defined as 'the acute remembrance of a spiritual truth or of a spiritual event that one was no longer aware of'.

There are many different kinds of minor spiritual revelations that can be begotten by way of one, for instance:

- ❖ *questioning the meaning and the purpose of Life*
- ❖ *contemplating the cause and effect relationships in Nature*
- ❖ *duly appreciating the inherent beauties and splendours of Nature*
- ❖ *psychoanalyzing one's spiritual strengths and one's spiritual weaknesses*
- ❖ *trying to learn the lessons of Life from one's everyday experiences*
- ❖ *trying to understand the true-to-Life significance of a scriptural passage*
- ❖ *trying to understand the modus operandi of a mystical event*
- ❖ *trying to understand the archetypical significance of a nightly dream*
- ❖ *trying to grasp the esoteric significance of an iconic symbol*

The experience of the major spiritual revelations, such as those recounted by St John in his Book of Revelation, can however only be begotten by way of one successfully practicing the advanced methods of Truth.

5.4. The Correlation between One's Spiritual Revelations and One's Spiritual Inspirations

A spiritual revelation is bound to yield a variety of spiritual inspirations. Every which spiritual inspiration can, if it be righteously enacted upon, then result in one experiencing another spiritual revelation. Hence that every bona fide practitioner of Truth is capable of exponentially accelerating the pace of his / her spiritual re-awakening.

6. The Modi Operandi of One's Spiritual Re-Awakening

*The modi operandi of one's spiritual re-awakening are to be understood in terms of the correlation between one's three cognitive **modes of awareness** and one's seven cerebrospinal **levels of awareness**, which correlation can be rather easily understood by means of the following analogy:*

Even as one would progressively become all the more aware of the inner surroundings of a lighted tunnel whilst walking through it, so will one also become all the more aware of the operational features of one's seven chakras whilst progressively elevating one's predominant awareness in one's tunnel-like cerebrospinal axis. That is, at first semi-consciously / semi subconsciously so and then semi-subconsciously / semi-superconsciously so and finally superconsciously so.

As such, if one is to re-expand one's conscious awareness via one's subconscious awareness to one's superconscious awareness, then one will have to learn how to introspectively raise one's predominant awareness in the cerebrospinal axis all the way through from the lowest chakra to the



highest chakra. And to thusly progressively regain at first one's Holy Ghost awareness (in the heart chakra) and then one's Christ awareness (in the cranial chakra) and finally one's Cosmic awareness (in the medulla chakra). Which will then enable one to regain one's Infinite awareness by way of one voluntarily 'exiting' the body through the medulla oblongata. In this regard, let it to be specifically noted that the term 'highest chakra' is to not be understood from a spatial perspective but from a hierarchical perspective, i.e. in the sense that one's medulla chakra is the primary chakra whence the other six chakras are deriving their energies.

Now, before continuing with the scientific explanations of the *modi operandi* of one's spiritual re-awakening, let the student first be reminded of how one is either impairing or perhaps even grossly perverting the energetic operations of one's seven chakras:

All of the unwholesome emotions that one is sentimentally arousing within oneself whilst pursuing the wrong kinds of desires are being mnemonically stored in the form of excessive electrical charges in that portion of one's brain that can, for the purpose of these particular explanations, be referred to as one's subconscious mind. Thusly resulting in that subconscious mind then all the more becoming **an energetic barrier** (i.e. a major blockade) between one's conscious mind and one's superconscious mind. In this regard, let the student also be reminded of the fact that one's entire brain is actually consisting not only of the brain cells in the cranial cavity and in the spinal cord but also of the white and grey cells that are an integral part of one's major organs (such as the heart) and of one's major nerve plexuses.

Wherefrom can be surmised that all of one's so-called emotional blockages are actually due to the presence of that energetic barrier in between one's conscious mind and one's superconscious mind. And that there is as such, from a lifestyle perspective, but only one way to remove that energetic barrier. And that is for one to, one after another, change all of one's subconsciously-upheld bad habits into good habits. Whilst then also remaining aware of the fact that even a good habit can, if it be misapplied to a given situation, also be counterproductive to one's spiritual growth.

The scientific explanations pertaining to the *modi operandi* of one's spiritual re-awakening can now be relayed as follows:

- As biblically conveyed by the verse "But the very hairs of your head are all numbered" (Matt. 10:30), God is at all times superconsciously aware of every happening throughout His entire creation. As such, if one is to regain the utmost God-realization, then one will have to remove the energetic barrier from in between one's conscious mind and one's superconscious mind.

The basic methodology thereto is biblically relayed by the verse "Be still, and know that I am God" (Psalms 46:10) which serves to convey the notion that, the more profoundly one learns to introspectively meditate, the sooner one will come to realize oneself to actually be an individualized expression of God. For it is only during such introspective meditations that one can recultivate the capability to intuitively hear 'the Word of God' which – as previously explained – is collectively referring to all of the vibrations of His subatomic particles and to all of the oscillations of His electromagnetic energies.

- One's spiritual re-awakening will over the course of such introspective meditations then be unfolding itself in three major stages:



1. *The first major stage*

*By reason that the **subatomic particles** of God are the relatively easiest to introspectively discern, one will begin to hear their vibratory reverberations at first within one's human body and then to an ever larger extent throughout the entire human region of creation. Thusly resulting in one then regaining the fullest extent of one's Holy Ghost awareness.*

2. *The second major stage*

*Thereafter, one will begin to hear the oscillatory reverberations of His **intermediate energies**, again at first within one's human body and then to an ever larger extent throughout as well the entire human region of creation as the entire angelic region of creation. Thusly resulting in one then regaining the fullest extent of one's Christ awareness.*

3. *The third major stage*

*Thereafter, one will begin to hear the oscillatory reverberations of His **thought energies** once again at first within one's human body and then to an ever larger extent throughout as well the entire human region as the entire angelic region as the entire archangelic region of creation. Thusly resulting in one then regaining the fullest extent of one's Cosmic awareness.*

Special notes

- *That such energetic reverberations can in fact be audibly perceived is biblically endorsed by the verse, "These things saith the Amen, the faithful and true witness of the creation of God" (Rev. 3:14).*
 - *Throughout the ages, the cosmological Word of God became differently known to the different kinds of religions. And is thusly known as 'the amen' to all Jews and Christians, as 'the Aum' to all Hindus and Buddhists, as 'the Hum' to the Tibetans, and as 'the Amin' to all Moslems.*

The closest rendition to the actual sound of such vibratory and oscillatory reverberations is the syllable 'Aum' (often more concisely written as 'Om'), which ought to be pronounced as 'Aooooommm'.
 - *From a metaphysical perspective, all of the thought energies of God are altogether also known as 'the akashic record', which literally means 'the most subtle record [of creation]'.*
 - *From a strategic perspective, the overall manner wherein to vastly accelerate the pace of one's spiritual re-awakening can be relayed as follows:*
 - *The more often one introspectively meditates, the more one will be recultivating as well one's spiritual conscience as one's spiritual intuitions. And thusly the more that divine Mentor and that divine Coach will be progressively helping one to re-spiritualize each and every aspect of one's everyday lifestyle.*
 - *In the event that one should decide to practice only the basic methods of Truth and not the advanced methods of Truth, then such can only result in the upwardly-sloping linear pace of one's spiritual growth. For it is only by way of one also practicing the advanced methods of Truth that one will be able to exponentially accelerate the pace of one's spiritual growth.*
- Irrespective of the either linear or exponential pace of one's spiritual growth, the unfoldment of*



one's spiritual re-awakening is bound to proceed as follows:

- *As and when one begins to diffuse the aforementioned energetic barrier between one's conscious mind and one's superconscious mind, then there will at first appear some small cracks and breaches (openings) in that barrier. Thusly resulting in a marginally increased flow of heavenly energies from the superconscious mind into the conscious mind. Which extra energies can then be utilized to steadily revitalize the major nerve plexuses of one's coccygeal and sacral and lumbar chakras. That is, as the means wherewith to then uplift one's predominant awareness to the heart chakra (the seat of one's Holy Ghost awareness).*
- *As and when that energetic barrier is even further diffused, then there will appear some larger cracks and breaches (openings) in that barrier. Thusly resulting in an even greater flow of heavenly energies from the superconscious mind into the conscious mind. Which more plentiful energies can then be utilized to steadily revitalize the major nerve plexuses of one's heart chakra and throat chakra. That is, as the means wherewith to then uplift one's predominant awareness to the cranial chakra (the seat of one's Christ awareness).*
- *After having almost completely diffused that energetic barrier, then one will become aware of an almost unobstructed flow of heavenly energies from the superconscious mind into the conscious mind. Which will then allow one to steadily revitalize the major nerve plexus of one's cranial chakra, which is in fact one's cerebral brain. That is, as the means wherewith to then uplift one's predominant awareness to the medulla chakra (the seat of one's Cosmic awareness).*

As such, the order wherein the three baptisms are being mentioned in the verse "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19) serves to convey the sequence wherein one needs to strategically actualize one's spiritual growth. That is, by way of one at first re-spiritualizing all of one's everyday notions (the domain of the Father) and then all of one's everyday emotions (the domain of the Son) and finally all of one's everyday sensations (the domain of the Holy Ghost).

7. The Symptoms of One's Spiritual Re-Awakening

The symptoms of one's spiritual re-awakening are, again quite plainly and simply, all of the events that the exacting operation of the cosmic law of cause and effect is occasioning one to personally experience. Every which symptom needs to be correctly responded to if one is to derive the spiritual benefit from that symptom. All of such symptoms can be broadly categorized into those that are due to one having done the wrong kinds of things and those that are due to one having done the right kinds of things, respectively also known as the negative and the positive symptoms of one's spiritual re-awakening.

7.1. How to Recognize the Negative Symptoms of One's Spiritual Re-Awakening

The negative symptoms of one's spiritual re-awakening can be further subcategorized into those that are the result of:

- i) *one having maltreated others, as biblically relayed by the verse "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for*



burning, wound for wound, stripe for stripe” (Exod. 21:23-25)

- ii) *one having maltreated oneself, which is why one might currently be suffering from one or more so-called lifestyle diseases (obesity, type II diabetes, arteriosclerosis, heart diseases, high blood pressure, cancer, cirrhosis, nephritis, and so on)*

Whereto can be added those kinds of mental illnesses that are clearly the result of the wrong kind of lifestyle (anxiety disorders, mood disorders, depression, schizophrenia, bipolar disorders, obsessive compulsive disorders, eating disorders, substance abuse disorders, and so on).

In this regard, let it be specifically noted that:

The very fact that tens of thousands of different medicines can nowadays be purchased from pharmacies and even from supermarkets is a clear indication that the majority of mankind is no longer living a healthy lifestyle.

Nearly all of such medicines have been chemically synthesized, which practically means that – because of them not being organic – they can only temporarily suppress the symptoms of a disease but not permanently cure the disease itself. As most evident in the case of all chronic medications.

This does not mean that a few of such inorganic medicines cannot be justifiably used to for instance temporarily alleviate a severe headache. Yet it is to be clearly understood that not one such chemical concoction is to ever be regarded as a substitute for a healthy lifestyle.

As such, it is important for one to acknowledge that there is a major difference between the expert knowledge of a general practitioner (GP) and the expert knowledge of a bona fide naturopath. By reason that the former has been specifically trained on how to allopathically suppress the symptoms of one’s diseases while the latter has been specifically trained on how to prevent the occurrence of diseases.

From an overall perspective then, the sooner the negative symptoms of one’s spiritual re-awakening be remedied, the sooner one will be restoring the minimum level of one’s spiritual wellbeing.

7.2. How to Recognize the Positive Symptoms of One’s Spiritual Re-Awakening

These symptoms are consisting of a then progressively clearer discernment of:

- *one’s spiritual conscience and spiritual intuitions*
- *one’s spiritual inspirations and spiritual revelations*
- *one’s spiritual feelings of love and peace and wisdom*
- *the esoteric nature of all electromagnetic energies*
- *the esoteric nature of all dark energies*

Yet let the student be starkly warned to then not mistake:

- i) *neither one’s mental sentiments nor one’s energetic emotions for one’s spiritual feelings*
- ii) *neither the pleasurable experiences of God’s electromagnetic energies nor the joyful experiences of God’s dark energies for one’s spiritual feelings*



7.3. How to Motivate Oneself to Keep on Quickening One's Spiritual Re-Awakening

To mention but a few biblical verses wherewith to keep on motivating oneself to always righteously practice the Truth:

- “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” (Matt. 24:22)

This practically means that, if one truly commits oneself to the righteous practice of as well all of the basic as all of the advanced methods of Truth (to thusly become a genuine practitioner of Truth in the real world of Truth), then one can in fact regain the utmost God-realization in one's current lifetime (those days shall be shortened).

- “He that believeth and is baptized [here referring to all three real baptisms] shall be saved; but he that believeth not shall be damned [will be condemning himself]” (Mark 16:16)
- “And ye shall know the truth [factually understand and pragmatically re-experience the Truth], and the truth shall make you free” (John 8:32)

At the other extreme, those who keep on rebelliously refusing to practice the Truth will eventually also be regaining the utmost God-realization. But which they can then only regain at the pace of their natural evolution, i.e. by means of them then having to learn all of the lessons of Life from all of the many pains and agonies and sufferings that they are then inflicting upon themselves over the course of no less than 100,000 lifetimes. As will be duly explained in the second part of this chapter.

7.4. How One is to Likely Experience the Symptoms of One's Spiritual Re-Awakening

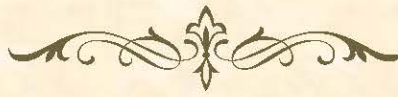
During the first stages of one's spiritual re-awakening, one will be mainly experiencing the negative symptoms of one's spiritual re-awakening. While, during the latter stages of one's spiritual re-awakening, one will be mainly experiencing the positive symptoms of one's spiritual re-awakening.

7.4.1. The most common negative symptoms of one's spiritual re-awakening

As previously mentioned, there are two kinds of negative symptoms that one is bound to experience during the course of one's spiritual re-awakening. Those that are the result of one having maltreated others and those that are the result of one having maltreated oneself.

For reasons that will become evidently clear at a later stage, this subsection is relaying only those negative symptoms that are the result of one having maltreated oneself. However, prior to all of such explanations, let the student first duly acknowledge the following legally required disclaimer:

The information provided in this subsection is for educational purposes only. You should not rely on this information as a substitute for, nor does it replace, professional medical advice, diagnosis, or treatment. If you have any concerns or questions about your health, you should always consult with a physician or other health-care professional. Do not disregard, avoid or delay obtaining medical or health related advice from your physician or other health-care professional because of something you may have read in this subsection. The use of any information provided in this subsection is therefore solely at your own risk.



- **Headaches**

One's spiritual soul is at all times trying to expel from one's bodily tissues into one's bloodstream all of the toxins and poisons and pollutants that one previously ingested. So that they can then be eliminated from one's body via one's liver and kidneys and lungs and via the pores of one's skin. However, because of that polluted bloodstream then also circulating through the capillary arteries and veins of the brain, one may occasionally experience a mild to severe headache. If such a headache becomes too severe, then:

- i) *retreat to a quiet darkened room, away from loud noises and bright sunlight*
- ii) *slowly drink plenty of clean lukewarm water, i.e. no fruit juices or any other beverages*
- iii) *practice the following rhythmic deep breathing exercise to oxygenize the bloodstream:*

Slowly inhale to the count of twelve, hold your breath to the count of twelve, and slowly exhale to the count of twelve. Continue this breathing exercise – either at the pace of that count or, if need be, a lesser count – until the headache is gone.

- iv) *as a last resort, if the headache should still be too severe, then take every few hours the recommended dose of a natural painkiller (as prescribed by your naturopath)*

- **Stomach and / or intestinal pains**

Most people are unaware of the fact that, because of them having habituated themselves to the wrong kind of diet, their stomach and their intestines have become so encrusted with several layers of fermenting and putrefying accretions that they can no longer effectively fulfil their biological functions. The pathological symptoms thereof are the passing of foul-smelling urine and of foul-smelling faeces and, possibly also, the growth of a stomach and / or intestinal cancer.

To remedy these symptoms:

- *change your diet to a healthy diet*

The particulars whereof will be duly conveyed in the next chapter of these teachings (The Basic Methods of Truth)

- *take a natural laxative each night until all of the encrustations have been eliminated from the digestive system*

During the course of that healing process, one might occasionally experience some stomach cramps and / or intestinal cramps due to one's stomach and intestines then trying to resume their normal peristaltic movements. In that case, repeatedly contract and relax the muscles of your lower abdomen until the cramps are gone.

- **Liver pains and / or kidney pains**

When the liver and the kidneys become overloaded with all kinds of toxins and poisons and other pollutants, then they are to most likely become painful. In that event, hasten the elimination of such toxins and poisons and other pollutants by way of slowly drinking lots of clean lukewarm water.

- **Diarrhoea**

The occurrence of diarrhoea is symptomatic of one's body trying to expel, as quickly as possible,



an overload of toxins and poisons and other pollutants from one's digestive system. Let that diarrhoea run its natural course for the first three days. If it lasts longer than three days, then consult your naturopath.

○ **Constipation**

If one should suffer from constipation, then that is a clear sign that the normal peristaltic movements of one's intestines are being inhibited by the aforementioned encrustations. In this regard, let it be duly noted that:

- *in a healthy person, the food takes no more than 24 hours to pass through the entire digestive system*

This practically means that the ingested food cannot then ferment or putrefy in the intestines.

- *in an unhealthy person, that transit time can be up to 72 hours*

This practically means that, during the extra 48 hours, the ingested food is bound to ferment and / or to putrefy in the warm environment of the intestines. Thusly occasioning one's entire digestive system and consequently also one's bloodstream to become overloaded with the resultant toxins and poisons.

As such, note that the passing of a stool every morning does not mean that one is not constipated. For, in an unhealthy person, that stool is to most likely be the residue of the food that he / she consumed three days prior.

To remedy the constipation:

- *change your diet to a healthy diet*
- *take a natural laxative each night until the normal peristaltic movements of the intestines have been restored*

○ **Chronic neck pains, shoulder pains, backaches, chest pains**

All of one's psychological tensions are bound to psychosomatically manifest themselves as physiological tensions. Thusly occasioning one to experience such pains. To remedy them, identify the reasons for the psychological tensions and take the necessary actions to alleviate them.

○ **Arthritic and / or rheumatic pains**

A daily diet that is mainly consisting of acid foods, as opposed to alkaline foods, is bound to result in a build-up of acids around the skeletal joints. Hence that so many people nowadays are starting to suffer, usually from their mid-years onwards, from all kinds of arthritic and rheumatic conditions and even from gout.

To remedy such arthritic and rheumatic conditions, change your diet to one that is primarily consisting of fresh fruits and raw vegetables. In this regard, note that all so-called acid fruits (such as oranges) and all so-called sub-acid fruits (such as peaches) are actually becoming alkaline after they have been properly masticated (chewed) and salivated (mixed with the enzymes in one's saliva).

○ **Dermatological inflammations**

One of the purposes of one's white blood cells is to microbiologically encapsulate the substances



that need to be removed from one's body. If such encapsulations happen to occur close to the outer layers of the skin (which is an eliminatory organ), then they will be expelled through the pores of one's skin as pimples or as a sore or an abscess or, in the worst case, as a boil.

To prevent these kinds of inflammations, change your diet to a healthy diet.

- ***All forms of nervousness***

These are a clear sign that one's bloodstream is too acidic and that, as such, the insulating layers of one's nerves are being corroded by the acids in one's bloodstream. Thusly resulting in one's nerves then becoming so-called 'raw'.

The remedy thereto is to change one's diet to a healthy diet, to a diet that is primarily consisting of alkaline foods instead of acid foods.

- ***All forms of restlessness***

The sense of restlessness is the result of there being a conflict between one's reasonings and one's feelings, of one not knowing what to do in response to a given situation or set of circumstances.

The remedy thereto is to keep on studying the principles of Truth and to keep on practicing the methods of Truth until such time that one has restored the perfect synergy between all of one's reasonings and all of one's feelings.

- ***Spells of dizziness***

A spell of dizziness is usually due to there being a lack of oxygen in the brain, which can occasion one to faint (to become unconscious). The remedy thereto is to practice the aforementioned rhythmic deep breathing exercise before and after every strenuous effort, and also after every long resting period.

- ***The sense of numbness***

In this regard, a clear distinction is to be maintained between:

- ***a localized physiological numbness***

This kind of numbness is due to there being a restriction of the blood flow to a muscle group, such as when one is sitting for too long in an awkward position. It is the energizing effect of the blood flow being restored to such a muscle group that one is then experiencing as 'a sensation of pins and needles'.

- ***an overall physiological numbness***

This kind of numbness is a symptom of one's spiritual re-awakening. For one's spiritual soul will during the early stages of one's spiritual re-awakening be primarily sending its healing energies to one's vital organs (such as the brain and the heart) and thusly not as much to one's muscular tissues. Which temporary condition can thusly result in one experiencing an overall physiological numbness.

- ***an overall psychological numbness***

This kind of numbness is due to one not exercising or wrongly exercising. For it is only by



means of the right kinds of stretching exercises (hatha yoga postures) and the right kinds of aerobic and anaerobic exercises that one can partially relieve one's physiological tensions and thusly also the affiliated psychological tensions that are robbing one of one's peace of mind (numbing one's mind).

So ask your naturopath to advice you on which kind of exercises you ought to practice and then make sure that you are actually practicing them in exact accordance with his / her advice.

- ***An abnormal sexual libido***

In this regard, let it first be mentioned that, in order to perpetuate the drama of His creation, God equipped the sexual organs of His earthly creatures with many nerve endings so that they would feel the natural urge to procreate themselves. As can also be surmised, although indirectly, from the verses, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply" (Gen 1:27-28). Wherein the words 'be fruitful, and multiply' are not meant to refer to any kind of sexual promiscuities but only to those sexual activities wherewith to fulfil the divine purpose of procreation within the context of a successful marital relationship.

Now, especially during the early stages of one's spiritual re-awakening, one is to likely experience an increased sexual libido. By reason that:

For as long as one's body is still in the process of being purified, then the nerve endings of one's sexual organs will remain agitated by the toxins and the poisons and the other pollutants circulating in one's bloodstream, thusly occasioning one to experience such inordinate sexual urges.

Hence that, from an Eastern perspective, it is often said that there is a direct correlation between one's kundalini awakening (the gradual reversal of the energies flowing through the coccygeal chakra) and one's sexual prowess.

To remedy this symptom, divert your mind away from such sexual urges to one or other wholesome activity (such as to work in the garden or in a workshop).

- ***The re-emergence of childhood diseases***

During the purification of one's body, there might be a re-emergence of those childhood diseases whose symptoms were at the time allopathically (i.e. artificially) suppressed. Whenever that happens, then consult your naturopath on how to cure them.

- ***Temporary food intolerances, allergies, and strange food cravings***

Even as a pregnant woman is to likely experience some food intolerances and allergies and strange food cravings (i.e. for as long as her soul is trying to purify her body so as to render it fit for the growth of the embryo / foetus / baby), so is one to likely also experience the same kinds of symptoms during the early stages of one's spiritual re-awakening (i.e. for as long as one's soul is trying to purify one's body so as to render it fit for one's spiritual growth).



To alleviate these symptoms, change your diet to a natural diet that is devoid of all animal meat and of all denaturalized foods (as per the advice of your naturopath).

- ***A loss or gain of body weight***

To be overweight or underweight is a clear sign that the biological functions of one's body are being impaired by a variety of chemical and hormonal imbalances. From as soon as one starts to adhere to a natural diet, then one's body will quite naturally start to resume its optimal weight.

- ***Insomnia / Sleeplessness***

As and when one becomes spiritually more advanced, then one's need for sleep will be accordingly reduced. Until one becomes completely sleepless, even as God is sleepless. As such, this is actually not a negative symptom but a positive symptom of one's spiritual re-awakening.

- ***The releasing of pent-up emotions***

During the entire process of one's spiritual re-awakening one will at times find it difficult to keep one's peace of mind by reason that, at such times, one's spiritual soul will then be triggering the release of those excessive emotions that one mnemonically stored in one's subconscious mind. All of which pent-up emotions will have to be purged from one's subconscious mind if one is to regain the fullest access to one's superconscious mind. That such is indeed the case is biblically endorsed by the verse:

"Think not that I [the Son of man] am come to send peace [of mind] on earth: I came not to send peace [of mind], but a sword" (Matt. 10:34). That 'sword' being 'the sword of discrimination wherewith one is to maintain a clear-cut distinction between that what is right and that what is wrong'.

The manner wherein one can avoid becoming too overwhelmed by the release of such pent-up emotions will be duly conveyed in the next chapter of these teachings (The Basic Methods of Truth).

7.4.2. The positive symptoms of one's spiritual re-awakening

It is only after most of the negative symptoms of one's spiritual re-awakening have run their course that one will begin to experience the positive symptoms of one's spiritual re-awakening. Most of which one will then find to be closely correlated to one another.

- ***A heightened sense of perception***

The purer one's nervous system, the more acute will be one's sensorial experiences. Until such time that one will be capable of utilizing one's infinite spiritual sense instead of one's five finite human senses.

- ***A clearer discernment of one's spiritual conscience and spiritual intuitions***

During the re-expansion of one's human awareness to at first one's Holy Ghost awareness and then one's Christ awareness and finally one's Cosmic awareness, one is bound to become all the more aware of the all-inclusiveness of one's divine status. As biblically relayed by the verse, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall [in His capacity as one's spiritual soul] reveal even this unto you" (Philippians 3:15).



- ***An increased eagerness to engage in all kinds of creative activities***

The more one realizes oneself to be an individualized expression of the Creator, the more one will feel the urge to creatively express oneself. As such, the current status of one's spiritual growth can in fact be assessed by the extent whereto one is creatively expressing oneself.

- ***The desire to maintain an optimal balance between one's meditative activities and one's charitable activities***

That balance, which every spiritual master knows how to maintain, is an absolute prerequisite if one is to greatly accelerate one's spiritual growth. For remember that one cannot be spiritually-minded if one not be charitably-minded.

- ***The shifting of one's attention from the exoteric appearances to the esoteric Essence of all worldly things***

Whilst being spiritually re-awakened, one will begin to all the more shift one's attention away from the phenomenal appearances of creation to the noumenal Essence of the Creator, from the outer appearances of all worldly things via their energetic natures to their spiritual Essence. As can also be surmised from the verse "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36), which practically means that one must learn to extricate oneself from the spell of cosmic delusion.

- ***A major shift in how one experiences the sentiments of pain and agony***

A spiritually-minded person knows every so-called physical pain to actually not be a physical pain but a mentally experienced pain. As evidenced by the fact that not one of all the electromagnetic energies in one's body can ever feel any pain. Thusly explaining why a strong-minded person is much less susceptible to the sensations of pain than a weak-minded person.

What the mental agonies are concerned, many of these are due to one having to experience the sentiments of guilt and remorse after having done something seriously wrong. In this regard, note that one's need to remain obedient to God is very much akin to the need of a little child to remain obedient to its parents. Which is why the Lord Jesus chose to proclaim, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

- ***A major shift in one's sense of humour***

It ought to be obvious that one cannot recultivate the sentiments of sympathy and empathy for as long as one keeps on ridiculing others. A bona fide practitioner of Truth will therefore never resort to any kind of condescending humour and of course also not to any kind of vulgar humour. But he / she will instead be utilizing the right kinds of humour wherewith to emphasize in a non-confrontational way the absurdity of a certain situation or pattern of behaviour.

- ***With regards to all racial and ethnic and cultural differences***

It is only after the acknowledgement that each and every person is an individualized expression of God that one will begin to look past all racial and ethnic and cultural differences. As such, those



who are still deeming any other race or ethnicity or culture to be inferior to their own have clearly not yet made any kind of spiritual progress. By reason that they are then still grossly disobeying the second greatest commandment to unconditionally love every other person as oneself (i.e. as an integral part of one's cosmic Self).

- ***A steadily increasing sense of accountability and responsibility***

The greater one's spiritual advancement, the more one will come to accept the accountability for one's past actions and the responsibility for one's future actions. Unlike the unenlightened person who tends to put the blame for all of his / her own mistakes on everything else and everybody else.

- ***The due acceptance of spiritual challenges***

In this regard, let the student be reminded of the following statement made in the commentary on Luke 6:48-49 in Chapter 4 (The Current Status of Man):

Hence that a wise person will typically consider his / her everyday environment to be an awesome source of spiritual opportunities / challenges. While, in contrast thereto, the foolish person is still typically considering his / her everyday environment to be a dreadful source of all kinds of worldly aggravations / problems.

- ***A greater understanding of how to reclaim one's spiritual feelings***

Most people are still unaware of the fact that one cannot become aware of a spiritual feeling unless it be attitudinally or behaviourally expressed. Which is why one must learn to express the love of God and the peace of God and the wisdom of God not only to one's family members and friends but also to every other person whom one happens to meet. And thusly irrespective of the worldly status of that person. As biblically endorsed by the verse "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), wherein the word 'me' is meant to refer to one's innate Christ awareness.

- ***The true understanding of the concept of freedom***

The unenlightened person is misunderstanding the word 'freedom' to mean that one should be allowed to do whatsoever one desires to do. What such a one is failing to understand is that, if every person would be allowed to do whatsoever he / she desires to do, then society as a whole would become an absolutely lawless society.

As such, the word 'freedom' needs to be understood not from a worldly perspective but from a spiritual perspective. For there is but one way to reclaim one's freedom – i.e. one's true freedom in God – and that is for one to progressively actualize one's spiritual growth in Him. The two main prerequisites thereto being, firstly, for one to always maintain one's self-control and, secondly, for one to always exhibit one's self-discipline. For remember that one cannot be spiritually free for as long as one remains in bondage / enslaved to the world of cosmic delusion.

- ***The recultivation of one's supernatural powers***

It is the ongoing practice of as well the basic as the advanced methods of Truth that will be



enabling one to at long last reclaim one's supernatural powers. Yet, let it again be re-iterated that one is to never ever misuse or abuse such powers. Lest the cosmic law of cause and effect will occasion one to personally experience all of the dire consequences thereof.

○ ***A higher incidence of synchronicities***

The more one recultivates one's supernatural powers, the more one will be experiencing all kinds of synchronicities. Yet, let the student be warned not to try to enforce the occurrence of those kinds of synchronicities that are clearly counterproductive to one's spiritual growth. Such as to, for instance, try to 'magically' win the national lottery.

○ ***A growing desire to pursue the right kind of profession***

What this topic is concerned, let it be duly noted that:

- *if you are currently working as a supervisor or as a manager for a for-profit organization, then know that you are aiding and abetting the directors and the shareholders of that organization to inordinately enrich themselves at the expense of as well their employees as their customers ... which is of course both spiritually wrong and morally wrong*
- *if you are currently working as an office clerk or a labourer for a for-profit organization, then know that you are routinely being exploited in that the directors of that organization will always be trying to minimize the salaries and the wages so as to try maximize their profits*

Of an even greater concern is that, in a for-profit organization, all low-level employees are being coerced to perform their duties in exact accordance with a dictatorially-compiled job description that is in effect preventing them from innovatively and creatively expressing themselves in the workplace. While, on the contrary, if one be employed by a bona fide not-for-profit organization, then one will not only be justly and fairly remunerated but one will also be allowed to innovatively and creatively express oneself in the workplace.

7.5. The Subject of Dreams

To break the spell of cosmic delusion, one must learn to understand the true nature of one's dreams from as well a spiritual as an energetic perspective.

7.5.1. Why the drama of cosmic delusion is being likened to a cosmic dream

The reasons thereto can be relayed as follows:

- *During the course of a nightly dream, one's sensations of sight and sound and smell and taste and touch are being invoked in one's spiritual awareness due to one's exposure to an intricate combination of the electrical charges in one's subconscious mind and an assortment of creative energies flowing from one's superconscious mind into one's subconscious mind.*
- *During the course of one's waking hours, one's sensations of sight and sound and smell and taste and touch are being invoked in one's spiritual awareness due to one's exposure, via one's five human senses, to the electromagnetic energies in one's surrounding environment.*

As such, it is of the utmost importance that one learns to acknowledge the fact that during one's



waking hours one is not perceiving the world as it is truly existing (i.e. as a cosmic matrix of the invisible electromagnetic energies of God). But that one is perceiving that world as it is delusively existing (i.e. as a deceptive world being projected on the screen of one's spiritual awareness by the sensorial energies that are being electrically conveyed from one's sensory organs to one's brain).

Thusly justifying the likening of the drama of cosmic delusion to a cosmic dream, to a divinely-produced interactive movie that is being electrically projected on the screen of one's spiritual awareness by all of the invisible electromagnetic energies of God. As biblically endorsed by "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11-12).

7.5.2. The modi operandi of ordinary dreams

All ordinary dreams can be broadly categorized into all subconsciously experienced nightly dreams and all consciously experienced daydreams:

- A nightly dream is an involuntary event during which one's spiritual soul is discharging some of the excessive electrical charges from one's subconscious mind. While a daydream is a voluntary event during which one's human ego is trying to visualize an imaginary experience.
- A nightly dream tends to be much more vividly experienced than a daydream. For a daydream cannot be clearly perceived unless it be energetically empowered by way of one retracting most of one's sensorial energies back into the brain.

In this regard, note that one is on an everyday basis utilizing a fairly large percentage of all one's mental powers just to operate one's five human senses. And especially so what one's human eyesight is concerned, which is why most people tend to instinctively close their eyes whilst trying to remember something.

- While it is relatively easy to remember a daydream, it is not that easy to remember a nightly dream. For to clearly remember a nightly dream, one must consciously access that particular compartment of the brain where the dream originated from.

The modus operandi of an ordinary nightly dream can thusly be relayed as follows:

After having fallen asleep, one becomes subconsciously aware of some of the excessive electrical charges in one's brain, which one's soul is then slowly releasing together with a commensurate flow of creative energies from one's superconscious mind. Thusly resulting in one then experiencing the projection of a movie-like dream on the screen of one's spiritual awareness.

Special notes

- The mode of sleeping whilst ordinarily dreaming is known as the REM mode (the abbreviation of Rapid Eye Movement) by reason that one will then always be trying to visually capture every detail of that dream.
- A nightmare is the result of one either having been severely traumatized or of one being extremely fearful of something. The associated excessive electrical charges thereof in one's brain being so powerful that they can only be gradually released. Thusly often resulting in one then having to experience as many 're-runs' of that nightmare as are necessary for all of such excessive electrical charges to be released.



7.5.3. *The modi operandi of extraordinary dreams*

All extraordinary dreams can be broadly categorized into extrasensory dreams and revelatory dreams and prophetic dreams:

- *An extrasensory dream is a dream during which one becomes superconsciously aware of the happenings in a remote location, then sometimes also referred to as 'a remote viewing'.*
- *A revelatory dream is a dream during which one becomes superconsciously aware of a particular aspect of the science of Life or of the art of living. Because of the intrinsic invisibility of such science and of such art, every such dream cannot but then always be symbolically conveyed or allegorically conveyed.*
- *A prophetic dream is a dream during which one becomes superconsciously aware of a prevailing trend in one's own life or in a society. Thusly allowing one to make fairly accurate predictions of what is to most likely happen in one's own life or in that society. Wherefrom can be surmised that no prophet can actually see the future but can only make an educated guess of what is to most likely happen in the future.*

In this regard, let it furthermore be duly noted that:

- *The still ordinary kind of person is even so experiencing such extraordinary dreams whilst vacillating between the REM sleep mode and the deep sleep mode but has rendered himself / herself incapable of remembering any of them upon awakening in the morning.*
- *It will soon become evident that, in his Book of Revelation, St John recorded many of the revelatory dreams that his innate Christ awareness symbolically and allegorically conveyed to him during the course of his profoundest meditations.*

7.5.4. *How to utilize one's ordinary dreams to further one's spiritual growth*

Whenever one dreams an unnerving / distressing nightly dream, then that dream is purposed to make one aware of a particular aspect of one's psychological make-up that needs to be re-spiritualized. As such, straightly after awakening in the morning from such a dream, one is to:

- 1) *at first acknowledge the unwholesome emotions that one experienced during that dream*
- 2) *then identify the everyday kind of stressful situations and / or conditions that are occasioning one to arouse within oneself such unwholesome emotions*
- 3) *then either remedy such stressful situations and / or conditions if they can be remedied or change your psychological responses to them if they cannot be remedied, so as to thenceforth no longer be adversely affected by them*

What one's extraordinary dreams are concerned, they are purposed to progressively restore one's remembrance of the true operational nature of creation and consequently also of the true spiritual essence of the Creator. Whom one will then at long last find to actually be one's own infinite Self.

8. *The Assisted Approach versus the Unassisted Approach to God*

Every practitioner of Truth has the freedom of choice to pursue either an assisted approach to God or an unassisted approach to God:



- The assisted approach to God consists of one emulating the lifestyle of a bona fide spiritual master such as of the Lord Jesus or the Lord Krishna or the Lord Buddha, which practically means that one will then be a true disciple of that spiritual master. Yet always with the understanding that the true purpose of such a guru-disciple relationship is not for one to limit one's awareness to the personage or the personality of that guru but for one to regain the utmost God-realization. As clearly conveyed by the verse, "Jesus saith unto him, I [referring to his Christ awareness] am the way, the truth, and the life: no man cometh unto the Father [can regain his / her Cosmic awareness], but by me [through the avenue of that Christ awareness]" (John 14:6). As such, although there certainly appear to be many differences between a spiritual master and a spiritual disciple from a worldly perspective, there is but only one fundamental difference between them from a spiritual perspective and that is the measure of their God-realization. As biblically endorsed by the verse, "The disciple is not above his master: but every one that is perfect [who has re-perfected all of his / her everyday attitudes and behaviours] shall be as his master" (Luke 6:40).

Therefore, irrespective of whichever bona fide spiritual master one chooses to follow, if one keeps on righteously emulating his / her spiritual lifestyle, then one will eventually come to experience what every bona fide spiritual master is divinely experiencing: the infinite Truth.

- On the other hand, if one chooses to pursue the unassisted approach to God, i.e. without the guidance and the assistance of a bona fide spiritual master, then that approach will require the kind of self-control and the kind of self-discipline and the kind of patience that one, in one's current state of being, can only dream of. Thusly rendering the unassisted approach to God far more challenging than the assisted approach to God.

9. How to Start Accelerating One's Spiritual Re-Awakening

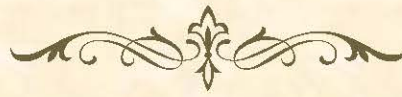
The very first prerequisite thereto is for one to start acknowledging the actual existence of God in His capacity as the whole of creation. This means that one is to start extricating oneself from the spell of cosmic delusion. So as to enable oneself to all the more wholistically obey as well the first greatest commandment as the second greatest commandment.

The second prerequisite thereto is one's willingness to all the more re-spiritualize each and every aspect of one's everyday lifestyle. This means that one will have to all the more practice:

- i) at first all of the basic methods of Truth, as conveyed in the sixth chapter of these teachings
- ii) then also all of the advanced methods of Truth, as conveyed in the seventh chapter of these teachings

For remember that, without one's willingness to actually practice the methods of Truth in the real world of Truth, there can be no actualization of one's spiritual growth.





To Conclude this First Part

Every person is capable of exponentially accelerating his / her spiritual growth if he / she is prepared to righteously practice as well all of the basic as all of the advanced methods of Truth. Whether or not to live such an exclusively spiritual lifestyle is of course one's own prerogative. Yet it ought to be patently clear by now that the refusal to do so can only result in one then continuing to inflict upon oneself all kinds of unnecessary pains and agonies and sufferings, i.e. as a natural consequence of all one's then wrongful attitudes and behaviours.

The best strategy in Life, therefore, is for one to become a true disciple of whichever bona fide spiritual master one prefers to follow so as to enable oneself to progressively reclaim at first one's Holy Ghost awareness and then one's Christ awareness and then one's Cosmic awareness and finally one's Infinite awareness.



Part II

The True-to-Life Significance of the Book of Revelation

10. Introduction to the Book of Revelation

The Book of Revelation was compiled from a collection of Greek manuscripts wherein St John recorded, for the benefit of all practitioners of Truth, how he experienced the esoteric aspects of his spiritual re-awakening.

The structural layout of that Book is clearly indicating that, insofar as it was possible to do so, St John tried to impart that esoteric knowledge from a variety of different perspectives. Which he referred to as the seven churches and the seven seals and the seven trumpets and the seven angelic powers and the seven plagues and the fall of Babylon and the rise of the New Jerusalem.

When comparing his testimonies in the Book of Revelation with those of the hereafter mentioned Old Testament prophets, then it cannot be denied that they are – to say the least – remarkably similar. That is:

- the following account by Daniel of the appearance of the Son of God / the Son of man is very similar to the account thereof by St John in Rev. 2:18:

“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (Dan. 10:5-6)

- the following account by Zechariah of a candlestick and of the seven lamps and of the two olive trees is very similar to the accounts thereof by St John in Rev. 1:12 and Rev. 4:5 and Rev. 11:4:

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to [that are interconnecting] the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof” (Zech. 4:1-3)

- the following account by Ezekiel of the great dragon is, when correctly understood in terms of the process of one’s spiritual re-awakening, no different to the account thereof by St John in Rev. 12:3:

“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself” (Eze. 29:3)

- the following account by Daniel of the ten horns of that dragon is no different to the account thereof by St John in Rev. 12:3:



“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly [the most ferocious]; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns” (Dan. 7:7)

- *the following accounts by Ezekiel and Daniel of the four living creatures are comparable to how St John referred to them as ‘the four beasts’ in, for instance, Rev. 4:6:*

- *“Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings” (Eze. 1:5-6)*

- *“And four great beasts came up from the sea, diverse one from another” (Dan. 7:3)*

- *“These great beasts, which are four, are four kings, which shall arise out of the earth” (Dan. 7:17)*

- *the following account by Zechariah of the four differently-coloured horses is fairly similar to how St John described them in Rev. 6:1-8:*

“And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth” (Zech. 6:1-5)

- *the following account by Isaiah of the woman with child is straightly comparable to the account thereof by St John in, for instance, Rev. 12:1-2:*

“LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD” (Isa. 26:16-17)

- *the following account by Isaiah of the dimming of the sun and of the moon and of the stars is no different to the account thereof by St John in Rev. 8:12:*

“For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine” (Isa. 13:10)

- *the following account by Ezekiel of the edible scroll is no different to the account of ‘the little book’ by St John in Rev. 10:2:*

“But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe” (Eze. 2:8-10) and “Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And



he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness” (Eze. 3:1-3).

- *the following account by Ezekiel of the marking on the forehead is, in terms of its true-to-Life significance, no different to the account thereof by St John in Rev. 13:16:*

“And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side; and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof” (Eze. 9:2-4)

- *the following account by Isaiah of the fall of Babylon is very similar to the narration thereof by St John in Rev. 14:8:*

“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah” (Isa. 13:19) and “Babylon is fallen, is fallen; and all the graven images of her gods he [the LORD] hath broken [them] unto the ground” (Isa. 21:9)

- *the following account by Daniel of the intervention of Michael the archangel is very similar to the account thereof by St John in Rev. 12:7:*

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting [ongoing] contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:1-3)

- *the following mentioning of ‘a time, times, and a half’ by Daniel is even so being specifically mentioned by St John in Rev. 12:14:*

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter [discharge] the power of the holy people, all these things shall be finished” (Dan. 12:5-7)

- *the following account by Jeremiah of the rise of the New Jerusalem is straightly comparable to the account thereof by St John in Rev. 3:12:*

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be

gathered unto it, to the name of the LORD, to [the New] Jerusalem: neither shall they walk any more after the imagination of their evil heart” (Jer. 3:17)

As such, it needs to be duly acknowledged that the Holy Bible is actually containing several books of revelation but that the Book of Revelation as written by St John is, relatively speaking, the most comprehensive and thusly, relatively speaking, the least challenging to understand.

11. Why the Contents of the Book of Revelation Appear to be so Cryptic

There are quite a few reasons why the contents of the Book of Revelation appear to be so cryptic:

- 1) The biblical scholars who translated the Book of Revelation into English did not always apply the correct terms and the correct syntaxes and thusly rendered the significance of some of the verses nearly incomprehensible.*

Special note (DDD)

The extended King James Version (the KJV+ version) is showing the references to the Strong's Hebrew and Greek dictionaries and can thusly be utilized to determine the extent whereto some of the original Greek words have been mistranslated. To that purpose, the student may want to download the freely available e-Sword® version of the Holy Bible at <https://www.e-sword.net/downloads.html>.

- 2) To emphasize the difference between the spiritual and the operational and the figurative aspects of one's seven chakras, St John chose to describe them as:*
 - the seven spirits when specifically referring to their spiritual essence*
 - the seven candlesticks when specifically referring to their energetic configurations*
 - the seven angels when specifically referring to the seven streams of heavenly / angelic energies flowing through them, yet bear in mind that he also used the word 'angel' to refer to a spiritual inspiration or a spiritual revelation being triggered by the energetic operation of a higher chakra*
 - the seven churches when specifically referring to the seven kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one's predominant awareness to and through the seven chakras (hence that St John considered these seven churches to be integral to one's seven chakras)*
 - the seven stars when specifically referring to the astral (starry) emanations of one's seven chakras*
 - the seven lamps of fire when specifically referring to how the energies flowing through one's seven chakras can be visually perceived in one's spiritual awareness as seven 'bonfires'*
 - the seven thunders when specifically referring to how the energies flowing through one's seven chakras can be audibly perceived in one's spiritual awareness as seven different kinds of rumbling (reverberating) sounds*
 - and so on*

All of which are really but the different aspects of the very selfsame seven chakras, as so distinctly relayed in Rev. 1:20: “The seven stars are the [seven] angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches”.



Wherefrom can be surmised that the Book of Revelation as written by St John is – apart from the prologue and the epilogue – actually consisting of six books of revelation wherein he chose to multi-variedly convey all of the esoteric aspects of the process of one's spiritual re-awakening from six different perspectives. And thusly multi-variedly in terms of 'the seven churches' and 'the seven seals' and 'the seven trumpets' and 'the seven angelic powers' and 'the seven plagues' and 'the fall of Babylon and the rise of the New Jerusalem'.

- 3) *On some occasions, he ascribed different meanings to the same words, such as in the case of:*
 - *the word 'sun', which he chose to use in as well a conventional sense as a metaphorical sense*
 - *the word 'sea', which he used to refer to as well 'the ocean-like spirit of God' as 'the ocean-like world of cosmic delusion'*
- 4) *The way wherein the dreamlike visions were symbolically and / or allegorically relayed to him.*

In this regard, it goes without saying that it would be absurd to believe that, as paraphrased from Rev. 9:17, 'God will be sending unto this planet Earth numerous angels on horses with the heads of lions that are issuing forth fire and smoke and brimstone out of their mouths to herald the beginning of the Armageddon'. Instead, a rationally-minded person will try to understand the true-to-Life significances of such dreamlike visions within the context of his / her own physiological and psychological make-up.
- 5) *In some of the chapters of his Book of Revelation, St John subtly yet deliberately diverted his explanations away from the spell of cosmic delusion itself to the consequences thereof to oneself and then to the consequences thereof to the whole of mankind. So as for one to start realizing the universality of that spell of cosmic delusion.*
- 6) *Although not apparent at first, all of the visions that St John saw and all of the voices that he heard were being conveyed to him by the seventh angel (the angelic energies flowing through his medulla chakra). Either straightforwardly so or via his innate Christ awareness. Which is why in Rev. 21:9, he referred to that seventh angel as 'one of the seven angels which had the seven vials full of the seven last plagues'. For it is one's medulla chakra (the seventh chakra, seventh angel) that is supplying all of the necessary cerebrospinal energies to one's six lower chakras.*
- 7) *In each chapter, depending on what St John considered to be the most appropriate, he sequenced the truths of one's seven chakras either from the medulla chakra to the coccygeal chakra or from the coccygeal chakra to the medulla chakra. Which must of course be very confusing to those who are still unaware of the metaphysical existence of such seven chakras.*
- 8) *It is a fact that neither one's sentiments nor one's feelings can be spatially transmitted to any other person and that one can, as such, only inspire and motivate another person to try to experience the same kinds of sentiments and feelings. This practically means that, during the compilation of his Book of Revelation, St John had no other choice than to apply that same strategy, i.e. to use all kinds of imageries – often to the extreme – to try to provoke within the readers the right kinds of sentiments and the right kinds of feelings.*
- 9) *What the references to the Lord Jesus in the Book of Revelation are concerned, one needs to maintain clear distinction between:*
 - i) *the ascended Lord Jesus who, having regained his Cosmic awareness and his Infinite awareness*



(i.e. who became God Himself), inspired St John to write the Book of Revelation (he sent and signified it by his angel [the seventh chakra] unto his servant John)

ii) the theretofore not yet ascended Lord Jesus, i.e. who theretofore regained the fullest extent of his Christ awareness but not yet the fullest extent of his Cosmic awareness (such as in Rev. 1:5)

What St John himself is concerned, when duly considering all of the spiritual truths that he cryptically relayed in his Book of Revelation, then there can be no doubt whatsoever that he – even as the Lord Jesus – also regained his Cosmic awareness.

12. The True Meaning of the End of the World in the Book of Revelation

The end of the world as prophesized by St John in his Book of Revelation is not referring to one or other doomsday scenario during which all evil-doers will be snatched away from the Earth to forevermore burn in hell and all good-doers will be allowed to stay on Earth to forevermore enjoy all kinds of worldly gifts. Which is of course an absurd scenario. Instead, the end of the world as prophesized by St John is referring to the time that one will have extricated oneself from the spell of cosmic delusion. Wherefrom can be surmised that it is not the world itself but only one's perception of the world that will then be drastically changed over the course of one's spiritual re-awakening.

13. The Structural Layout of the Book of Revelation

The Book of Revelation can be deemed to consist of the following sections:

- 1) The prologue (from Rev. 1:1 to Rev. 1:3)*
- 2) The seven churches (from Rev. 1:4 to Rev. 3:22)*
- 3) The seven seals (from Rev. 4:1 to Rev. 8:1)*
- 4) The seven trumpets (from Rev. 8:2 to Rev. 11:18)*
- 5) The seven angelic powers (from Rev. 11:19 to Rev. 14:20)*
- 6) The seven plagues (from Rev. 15:1 to Rev. 16:21)*
- 7) The fall of Babylon and the rise of the New Jerusalem (from Rev. 17:1 to Rev. 22:6)*
- 8) The epilogue (from Rev. 22:7 to Rev. 22:21)*

14. The Study Methodology for the Book of Revelation

The study methodology for the Book of Revelation is not all that different from the previously conveyed study methodologies:

- ❖ Study the verses and their commentaries only in the sequence wherein they are being presented.*
- ❖ Before advancing to a next verse, make sure that you are profoundly understanding the true-to-Life significance of the previous verse. This practically means that, whilst studying each verse and its commentary, one must always give one's subconscious mind more than sufficient time 'to catch up' with one's conscious mind.*
- ❖ Relate each and every truth conveyed to your own physiological and / or psychological make-up.*
- ❖ If you should at any time start to doubt the verity of a truth, then restudy the detailed explanations thereof*



in one of the previous chapters.

Provided that the Book of Revelation be studied in that particular manner, then one will come to realize that it is in fact a user's manual on how to actualize one's spiritual growth.

15. The Commentaries on the Verses in the Book of Revelation

The more profoundly these commentaries be studied, the more one will be inspired and motivated to righteously practice the Truth in every situation and under all circumstances. For that is what the Book of Revelation is really all about: to inspire one and to motivate one to take the full responsibility for one's own spiritual re-awakening, for one's own spiritual growth, for one's own spiritual salvation.

15.1. The Prologue to the Book of Revelation

The first three verses serve to explain the divine Origin and the intended purpose of the Book of Revelation:

✚ *"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1)*

Commentary

❖ *In the phrase 'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass':*

- *the original Greek word 'apokalupsis', translated as 'revelation', literally means 'a disclosure of knowledge' and thusly also 'the bringing to light of hidden truths'*
- *the term 'his servants' is collectively referring to all those who are righteously practicing not just some but all of the methods of Truth in the real world of Truth (the true servants of God)*

As such, it is only by way of the righteous practice of all the methods of Truth in the real world of Truth that:

- i) *one's spiritualized ego awareness becomes the gateway through which to re-experience one's Holy Ghost awareness (one's sageliness)*
- ii) *one's Holy Ghost awareness becomes the gateway through which to re-experience one's Christ awareness (one's saintliness)*
- iii) *one's Christ awareness becomes the gateway through which to re-experience one's Cosmic awareness (one's masterliness)*
- iv) *one's Cosmic awareness becomes the gateway through which to re-experience one's Infinite awareness (the utmost God-realization)*

❖ *The phrase 'and he [God] sent and signified it by his angel unto his servant John' is meant to convey the notion that:*

All of the soon-relayed experiences of St John were being relayed (sent) to him by God through what he later explains to be the seventh angel (and signified it by his angel).

✚ *"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (Rev. 1:2)*



Commentary

In this verse:

- ❖ the phrase 'Who [St John] bare record of the word of God' serves to endorse the fact that, during his introspective meditations, St John could audibly discern in his spiritual awareness all of the reverberations of God's electromagnetic energies
- ❖ the statement 'and of the testimony of Jesus Christ' serves to convey the notion that, during the course of such introspective meditations, St John could superconsciously perceive all of the hereafter mentioned dreamlike visions (all of the things that he saw)

✚ *"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3)*

Commentary

- ❖ The phrase 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein' is meant to convey the notion that:

It is only by way of one at first righteously understanding and then righteously practicing all of the truths being conveyed in the Book of Revelation that one will come to progressively re-experience the supernal bliss of God (blessed is he).

- ❖ The next phrase 'for the time is at hand' serves to convey the notion that no person can exempt himself/ herself from having to experience the symptoms of his / her spiritual re-awakening.

As such, it is important for one to understand that St John did not write the Book of Revelation to glorify himself but as the means wherewith he could impart the spiritual wisdom of how to actualize one's spiritual growth to those who are willing to receive that wisdom. Which is why one will find many of the forthcoming commentaries, although based on the experiences of St John, to actually be as applicable to oneself and thusly also to mankind as a whole.

15.2. The Seven Churches

With respect to this section, let it first be mentioned that St John chose to name these seven churches after seven of the cities in Minor Asia (in present-day Turkey). But that their true significances are to not be understood from a geographical perspective but from a metaphysical perspective (as in fact so confirmed in Rev. 1:20). That is, as previously mentioned, these 'churches' are actually referring to the seven kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one's predominant awareness to and through the seven chakras.

The first set of verses

These are the introductory verses to the second set of verses:

✚ *"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne" (Rev. 1:4)*

Commentary

- ❖ In this verse, the word 'him' is meant to refer to God in His capacity as one's spiritual soul and



'his throne' is meant to refer to one's medulla oblongata.

- ❖ *The mentioning that 'the seven Spirits are before his throne' is meant to convey the notion that one's every chakra does indeed have a spiritual essence (the seven Spirits). Every which chakra, from the coccygeal chakra to the medulla chakra, must be spiritually transcended if one is to uplift one's awareness to the medulla oblongata.*
- ❖ *The mentioning that these seven churches are in Asia (literally meaning 'East') is meant to convey the notion that:*

All of the energies flowing through one's seven chakras are actually those of one's medulla oblongata, which can – as previously conveyed in the commentary on Gen. 2:8 in Chapter 3 (The Spiritual Descent of Man) – be archetypically referred to as 'the spiritual east'.

✚ *"And [grace be unto you] from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen" (Rev. 1:5-6)*

Commentary

- ❖ *Note that, with this verse, St John is referring back to the time when the Lord Jesus had already regained his Christ awareness but not yet his Cosmic awareness. Wherefrom can be surmised that the term 'Jesus Christ' is now actually referring to his Christ awareness, which is also one's own Christ awareness.*
- ❖ *The phrase 'who is the faithful witness' serves to convey the notion that one's innate Christ awareness is at all times acutely aware of every intermediate energy in creation. As biblically endorsed by the verse, "And Jesus came and spake unto them [from the perspective of his Christ awareness], saying, All power is given unto me in heaven [the angelic region of creation] and in earth [the human region of creation]" (Matt. 28:18).*
- ❖ *The phrase 'and [who is] the first begotten of the dead' serves to implicitly convey the notion that there is but one way to spiritually revive oneself (i.e. to defeat the last enemy, mortal death) and that is for one to progressively regain at first one's Holy Ghost awareness and then one's Christ awareness.*
- ❖ *The phrase 'and [who is] the prince of the kings of the earth' serves to convey the notion that one's Christ awareness (the Son of God) is the true prince (offspring) of one's Cosmic awareness (God the Father). To whom every human being (king of the earth) ought to unconditionally pledge his / her allegiance.*
- ❖ *The next phrase 'Unto him that loved us' serves to endorse the fact that a bona fide devotee will always be feeling the unconditional love being esoterically imparted unto him / her by his / her innate Christ awareness.*
- ❖ *The true-to-Life significance of the phrase 'and washed us from our sins in his own blood' is to be metaphysically understood. For, provided that one started to adopt a natural lifestyle, then the heavenly energies flowing from one's cranial chakra to and through one's five lower chakras can be regarded as 'the lifeblood of Christ that washes one's bodily cells clean of all pathological and*



neurological afflictions'. That is, of all the adverse effects of one theretofore having lived an unnatural lifestyle.

- ❖ The phrase 'and [he] hath made us kings and priests unto God and his Father' serves to emphasize the need for one to live one's life as a true king in the kingdom of God (hath made us kings). And to thusly at all times express oneself, not only in word but also in deed, as a priestly ambassador of God (hath made us priests unto God).
- ❖ The exaltation 'to him [God] be glory and dominion forever and ever' serves to convey the notion that one must not allow oneself to be misled by the spell of cosmic delusion. So that one might come to realize that the whole of creation is actually a cosmological expression of God, that none other than only He exists, that none other than only He is to be praised (to him be glory), that none other than only He is the true embodiment of all powers (to him be dominion forever and ever).

✚ "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7)

Commentary

- ❖ In this verse, the allusion to the coverage of clouds is meant to refer to the energetic barrier between one's conscious mind and one's superconscious mind. By reason that, the more that energetic barrier be diffused, the more one will be able to clearly discern the luminosity of the heavenly energies flowing from one's superconscious mind into one's conscious mind. That is, as all of the light rays that will then appear to be issuing forth from one's spiritual eye. As biblically endorsed by the verse "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22).
- ❖ The phrase 'And every eye shall see him, and they also which pierced him' serves to convey the notion that every human being is capable of regaining his / her Christ awareness by way of:
 - at first introspectively discerning the spiritual eye (and every eye shall see him)
 - then introspectively projecting his / her awareness through the starry gates of that spiritual eye (and they also which pierced him)
- ❖ The phrase 'and all kindreds of the earth shall wail because of him' practically means that one will then become all the more acutely aware of all the sentiments of guilt and remorse that one theretofore tried to suppress in the subconscious mind. Every such sentiment of guilt and remorse then manifesting itself as 'an inner urge to remedy the otherwise unavoidable consequences of a past sin'.

✚ "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8)

Commentary

This verse serves to endorse the fact that the whole of creation is indeed a cosmological expression of God (I am Alpha and Omega), which practically means that:

- one's spiritual soul is an individualized expression of God (which is, and which was)
- it is perfectly possible for one to regain the utmost God-realization, to re-expand one's human



awareness all the way back to one's Infinite awareness (which is to come, the Almighty)

As can also be surmised from the verse, "Be still [introspectively meditate], and know that I am God" (Psalms 46:10).

✝ *"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9)*

Commentary

- ❖ *The phrase 'I John ... am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ' serves to convey the notion that there is, in spirit and in truth, no separation between one's own self and the selves of others. As biblically endorsed by the verse, "There is ... neither male nor female: for ye are all [spiritually at] one in Christ Jesus" (Gal. 3:28).*
- ❖ *Specifically note that in the statement 'I John ... was in the isle that is called Patmos', he used the phraseology 'in the isle of Patmos' and not 'on the isle of Patmos'. As such, from a metaphorical perspective, the 'isle of Patmos' is meant to signify one's human body which certainly appears to be 'an island in the ocean of Spirit'.*
- ❖ *The remainder of that verse, 'for the word of God, and for the testimony of Jesus Christ' serves to convey the notion that it is one's spiritual duty to often introspectively meditate (i.e. in the isle of Patmos). So as to enable oneself to actually hear the cosmological Word of God (for the word of God) and to thusly ascertain oneself of the actual existence of one's innate Christ awareness (and for the testimony of Jesus Christ).*

✝ *"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia [that are facing the spiritual East]: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1:10-11)*

Commentary

- ❖ *To be in the spirit on the Lord's day / time is to introspectively meditate.*
- ❖ *The phrase 'and heard behind me a great voice, as of a trumpet' serves to convey the notion that, as and when St John started to introspectively elevate his predominant awareness to every higher chakra, he began to acutely hear behind him (i.e. below him) the reverberations of the energies flowing through the lower chakras.*

The tonal pitches of such trumpet-like reverberations might well be differently perceived by different devotees yet the basic sounds thereof are always the same, namely:

- *the sound of a bumblebee at the coccygeal chakra*
- *the sound of a flute at the sacral chakra*
- *the sound of a harp at the lumbar chakra*
- *the sound of a conch shell at the heart chakra*
- *the sound of a church bell at the throat chakra*



- *the sound of a roaring ocean at the cranial chakra*
- *a symphony of all such sounds, altogether resounding as the Aum / Amen / Amin / Hum (as the Word of God) at the medulla chakra*

In this regard, let the student be reminded that the spiritual eye is not a chakra but only a visual representation of how the energies are flowing through the chakras.

- ❖ *The true-to-Life significance of the phrase 'I am Alpha and Omega, the first and the last' was already conveyed in the commentary on Rev. 1:8.*
- ❖ *The phrase 'What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea' is meant to be understood as follows:*
 - *The subphrase 'what thou seest' is a clear reference to the dreamlike revelatory visions that one will be superconsciously experiencing during the course of one's spiritual re-awakening.*
 - *The suggestion to 'write in a book, and send it unto the seven churches which are in Asia [that are facing the spiritual East]' practically means that:*
 - i) *one is to first commit to one's memory all of the notions being conveyed by such visions*
 - ii) *one is to then introspectively extract the living truths out of such notions until one has completely re-identified oneself with such living truths, thusly eventually enabling one to even so rightfully proclaim that 'I am the Truth' (John 14:6)*

As such, the subphrase 'and send it unto the seven churches' practically means that one has to then introspectively project (send) one's awareness into these seven churches (chakras).
 - *Such dreamlike visions, together with their inherent sounds (trumpet-like reverberations), then – in one's own case – being relayed to oneself by the heavenly / angelic energies (the angel) flowing through the chakra that one is trying to uplift one's awareness to.*

† *"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev. 1:12-15)*

Commentary

- ❖ *The word 'turned' in the phrase 'And I turned to see the voice that spake with me' is not referring to a physical turning but to a spiritual turning. For, after having introspectively elevated his predominant awareness to his medulla oblongata, St John turned his gaze downwards towards his seven chakras.*
- ❖ *The phrase 'And being turned, I saw seven golden candlesticks' is meant to convey the notion that he could then clearly discern all of the energetic configurations (candlesticks) of his seven chakras.*
- ❖ *The mentioning of 'and in the midst of the seven candlesticks one like unto the Son of man' is meant to convey the notion that he could then intuitively discern his spiritual soul (the Son of man) to steer*



its energies to and through the seven chakras.

- ❖ *The two phrases ‘Clothed with a garment down to the foot, and girt about the paps with a golden girdle’ and ‘His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace’ serve to describe how St John perceived the energies of his soul (the Son of man) to flow through the seven chakras. The descriptions whereof are perfectly reconcilable with the ‘starry’ white and ‘brassy’ golden colours of the spiritual eye.*
- ❖ *The last subphrase ‘and his voice as the sound of many waters’ serves to confirm the fact that St John could then distinctly hear the sound of ‘a roaring ocean’ (the sound of the reverberating energies flowing through the cranial chakra).*

✚ *“And he [the Son of man] had in his right hand seven stars: and out of his mouth went a sharp two-edged sword and his countenance was as the sun shineth in his strength” (Rev. 1:16)*

Commentary

- ❖ *The phrase ‘And he had in his right hand seven stars’ serves to not only emphasize the righteousness of one’s spiritual soul (in his right hand) but to also endorse the fact that, as a bona fide practitioner of Truth, one will be capable of visually discerning in one’s spiritual awareness the astral (starry, sparkling) appearances of one’s seven chakras.*

In this regard, note that there are but very few Christians who are still aware of the fact that a decorated Christmas tree serves to symbolically represent one’s tree of life. And, more specifically, that:

- *the trunk serves to represent one’s cerebrospinal axis*
- *the branches and the spines serve to represent one’s nerve stems and one’s nerve wires*
- *the silvery star, often affixed to the top of the tree, serves to represent the white star of one’s spiritual eye*
- *the larger and smaller ornaments serve to represent one’s major and minor nerve plexuses*
- *the strings of light, either white or colourful, serve to represent the fiery appearances of one’s chakras*

In addition thereto, the figurines in the Christmas stall underneath the tree are meant to be symbolic of the various aspects of the process of one’s spiritual re-awakening:

- *the baby Jesus serves to represent the renaissance of one’s Christ awareness*
- *the father figure of Joseph serves to represent one’s spiritual wisdom*
- *the mother figure of Mary serves to represent one’s spiritual feelings*
- *the three Magi serve to represent one’s spiritual discernment and one’s spiritual discrimination and one’s spiritual judgment*

It will soon be explained that these three faculties can only be recultivated by way of one raising one’s awareness over and above, respectively, the coccygeal chakra and the sacral chakra and the dorsal chakra.



- *the shepherds serve to represent the cognitive faculties wherewith to steer (shepherd) all of one's orthodoxies and all of one's conformities (the sheep) in the right direction (so as for one to then live a spiritual lifestyle instead of a materialistic lifestyle)*
 - *the ox and the donkey serve to represent the typical abrasiveness and the typical stubbornness of the human ego, i.e. both of which need to always be kept at bay*
 - ❖ *The sharp two-edged sword in the phrase 'and out of his mouth went a sharp two-edged sword' is meant to convey the notion that, unlike one's human ego, one's spiritual soul is at all times acutely aware of the clear-cut distinction between that what is right and that what is wrong.*
 - ❖ *The phrase 'and his countenance was as the sun shineth in his strength' serves to convey the manner wherein one will then perceive one's whole body to be full of light (i.e. as brilliantly as the sun shineth in his strength). Yet which inner vision can then of course not hurt one's eyes (i.e. because of it then being supernaturally perceived and not mundanely perceived).*
- ✝ *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:17-18)*

Commentary

- ❖ *The phrase 'And when I saw him, I fell at his feet as dead' serves to convey the notion that, during the course of one's profoundest meditations, the pace of one's breathing and the pace of one's heartbeat will be slowing down to such an extent that one's body begins to assume a state of suspended animation. That is, one's body will then appear to be dead to others (I fell at his feet as dead, as if dead).*
 - ❖ *The phrase 'And he laid his right hand upon me' is to be understood in the sense that one's spiritual soul (the Son of man) will then be righteously imparting its wisdom to one's human ego.*
 - ❖ *The mentioning of 'saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore' serves to contrast the mortality of one's human ego to the immortality of one's spiritual soul (the Son of man).*
 - ❖ *The phrase 'and [I] have the keys of hell and of death' serves to convey the notion that one's spiritual soul (the Son of man) has the perfect wisdom of how to reverse one's spiritual downfall from the grace of God, of how to extricate oneself from the spell of cosmic delusion, of how to spiritually liberate oneself.*
- ✝ *"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Rev. 1:19-20)*

Commentary

- ❖ *The true-to-Life significance of the phrase 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter' was already conveyed in the commentary on Rev. 1:10-11.*



- ❖ *The remainder of these verses serve to convey the notion that ‘the seven stars’ and ‘the seven candlesticks’ and ‘the seven angels’ and ‘the seven churches’ are really but the different spiritual and energetic and figurative aspects of the very selfsame seven chakras.*

From here onwards, St John began to describe the manner wherein – at a number of previous occasions – his spiritual soul (the Son of man) inspired and motivated him to regain at first his Christ awareness and then his Cosmic awareness. All of which descriptions he chose to sequence from the vantage point of his medulla chakra all the way through to the vantage point of his coccygeal chakra.

The second set of verses

These verses are relaying all of the truthful notions that the spiritual soul of St John (the Son of man) told him ‘to write to the seven churches’. All of which are as applicable to oneself as they were to St John.

Unto the angel of the church of Ephesus

- ✠ *“Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand who walketh in the midst of the seven golden candlesticks” (Rev. 2:1)*

Commentary

- ❖ *The term ‘the angel of the church of Ephesus’ serves to collectively denote all of the heavenly / angelic energies flowing through one’s medulla chakra. While ‘the church of Ephesus’ itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one’s predominant awareness to that medulla chakra. The instruction ‘to write unto the angel of the church of Ephesus’ therefore practically means that one is to record in / commit to one’s long-term memory all of such notions.*
- ❖ *The true-to-Life significance of ‘he that holdeth the seven stars in his right hand’ and of ‘[he] who walketh in the midst of the seven golden candlesticks’ has already been conveyed.*
- ✠ *“I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted” (Rev. 2:2-3)*

Commentary

- ❖ *These verses mark the beginning of how, during the course of his previous meditations, the everyday attitudes and behaviours of St John were being assessed by and commented upon by his spiritual soul.*
- ❖ *The reassuring statement ‘I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil’ serves to endorse the fact that St John was not only trying to do good in this world but to also rescind the evils in this world.*
- ❖ *The phrase ‘and thou hast tried them which say they are apostles [proclaimers of the Truth], and are not, and hast found them liars’ practically means that:*

During such spiritual efforts, St John came to quickly recognize the hypocrisy of those who



are claiming to be spiritually-minded but whose everyday attitudes and behaviours are clearly proving them to still be very materialistically-minded.

- ❖ *The other re-assuring statement 'And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted' serves to convey the notion that St John was the kind of person who could not be deterred from a spiritual challenge, who always tried to think and speak and act from the perspective of his Christ awareness (for my name's sake).*

† *"Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4)*

Commentary

This verse is meant to provoke the question of whether one is righteously worshipping the but one true Essence of this world (the first love, divine love) or whether one is unrighteously worshipping the many delusive appearances of this world (worldly loves, pseudo-loves).

† *"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5)*

Commentary

From the first portion of this verse can be surmised the three most basic strategies on how to regain the utmost God-realization:

- 1) To remember from whence one has fallen, one has to keep on studying the principles of Truth (the science of Life) until one has come to understand oneself to be an individualized expression of God.*
- 2) To genuinely repent, one has to at first acknowledge the wrong kinds of attitudes and behaviours that occasioned one to fall from the grace of God and one has to then re-spiritualize all of such attitudes and behaviours by means of the righteous practice of all the basic methods of Truth. So as to prevent oneself from falling even further from the grace of God.*
- 3) To do the first [foremost] works, one has to keep on practicing all of the advanced methods of Truth. So that one may come to all the more re-experience oneself as an individualized expression of God, i.e. until such time that one has regained the utmost God-realization.*

The second portion of that verse serves to convey the consequences of one not living a spiritual lifestyle:

- 1) The phrase 'or else I will come unto thee quickly' practically means that one's spiritual soul will then occasion one to all the more frequently and all the more severely experience the negative symptoms of one's spiritual re-awakening.*
- 2) In the event that one should then still continue to live the wrong kind of lifestyle, then the accumulative consequences thereof to one's bodily health and to one's mental health will eventually occasion the energetic operation of one's medulla chakra to prematurely shut down. This practically means that one will then have to prematurely die a mortal death. Which is why that verse is specifically stating that '[I] will [then] remove thy [uppermost] candlestick out of his place, except thou repent'.*



† *“But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate” (Rev. 2:6)*

Commentary

- ❖ In this verse, the word ‘Nicolaitanes’ (literally meaning ‘those who are trying to dominate others’) is meant to refer to all of the political and economic and social bullies in this world.
- ❖ The words ‘hatest’ and ‘hate’ have been mistranslated. The intended meaning of the original words was ‘to be strongly opposed to’.

† *“He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7)*

Commentary

- ❖ The statement ‘To him that overcometh will I give to eat of the tree of life’ serves to convey the notion that, the more one spiritually advances oneself (him that overcometh), the greater will be the flow of heavenly energies from one’s medulla oblongata into one’s cerebrospinal axis (the tree of life).
- ❖ The subphrase ‘which [tree of life] is in the midst of the paradise of God’ serves to endorse the fact that one’s cerebrospinal axis is an integral part of one’s Edenic body, i.e. as portrayed by Figure 3 in Chapter 3 (The Spiritual Descent of Man).

Unto the angel of the church in Smyrna

† *“And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive” (Rev. 2:8)*

Commentary

- ❖ The term ‘the angel of the church in Smyrna’ serves to collectively denote all of the heavenly / angelic energies flowing through one’s cranial chakra. While ‘the church in Smyrna’ itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one’s predominant awareness to that cranial chakra. The instruction ‘to write unto the angel of the church in Smyrna’ therefore practically means that one is to record in / commit to one’s long-term memory all of such notions.
- ❖ The phrase ‘These things saith the first and the last, which was dead, and is alive’ serves to again emphasize the fact that one’s soul is an indestructible spiritual entity (the first and the last). Which may, from a mundane perspective, well appear to perish at the time of mortal death (which was dead) but which is, from a spiritual perspective, actually at all times perfectly alive (and is alive).

Special note

The superstitious belief that it is possible ‘to sell one’s soul to the devil’, as if one’s soul were some kind of tradable commodity, is a complete fallacy. The truth is that, no matter how evil one’s everyday lifestyle might be, one can never ever extricate oneself from one’s spiritual soul (i.e. from one’s spiritual essence).



† *“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan” (Rev. 2:9)*

Commentary

- ❖ *The word ‘works’ in ‘I know thy works’ is meant to refer to all of St John’s meditative and charitable activities.*
- ❖ *The phrase ‘[and I know] thy tribulation’ is meant to convey the notion that, if one is to preserve one’s spiritual integrity, then one will have to fight a constant battle against the rebelliousness of one’s human ego.*
- ❖ *The aphoristic saying ‘[I know] thy poverty, but thou art rich’ serves to convey the notion that, if one is to reclaim one’s spiritual treasures, then one will have to renounce all of one’s worldly treasures. This practically means that one will then have to relinquish all of one’s mental attachments to the delusive appearances of all such ‘worldly treasures’.*
- ❖ *The true-to-Life significance of the phrase ‘and I know the blasphemy [profanities and other iniquities] of them which say they are Jews, and are not, but are the synagogue of Satan’ can be relayed as follows:*
 - *From a historical perspective, in biblical times, there were many pharisees proclaiming themselves to be a Jew but who had no idea of what it meant to be a Jew. That is, they had no idea of how to correctly apply the righteous operation of God’s cosmic law of cause and effect to all of their daily affairs. As such, because of them dismally failing to understand the true purpose of their religion – which true purpose can in fact be surmised from Exod. 21:23-25 – they kept on foolishly living their unspiritual lifestyle (they were the synagogue / congregation of Satan).*
 - *From an archetypal perspective, ‘the synagogue / congregation of Satan’ serves to collectively denote those kind of obnoxious notions that are prompting one to utter all kinds of profanities and / or to commit all kinds of iniquities.*

† *“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10)*

Commentary

- ❖ *The first portion of that verse, i.e. ‘Fear none of those things which thou shalt suffer’, practically means that, provided that the negative symptoms of one’s spiritual re-awakening be sensibly managed and controlled, then there is no reason for one to dread or fear any of them. For remember that they are only the temporary means whereby one’s spiritual soul is trying to prepare one’s body and one’s mind for the positive symptoms of one’s spiritual re-awakening.*
- ❖ *The true-to-Life significance of the phrase ‘behold, the devil shall cast some of you into prison, that ye may be tried’ can be relayed as follows:*
 - *The devil is one’s unwitting allegiance to the world of cosmic delusion, later referred to by St John in Rev. 12:9 as ‘the great dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world’.*



- The deliberate use of the word 'some' in that statement is meant to refer to those who, although highly advanced, are still yielding to certain worldly temptations (as suggested to them by 'the devil'). Wherefrom can be surmised that it is not one's soul but all of one's mental attachments to the delusive appearances of this world that are keeping one confined to (imprisoned within) the world of cosmic delusion.
- ❖ The prophetic statement 'and ye shall have tribulation ten days' was specifically addressed to St John. In the case of oneself, the negative symptoms of one's spiritual re-awakening will continue to manifest themselves for as many days / weeks / months / years as are required for one's body and one's mind to be more than sufficiently re-spiritualized (i.e. by means of the right kinds of physical and mental fasting practices).
- ❖ The last phrase 'Be thou faithful unto death, and I will give thee a crown of life' serves to convey the notion that one must continue to righteously practice all of the methods of Truth until such time that one has completely erased the illusion of mortal death from one's mind. As biblically relayed by the verse, "The last enemy that shall be destroyed [eliminated] is death" (1 Cor. 15:26).

† "He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death" (Rev. 2:11)

Commentary

The true-to-Life significance of 'the second death' will be duly conveyed in the commentaries on Rev. 20:5-6.

Unto the angel of the church in Pergamos

† "And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges" (Rev. 2:12)

Commentary

- ❖ The term 'the angel of the church in Pergamos' serves to collectively denote all of the heavenly / angelic energies flowing through one's throat chakra. While 'the church in Pergamos' itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one's predominant awareness to that throat chakra. The instruction 'to write unto the angel of the church in Pergamos' therefore practically means that one is to record in / commit to one's long-term memory all of such notions.
 - ❖ The true-to-Life significance of 'the sharp sword with two edges' was already conveyed in the commentary on Rev. 1:16.
- † "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the



children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate [am strongly opposed to]. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth” (Rev. 2:13-16)

Commentary

- ❖ The phrase ‘I know thy works, and where thou dwellest, even where Satan’s seat is’ serves to relay the truth that:

As conveyed in subsection 15.3 in Chapter 4 (The Current Status of Man), one cannot exclude oneself from being exposed to the telepathically transmitted notions of those who are still evilly-minded. Yet one does have the inherent capability to immediately dismiss every such evil notion from one’s mind, so as for one to then not be influenced by it.

As such, within the context of these verses, the term ‘Satan’s seat’ serves to refer to the so-called epicentre of one’s human ego.

- ❖ The phrase ‘And thou holdest fast my name, and hast not denied my faith’ practically means that St John always immediately dismissed every such wrongful / sinful notion from his mind.
- ❖ In the subphrase ‘even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth’, the word ‘Antipas’ is meant to refer to any person who is trying to live a spiritual lifestyle but who is still susceptible to the wiles and the guiles of the spell of cosmic delusion.

Special note

In this regard, note that one is to not misconstrue the word ‘Satan’ to mean ‘the Satan of the five senses’. By reason that one is capable of re-spiritualizing any whichever of such five human senses. As biblically endorsed by the verse, “But strong meat [spiritual nourishment] belongeth to them that are of full age [who are spiritually highly advanced]. Even [and even so to] those who by reason of use have their [human] senses exercised [trained] to discern both good and evil [i.e. who are sensibly maintaining a clear distinction between the right and the wrong kinds of sensorial experiences]” (Heb. 5:14).

As such, the subphrase ‘even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth’ can now be paraphrased as follows:

Even as in those days that ‘Antipas’ was trying to hold on unto his / her Christ awareness, so as to not yield to any worldly temptations (was still a faithful martyr), he / she nevertheless eventually did succumb to such temptations (Antipas was slain among you, where Satan dwelleth). Which resulted in him / her then no longer being able to access his / her Christ awareness.

- ❖ The true-to-Life significance of the phrase ‘But I have a few things against thee, because thou hast there them [those kinds of notions] that hold [are holding on unto] the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication’ can be relayed as follows:
 - the ‘doctrine of Balaam’ is collectively referring to all false teachings



- the word 'Balac' literally means 'waster / idler / procrastinator', thusly implicitly conveying the following truth:

To hold on unto any false teachings (the doctrine of Balaam) is to procrastinate one's spiritual growth (in a Balac-like manner). By reason that the adherence to such false teachings is then bound to result – i.e. because of one's then wrongful attitudes and wrongful behaviours – in a chaotic flow of heavenly energies from one's medulla oblongata to and through one's seven chakras into all of one's bodily cells (a major stumblingblock to one's spiritual growth).

In this regard, note that St John archetypically referred to all of one's biological cells as 'the children of Israel'. As distinct from 'the people of Israel' which were previously explained in the commentary on Luke 2:25-32 in Chapter 3 (The Spiritual Descent of Man) to archetypically refer to all of one's bodily subatomic particles.

- the phrase 'to eat things sacrificed unto idols' serves to convey the following notions:
 - i) *The consumption of the flesh of animal corpses is contrary to the natural diet of man, which is to exclusively consist of fresh fruits and nuts and seeds and of raw vegetables and herbs. As previously conveyed in the commentary on Gen. 1:29 in Chapter 3 (The Spiritual Descent of Man) and as will be factually endorsed in Chapter 6 (The Basic Methods of Truth).*
 - ii) *The sacrificing of an animal to God is to not consist of the slaughtering of such an animal as a so-called peace-offering to God. For such would be a direct violation of the sixth commandment (thou shalt not kill). Instead, the correct way to offer an animal unto God (to give it back to God) is for one to acknowledge it to actually be – even as oneself – an individualized expression of God.*
- *In the broadest sense, an act of fornication can be defined as 'the worshipping (adoring, idolizing) of a worldly object or of a worldly subject without any regard for its spiritual Essence'. Wherefrom can be surmised that those who are still materialistically-minded, i.e. who are still living under the spell of cosmic delusion, are in fact customarily committing many such acts of fornication.*

- ❖ *the true meaning of the phrase 'So hast thou [St John] also them [those vestigial notions] that hold [are typical of] the doctrine of the Nicolaitanes, which thing I hate [am strongly opposed to]' should by now be obvious:*

As heretofore conveyed, the word 'Nicolaitanes' is meant to refer to all those having habituated themselves to the bullying of others. Them still being utterly unaware of all the dire consequences thereof to their own spiritual growth.

- ❖ *the true meaning of the phrase 'Repent; or else I will come unto thee quickly' was previously conveyed in the commentary on Rev. 2:5*

Yet let it again be re-iterated that one cannot escape the consequences of one's past wrongdoings if they not be repented and mitigated. Respectively, by way of one at first duly acknowledging all of the affiliated sentiments of guilt and remorse and of one then righteously



practicing those basic methods of Truth wherewith to neutralize all of the consequences of such wrongdoings.

- ❖ the phrase 'and [I] will fight against them with the sword of my mouth' practically means that one's soul (the Son of man) will always try to 'cut asunder with the sword of its spiritual discrimination' whichever reprehensible notions (them) that one might become aware of
The term 'of my mouth' thusly referring to one's spiritual conscience (the speaking voice of silent God).

† "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17)

Commentary

- ❖ From a metaphysical perspective, the 'eating of the hidden manna' is to be understood as follows:

The more righteously one learns to manage and control the flow of the invisible heavenly energies (hidden manna; spiritual food) from one's medulla oblongata through one's cerebrospinal axis (the tree of life) into all of one's bodily cells, the more one will be able to exclusively live by means of such heavenly energies. Which is why the Lord Jesus proclaimed, "Man shall not live by bread [earthly energies] alone, but by every word [heavenly energy] that proceedeth out of the mouth of God [the medulla oblongata]" (Matt. 4:4).

Special note

The manner wherein one is to at first righteously generate such heavenly energies (willpowers) in one's medulla oblongata and to then righteously distribute them to and through one's seven chakras into all of one's bodily cells is known to all yoga practitioners as the practice of pranayama, which literally means 'control (yama) of the life forces (prana)'.

- ❖ The phrase 'and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it' has been mistranslated by reason that:
 - the original word 'leukos' ought to not have been translated as 'white' but as 'pure'
 - the original word 'psēphos' ought to not have been translated as 'stone' but as 'voice'
 - the original word 'onoma' ought to not have been translated as 'name' but as 'authority'
 - the original word 'ginōskō' ought to not have been translated as 'knoweth' but as 'impresseth'

As such, the subphrase 'in the stone a new name written' ought to have been translated as 'in the voice a new authority impressed'. Thusly rendering the true-to-Life significance of the complete phrase as:

'And [I] will give him a pure voice that bears the hallmark of a great authority, which no person can verbally express except he / she who is receiving such potent energies from his / her throat chakra'.



Unto the angel of the church in Thyatira

† *“And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass” (Rev. 2:18)*

Commentary

- ❖ *The term ‘the angel of the church in Thyatira’ serves to collectively denote all of the heavenly / angelic energies flowing through one’s heart chakra. While ‘the church in Thyatira’ itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one’s predominant awareness to that heart chakra. The instruction ‘to write unto the angel of the church in Thyatira’ therefore practically means that one is to record in / commit to one’s long-term memory all of such notions.*
- ❖ *With respect to the phrase ‘These things saith the Son of God’, let it be re-iterated that, if one is not yet spiritually advanced, then such notions will still be conveyed to oneself by one’s Christ awareness but then through the avenue of one’s Holy Ghost awareness. As biblically endorsed by the verse, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I [Jesus] have said unto you [from the perspective of my Christ awareness]” (John 14:26).*
- ❖ *The phrase ‘who [the Son of God] hath his [two] eyes like unto a flame of fire’ is to be understood to mean that one will then be able to introspectively discern the downward flow of the conventional energies and of the unconventional energies in one’s cerebrospinal axis as if they were two streams of fire.*
- ❖ *The last phrase ‘and his feet are like fine brass’ is to be understood to mean that one will then also be visually discerning the golden halo of one’s spiritual eye (resembling fine brass). The two major aspects thereof – i.e. those associated with the conventional and the unconventional cerebrospinal energies – being referred to in that phrase as ‘the [two] feet of the Son of God’ in that they can then be allegorically likened unto ‘the two foot soldiers of one’s Christ awareness’.*

In this regard, let the student be reminded of the fact that it is the inner perception of that spiritual eye that serves to draw one’s attention at first to one’s Holy Ghost awareness (in the heart chakra) and then to one’s Christ awareness (in the cranial chakra) and finally to one’s Cosmic awareness (in the medulla chakra).

Special note

When metaphorically likening one’s spiritual eye to a mighty mountain, then:

- i) the outer golden (brass-like) halo would be the foothills of that mountain*
- ii) the inner opal-blue disk would be the flanks of that mountain*
- iii) the innermost white star would be the summit of that mountain*

Wherefrom can be surmised that, even as a mountain climber is to first walk the foothills and then climb the flanks and thereafter scale the summit of that mountain, so is one to also first raise one’s human awareness to one’s Holy Ghost awareness and then to one’s Christ



awareness and thereafter to one's Cosmic awareness.

The basic methodology thereto is for one to at first learn to introspectively discern that spiritual eye and for one to then very intently yet peacefully focus one's attention on the palpitating white star of that spiritual eye until it reveals itself to actually consist of seven consecutive stars (commensurate with the seven energetic operations of one's seven chakras). Through each of which stars (i.e. one after another) one is to then spiritually project one's awareness all the way through to one's medulla oblongata (the mouth of God), as the prerequisite for one to then at long last regain one's Infinite awareness (the utmost God-realization).

† *"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. 2:19)*

Commentary

- ❖ In this verse, the first 'thy works' is referring to St John's worldly efforts while the last 'thy works' is referring to his spiritual efforts, which is why his Christ awareness relayed the notion 'the last to be more than the first'. By reason that the incentive to righteously perform any whichever worldly activity has to be a spiritual incentive and not a worldly incentive.
- ❖ The other references (charity and service and faith and patience) serve to denote the behavioural and the attitudinal manners wherein St John was always trying to perform all of such works. The first of these being true charity and true service in that, without them, one will not be able to uplift one's predominant awareness to the heart chakra.

† *"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20)*

Commentary

In this verse, the term 'my servants' serves to denote the five human senses of St John and thusly, by implication, also one's own five human senses. Each of which ought to be a servant to one's spiritual soul and not to one's human ego. For it is the intended and the actual misuse and abuse of one's five human senses that is giving rise to all of the wrong kinds of mental sentiments.

As such, what the average kind of person is concerned, the true-to-Life significance of that verse can be relayed as follows:

- It was previously conveyed that the human heart is a repository of not only one's spiritual feelings but also of one's mental sentiments. As biblically endorsed by the verse, "A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart his mouth speaketh" (Luke 6:45).

Wherefrom can be surmised that the woman Jezebel serves to metaphorically represent the wrong kinds of mental sentiments in the human heart. The reason why she is being referred to as a prophetess (a clairvoyant) is that one will always have to psychosomatically experience all of the consequential emotional impacts of such wrongful mental sentiments on all of one's bodily cells.



- The phrase 'because thou sufferest that woman Jezebel ... to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols' thusly serves to convey the notion that it is the harbouring and the nurturing of the wrong kinds of mental sentiments (the woman Jezebel) that is occasioning one to continue living an unspiritual lifestyle and to thusly:
 - i) keep on committing all kinds of fornications (the true meaning whereof was previously conveyed in the commentary on Rev. 2:13-16)
 - ii) keep on eating [partaking of] things sacrificed unto idols (idolatrizing all kinds of delusive appearances)

† *"And I gave her space to repent of her fornication; and she repented not" (Rev. 2:21)*

Commentary

- ❖ The original word 'chronos', translated as 'space', also means 'space of time' and ought to therefore be understood to mean 'plenty of opportunities'.
- ❖ The phrase 'and she repented not' serves to convey the notion that, unless one be willing to atone for one's past sins (to right such wrongs), then one will not be able to make any kind of spiritual progress.

† *"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev. 2:22)*

Commentary

- ❖ The phrase 'I will cast her into a bed' practically means that one's mode of thinking / reasoning will then remain constrained by the energetic barrier comprising one's subconscious mind, which is in effect the intermediate layer (bed) between one's conscious mind and one's superconscious mind.
- ❖ The phrase 'and [cast] them that commit adultery with her into great tribulation' serves to relay the truth that:

It is the wrong kinds of conceptual notions (them that are committing adultery with her) that are occasioning one to live the wrong kind of lifestyle, with the inevitable result that one will then continue to inflict upon oneself all kinds of bodily pains and mental agonies and spiritual sufferings (great tribulations).
- ❖ The last portion of that verse, i.e. 'except they repent of their deeds', serves to again emphasize the need for one to redeem all of one's past sins.

Special note

Such past sins are inclusive of all the verbal abuses and vulgarities and blasphemies that one might have uttered in the past, as so biblically endorsed by the verses:

"But I say unto you, That every idle [wrongful] word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37)



† *“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works” (Rev. 2:23)*

Commentary

- ❖ The phrase ‘And I [the soul, the Son of man] will kill her children with death’ serves to relay the truth that:

If one continues to harbour and to nurture the wrong kinds of mental sentiments (the woman Jezebel) and to thusly keep on arousing within oneself the wrong kinds of energetic emotions, then the accumulative psychosomatic effects thereof on one’s bodily cells will eventually occasion such bodily cells to cease their biological functions. This practically means that all the more of them will then begin to wither and die (and I will kill her children with death). As such, the term ‘the children of Jezebel’ serves to metaphorically represent all of the then withering and dying biological cells.

- ❖ The phrase ‘and all the churches shall know that I am he which searcheth the reins and hearts’ is meant to convey the notion that:

During the final stages of such biological mayhem, one will at long last begin to realize (all the churches shall know) that one’s spiritual soul (the Son of man) is not at all concerned with one’s outer appearance but only with how one is inclined to think and to feel (I am he which searcheth the reins and hearts).

In this regard, note that the original word ‘nephros’, translated as ‘reins’, also literally means ‘minds’.

- ❖ The last phrase ‘and I will give unto every one of you according to your works’ practically means that ‘whatsoever one chooses to sow, that will one also have to reap’.

† *“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come” (Rev. 2:24-25)*

Commentary

- ❖ The word ‘doctrine’ in ‘as many as have not this doctrine’ is referring to as well the doctrine of the Nicolaitanes (the bullies in this world) as the doctrine of Balaam (all false teachings).
- ❖ The term ‘the depths of Satan’ in the phrase ‘which have not known the depths of Satan, as they speak’, is meant to refer to all of the arcane subtleties of the spell of cosmic delusion.
- ❖ The remainder of these verses, i.e. ‘I will put upon you none other burden. But that which ye have already hold fast till I come’, practically means that one will have to endure the negative symptoms of one’s spiritual re-awakening until such time that one has more than sufficiently prepared oneself for the emergence of the positive symptoms of one’s spiritual re-awakening (which ye have already held fast unto until I come).

† *“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to*



shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 2:26-29)

Commentary

- ❖ The phrase ‘And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations’ serves to relay the promise that:

If you continue to elevate your predominant awareness in the cerebrospinal axis all the way through to your medulla chakra (he that overcometh), i.e. by means of the ongoing practice of as well the basic as the advanced methods of Truth (and keepeth my works unto the end), then you will be regaining your Cosmic awareness. Thusly enabling you to perfectly manage and control all of the electromagnetic energies that your biological cells are consisting of (to him will I give power over the nations).

- ❖ The phrase ‘And he shall rule them with a rod of iron’ serves to convey the notion that one will then be managing and controlling all of the functionalities of one’s biological cells with the utmost self-control and the utmost self-discipline.
- ❖ The phrase ‘as the vessels of a potter shall they be broken to shivers’ serves to convey the notion that one will then no longer be deluded by the mundane appearances of one’s biological cells (the vessels of a potter) but one will then discern each and every one of them to actually consist of many electromagnetic energies (their shivers).
- ❖ The subphrase ‘even as I received of my Father’ serves to endorse the fact that one’s Christ awareness (God the Son) is indeed an integral part of one’s Cosmic awareness (God the Father).
- ❖ The subsequent promise ‘And I will give him the morning star’ serves to convey the notion that one will then be capable of immediately discerning, at the very start of every meditation session, the dawning of the white star of one’s spiritual eye (the morning star).

Unto the angel of the church in Sardis

† *“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead” (Rev. 3:1)*

Commentary

- ❖ The term ‘the angel of the church in Sardis’ serves to collectively denote all of the heavenly / angelic energies flowing through one’s lumbar chakra. While ‘the church in Sardis’ itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one’s predominant awareness to that lumbar chakra. The instruction ‘to write unto the angel of the church in Sardis’ therefore practically means that one is to record in / commit to one’s long-term memory all of such notions.
- ❖ The word ‘he’ in the phrase ‘These things saith he that hath the seven Spirits of God, and the seven stars’ is clearly referring to one’s spiritual soul. That is, whose spiritual essence is



naturally inclusive of all the spiritual essences of all one's chakras (he hath the seven Spirits of God). Every which chakra can be introspectively perceived as if it were a sparkling star (he hath the seven stars).

- ❖ *The statement 'I know thy works, that thou hast a name [reputation] that thou livest, and art dead' will at first appear to be a contradiction in terms. Yet needs to be correctly understood to mean that, during one's profoundest meditations, one's body will certainly appear to be dead yet one's mind will be remaining supremely alive (i.e. because of one then being in a state of suspended animation).*

† *"Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2)*

Commentary

- ❖ *As will soon become apparent, the original word 'stērizō' ought to not have been translated as 'strengthen' but as 'resolutely turn to'.*

As such, the instruction 'to be watchful and to resolutely turn to the things which remain that are ready to die' practically means that one is to practice the art of self-analysis. That is, so as for one to clearly identify all of one's spiritual shortcomings and all of one's mental weaknesses (the things which remain that are ready to die). For remember that one cannot improve oneself without the acknowledgement of all such shortcomings and all such weaknesses.

In this regard, note that the manner wherein one is to righteously practice that art of self-analysis will be duly conveyed in subsection 13.7 of the next chapter (The Basic Methods of Truth).

- ❖ *The phrase 'for I have not found thy works perfect before God' serves to caution one to never lessen one's spiritual efforts, i.e. not until such time that one has regained the utmost God-realization. For there are many devotees who are already believing themselves to be perfect after having made a little bit of spiritual progress. Yet whose then sense of happiness is still but only an extremely tiny fraction of the sense of happiness that they used to experience prior to their descent into creation.*

Now, this does not mean that one is not allowed to now and then relax and to now and then pursue the right kinds of entertainments. But it does mean that one is to never allow one's mind to be distracted from God, even whilst relaxing and even whilst pursuing such entertainments.

† *"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3)*

Commentary

- ❖ *The true-to-Life significance of the first portion of that verse should by now be self-apparent.*
- ❖ *The true meaning of the second portion of that verse is the same as the true meaning of the verses "But know this, that if the goodman of the house had known in what watch the thief would*



come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matt. 24:43-44), as previously conveyed in the addendum ‘The True Meaning of the Biblical References to the Holy Trinity of God’ to Chapter 3 (The Spiritual Descent of Man).

In this regard, let it be duly noted that, if one is to at all times remain spiritually alert, then one will have to learn to pray without ceasing (1 Thess. 5:17). This practically means that one will have to at all times remain acutely aware of as well one’s spiritual conscience as one’s spiritual intuitions, so as to at all times keep one’s mind and one’s heart perfectly attuned to God (to God in His capacity as one’s spiritual soul / as the Son of man).

† *“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy” (Rev. 3:4)*

Commentary

In this verse, the term ‘a few names’ is meant to refer to some of the character traits of St John and specifically so to those character traits that can be directly associated with the energetic operation of his lumbar chakra (in Sardis). Wherefrom can be surmised that, if one is to re-perfect the energetic operation of one’s lumbar chakra, then one will have to accustom oneself to those kinds of behavioural modalities wherewith to ensure the purification (whitewashing) of all the bodily cells (garments) that are deriving their energies from that lumbar chakra. Which is why the last portion of that verse has been rendered as ‘and they [such bodily cells] shall walk with me in white (purity): for they are worthy’.

† *“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 3:5-6)*

Commentary

- ❖ *The student will have noticed that, whenever a verse contains the term ‘he that overcometh’ or ‘him that overcometh’ or ‘to him that overcometh’, then that verse serves to relay a promise of how one will be experiencing the positive symptoms of one’s spiritual re-awakening. As such, the phrase ‘He that overcometh, the same shall be clothed in white raiment’ serves to relay the promise that, after having purified (whitewashed) all of one’s bodily cells, one will be perceiving one’s entire body to be full of light.*
- ❖ *The phrase ‘and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels’ serves to convey the notion that one will then have regained one’s Christ awareness.*

Special note

From here onwards, the student is to maintain a clear distinction between the following two definitions of the book of Life:

- i) *from a metaphysical perspective, the term ‘the book of Life’ is meant to refer to all of the lively*

energies in creation

- ii) from an altruistic perspective, the term 'the book of Life' is meant to collectively refer only to those who are acknowledging the whole of creation to actually be a cosmological expression of God

Unto the angel of the church in Philadelphia

† *"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7)*

Commentary

- ❖ The term 'the angel of the church in Philadelphia' serves to collectively denote all of the heavenly / angelic energies flowing through one's sacral chakra. While 'the church in Philadelphia' itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one's predominant awareness to that sacral chakra. The instruction 'to write unto the angel of the church in Philadelphia' therefore practically means that one is to record in / commit to one's long-term memory all of such notions.
- ❖ In this verse, the word 'David' serves to denote the capability to at all times maintain a spiritual outlook on Life while 'the key of David' is meant to refer to the symbolic significance of the star of David:

[View Figure 1](#)

As such, the subphrase 'he that hath the key of David' is meant to convey the notion that:

Whosoever applies the spiritual wisdom being conveyed by the symbolic significance of that star of David to every aspect of his / her everyday lifestyle will be able to maintain, notwithstanding the prevalence of all kinds of delusive appearances, an exclusively spiritual outlook on Life.

- ❖ The last portion of that verse, i.e. 'he that openeth, and no man shutteth; and shutteth, and no man openeth', serves to convey the notion that it is not one's human ego but one's spiritual soul (the Son of man) that knows how to:
 - i) keep on unfolding (opening, unsealing) the process of one's spiritual re-awakening
 - ii) if need be, temporarily suspend (shut down, seal) the process of one's spiritual re-awakening

† *"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and [but] hast kept my word, and hast not denied my name" (Rev. 3:8)*

Commentary

- ❖ The 'open door' in this verse is referring to the microscopically-small coiled passageway at the base of one's cerebrospinal axis, through which one is to elevate one's predominant awareness into and up the cerebrospinal axis.
- ❖ The phrase 'and no man can shut it: for thou hast a little [limited] strength, but thou hast kept my word, and hast not denied my name' serves to convey the notion that:



If one aspires to live an all the more spiritual lifestyle, then one will have to recultivate the spiritual strengths wherewith to elevate one's predominant awareness in the cerebrospinal axis.

To which purpose, one will have to learn how to:

- i) esoterically listen to the energetic reverberations of the Word of God (but thou hast kept my word)*
- ii) exoterically serve God in others, which practically means that one has to then not only attitudinally but also behaviourally pay tribute to His name in others (and hast not denied my name)*

† *“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee” (Rev. 3:9)*

Commentary

- ❖ *The first portion of this verse serves to convey the notion that, if one is to not be like unto an olden-day Pharisee (a Jew that is not, who lies), then one will have to change one's every false belief into a true belief and thusly all of one's false beliefs (the synagogue of Satan) into true beliefs.*
- ❖ *The phrase ‘and to know that I have loved thee’ serves to re-iterate the fact that every person has the innate capability to transcendently feel the fullest extent of the unconditional love of God.*

† *“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev. 3:10)*

Commentary

The kind of temptation being mentioned in this verse is the temptation of sex. As such, this verse serves to convey the notion that, if one is to become immune to the temptation of sex, then one will have to elevate one's predominant awareness above the coccygeal chakra to the sacral chakra. To which purpose one will have to purify, by means of the right kind of diet and the right kinds of fasting, all of the neurological cells of one's procreative organs.

The first portion of that verse, i.e. ‘because thou hast kept the word of my patience’, thusly urging one to then patiently abstain from all sexual activities so as to allow that particular purification process to run its course.

† *“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Rev. 3:11)*

Commentary

This verse serves to relay the truth that, if one continues to adhere to as well a natural diet as a judicious fasting regime, then the abovementioned purification process will unfold itself in a relatively short period of time (behold, I come quickly). Whereafter, provided that one did not then lose one's self-control (hold fast which thou hast), one will have conquered that particular weakness being strongly imposed upon oneself by the spell of cosmic delusion (that no man take thy crown).



† *“Him that overcometh will I make a pillar in the temple of my God. And he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 3:12-13)*

Commentary

- ❖ *The true meaning of these verses can only be understood after having acknowledged one's innate Christ awareness to actually be an integral part of one's innate Cosmic awareness. As can also be surmised from the verse, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:9).*
- ❖ *The statement ‘Him that overcometh will I make a pillar in the temple of my God. And he shall go no more out’ practically means that, if one is to become a mainstay (pillar) in the highest kingdom (sanctuary, temple) of God, then one will have to relinquish all of one's unwholesome human and angelic and archangelic desires. So that one will then no longer feel compelled by any such desires to return to or to re-incarnate in – as the case might be – any of the three regions of creation (and he shall go no more out).*
- ❖ *The phrase ‘And I will write upon him the name of my God’ practically means that one will then have regained the utmost God-realization.*
- ❖ *The true meaning of ‘the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God’ can be derived from the linguistic meaning of the Hebrew word yerûshâlaim (Jerusalem), whose two root words are yârâh (literally meaning ‘to flow as water’) and shâlam (literally meaning ‘to make one complete’). Wherefrom can be surmised that the term ‘the New Jerusalem’ is actually referring to one's human body after it has been made complete by way of one allowing the heavenly energies (waters) of God to unrestrictedly flow into it. Thusly rendering that human body then, in reality, no longer an earthly / natural body but a heavenly / spiritual body. As biblically endorsed by the verses:

“So also is the resurrection of the dead. It [the human body] is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body” (1 Cor. 15:42-44). Wherein the term ‘the dead’ is meant to refer to all those who are still spiritually ignorant and thusly, so to speak, still spiritually dead.*
- ❖ *The phrase ‘and I will write upon him my new name’ practically means that one will then have regained the perfect remembrance of one's true divinity, of one's true godliness. The verity thereof being biblically endorsed by the verses, “Is it not written in your law, I said, Ye are gods?” (John 10:34) and “Ye know not what manner of spirit ye are of” (Luke 9:55).*

Unto the angel of the church of the Laodiceans

† *“And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful*



and true witness, the beginning of the creation of God” (Rev. 3:14)

Commentary

- ❖ *The term ‘the angel of the church of the Laodiceans’ serves to collectively denote all of the heavenly / angelic energies flowing through one’s coccygeal chakra. While ‘the church of the Laodiceans’ itself is referring to the kinds of congregational notions that one needs to remain acutely aware of whilst trying to uplift one’s predominant awareness above that coccygeal chakra. The instruction ‘to write unto the angel of the church of the Laodiceans’ therefore practically means that one is to record in / commit to one’s long-term memory all of such notions.*
- ❖ *As previously explained, the phrase ‘These things saith the Amen, the faithful and true witness, the beginning of the creation of God’ is actually referring to all of the reverberations of the electromagnetic energies wherewith God fashioned His entire creation. All of which, excepting for the thought energies, can be visually discerned in one’s spiritual awareness as the Light of God. And all of which, including the thought energies, can in their totality be audibly discerned in one’s spiritual awareness as the Aum / Amen / Amin / Hum / Word of God (these things saith the Amen).*

The last few verses of this particular section are specifically pertaining to the time when St John was still trying to introspectively uplift his awareness to the very first chakra (the coccygeal chakra). All of which truths are thusly of especial importance to those who are still in the earliest stages of their spiritual re-awakening.

† *“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:15-16)*

Commentary

The words ‘cold’ and ‘hot’ are meant to refer to, respectively, a cold-hearted approach to God and a warm-hearted approach to God. Wherefrom can be surmised that the word ‘lukewarm’ (which is neither cold nor hot) is meant to refer to a half-hearted approach to God (i.e. during which one is neither doing anything exceptionally bad nor doing anything exceptionally good).

For remember that one has been given the freedom of choice as to how slowly or how quickly one will be returning back to God (the cold-hearted and the warm-hearted approach to God) and to even temporary halt one’s approach to God (the lukewarm approach to God):

- *the cold-hearted approach to God is characterized by the unwillingness to heed and to act upon the promptings of one’s spiritual conscience and spiritual intuitions, thusly resulting in one then having to exceedingly slowly learn all of the lessons of Life from the many pains and agonies and sufferings that one will then be inflicting upon oneself (i.e. because of one then living the wrong kind of lifestyle)*
- *the warm-hearted approach to God is characterized by the willingness to heed and to act upon the promptings of one’s spiritual conscience and spiritual intuitions, thusly resulting in one then very quickly learning all of the lessons of Life (i.e. because of one then living the right kind of lifestyle)*



- the half-hearted approach to God is characterized by the ongoing procrastination of one's spiritual efforts (the typical lifestyle of all those who are claiming to know the Truth but who are unwilling to practice the Truth)

Thusly resulting in the then stagnation of one's spiritual growth and thusly, in effect, also in the worsening of one's spiritual downfall from the grace of God by reason that one's awareness will then slowly but surely descend even further down in one's cerebrospinal axis (referred to in the above verses as 'I will spue thee out of my mouth').

† “Because thou sayest, I am rich, and increased with goods, and have need of nothing [nothing spiritual]; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see” (Rev. 3:17-18)

Commentary

- ❖ With respect to these particular verses, it is important for one to first acknowledge the true-to-Life significance of the phrase 'I counsel thee to buy of me gold tried in the fire':

- the original Greek word 'agorazō', translated as 'buy', also means 'procure' and thusly also 'beget'
- the original Greek word 'puroō', translated as 'tried in', also means 'ignited by' and thusly also 'empowered by'
- the word 'gold' is meant to refer to the golden halo of one's spiritual eye (the visual representation of the vibratory subatomic powers of one's Holy Ghost awareness) which, as previously explained, is surrounding the opal-blue disk of one's spiritual eye (the visual representation of the oscillatory intermediate energies of one's Christ awareness)

Thusly rendering the true meaning of the phrase 'I counsel thee to buy of me gold tried in the fire' as follows:

I advise you to learn how to introspectively perceive the golden halo of your spiritual eye as the means for you to start reclaiming your Holy Ghost awareness, which is deriving its powers from the fiery energies of your Christ awareness.

- ❖ The true-to-Life significance of the remainder of the above verses can now be relayed as follows:

- The phrase 'Because thou sayest, I am rich, and increased with goods, and have need of nothing [spiritual]' is specifically referring to all those who are still very materialistically-minded. For such a ones can be said to have euthanized / killed off all of their spiritual ambitions (saying they need nothing spiritual) with all of the mental satisfactions that they are deriving from their worldly possessions (saying they are rich, increased with goods).
- The next phrase 'and knowest not that thou art wretched and miserable and poor and blind and naked' practically means that such a ones are then remaining unaware of the fact that, because of their wrongful lifestyle, they are occasioning themselves:

1) to die an all the more wretched and miserable death of spiritual starvation



- 2) to become all the more spiritually ignorant (spiritually blind)
- 3) to become all the more denuded (stripped) of their spiritual feelings
- The phrase '[I counsel thee to buy of me] white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear' practically means that such a ones need to commit themselves to the righteous unfoldment of the process of their spiritual re-awakening (i.e. of their spiritual enlightenment; to buy of me white raiment). So as for them to then regain the wisdom of how to reclaim their spiritual feelings (that the shame of thy nakedness do not appear). As can also be surmised from the verse, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).
- The last counsel given, i.e. 'and anoint thine eyes with eye salve, that thou mayest see', practically means that such a ones need to recultivate their spiritual eyesight so that they can no longer be deceived by their human eyesight (that thou mayest truly see).

† *"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19)*

Commentary

- ❖ The mentioning of 'as many as I love' serves to convey the notion that even the worst kinds of fraudsters and felons and criminals are still being unconditionally loved by God, i.e. by reason that each and every one of them is – notwithstanding their corrupted / perverted lifestyle – still an integral part of God.
- ❖ The mentioning of 'I rebuke and chasten' serves to convey the notion that, unless the necessary spiritual efforts be made to neutralize the consequences of one's past sins, then one will have to personally suffer all of the consequences thereof (i.e. as then enacted upon oneself by the ever-righteous impartial operation of the cosmic law of cause and effect).
- ❖ The last phrase 'be zealous therefore, and repent', serves to re-iterate the need for one to rightfully engage in those kinds of charitable activities wherewith to neutralize the otherwise unavoidable consequences of one's past sins.

† *"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20)*

Commentary

- ❖ The 'door' in the phrase 'behold, I stand at the door' is again referring to the microscopically-small coiled passageway at the base of one's cerebrospinal axis, through which every practitioner of Truth is to introspectively elevate his / her awareness into and up the cerebrospinal axis.
- ❖ The phrase 'and [I] knock' is meant to refer to all of the negative symptoms of one's spiritual re-awakening, each of which serves to draw one's attention to some aspect of one's everyday lifestyle that needs to be remedied or rectified.
- ❖ The phrase 'If any man hear my voice, and open the door, I will come in to him, and [I] will sup with him, and he with me' realistically means that:



Those having committed themselves to learn the basic lessons of Life as imparted to them by the negative symptoms of their spiritual re-awakening (if any man hear my voice) are thereby enabling themselves to introspectively elevate their awareness through that microscopically-small coiled passageway into and up their cerebrospinal axis (if any man open the door). Thusly allowing them to regain at first their Holy Ghost awareness and then their Christ awareness and then their Cosmic awareness (and I will sup with him, and he with me).

† *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 3:21-22)*

Commentary

This verse serves to relay the promise that, even as the Lord Jesus was capable of regaining his Cosmic awareness, so is one also capable of regaining that same Cosmic awareness (even as I also overcame, and am set down with my Father in his throne).

15.3. The Seven Seals

In this section of the Book of Revelation St John is at first conveying the manner wherein he came to re-experience his Cosmic awareness (the first set of verses) and only then how, as the practical means thereto, the seven angels had to necessarily open / unlock all of the seven seals of his seven chakras (the second set of verses).

The first set of verses

† *“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter” (Rev. 4:1)*

Commentary

- ❖ *The subphrase ‘After this I looked’ is meant to convey the notion that, after the seven angels had opened / unlocked the seven seals of his seven chakras during the course of his previous meditations (i.e. as conveyed by the second set of verses), St John started a new meditation session.*
- ❖ *The ‘door’ in the phrase ‘and, behold, a door was opened in heaven’ is again referring to the microscopically-small coiled passageway at the base of one’s cerebrospinal axis, through which one is to introspectively elevate one’s awareness into and up the cerebrospinal axis.*
- ❖ *The phrase ‘and the first voice which I heard was as it were of a trumpet talking with me’ practically means that he at first heard the reverberations being occasioned by the energetic operation of his coccygeal chakra, which sounded much like the flight of a bumblebee. In this regard, note that the original word ‘salpigx’, translated as ‘trumpet’, also literally means ‘reverberations’.*
- ❖ *The phrase ‘which said, Come up hither, and I will show thee things which must be hereafter’ serves to endorse the fact that, during that particular meditation session, St John was indeed capable of instantly raising his predominant awareness in his cerebrospinal axis all the way up to his medulla chakra (come up hither). Which resulted in the then immediate discernment of all kinds of revelatory visions (and I will show thee things which must be hereafter).*



✚ “*And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne*”
(Rev. 4:2)

Commentary

That ‘throne set in heaven’ is meant to refer to the medulla oblongata as the highest seat of the spiritual soul in man.

✚ “*And he that sat was to look upon like a jasper and a sardine [sardius] stone: and there was a rainbow round about the throne, in sight like unto an emerald*” (Rev. 4:3)

Commentary

- ❖ The phrase ‘And he that sat was to look upon like a jasper and a sardius stone’ serves to convey the notion that the ‘feel’ of the spiritual essence / substance of the medulla oblongata is not unlike the ‘tactile sensation’ of a jasper stone and a sardius stone.
- ❖ The phrase ‘and there was a rainbow round about the throne’ serves to convey the notion that, during that inner vision, St John could clearly discern in his spiritual awareness his every chakra to radiate its own characteristic rainbow colour, i.e. as portrayed in Figure 3 of Chapter 3 (The Spiritual Descent of Man).

In this regard, it is important for one to maintain a clear distinction between:

- i) the energies flowing to and through every chakra, which will always appear to be white
- ii) the magnetic affectations being spherically radiated by every chakra, which will always appear to have their own distinctive rainbow colour
- ❖ The ‘in sight like unto an emerald’ is therefore not referring to the green colour but to the transparency of an emerald (i.e. because of every rainbow having seven primary colours).

✚ “*And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold*” (Rev. 4:4)

Commentary

- ❖ The true meaning of the phrase ‘And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting’ can be relayed as follows:

As conveyed in the commentary on Gen. 2:9-15 in Chapter 3 (The Spiritual Descent of Man), the one stream of energies flowing from the medulla chakra into the cranial chakra is therein being parted into four streams of energies (it became into four heads). That is, into:

- 1) a stream of conventional energies flowing down the one central part of the spinal column
- 2) a stream of unconventional energies flowing down the other central part of the spinal column
- 3) a stream of positively-polarized energies flowing down the ida ganglion
- 4) a stream of negatively-polarized energies flowing down the pingala ganglion

As they were portrayed in Figure 8 of Chapter 3 (The Spiritual Descent of Man).

As such, the twenty four elders are the 24 spiritual agencies / enablers / mediators that are ensuring the steady flow of such 4 streams of energies to and through one’s 6 lower chakras ($4 \times 6 = 24$).



Special note

As can be surmised from these explanations, it is the energies flowing through one's ida ganglion and through one's pingala ganglion that are polarizing as well the conventional as the unconventional energies. Which polarizations will, if they be righteously induced, then allow one to righteously exert both one's so-called complaisant powers (those wherewith to do good in this world) and one's so-called non-complaisant powers (those wherewith to rescind the evils in this world).

- ❖ The statement that these twenty four elders were clothed in white raiment and that they had crowns of gold on their heads is perfectly reconcilable with the inner vision of one's spiritual eye in that:
 - their white raiment is then being perceived as the central white star of the spiritual eye
 - their crowns of gold are then being perceived as the golden halo of the spiritual eye

✚ *"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5)*

Commentary

- ❖ The phrase 'And out of the throne proceeded lightnings and thunderings and voices' practically means that St John could then clearly discern in his spiritual awareness all of the lights (lightnings) and reverberations (thunderings) and intuitions (voices) proceeding out of his medulla oblongata towards and through his seven chakras.
- ❖ The last statement 'and there were seven lamps of fire burning before the throne, which are the seven Spirits of God' practically means that St John was then:
 - i) perceiving his seven chakras as if they were seven bonfires (the seven lamps of fire)
 - ii) discerning every one of them to have a spiritual essence (the seven Spirits of God)

✚ *"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle" (Rev. 4:6-7)*

Commentary

- ❖ The phrase 'And before the throne there was a sea of glass like unto crystal' serves to convey the notion that St John then intuitively discerned the spiritual substance of God as if it were an invisible expanse of glass (like unto crystal).
- ❖ From which spiritually-elevated vantage point (the medulla oblongata), he could then also clearly perceive all of the energetic operations of his seven chakras. All of which can be said:
 - to be facing the medulla oblongata (the throne), i.e. in the sense that all of them are receiving their energies / powers from that medulla oblongata
 - to be round about the throne, i.e. to be on the other side / downside of the medulla oblongata
- ❖ What the mentioning of 'the four beasts' is concerned:
 - Let it first be noted that the original word 'zōon' ought to not have been translated as 'beasts' but as 'living entities'. By reason that they are meant to refer to the four kinds of behavioural



modalities that can be directly associated with the energetic operations of one's four lowest chakras.

- *Every which mode of behaviour is the result of one trying to fulfil either a spiritual desire or a materialistic desire, i.e. whose fulfilment will then be either conducive or counterproductive to one's spiritual growth.*
- *To now relay their true-to-Life significances:*
 - *the first beast, the lion-like one, serves to characterize the fierce behaviours of those whose desires are primarily being triggered by the operation of their coccygeal chakra. Needless to say that, in some people, such desires are not the right kinds of desires but the wrong kinds of desires, such as of all the power-hungry politicians and greedy business executives and hardened criminals and sexual offenders in this world.*
 - *the second beast, the calf-like one, serves to characterize the capricious behaviours of those whose desires are primarily being triggered by the operation of their sacral chakra. Here too, such desires are in some people not the right kinds of desires but the wrong kinds of desires, such as in all those who are not yet understanding the true purpose of their lives and who are thusly still living a whimsical / capricious lifestyle.*
 - *the third beast, the man-like one, serves to characterize the much more sensible behaviours of those whose desires are primarily being triggered by the operation of their lumbar chakra and who are thusly trying to live a non-adulterated humane lifestyle (which is why St John chose to refer to that third kind of living entity as a man-like one)*
 - *the fourth beast, the eagle-like one, serves to characterize the artistic (creative) behaviours of those whose desires are primarily being triggered by the operation of their heart chakra*

These are the ones who are trying to artistically (creatively) express themselves, who are so to speak trying to soar high above the others. Not to humiliate such others but to inspire them to also soar to greater heights.

- ❖ *The mentioning that every one of them is 'full of eyes before and behind' serves to convey the notion that, during the pursuit of any such mode of behaviour, one will always be scanning one's surrounding environment for any opportunities that might help one to more effectively pursue that mode of behaviour.*

✚ *"And the four beasts [living entities] had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8)*

Commentary

- ❖ *The mentioning that each of them had six wings about him needs to be understood in the sense that every mode of behaviour can be expressed in six different ways:*
 - 1) *gesturally in a friendly way*
 - 2) *gesturally in a confrontational way*



- 3) verbally in a friendly way
- 4) verbally in a confrontational way
- 5) tangibly in a friendly way
- 6) tangibly in a confrontational way

During every which kind of expression, one is bound to radiate (spread around oneself) a corresponding force field that is consisting of both one's notional aura and one's emotional aura, thusly totalling 6 'wings' for every such mode of behaviour. The characteristic features whereof (i.e. of such two auras) St John decided to only later explain in Rev 21:12-27.

- ❖ The phrase 'and they [such living entities] were [also] full of eyes within' is to be correctly understood in terms of the ceaseless operation of one's subconscious mind which never ceases its probing and its scanning activities, neither throughout the course of the day and neither throughout the course of the night (and they rest not day and night).
- ❖ The last statement 'saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come' serves to implicitly relay the truth that whichever energies one chooses to utilize to either rightfully or wrongfully express oneself are actually God's energies. Hence that St John ended that verse with '[the] Lord God Almighty, which was, and is, and is to come'. So as to convey the notion that, instead of one to identify oneself with one's fallible human ego, one must learn to re-identify oneself with one's infallible spiritual soul (i.e. with God in His capacity as one's spiritual soul).

† *"And when those beasts [living entities] give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:9-11)*

Commentary

- ❖ The more profoundly one meditates, the more one will be re-perfecting the energetic operations of one's four lowest chakras. And thusly the more one will be re-experiencing one's spiritual feelings in the heart chakra. And thusly the more one will then be inclined to glorify and honour and give thanks to God in His capacity as one's spiritual soul (to him that is seated on the throne and who liveth forever and ever).
- ❖ As such, every true devotee of God will then begin to realize that the aforementioned twenty four elders (spiritual agencies / enablers / mediators) are in fact utterly devoted to God in His capacity as one's spiritual soul (the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever).
- ❖ While the phrase 'and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created' serves to convey the notion that one is to always give the credit for all of one's achievements to God. By reason that, without Him, one would not be able to do anything at all. For remember that it is He – and He alone – who is the true Originator and the true Sustainer of absolutely everything that exists within and throughout His entire creation. Including oneself.



† “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals” (Rev. 5:1)

Commentary

- ❖ That ‘book written within and on the backside’ is the same book of Life as mentioned in Rev. 3:5. That is, all of its ‘words’ are in effect all of the lively electromagnetic energies of God.
- ❖ As already mentioned, the only way to read that book of Life from the beginning to the end is for one to regain the fullest extent of one’s Cosmic awareness (i.e. only after all of the seven seals of one’s seven chakras have been opened / unlocked).

† “And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?” (Rev. 5:2)

Commentary

- ❖ That ‘strong angel with a loud voice’ is the personification of the impressive notions and the awesome visions that St John then became acutely aware of. In this regard, note that the original word ‘ischuros’ (translated as ‘strong’) ought to have been translated as ‘impressive’ and that the original word ‘megas’ (translated as ‘loud’) ought to have been translated as ‘awesome’.
- ❖ The thought-provoking question ‘Who is worthy to open the book, and to loose the [seven] seals thereof?’ serves to again implicitly convey the notion that there is but one way to read that entire book of Life and that is for one to regain the fullest extent of one’s Cosmic awareness (to open / unlock all of the seven seals).

† “And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon” (Rev. 5:3)

Commentary

In this verse, the three terms ‘in heaven’ and ‘in earth’ and ‘under the earth’ are indicative of the current extent of one’s scientific understandings:

- those who are still lacking the most basic scientific understandings, who are still exclusively living their lives in response to how they are observing all earthly appearances, can be said to live ‘under the earth’ (in the sense that they are still being subjugated / dominated by the earth)
- those who are scientifically somewhat more advanced, who are acknowledging every earthly object and every earthly subject to actually consist of spherically-shaped subatomic particles, can be said to live ‘in the earth’ (in the sense that they are then at least acknowledging the major disparity between how the world is appearing to exist and how the world is actually existing)
- those who are scientifically even more advanced, who are acknowledging every earthly subatomic particle to actually be a spherical conglomeration of heavenly energies but who are not yet acknowledging every such heavenly energy to actually be a modified thought energy of God, can be said to live ‘in heaven’

† “And I wept much, because no man [still ordinary kind of person] was found worthy to open and to read the book, neither to look thereon” (Rev. 5:4)



Commentary

The phrase 'And I wept much' does not mean that St John was shedding tears but that he began to experience an overwhelming sense of compassion for all those who were still foolishly inflicting upon themselves all kinds of worldly sufferings, i.e. because of their insistence to continue living the wrong kind of lifestyle.

† *"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5)*

Commentary

- ❖ In this verse, the term 'one of the elders' is meant to refer to the spiritual essence of one of the four energy streams flowing through the heart chakra of St John.
- ❖ The solacing statement 'weep not' is meant to convey the notion that, although one is to always remain compassionate towards the poor and the needy, one is to not allow one's mind to become so overwhelmed with any such compassionate sentiments that one can no longer avail oneself of one's discriminative faculties. For remember that there is an inverse relationship between the wrong kinds of emotions (i.e. excessive emotions) and the discriminative faculties.
- ❖ In the phrase '[for] behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof':

The 'Lion of the Tribe of Juda' is meant to be representative of one's innate capability to passionately (in the sense of insistently and persistently) find the Truth. Wherefrom can be surmised that the term 'the root of David', which practically means 'the stronghold of David', is meant to be representative of one's innate capability to factually understand every aspect of the Truth.

- ❖ The last phrase, i.e. 'and to loose the seven seals thereof', serves to convey the notion that such factual understandings of the Truth will then be the seven keys wherewith one can open / unlock the seven seals.

† *"And I beheld, and, lo, in the midst of the throne and of the four beasts [living entities], and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6)*

Commentary

- ❖ The term 'the Lamb of God' is collectively referring to all of the heavenly energies that, whilst flowing through one's seven chakras, are occasioning one to experience as well the negative as the positive symptoms of one's spiritual re-awakening. Hence that John the Baptist, who knew that the Lord Jesus was to soon regain the fullest extent of his Christ awareness (to become at one with all of the intermediate / heavenly energies in creation), twice referred to him as the Lamb of God (in John 1:29 and John 1:36).
- ❖ The subphrase 'as [if] it had been slain' serves to convey the notion that such heavenly energies [the Lamb of God] are as it were being sacrificed unto oneself whenever one is willfully



occasioning them to flow from one's medulla oblongata to and through one's seven chakras into one's bodily cells.

❖ *The true meaning of the Lamb having 'seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth' can be relayed as follows:*

- *the seven Spirits of God (here meaning, the seven main attributes of God) are the seven cardinal virtues (chastity, temperance, diligence, charity, kindness, patience, and humbleness)*

Each of which can only be recultivated unto perfection within oneself after having irreversibly lifted one's awareness above the relevant chakra.

- *it is the flow of the heavenly energies through one's seven chakras that, provided that one has the right outlook on Life, is allowing one to:*
 - *not only all the more discern the Truth (the seven eyes)*
 - *adopt the right kind of hardened habits (the seven horns), such as to every day profoundly meditate and such as to every day be charitable towards others*

✠ *"And he [that elder] came and took the book out of the right hand of him that sat upon the throne" (Rev. 5:7)*

Commentary

This verse serves to confirm the fact that, after having regained the fullest extent of his Cosmic awareness, St John was perfectly capable of reading that entire book of Life.

The mentioning that 'he [the elder] ... took the book out of the right hand of him that sat upon the throne' thusly serves to convey the notion that such revelations can only be righteously bestowed upon oneself by one's spiritual soul.

✠ *"And when he had taken the book, the four beasts [living entities] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints" (Rev. 5:8)*

Commentary

- ❖ *The phrase 'And when he had taken the book, the four beats [living entities] and four and twenty elders fell down before the Lamb' serves to implicitly convey the notion that one can only regain the fullest extent of one's Cosmic awareness after having completely surrendered each and every aspect of one's being to the Lamb of God.*
- ❖ *The mentioning that every one of them had a harp serves to confirm the fact that St John was capable of hearing every reverberation of their energies. All of which energies are actually quantum energies (string-like energies), which is why St John likened all of the sounds thereof to the sound of harps.*
- ❖ *The further mentioning that each of them had 'golden vials full of odors, which are the prayers of saints' needs to be understood within the context of one's then greatly enhanced spiritual sensibilities. That is:*



The introspective discernment of one's cerebrospinal energies will then be invoking in one's spiritual awareness not only the visual sensations of light and the auditory sensations of sound but also the most exquisite sensations of taste (flavours) and smell (odors). All of which, no doubt, every genuine practitioner of Truth is aspiring to (the prayers of saints). Or to convey that same notion in a different way. Whichever pleasant sensations the ordinary person is trying to experience through the avenue of his / her five ordinary senses, the spiritually advanced person is capable of far more exquisitely experiencing through the avenue of his / her spiritual sense.

† *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:9-10)*

Commentary

- ❖ *The phrase ‘And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof’ serves to re-iterate the fact that St John was perfectly ready / worthy to re-experience his Cosmic awareness (to take the book and to open the seals thereof).*
- ❖ *The phrase ‘for thou wast slain and hast redeemed us to God’ serves to convey the notion that St John had indeed managed to re-perfect all of the energetic operations of his seven chakras.*
- ❖ *The mentioning of ‘by thy blood out of every kindred, and tongue, and people, and nation’ is to be understood to mean that:*

The righteous flow of the heavenly energies (the lifeblood of the Lamb of God) from one's medulla oblongata to and through one's seven chakras into all of one's bodily cells will eventually allow one to completely extricate oneself from the spell of cosmic delusion (out of every kindred, and tongue, and people, and nation). Which practically means that one will then be able to effect one's mahasamadhi (to voluntary exit the body).

- ❖ *The true-to-Life significance of ‘and hast made us unto our God kings and priests: and we shall reign on the earth’ was already conveyed in the commentary on Rev. 1:5-6.*

† *“And I beheld, and I heard the voice of many angels round about the throne and the beasts [living entities] and the elders: and the number of them [of such angels] was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain [for me] to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing” (Rev. 5:11-12)*

Commentary

- ❖ *With these verses, St John chose to elaborate on how he was experiencing his Cosmic awareness within the ambit of his human body. That is, he was then clearly discerning:*
 - i) *the spiritual essence and the energetic operation of his medulla oblongata (the throne of his spiritual soul) and the spiritual essence and the energetic operation of his medulla chakra*
 - ii) *the spiritual essences and energetic operations of his six lower chakras (the four and twenty elders)*



iii) how the energetic operations of his four lowest chakras were enabling him to mundanely behave himself (the aforementioned four 'beasts' / living entities)

iv) the numerous intuitions being bestowed upon him by the reverberations (sounds) of all the heavenly energies flowing through his seven chakras into all of his bodily cells (the voice of many angels, the number of whom was ten thousand times ten thousand, and [many more] thousands of thousands)

- ❖ The phrase 'Worthy is the Lamb that was slain [for me] to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing' can be paraphrased as follows:

'Praise be unto all of the heavenly energies (the Lamb of God) that are conferring upon me so many extraordinary powers and so much spiritual riches and spiritual understandings that I cannot but feel supremely honoured and glorified and blessed by them'.

✠ *"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13)*

Commentary

- ❖ With this verse, St John chose to elaborate on how he was experiencing his Cosmic awareness beyond the ambit of his human body. That is, he could then clearly discern each and every creature in heaven and on the earth and under the earth. All of whom are then said to be living in the sea (and such as are in the sea), wherein the word 'sea' is meant to refer to all of the electromagnetic energywaves of God.
- ❖ The remainder of that verse serves to convey the notion that one will then be giving the credit for each and every aspect of one's spiritual re-awakening to one's spiritual soul (him that sitteth upon the throne) and to all of the heavenly energies flowing through one's seven chakras (and unto the Lamb).

✠ *"And the four beasts [living entities] said, Amen. And the four and twenty elders fell down and worshipped [only] him that liveth forever and ever" (Rev. 5:14)*

Commentary

From this verse can be surmised that, instead of one to idolatrise the delusive appearance of one's human body, one is to:

- i) at first learn how to introspectively listen to the reverberations of the heavenly energies flowing through the four lowest chakras (and the four beasts said, Amen)
- ii) then worship the spiritual essences of all six lower chakras (and the four and twenty elders fell down and worshipped him), by reason that their spiritual essences are all integral to the but one spiritual essence of one's spiritual soul (him that liveth forever and ever)

The second set of verses

In this second set of verses, wherein the recurring word 'beast' is to again be understood to mean 'living



entity', St John rendered a more detailed account of how he experienced the opening /unlocking of the seven seals of his seven chakras by the seven angels.

The opening of the first seal

† *"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see" (Rev. 6:1)*

Commentary

- ❖ The opening /unlocking of the first seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's coccygeal chakra. In this regard, let the student be reminded of the fact that, as explained in the commentary on the parable of the ten virgins in Chapter 4 (The Current Status of Man):

The opening /unlocking of any seal of the book of Life can only be accomplished by way of one fully re-energizing the major nerve plexus of that particular chakra (i.e. with the heavenly energies of God in His capacity as the Lamb of God).

- ❖ The true-to-Life significance of the phrase 'And I heard, as it were the noise of thunder, one of the four beasts saying, Come and see' can be relayed as follows:
 - The reverberations that St John heard (as it were the noise of thunder) were the bumblebee-like humming sounds (reverberations) of his coccygeal chakra.
 - As previously mentioned, the first of the four beasts serves to characterize the fierce behaviours of those whose desires are primarily being triggered by the operation of their coccygeal chakra, i.e. whose desires are prompting them to behave themselves in a lion-like manner. All of which fierce strengths can then be expressed towards others in either a friendly way or a confrontational way.
 - The invitation to 'come [up] and see' serves to encourage one to start elevating one's predominant awareness in the cerebrospinal axis.

† *"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2)*

Commentary

- ❖ The word 'horse', in this verse and in the subsequent verses, ought to have been correctly translated as 'mount'. Thusly actually referring, in this particular instance, to the coccygeal chakra (a spiritual mount).
- ❖ Even so, in this verse, the original word 'leukos' ought to not have been translated as 'white' but as 'radiant'.
- ❖ The phrase 'and he that sat on him had a bow [and arrows]' serves to implicitly relay the primary purpose of one's coccygeal chakra. Namely, to assist one to focus (target as it were) one's attention on those situational and circumstantial aspects of one's outer environment that need to be resolutely (fiercely) attended to.
- ❖ The phrase 'and a crown was given unto him' serves to convey the notion that every such aspect



needs to be triumphantly / victoriously attended to, i.e. by way of one then righteously practicing the relevant methods of Truth.

- ❖ *The last portion of that verse 'and he went forth conquering, and to conquer' serves to inspire one to keep on righteously utilizing the fiercely-energetic powers of the coccygeal chakra until one has righted (conquered) every wrong situation and every wrong set of circumstances in one's life.*

The opening of the second seal

† *"And when he [the Lamb] had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:3-4)*

Commentary

- ❖ *The opening / unlocking of the second seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's sacral chakra.*
As previously explained, the second beast (living entity) serves to characterize the capricious behaviours of those whose desires are primarily being triggered by the operation of their sacral chakra, i.e. whose desires are prompting them to behave themselves in a calf-like manner.
- ❖ *In the phrase 'And there went out another horse that was red', the original word 'purros' (literally meaning 'like fire') ought to not have been translated as 'red' but as 'orange' (the second colour of the rainbow, the characteristic colour of the magnetic affectations of the sacral chakra).*
- ❖ *The phrase 'and power was given to him that sat thereon to take peace from the earth' practically means that, after having uplifted one's awareness from the coccygeal chakra to the sacral chakra, then that sacral chakra will be triggering all kinds of spiritual notions in one's mind that are contrary to (not at peace with) one's still materialistic notions.*
- ❖ *The next phrase 'and that they should kill one another', practically means that such spiritual notions and such materialistic notions will then be trying to eradicate / slay (kill) one another.*
- ❖ *The 'great sword' in 'and there was given unto him a great sword' is meant to refer to one's discriminative faculties, i.e. wherewith one is to cut asunder (to excise from one's mind) all contrary materialistic notions.*

The opening of the third seal

† *"And when he [the Lamb] had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand" (Rev. 6:5)*

Commentary

- ❖ *The opening / unlocking of the third seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's lumbar chakra.*



- ❖ *The term 'a black horse' ought to have been correctly translated as 'an obscure mount' by reason that the inherent powers of one's lumbar chakra will appear to be much more shrouded than those of one's sacral chakra and of one's coccygeal chakra.*
- ❖ *The phrase 'and he that sat on him had a pair of balances in his hand' is meant to convey the notion that one has to elevate one's predominant awareness to the lumbar chakra if one is to make the right kinds of judgmental decisions in Life.*

Special note

Hence that, from an overall perspective, one's coccygeal and sacral and lumbar chakras are the three chakras wherewith to ensure the righteousness of – respectively – one's everyday discernments and one's everyday discriminations and one's everyday judgments.

- ✝ *"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:6)*

Commentary

The 'voice' that St John heard as if coming from the midst of the four beasts is clearly referring to a newly-conceived spiritual insight. Which he chose to metaphorically relay as 'a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine', wherein the word 'penny' is meant to refer to a valuable coin that was customarily used in biblical times for the purpose of bartering / trading.

As such, the true-to-Life significance of that metaphor can be relayed as follows:

- *in the first portion thereof, i.e. 'a measure of wheat for a penny, and three measures of barley for a penny':*
 - *the one measure of wheat (said to be worth a valuable penny) serves to represent the but one all-pervasive spirit of God*
 - *the three measures of barley (even so said to be worth a valuable penny) serve to represent the three kinds of electromagnetic energies wherewith He fashioned His entire creation (thought energies and intermediate energies and subatomic energies)*
- The overall understanding whereof – if temporarily ignoring the actual existence of His dark energies – cannot but then yield the acknowledgement that there is no substantial difference (both are said to be worth a penny) between the Creator and His creation. In other words, that the whole of creation is indeed a cosmological expression of God.*
- *the second portion thereof, i.e. 'and see that thou hurt not [impair not] the oil and the wine' serves to relay the warning that one is to never try to impair either:*
 - i) *the heavenly energies (metaphorically referred to as 'the oil') flowing through the lumbar chakra*
 - ii) *the spiritual feelings (metaphorically referred to as 'the wine') that one is bound to become all the more aware of whilst trying to uplift one's predominant awareness above that lumbar chakra to the heart chakra*

The opening of the fourth seal

† *“And when he [the Lamb] had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth” (Rev. 6:7-8)*

Commentary

- ❖ *The opening / unlocking of the fourth seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's heart chakra (the seat of one's Holy Ghost awareness).*
- ❖ *In the phrase ‘And I looked, and behold a pale horse’, the original word ‘chlōros’ (literally meaning ‘green’) ought to not have been translated as ‘pale’ but as ‘green’ (the fourth colour of the rainbow, the characteristic colour of the magnetic affections of the heart chakra).*
- ❖ *The true-to-Life significance of ‘And his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth’ can be relayed as follows:*
 - *St John chose to refer to one's heart chakra as the chakra of Death by reason that, in order for one to conquer Death, one will have to irreversibly elevate one's predominant awareness to that heart chakra (to irreversibly regain one's Holy Ghost awareness). Thusly requiring one to all the more re-perfect the energetic operation of that heart chakra.*
 - *The phrase ‘and Hell followed with him’ practically means that, if one's heart chakra not be correctly operated, then one will not be able to extricate oneself from the world of cosmic delusion wherein one is all too often unknowingly inflicting upon oneself all kinds of physical pains and mental agonies and spiritual sufferings (a world of Hell).*
 - *The phrase ‘and power was given unto them over the fourth part of the earth’ is meant to convey the notion that one's seven chakras can be broadly categorized into:*
 - *the four lower ‘earthly’ chakras: the coccygeal chakra and the sacral chakra and the lumbar chakra and the heart chakra (of which the heart chakra is the fourth one and thusly referred to in that phrase as ‘the fourth part of the earth’)*
 - *the three higher ‘heavenly’ chakras: the throat chakra and the cranial chakra and the medulla chakra*

As such, it is only after the seal of the heart chakra has been opened / unlocked, that one will have found the transcendental passageway between the earth and the heavens.

Special note

The student may have noticed that there now appears to be a contradiction between the term ‘one's spiritual heart’ as mentioned in the commentary on the parable of the two debtors in Chapter 4 (The Current Status of Man) and the above notion that one's heart chakra is the fourth earthly chakra. To resolve that contradiction, the ensuing explanations will where necessary henceforth be referring to:



- *one's biological heart as the human heart*
- *one's not yet perfectly operated heart chakra as the earthly heart chakra*
- *one's perfectly operated heart chakra as the spiritual heart chakra*
- *The true meaning of the statement that they [Death and Hell] have been given the power to kill with the sword, and with hunger, and with death, and with the beasts of the earth needs to be understood within the context of one's everyday experiences. That is, if one's heart chakra not be perfectly operated, then one will have to continue suffering all kinds of 'death-like' and 'hell-like' experiences such as:*
 - *to 'feel' as if being stabbed in the heart when abused or betrayed by others (to be killed with the sword)*
 - *to 'feel' as if dying a slow death of spiritual starvation (to be killed with hunger)*
 - *to 'feel' as if one's dignity is being massacred by the insolent and the scornful and the humiliating remarks of others (to be killed with the beasts of the earth)*
- ❖ *In addition to the above explanations, it is important for one to also duly consider the following truths:*
 - *The experience of mortal death is a delusively-imposed experience. For there is absolutely nothing that can ever die in the infinite aliveness of God.*
 - *The true purpose of one dying a so-called natural mortal death is for one is discard one's old worn out body so as to enable oneself to inhabit a freshly new body. For remember that one's human body is nothing more than 'a heap of atoms' through which one's ego is desiring to energetically express itself in, what it falsely believes to be, a physical world.*

To fully realize that truth – i.e. to not only conceptually understand it but to actually experience it in a transcendental way – will require one to successfully elevate one's predominant awareness to the heart chakra (to the seat of one's Holy Ghost awareness).
 - *The fact that one is capable of extricating oneself from that particular aspect of the spell of cosmic delusion is biblically endorsed by the verse, "The last enemy that shall be destroyed is death" (1 Cor. 15:26).*

The opening of the fifth seal

† *"And when he [the Lamb] had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9-10)*

Commentary

- ❖ *The opening / unlocking of the fifth seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's throat chakra.*
- ❖ *The true-to-Life significance of the phrase 'I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held' is to be understood in terms of the following metaphor:*



When cleaning a stack of seven dirty filters under a running tap, then it is only natural that the impurities in every higher filter will be washed down to every lower filter, i.e. until all of the filters are clean.

Even so, the impurities that are being dislodged from every higher chakra will always be 'washed down' to every lower chakra. Thusly necessitating one to keep on living the right kind of lifestyle until all of them are clean.

Wherefrom can be surmised that:

- *the term 'under the altar' means 'under the earthly heart chakra'*

For that earthly heart chakra can be deemed to be the altar whereupon one is to surrender / sacrifice all of one's materialistic desires.

- *the phrasing of 'the souls of them that were slain' is thusly meant to refer to the then defeated spirits [strengths] of such materialistic desires*
- *the term 'for the word of God' is meant to convey the notion that such sacrifices are absolutely necessary if one is to fully re-acquaint oneself with all of the different aspects of 'the word of God'*
- *the mentioning of 'and for the testimony which they held' serves to convey the notion that there is a direct correlation between all of one's materialistic desires (they) and all of one's worldly pains and agonies and sufferings.*

- ❖ *The question 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' can therefore be paraphrased as follows:*

'How long, O Lord (Lamb of God), will it take for your heavenly energies (thy lifeblood) to cleanse / purify my four earthly chakras (them that dwell upon the earth)? So that I will no longer be tempted to harbour and to nurture any unwholesome earthly desires?'

Wherefrom can be surmised that the intent of that question is to make one aware of the fact that one will have to keep on experiencing the negative symptoms of one's spiritual re-awakening until such time that all of one's chakras are clean (hereafter referred to as 'whitewashed').

- ✠ *"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11)*

Commentary

- ❖ *The phrase 'And white robes were given unto every one of them' serves to convey the notion that one's four earthly chakras can indeed be completely cleansed (whitewashed) but only, of course, by way of one then continuing to practice all of the basic and all of the advanced methods of Truth.*
- ❖ *The phrase 'that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled' serves to convey the notion that:*
Prior to the opening / unlocking of the sixth seal, one has to wait until such time that one has fully committed oneself to the so-called killing off of all one's remaining materialistic desires



(until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled / be gone).

The opening of the sixth seal

† *“And I beheld when he [the Lamb] had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev. 6:12-14)*

Commentary

- ❖ *The opening / unlocking of the sixth seal of the book of Life can only be achieved by way of one re-perfecting the energetic operation of one's cranial chakra (the seat of one's Christ awareness).*
- ❖ *The term 'a great earthquake' is thusly not referring to any terrestrial earthquake but to the impact upon one's mind of the awesome revelations that one is then bound to experience.*

❖ *During which revelations:*

- *the sun will appear to become 'black as sackcloth of hair'*

This practically means that, when compared to the brightness of many other much larger suns in as well the human as the angelic region of creation, then the light of the familiar sun will appear to consist of no more than a few light rays passing through the apertures of a mohair sackcloth.

- *the moon will appear to become 'blood'*

This practically means that one will then discern the moon to actually consist of the lifeblood of Christ (i.e. of the intermediate and subatomic energies of Christ).

- *the stars of heaven will appear to fall 'unto the earth'*

This practically means that, during the course of that vast expansion of one's awareness, one will gain the impression as if every star in the heavens is falling towards the earth (i.e. because of one then actually becoming at one with every such star).

- ❖ *The phrase 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind' serves to convey the notion that, during that vast expansion of one's spiritual awareness, one will quite naturally find all of one's remaining materialistic desires to be dislodged from one's mind.*
- ❖ *The phrase 'And the heaven departed as a scroll when it is rolled together' serves to convey the notion that one will then begin to realize the actual existence of the all-pervasive spirit of God underneath all of His electromagnetic energies.*

As such, the phrase 'and every mountain and island were moved out of their places' practically means that one can then no longer be misled by any whichever kind of aggregate or separate delusive appearance (mountain or island).

† *“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the*



mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath [righteousness] of the Lamb: For the great day of his wrath [righteousness] is come; and who shall be able to stand [bear it]?" (Rev. 6:15-17)

Commentary

From the manner wherein these verses have been phrased, it ought to be evidently clear that they are specifically aimed at all those who are still very materialistically-minded:

- ❖ *All of whom can, from a mundane perspective, be categorized into:*
 - *the kings of the earth: those who are believing themselves to be of royal blood but whose blood is actually no different to the blood of all other human beings*
 - *the great men: those who are considering themselves to be very important persons but who have no idea of what it means to be a spiritually important person*
 - *the rich men: those who are materially enriching themselves without knowing how to spiritually enrich themselves*
 - *the chief captains: the owners of the for-profit organizations, of those organizations having made it their primary goal to financially exploit others*
 - *the mighty men: those who are arrogantly believing themselves to be superior to others*
 - *every bondman: those who are mentally attached (enslaved, bonded) to the delusive appearances of this world*
 - *every free man: those who are living a licentious lifestyle, characterized by as well a severe lack of self-control as a severe lack of self-discipline*
- ❖ *The mentioning that 'they hid themselves in the dens and in the rocks of the mountains' serves to convey the notion that:*

Such materialistically-minded people have come to utilize their houses and all of their other worldly possessions (the dens and the rocks of the mountains) as the means wherewith they are trying to shy away (hide) from their spiritual conscience. This practically means that they are then typically trying to shy away from all of their spiritual feelings by way of them then trying to derive as many mental satisfactions from their worldly possessions as they possibly can.
- ❖ *The phrase 'And said to the mountains and rocks, Fall on us (disguise us), and hide us from the face of him that sitteth on the throne, and from the righteousness of the Lamb' practically means that they are then no longer even prepared to:*
 - i) *listen to the voice of their spiritual conscience (hide us from the face of him that sitteth on the throne)*
 - ii) *even consider all of the forthcoming consequences of their past wrongdoings (hide us from the righteousness of the Lamb)*
- ❖ *The question 'For the great day of his righteousness is come; and who shall be able to stand [bear it]?' serves to again emphasize the fact that one cannot avoid but only try to appropriately manage and control all of the negative symptoms of one's spiritual re-awakening. All of which are bound to become all the worse if one should continue to live the wrong kind of lifestyle.*



† “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” (Rev. 7:1)

Commentary

❖ The ‘four angels standing on the four corners of the earth, holding the four winds of the earth’ serve to archetypically represent the four character traits wherewith to ward off (hold off) all earthly temptations (the four winds of the earth):

i) the ability to maintain one’s self-control

This ability can only be recultivated by way of one re-perfecting the energetic operation of one’s coccygeal chakra (the lowest earthly chakra, the first corner of the earth, the realm of one’s spiritual discernments)

ii) the ability to exhibit one’s self-discipline

This ability can only be recultivated by way of one re-perfecting the energetic operation of one’s sacral chakra (the second lowest earthly chakra, the second corner of the earth, the realm of one’s spiritual discriminations)

iii) the ability to express one’s spiritual wisdom

This ability can only be recultivated by way of one re-perfecting the energetic operation of one’s lumbar chakra (the third lowest earthly chakra, the third corner of the earth, the realm of one’s spiritual judgments)

iv) the ability to express one’s spiritual love

This ability can only be recultivated by way of one re-perfecting the energetic operation of one’s heart chakra (the highest earthly chakra, the fourth corner of the earth, the realm of one’s spiritual compassions)

❖ The statement ‘that the wind should not blow on the earth, nor on the sea, nor on any tree’ practically means that one is to then maintain a perfect balance between these four character traits (so as to ward off all earthly temptations, so as to hold off the four winds). Lest any imbalance thereof will result in one then impairing one’s bodily wellbeing (all of the subatomic particles and all of their constituent energywaves and every nerve stem in one’s body being respectively referred to in that verse as ‘the earth’ and ‘the sea’, and ‘any tree’).

The opening of the seventh seal

† “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Rev. 7:2-3)

Commentary

❖ This another (seventh) angel serves to collectively denote all of the heavenly energies flowing through one’s medulla chakra. Whence they are being distributed to all of the other chakras.



- ❖ *The opening / unlocking of that seventh seal of the book of Life (here referred to as 'the seal of the living God') can only be achieved by way of one re-perfecting the energetic operation of one's medulla chakra (the seat of one's Cosmic awareness).*
 - ❖ *The mentioning that this seventh angel ascended (arose) from the east practically means that one's medulla chakra is receiving its heavenly energies from one's medulla oblongata (the spiritual East).*
 - ❖ *The statement 'And he [that angel] cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads' therefore practically means that:*
Prior to one engaging in any kind of activity, one is to always first enclose (seal) the right kinds of notions (the servants of our God) in the prefrontal lobes of one's brain (forehead).
- ✠ *"And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (Rev. 7:4-8)*
- Commentary
- As it is not feasible to render a detailed description of each of these $12,000 \times 12 = 144,000$ tribesmen, let it suffice for the student to only consider the following generic yet very pertinent explanations:*
- ❖ *As previously mentioned, 'the children of Israel' are all of the biological cells that one's human body is consisting of. The only way to assure their wellbeing is for one to supply them with as well the right kinds of nutritional energies as the right kinds of emotional energies. Which right kinds of emotional energies can only be aroused within oneself by means of the right kinds of mental sentiments. And which right kinds of mental sentiments can only be invoked within oneself by means of the right kinds of notions (till we have sealed the servants of our God in their foreheads).*
 - ❖ *The term 'the twelve tribes of the children of Israel' thusly serves to represent the 12 basic kinds of biological cells that one's human body (Israel) is consisting of, such as blood cells and nerve cells and muscle cells and bone cells and so on. All of which would immediately cease all of their biological functions if they were to no longer be supplied with one's emotional energies, such as – quite evidently – at the instant of one's mortal death.*
 - ❖ *Each of these 12 basic kinds of bodily cells can be subcategorized into about 12,000 very specific kinds of bodily cells (i.e. in exact accordance with the extreme complexity of one's genetic make-up), which is why St John chose to refer to all of them as the $12 \times 12,000 = 144,000$ tribesmen.*
- ✠ *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white*



robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9-10)

Commentary

All in all, St John could discern the about 100 trillion biological cells that his human body consisted of (lo, a great multitude, which no man could number). Whose various types and modi operandi and subatomic particles and energetic reverberations he chose to allegorically refer to as ‘all nations, and kindreds, and people, and tongues’.

All of which biological cells, he could perceive:

- *to stand, as it were, in plain sight of his soul (before the throne)*
- *to consist of the light of God (clothed with white robes)*
- *to pay tribute to his soul, in the sense that they were fulfilling all of their divinely ordained duties / functionalities (allegorically referred to as ‘them having palms in their hands’)*
- *to loudly sound their reverberations (and cried out with a loud voice)*
- *to thusly, in a demonstrative way, validate his spiritual salvation (saying, Salvation to our God which sitteth upon the throne and unto the Lamb)*

✠ *“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen” (Rev. 7:11-12)*

Commentary

- ❖ *The true meaning of the phrase ‘And all the angels stood round about the throne, and [round] about the elders and [round about] the four beasts’ can be relayed as follows:*

The about 100 trillion cells of St John’s body were being nourished by the heavenly energies (the Lamb of God) that he could perceive to flow from his medulla oblongata (the throne of his spiritual soul) to and through his medulla chakra and his six lower chakras (the seats of the twenty and four elders). And thusly also to and through the four earthly chakras (the so-called modulators of the aforementioned four kinds of behaviours / the four ‘beasts’).

- ❖ *The true meaning of the remainder of these verses ought to by now be self-evident.*

✠ *“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev. 7:13-14)*

Commentary

- ❖ *The main intent of these two verses is to emphasize the need of every practitioner of Truth to continue purifying (cleansing, whitewashing) all of his / her biological cells with the heavenly energies of God (with the lifeblood of the Lamb).*
- ❖ *The phrase ‘These are they [the biological cells] which came out of great tribulation’ serves to*



convey the notion that there is no other way to permanently eradicate every pathological and every neurological affliction from one's human body than to keep on re-perfecting the energetic operations of one's seven chakras.

All of the symptoms of such pathological and neurological afflictions thusly being referred to in their totality as 'a great tribulation'.

✠ *"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. 7:15)*

Commentary

- ❖ The true-to-Life significance of the first portion of that verse, i.e. 'Therefore are they before the throne of God, and serve him day and night in his temple', needs to be understood within the context of the spiritual significance of one's human body. That is:

One's human body is a temple of God wherein He is to be reverentially worshipped in His capacity as one's spiritual soul. Wherefrom can be surmised that one's human body is also the means wherewith one is supposed to re-expand one's human awareness all the way through / back to one's Infinite awareness. That is, by way of one to each and every day practice those methods of Truth that are enabling one to esoterically re-experience at first the true energetic nature of that human body (even as of the rest of creation) and then the true spiritual essence of that human body (even as of the rest of creation).

- ❖ The second portion of that verse, i.e. 'and he that sitteth on the throne shall dwell among them', serves to convey the notion that all of one's biological cells will then be receiving the rightly configured heavenly energies of God (the Lamb of God).

✠ *"They shall hunger no more, neither thirst any more; neither shall the sun [need to] light on them, nor [bestow] any heat [upon them]. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:17)*

Commentary

- ❖ As just mentioned, it is only after having more than sufficiently elevated one's predominant awareness to the medulla oblongata that all of one's biological cells will be exclusively deriving their nourishment from the heavenly energies of God (for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters). This practically means that such biological cells will then no longer be in need of any earthly nourishment (they shall hunger no more, neither thirst any more) and neither of any solar energies (neither shall the sun need to light on them, nor bestow any heat upon them).

Hence that the Lord Jesus, for instance, was capable of comfortably surviving in the desert for forty days without him having to resort to any kind of earthly nourishment (foods and drinks).

- ❖ The phrase 'And God shall wipe away all tears from their eyes' serves to convey the notion that one's biological cells will then, so to speak, no longer have to bemoan / bewail either the lack of nourishment or the wrong kind of nourishment.



† “And when he [the seventh angel] had opened the seventh seal, there was silence in heaven about the space of half an hour” (Rev. 8:1)

Commentary

- ❖ The ‘space of half an hour’ is the period of time over which, during that particular meditation session, St John re-experienced his Cosmic awareness.
- ❖ The statement that ‘there was silence in heaven’ is not referring to any conventional silence but to the fact that the human body of St John was then in a state of suspended animation.

In this regard, it is important to maintain a clear distinction between:

- i) the quanta of heavenly energies ordinarily flowing through one’s chakras
- ii) the quanta of heavenly energies extraordinarily flowing through one’s chakras after having elevated one’s predominant awareness to the medulla chakra

By reason that, in the second case, all of one’s major nerve plexuses will by then have been fully re-energized, which practically means that there is then hardly any need for any such energies to flow through one’s chakras (excepting for those tiny streams of energies wherewith the chakras are to maintain their internal processes). Thusly resulting in one’s body then assuming the state of suspended animation.

15.4. The Seven Trumpets

In this section of his Book of Revelation, St John chose to narrate how he came to at first understand and to then re-experience his true spirituality by way of listening to the energetic operations of his seven chakras. The impressive reverberations whereof he previously likened unto ‘a great voice, as of a trumpet’ and to ‘a trumpet talking with me’ and to ‘thunderings’ and to ‘the noise of thunder’.

Yet, prior to such narrations, he chose to first explain (i.e. by means of the first set of verses) how one is to maintain the right kind of attitude whilst intently listening to such reverberations of the Word of God.

The first set of verses

† “And I saw the seven angels which stood before God; and to them were given seven trumpets” (Rev. 8:2)

Commentary

- ❖ As previously relayed, every such angel serves to collectively represent all of the heavenly energies flowing through a chakra.

In this regard, note that all of the cerebrospinal sections that are interconnecting the medulla oblongata to, one after another, all of the seven chakras are being referred to in Zech. 4:2 as ‘the seven pipes to the seven lamps (chakras)’.

- ❖ The phrase ‘and to them [the seven angels] were given seven trumpets’ serves to endorse the fact that one is indeed capable of audibly perceiving all of the energetic reverberations of one’s seven chakras.

† “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints [sages] upon the golden altar which



was before the throne” (Rev. 8:3)

Commentary

- ❖ This ‘another angel’ is meant to collectively refer to all of the heavenly energies flowing through the heart chakra.
 - ❖ The mentioning that ‘he [that another angel] came and stood at the altar, having a golden censer; and there was given unto him much incense’ serves to convey the notion that, especially during the course of all one’s daily meditations, one is to always remain utterly and completely devoted to God. As such, the word ‘incense’ serves to represent one’s heartfelt devotions and the term ‘the golden censer’ serves to represent the capability to arouse within oneself such heartfelt devotions. As subsequently endorsed by the phrase ‘that he [that another angel] should offer it with the prayers of all sages upon the golden altar [the heart chakra] which was before the throne’. Wherein:
 - the heart chakra is being referred to as the golden altar because of its correlation with the golden halo of one’s spiritual eye
 - the original Greek word ‘hagios’ ought to not have been translated as ‘saints’ but as ‘sages’, because of these explanations not being applicable to the cranial chakra (the seat of one’s Christ awareness) but to the heart chakra (the seat of one’s Holy Ghost awareness).
- ✚ “And the smoke of the incense, which came with the prayers of the saints [sages], ascended up before [to] God out of the angel's hand” (Rev. 8:4)

Commentary

This verse serves to implicitly convey the notion that, if one is to extricate oneself from the spell of cosmic delusion, then one will have to learn how to offer all of one’s devotions only to God, which practically means that one will then have to forego of all one’s materialistic desires.

- ✚ “And the angel took the censer, and filled it with fire [fervour] of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake” (Rev. 8:5)

Commentary

- ❖ To ‘fill the censer with the fervour of the altar’ is to fervently / ardently ensure that all of one’s devotions to God are genuinely heartfelt devotions. This being the most direct way wherein one can ever reclaim one’s spiritual feelings.
- ❖ The phrase ‘and cast it into the earth’ serves to convey the notion that it is with such pure devotions to God that one must then continue to re-spiritualize / re-perfect the energetic operations of one’s other three earthly chakras (the coccygeal chakra and the sacral chakra and the lumbar chakra). The practicalities whereof were previously conveyed in the commentary on Rev. 6:9-10.
- ❖ The phrase ‘and there were voices, and thunderings, and lightnings’ serves to convey the notion that St John could then clearly discern all of the intuitions (voices) and all of the reverberations (thunderings) and all of the radiances (lightnings) being provoked in his spiritual awareness by the energetic operation of his heart chakra. The overall psychological impact thereof on his mind he likened unto the experience of a mental earthquake (and an earthquake).

The second set of verses

These verses serve to convey how one will come to experience the seven different kinds of reverberations of the cosmological Word of God.

The preamble thereto

✠ *“And the seven angels which had the seven trumpets prepared themselves to sound” (Rev. 8:6)*

Commentary

The fact that in this verse St John stated that the angels were only preparing themselves to sound their trumpets, i.e. in contrast to Rev. 4:1 wherein he stated that he already heard such trumpet-like sounds, is a clear indication that he now intended to render a more detailed account of that particular aspect of his spiritual re-awakening. That is, now with a special emphasis on how one is to at first introspectively listen to the Word of God and how one is to then all the more re-identify oneself with that Word of God. In this regard, note that:

- i) *St John sequenced the narrations thereof from the unlocking / unsealing of the lowest chakra all the way through to the unlocking / unsealing of the highest chakra, i.e. in the sequence wherein one is to – at every such stage – at first regain the understandings and then the experiences of the relevant truths.*
- ii) *in the subsections entitled ‘The fifth angel’ and ‘The sixth angel’ and ‘The seventh angel’, he chose to extensively refer back to the energetic operation of the heart chakra*

By reason that, all throughout the entire process of one’s spiritual re-awakening, one will have to remain acutely aware of the spiritual feelings in one’s human heart if one is to make any spiritual progress at all. Or to convey that very important notion in a different way. Without one trying to feel the love of God and the peace of God and the wisdom of God, one cannot draw oneself any closer to God.

The first angel

✠ *“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up” (Rev. 8:7)*

Commentary

- ❖ *This first angel serves to collectively represent all of the heavenly / angelic energies flowing through one’s coccygeal chakra.*
- ❖ *The more profoundly one listens to the reverberating sounds of one’s coccygeal chakra, the sooner one will come to realize that one’s human body is actually consisting of:*
 - i) *numerous subatomic particles, which St John chose to refer to as ‘hail’*
 - ii) *numerous intermediate energies, which he chose to refer to as ‘fire’*
 - iii) *numerous thought energies, which he chose to refer to as ‘blood’*

So as to draw one’s attention to the fact that every kind of electromagnetic energy is either a modified or an unmodified thought energy of God, that all of them can in their totality be



referred to as the lifeblood of God (i.e. wherewith He fashioned His entire creation).

- ❖ *Although the phrase ‘and the third part of trees was burnt up, and all green grass was burnt up’ has been grossly mistranslated, one can still derive its true-to-Life significance from the keywords in that sentence:*

If one is to introspectively hear the reverberating sounds of one’s coccygeal chakra, then one will have to retract at least one third of all one’s sensorial energies back into the brain. So that, instead of such energies to flow through one’s sensory nerve stems (metaphorically referred to as ‘trees’) to one’s sensory nerve endings (metaphorically referred to as ‘grass’), they can then be utilized (consumed, burned up as it were) to rekindle one’s spiritual sense (i.e. wherewith to esoterically hear such reverberating sounds).

Special note

The meditative practices wherewith to retract one’s sensory nerve energies back into the brain are altogether known to all yoga practitioners as the practice of pratyahara (a Sanskrit term that literally means ‘withdrawal of the senses’).

The second angel

- ✝ *“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed” (Rev. 8:8-9)*

Commentary

- ❖ *This second angel serves to collectively represent all of the heavenly / angelic energies flowing through one’s sacral chakra.*
- ❖ *The more profoundly one listens to the reverberating sounds of one’s sacral chakra, the sooner one will come to realize that:*
 - i) *every subatomic particle is actually consisting of a spherical conglomeration of electromagnetic energies*
 - ii) *the wavelike propagation of every such electromagnetic energy could only have been occasioned by means of the rhythmically-applied mental powers of God*

Wherefrom can be surmised that the word ‘sea’, as mentioned in these verses, is meant to collectively refer to all of such countless energywaves.

- ❖ *By reason that these verses are pertaining only to the human region of creation (i.e. to a third part of the sea), St John continued to write:*
 - *‘and the third part of the sea became blood’, which practically means that one will then realize the human region of creation to actually consist of a cosmological matrix of God’s lively energywaves (His lifeblood)*
 - *‘and the third part of the creatures which were in the sea, and had life, died and the third part of the ships [vessels] were destroyed’, which practically means that one will then begin to all the more realize the deceptiveness of the outer appearances of all the subjectified*



(creature-like) entities and of all the objectified (vessel-like) entities in the human region of creation

As such, the mentioning that 'as it were a great mountain burning with fire was cast into the sea' serves to endorse the fact that one will then understand the entire human region of creation (metaphorically referred to as a great mountain / heap of things) to actually consist of the fiery electromagnetic energies of God.

The third angel

† *"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev. 8:10-11)*

Commentary

- ❖ *This third angel serves to collectively represent all of the heavenly / angelic energies flowing through one's lumbar chakra.*
- ❖ *As and when, during the course of one's daily meditations, one begins to elevate one's predominant awareness in the cerebrospinal axis from the sacral chakra to the lumbar chakra, then one's sacral chakra will appear to be receding / falling towards the earth (and there fell a great star from heaven, burning as it were a lamp).*
- ❖ *The phrase 'and it fell upon the third part of the rivers, and upon [the third part of] the fountains of waters' serves to convey the notion that, after having successfully elevated one's predominant awareness to that lumbar chakra, then the energetic operations of one's sacral chakra and of one's coccygeal chakra will still be facilitating:*
 - *the arousal of one's human emotions (emotional energy streams / rivers)*
Here referred to as 'the third part of the rivers' because of them being distinct from all angelic and archangelic kinds of emotions
 - *the so-called upwelling of one's human notions (thought energywaves / waters)*
Here referred to as 'the third part of the fountains of water' because of them even so being distinct from all angelic and archangelic kinds of notions
- ❖ *The true-to-Life significance of the phrase 'And the name of the star is called Wormwood' can be relayed as follows:*

If after having elevated one's predominant awareness to the lumbar chakra one should refuse to further elevate that awareness to the heart chakra, then one will have to continue experiencing all kinds of worldly disillusionments (embitterments, wormwood). That is, because of one then still harbouring and nurturing those kinds of desires that are preventing one from clearly discerning one's spiritual feelings (in the heart chakra). For remember that one is to never equate either one's emotional energies (rivers) or one's notional energies (the fountains of water) to one's spiritual feelings.
- ❖ *The phrase 'And the third part of the waters became wormwood; and many men died of the waters,*



because they were made bitter' thusly serves to convey the notion that:

The refusal to further elevate one's predominant awareness to the heart chakra will occasion one to habitually conceive the wrong kinds of human notions and to thusly also habitually arouse within oneself the wrong kinds of human emotions (now collectively referred to as 'the third part of the waters'). Which unspiritual lifestyle will then result in one eventually having to die a premature mortal death (and many men died of the waters, because they were made bitter).

The fourth angel

✠ *"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as [that] the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev. 8:12-13)*

Commentary

- ❖ *This fourth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's heart chakra.*
- ❖ *The more profoundly one listens to the reverberating sounds of one's heart chakra, the more one will come to realize the intrinsic foolishness of one trying to fulfil all kinds of unwholesome earthly desires. As such, within the context of these verses:*
 - *the phrase 'and the third part of the sun was smitten' practically means that one's most prominent (brightest) unwholesome earthly desires will then begin to lose their appeal / their lustre / their shine*
 - *the phrase 'and the third part of the moon [was smitten]' practically means that one's less prominent (less bright) unwholesome earthly desires will then also begin to lose their appeal / their lustre / their shine*
 - *the phrase 'and the third part of the stars [was smitten]' practically means that one's least prominent (least bright) unwholesome earthly desires will then even so begin to lose their appeal / their lustre / their shine*
 - *the phrase 'so as that the third part of them was darkened [dimmed]' practically means that all of such earthly desires, as distinct from all angelic and archangelic desires, will then be fading away / be dimmed*

The allegorical statement that 'the day shone not for a third part of it, and the night likewise' needs to be understood within the context of the above explanations. That is:

- *the 'a third part of it' is still meant to refer to all of one's earthly desires, as distinct from one's angelic and archangelic desires*
- *the words 'day' and 'night' are not referring to a terrestrial day and a terrestrial night but they are meant to respectively refer to 'the more prominent sun-like brightness / intensity of*



one's most prominent earthly desires' and 'the less prominent moon-like brightness / intensity of one's less prominent earthly desires'.

Wherefrom can be surmised that, if one is to no longer again and again re-incarnate in the human region of creation, then one will have to permanently relinquish all earthly desires.

- ❖ The phrase 'And I beheld and heard an angel flying through the midst of heaven' serves to endorse the fact that it is the heavenly energies (comprising that fourth angel) that are then allowing one to hear all of the reverberating sounds of one's heart chakra (flying through the midst of heaven).
- ❖ The last phrase 'Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!' is meant to convey the notion that:

Because of one, at this stage, only having elevated one's predominant awareness to the fourth chakra and thusly not yet to any of the three higher chakras, one will still have to endure / forbear (woe, woe, woe) those negative symptoms of one's spiritual re-awakening that are a direct result of the unlocking / unsealing of such three higher chakras.

The fifth angel

- ✠ *"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit" (Rev. 9:1)*

Commentary

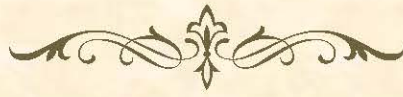
- ❖ This fifth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's throat chakra.
- ❖ As already mentioned, every time that one successfully elevates one's predominant awareness to a higher chakra, then the starry appearance of the chakra below it will appear to recede / fall towards the earth (and I saw a star fall from heaven unto the earth).
- ❖ The statement 'and to him [that fifth angel] was given the key of the bottomless pit' is to be understood in the sense that one's throat chakra is the transitional chakra between one's heart chakra (the seat of one's Holy Ghost awareness) and one's cranial chakra (the seat of one's Christ awareness). This practically means that:

If after having elevated one's predominant awareness to the heart chakra, one should refuse to further elevate that awareness to the cranial chakra, then one will risk falling back into the human mode of existence with all of its seemingly endless hardships and miseries and sufferings. To thusly fall back into the bottomless pit of cosmic delusion, as can also be surmised from the verse "Hear me speedily, O LORD [my spiritual soul]: my spirit faileth [I am no longer being spiritually inspired]. Hide not thy face from me, lest I be like unto them that go down into the pit [the bottomless pit of cosmic delusion]" (Psalms 143:7).

- ✠ *"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (Rev. 9:2)*

Commentary

- ❖ The phrase 'and he opened the bottomless pit' serves to make one aware of what is to most likely



happen if one should fall back into that bottomless pit of cosmic delusion. For remember that, at this stage, one would only have regained one's Holy Ghost awareness and thusly not yet one's much more liberating Christ awareness.

- ❖ *The phrase 'And there arose a smoke out of the pit, as the smoke of a great furnace' serves to convey the notion that, if one should fall back into that bottomless pit, then one's mind will again become clouded (darkened / unenlightened) with all of the so-called 'smoke and mirrors' of the spell of cosmic delusion. As such, the phrase 'and the sun and the air were darkened by reason of the smoke of the pit' is meant to convey the notion that one will then be depriving oneself of all genuine joys (an astrologically 'sunny' quality) and of all genuine cheers (an astrologically 'airy' quality).*

† *"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power" (Rev. 9:3)*

Commentary

These locusts and scorpions serve to respectively represent the wrong kinds of notions that are pillaging (ravaging) one's mind and the wrong kinds of emotions that are stinging (hurting) one's body.

† *"And it was commanded them [here referring to only the locusts] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (Rev. 9:4)*

Commentary

- ❖ *The command that such locusts are to 'not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads' is a clear indication that their true meaning needs to be understood within the context of the process of one's spiritual re-awakening.*
- ❖ *As mentioned in the commentary on Rev. 7:2-3, the biblical term 'in their foreheads' practically means in their prefrontal lobes. Whose primary role is an executive role in that they are enabling one to:*
 - i) *resolve all kinds of conflicts*
 - ii) *acknowledge the importance of all kinds of similarities and dissimilarities*
 - iii) *anticipate the outcomes of one's righteous actions and of one's unrighteous actions*
 - iv) *avail oneself of the right kinds of goals and objectives and targets in Life and thusly also of the concomitant philosophies and strategies and tactics wherewith to resourcefully achieve such goals and objectives and targets*
 - v) *live a moral lifestyle*

In this regard, note that the steady focusing of one's attention on the spiritual eye (which will appear to be suspended in front of one's forehead) will be greatly enhancing the functionalities of one's prefrontal lobes. That is, because of one then meditatively channeling most of one's



mental powers through such prefrontal lobes instead of through the other much more primitive portions of the brain.

† *“And to them [now referring to only the scorpions] it was given that they should not kill them [such men], but that they should be tormented five months: and their torment was the torment of a scorpion, when he striketh a man” (Rev. 9:5)*

Commentary

This verse serves to re-iterate the fact that one is bound to experience all of the consequences of one's unwholesome emotions (scorpions). Thusly relaying the stark warning that, whensoever one arouses within oneself a strong unwholesome emotion, then one will have to suffer:

- i) not only all of the immediate psychosomatic effects thereof on one's biological cells*
- ii) but also all of the lingering psychosomatic effects thereof on one's biological cells, typically for a period of about five months*

As such, the 'torment of a scorpion, when he striketh a man' is meant to refer to not only the immediate impact of a particularly strong unwholesome emotion on all of one's bodily cells but also to all of the lingering aftereffects thereof on all of one's bodily cells.

† *“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Rev. 9:6)*

Commentary

Most people are remaining unaware of the fact that they are slowly but surely ruining every aspect of their health with their unwholesome emotions. Which, if such emotions be so extreme that they can no longer bear them, they will then seek death / desire to die. But which mortal death can, excepting by means of an insanely conceived suicide attempt, then of course not be voluntarily invoked (death shall flee from them).

† *“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months” (Rev. 9:7-10)*

Commentary

These verses serve to at first describe the characteristic features of the locusts and to then explain the correlation between the locusts and the scorpions. All of the metaphorical significances whereof need to be correctly understood within the context of one's own psychological make-up:

- ❖ *The phrase 'And the shapes of the locusts were like unto [stalwart] horses prepared unto battle' serves to relay the notion that so many people can be observed to vehemently (stalwartly) express their unwholesome notions with the intent to humiliate or to insult or to ridicule or to antagonize or to hurt others (prepared for battle).*



- ❖ *The phrase ‘and on their heads were as it were crowns like gold, and their faces were as the faces of men’ practically means that such a ones can then also be observed to:*
 - i) *egotistically claim the credit for all their achievements for themselves (on their heads were as it were crowns like gold), without realizing that they are actually deriving all of the powers (mindpowers) thereto from God in His capacity as their spiritual soul*
 - ii) *impetuously / irresponsibly behave themselves towards others, i.e. with hardly any regard for the thoughts and the feelings of others (and their faces [miens, demeanours] were as the faces of [all still ordinary] men)*
 - ❖ *The true-to-Life significance of the phrase ‘And they [such a ones] had hair as the hair of women, and their teeth were as the teeth of lions’ is best conveyed by means of a typical example:*

There are many politicians who, during their election campaigns, are delivering their speeches in an exceptionally smooth / silky / sleek manner (as the hair of women) but wherewith they are actually trying to conceal their greedy / predacious intentions (and their teeth were as the teeth of lions).

As such, that particular phrase is most certainly applicable to all those who are selfishly trying to manipulate and / or to exploit others.
 - ❖ *The metaphorical significance of ‘the breastplates’ in the phrase ‘and they had breastplates, as it were breastplates of iron’ is basically the same as the metaphorical significance of ‘the aprons’ in Gen. 3:7. That is, by far the greatest majority of all people have equipped themselves with a protective covering that is consisting of many tightly-knit psychological layers of ego-boasting sentiments wherewith they are trying to stave off (ward off, deflect) every kind of criticism.*
 - ❖ *The phrase ‘and the sound of their wings [flutterings] was as the sound of chariots of many horses running to battle’ serves to convey yet another important truth. Namely, that the average kind of person tends to nervously keep on clattering and chattering (the sound of chariots) about all kinds of trivialities instead of to calmly and peacefully address the real issues in Life.*
 - ❖ *The last phrase ‘And they [the locusts] had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months’ serves to re-iterate the correlation between one’s unwholesome notions and one’s unwholesome emotions. For it is one’s unwholesome notions that are occasioning one to arouse within oneself all kinds of ‘stinging’ unwholesome emotions (there were stings in their tails).*
- ✠ *“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9:11)*

Commentary

- ❖ *The phrase ‘And they had a king over them, which is the angel of the bottomless pit’ is now collectively referring to the four streams of heavenly energies flowing through one’s throat chakra. Which, if they be properly managed and controlled, will then assist one to elevate one’s predominant awareness to the cranial chakra but which, if they not be properly managed and controlled, will then occasion one to fall back into the bottomless pit of cosmic delusion.*



- ❖ The phrase 'whose name in the Hebrew tongue is Abaddon but in the Greek tongue hath his name Apollyon' is not meant to refer to the angel of the bottomless pit but to the bottomless pit itself. By reason that both the word 'Abaddon' and the word 'Apollyon' literally mean 'destroyer' and are thusly referring to the so-called soul-destroying features of that bottomless pit.

✝ *"One woe is past; and, behold, there come two woes more hereafter" (Rev. 9:12)*

Commentary

The mentioning that 'one woe is past' serves to convey the notion that, at that stage, one will only have elevated one's predominant awareness to the throat chakra (the first of the three higher chakras). The mentioning of 'there come two woes more hereafter' thusly serves to convey the notion that one will still have to make all of the necessary spiritual efforts to then further elevate one's predominant awareness at first to the cranial chakra and then to the medulla chakra (the last two higher chakras).

The sixth angel

✝ *"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" (Rev. 9:13-14)*

Commentary

- ❖ This sixth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's cranial chakra.
- ❖ The 'four horns [hardened features] of the golden altar' serve to again refer to the four habitually-hardened character traits wherewith one is to successfully resist all earthly temptations (to hold off the four winds of the earth):
 - i) the ability to maintain the utmost self-control
 - ii) the ability to exhibit the utmost self-discipline
 - iii) the ability to express one's spiritual wisdom
 - iv) the ability to express one's spiritual love

In this regard, let it be re-iterated that these four character traits can only be recultivated by way of one all the more re-perfecting all of the energetic operations of the four earthly chakras.

- ❖ Prior to one considering the true-to-Life significance of the instruction 'Loose the four angels which are bound in the great river Euphrates', let the student first be reminded that the word 'Euphrates' literally means 'the great river rushing from the East'. And that it can therefore be used to refer to all of the heavenly energies that one is occasioning to either harmoniously or chaotically flow from one's medulla oblongata [the spiritual East] to and through one's seven chakras into all of one's bodily cells.

Wherefrom can now be surmised the true-to-Life significance of that instruction to 'loose the four angels':

It is by means of one continuing to elevate one's predominant awareness from the throat chakra



to the cranial chakra that one will come to automatically exemplify such four angelic character traits, i.e. without one having to constantly remind oneself of them. Even as God, in His capacity as an infinite spirit, is never ever in need of any such reminders.

† *“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men” (Rev. 9:15)*

Commentary

- ❖ *It is only after one started to loosen / slacken the need to constantly remind oneself of such four character traits that one can assess the extent whereto one is automatically exemplifying them in every situation and under all circumstances.*
- ❖ *The mentioning that these four angels were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men’ therefore realistically means that:*

Those human beings (the third part of men, as distinct from all angelic and archangelic beings) who are refusing to exemplify such four character traits (during the course of every hour of every day of every month of every year) are thereby condemning themselves to live a dismal / miserable / degraded human kind of existence (to be slayed as it were).

† *“And the number of the army of the horsemen [as implicitly referred to in Rev. 9:7] were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and [jacinth-blue] smoke and brimstone. By these three was the third part of men killed, by the fire, and by the [jacinth-blue] smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt” (Rev. 9:16-19)*

Commentary

- ❖ *From these verses can be surmised that it is only after having successfully elevated one’s predominant awareness from the throat chakra to the cranial chakra that one will have completely extricated oneself from the spell of cosmic delusion. For it is only then that one will have regained the fullest extent of one’s Christ awareness.*
- ❖ *The mentioning of ‘the two hundred thousand thousand horses and of the horsemen that sat on them’ serves to give some indication of how many unwholesome notions and unwholesome mannerisms (i.e. which mannerisms are thriving on such notions) will have to be expunged from one’s mind whilst elevating one’s predominant awareness from the throat chakra to the cranial chakra.*
- ❖ *All of which horses are said to have breastplates of fire and of jacinth and brimstone so as to convey the notion that, even at that advanced stage of one’s spiritual re-awakening, one will then still tend to every so often:*
 - i) *exhibit a too exuberant / fiery temperament (fire)*
 - ii) *indulge oneself in gloomy / blue-ish / jacinth-like moods (jacinth)*
 - iii) *adopt a sour / acidic / sulphuric attitude (brimstone)*



- ❖ *All of these horses are also said to have heads of lions so as to convey the notion that it is because of such wrongful temperaments and moods and attitudes that one's speech will then be fierce and obnoxious and caustic towards others (out of whose mouths is issuing forth fire and smoke and brimstone).*
 - ❖ *The phrase 'by these three was the third part of men killed' thusly serves to convey the notion that:

It is the indulgence in such unwholesome temperaments and moods and attitudes that is occasioning all still human beings (the third part of men) to die a slow death of spiritual starvation (to all the more devoid themselves of their spiritual feelings).*
 - ❖ *The phrase 'For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt' serves to relay the warning that, if one refuses to adopt an exclusively spiritual lifestyle, then one will have to continue suffering all of the hurtful consequences of:*
 - *one's every unrighteous speech (for their power is in their mouth)*
 - *one's every unrighteous deed (for their tails [meaning the aftermaths of such deeds] were like unto serpents that had heads wherewith they do hurt)*
- † *"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20-21)*

Commentary

- ❖ *Because of St John having regained the fullest extent of his Christ awareness at that stage, he could clearly discern not only the lifestyle of every human being but also the lifestyle of every angelic being. All of which angelic beings he collectively referred to as 'the rest of the men which were not killed by these plagues' by reason that, unlike a human being, an angelic being cannot die a mortal death.

The main intent of these verses, then, is to relay the truth that – contrary to what one might have been led to believe – all angelic beings are even so still subject to the spell of cosmic delusion but which they are experiencing in the form of all holographically-structured heavenly solids and liquids and gases.*
- ❖ *The statement that 'they [now specifically referring to all still ordinary angelic beings] were not repenting the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood' therefore practically means that:

Inasmuch as all ordinary human beings are still worshipping the delusive appearances of all kinds of earthly things, so are all ordinary angelic beings also still worshipping the delusive appearances of all kinds of heavenly things.*
- ❖ *The mentioning of 'which neither can see, nor hear, nor walk' serves to convey the notion that one is to not allow oneself to be misled by the seeming reality of any such delusively appearing idol (graven image).*



- ❖ From the last phrase ‘Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts’ can be surmised that the greatest majority of all angelic beings are in fact still nearly as spiritually ignorant as the greatest majority of all human beings.

The seventh angel is starting to reveal its presence

† “And I saw another mighty angel come down from heaven, clothed with a cloud [veil]: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire” (Rev. 10:1)

Commentary

The mentioning of this ‘another mighty angel coming down from heaven’ is a clear indication that St John was now beginning to discern the heavenly energies flowing from his medulla chakra into his cranial chakra and thence through all of his lower chakras. The emerging appearance of that seventh angel he described as:

- ❖ being ‘clothed with a veil’ in that he could not yet discern the true essence of that angel
- ❖ having ‘a rainbow upon his head’ in that the medulla chakra is the principal chakra whence all of the other chakras are deriving their heavenly energies from and thusly also their own colourful magnetic affectations from (all seven of which colours then constituting a rainbow)
- ❖ having ‘a face [countenance] as it were the sun’ in that the medulla chakra is the brightest of all the chakras
- ❖ having ‘feet as pillars of fire’ in that he could then discern the two primary streams of heavenly energies (the fiery conventional and unconventional energies) to flow from that medulla chakra into the cranial chakra and thence – them parted into four streams of heavenly energies – to and through the other five chakras

† “And he [the seventh angel] had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices” (Rev. 10:2-3)

Commentary

- ❖ The ‘little book’, as mentioned in this verse, serves to metaphorically represent the drama of cosmic delusion and is to thusly not be mistaken for the aforementioned book of Life.
- ❖ The phrase ‘and he [the seventh angel] set his right foot upon the sea, and his left foot [not-right foot] on the earth’ serves to emphasize the distinction between:
 - i) the verity / righteousness of God’s oceanic spirit (the sea)
 - ii) the deceptiveness / unrighteousness of all earthly appearances (the earth)
- ❖ The phrase ‘and cried with a loud voice, as when a lion roareth’ serves to convey the notion that St John could then clearly hear all of the reverberating sounds of his cranial chakra as if they were altogether constituting the mighty sound of a roaring ocean.
- ❖ The phrase ‘and when he had cried, seven thunders uttered their voices’ practically means that he could then hear the reverberations of his medulla chakra. Which, as relayed in the commentary



on Rev. 1:10-11, then appeared to be a concerted symphony of all the sounds being produced by the six lower chakras.

† *“And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not” (Rev. 10:4)*

Commentary

This verse serves to convey the notion that there are certain truths that cannot be understood but only experienced. Thusly rendering it futile to try to describe them.

† *“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware [swore / avowed] by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” (Rev. 10:5-6)*

Commentary

- ❖ *The mentioning that ‘the angel lifted up his hand to heaven’ serves to endorse the fact that, by now, St John was perfectly ready to re-experience the fullest extent of his Cosmic awareness. As furthermore endorsed by the subphrase ‘that there should be time no longer’.*
 - ❖ *The discerning student will have noted that in the above two verses St John used the word ‘sea’ twice yet clearly from two different perspectives in that he, in the first verse, mentioned the word ‘sea’ before the word ‘earth’ and, in the second verse, after the word ‘earth’. As such:*
 - *in the first verse, the word ‘sea’ is meant to refer to the oceanic spirit of God*
 - *in the second verse, the word ‘sea’ is meant to refer to the world of cosmic delusion*
- † *“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:7)*

Commentary

This verse serves to relay the promise that, if one persists with one’s daily meditations until such time that one has regained the fullest extent of one’s Cosmic awareness, then one will have esoterically resolved all of the mysteries of God.

† *“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter” (Rev. 10:8-10)*

Commentary

In these verses, the ‘voice which I heard from heaven’ serves to signify one’s spiritual conscience and



the 'little book' is again referring to the drama of cosmic delusion, by reason that:

- to 'take it' is tantamount to one's desire to be exposed to the drama of cosmic delusion
- to 'eat it' is tantamount to one's desire to pursue the wrong kinds of worldly pleasures

Every which wrong kind of worldly pleasure is said to be 'sweet in the mouth but bitter in the belly' in that:

- i) one will always first be anticipating (savouring, tasting as it were) the kinds of mental satisfactions that can be derived from the indulgence in such a wrong kind of worldly pleasure
- ii) one will then always have to experience (stomach as it were) the unpleasant / bitter consequences of having yielded to the temptation of that wrong kind of worldly pleasure

✚ *"And he said unto me, Thou must prophesy before many peoples, and nations, and tongues, and kings"* (Rev. 10:11)

Commentary

The 'peoples, and nations, and tongues' in this verse are meant to refer to the various aspects of one's biological make-up. And it will soon become apparent that the 'kings' in this verse are meant to refer to one's five sensorial abilities and one's five behavioural capabilities. As such, this verse serves to convey the notion that one is to:

- i) always remain acutely aware of all the psychosomatic effects of all one's energetic emotions on all of one's biological cells
- ii) often remind oneself to pursue only the right kinds of sensorial and behavioural experiences

✚ *"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein"* (Rev. 11:1)

Commentary

The term 'a reed like unto a rod' serves to signify one's cerebrospinal axis. And the phrase, 'rise and measure the temple of God, and the altar, and them that worship therein' practically means that one is to elevate one's predominant awareness in that cerebrospinal axis so as to enable oneself to appraise / gauge / measure:

- i) the true worth of one's bodily vehicle (the temple of God)
- ii) the true worth of one's heart chakra (the altar)
- iii) the true extent of one's spiritualized desires (and them that worship God therein)

✚ *"But the court which is without [outside] the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot [for at least] forty and two months"* (Rev. 11:2)

Commentary

- ❖ In this verse, 'the court which is outside the temple' serves to collectively refer to all of the delusive appearances of all the worldly things in one's outer environment, which one is to not focus one's attention on during the course of one's meditations. Lest such delusive appearances will be diverting one's attention away from one's meditative efforts.



- ❖ The statement 'for it is given unto the Gentiles' practically means that only an unbeliever (a still materialistically-minded person) will keep on foolishly worshipping / idolatrizing such delusive appearances.
- ❖ The significance of the phrase 'and the holy city shall they [the unbelievers] tread under foot [for at least] forty and two months' is to be understood within the context of the following notions:
 - The term 'the holy city' is meant to refer to the New Jerusalem (one's spiritual body) yet whose true spirituality (godliness) most people are no longer even aware of (the unbelievers).
 - What every such unbeliever is concerned, he / she would have to uninterruptedly practice the advanced methods of Truth for forty two months (1260 days / 3.5 years, later on referred to as 'a time, and times, and half a time' in Rev. 12:13-14) to introspectively elevate his / her predominant awareness halfway up the cerebrospinal axis to the heart chakra. Or, to convey that same notion somewhat differently. If such a person would uninterruptedly practice the advanced methods of Truth over that entire period of forty two months, then he / she will only have elevated his / her predominant awareness from the coccygeal chakra via the sacral chakra and the lumbar chakra to the heart chakra. And which would thusly require him / her to then continue to uninterruptedly practice such advanced methods of Truth for another period of forty two months (1260 days / 3.5 years) to then further elevate his / her predominant awareness from the heart chakra via the throat chakra and the cranial chakra to the medulla chakra.

Wherefrom can be surmised how one might want to appropriate the durations of one's daily meditations so as for them to altogether comprise $3.5 \times 2 = 7$ years of meditation or, when relayed in hours, then $7 \times 12 \times 30 \times 24 = 60,480$ hours of meditation:

[View Figure 2](#)

As such, it is important for one to be fully aware of how long it is to most likely take for one to regain the utmost God-realization:

- i) option 1: to practice as well all of the basic as all of the advanced methods of Truth, in which case one can regain the utmost God-realization in less than 21 years
- ii) option 2: to only practice all of the basic methods of Truth, in which case one will have to undergo one to three million years of natural evolution (about 10,000 to 30,000 lifetimes) to regain the utmost God-realization
- iii) option 3: to refuse to practice even the basic methods of Truth, in which case one will have to undergo a few tens of millions of years of natural evolution (more than 100,000 lifetimes) to regain the utmost God-realization

This practically means that it is entirely up to oneself to decide on how many lifetimes it will take for one to regain the utmost God-realization.

✝ "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and



threescore [1260] days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth” (Rev. 11:3-4)

Commentary

- ❖ *In this verse, the original word ‘martus’ ought to not have been translated as ‘witnesses’ but as ‘messengers’ in that they are meant to refer to one’s spiritual conscience and one’s spiritual intuitions.*
- ❖ *The mentioning that these two divine messengers are clothed in sackcloth is meant to convey the notion that they cannot be clearly discerned until such time that one has overcome most of one’s emotional blockages. For, even as a bag of sackcloth is not allowing its contents to be spilled, so will one’s mesh-like emotional blockages also be preventing one from clearly discerning as well one’s spiritual conscience as one’s spiritual intuitions.*
- ❖ *The two reasons why St John chose to refer to them as ‘the two olive trees’ and as ‘the two candlesticks’ can be relayed as follows:*

Within the human body, these divine messengers have their origin in the two olive-like structures in the medulla oblongata (see Figure 4 in the third chapter of these teachings). Whence they are extending their presence and their benevolence via the two ganglionic stems (trunks) alongside the cerebrospinal axis. As even so relayed by the Old Testament prophets Zechariah and Daniel:

- *“And two olive trees by it, one upon the right side of the bowl [chakra], and the other upon the left side thereof” (Zech. 4:3), which bowl (chakra) he thereafter referred to as ‘the candlestick’ in Zech. 4:11.*
- *“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river [of the energies flowing through the cerebrospinal axis itself], and the other on that side of the bank of the river” (Dan. 12:5)*

As such, it is only when the energies flowing through the two ganglionic stems be correctly polarized (i.e. by way of one’s willingness to live an all the more spiritual lifestyle) that one can clearly discern as well one’s spiritual conscience as one’s spiritual intuitions (the two divine messengers).

As can also be surmised from the following somewhat different but as pertinent explanations:

It is only by way of one correctly polarizing such ganglionic energies that one can start to re-perfect the energetic operations of one’s two lowest earthly chakras, which are then allowing one to start reclaiming at first one’s spiritual discernments (in the coccygeal chakra) and then one’s spiritual discriminations (in the sacral chakra). And that is why St John also chose to equate these two messengers to ‘the two candlesticks standing before the God of the earth’.

- ✠ *“And if any man will hurt them [the two candlesticks], fire proceedeth out of their mouth, and devoureth their enemies. And if any man will hurt them, he must in this [that] manner be killed” (Rev. 11:5)*

Commentary

The true-to-Life significance of this verse is to be understood as follows:

- ❖ *It is the gross abuse of the energies flowing through one’s two lowest chakras that is occasioning*



one to arouse within oneself the worst kinds of unwholesome emotional energies (fire proceedeth out of their mouth), i.e. which energies will then be creating all kinds of havoc / mayhem to all of one's biological cells (incorrectly translated as 'devoureth their enemies'). In other words, as previously conveyed, it is the psychosomatic impact of such exceptionally strong unwholesome emotional energies on the functionalities of one's biological cells that is then resulting in the serious malfunctioning of such biological cells.

- ❖ The second portion of that verse, i.e. 'and if any man will hurt them, he must in that manner be killed' serves to convey the notion that, if one continues to grossly abuse the energies flowing through one's two lowest chakras, then one will have to eventually die a premature mortal death.
- † "These [two divine messengers] have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" (Rev. 11:6)

Commentary

- ❖ Those who are blatantly ignoring the inner promptings of their spiritual conscience and of their spiritual intuitions cannot discern any of the spiritual inspirations and neither any of the spiritual revelations that these two divine messengers are trying to bestow / rain upon them (that it rain not in the days of their prophecy). Hence that such a ones are then unable to extricate themselves from the spell of cosmic delusion, which practically means that they are then being barred from heaven (the two divine messengers have the power to shut heaven / to bar one's access to heaven). On the contrary, those who are always strictly heeding and righteously acting upon the inner promptings of their spiritual conscience and their spiritual intuitions are thereby enabling themselves to at first conceptually understand and to then pragmatically re-experience the whole of creation to actually consist of a cosmological matrix of the lively electromagnetic energies of God, i.e. of the lifeblood of God (the two divine messengers have power over waters to turn them to blood).
- ❖ As such, the last portion of that verse, i.e. 'and to smite the earth with all plagues, as often as they will', practically means that those who are choosing to blatantly ignore their spiritual conscience and their spiritual intuitions are thereby occasioning themselves to personally experience all of the dire consequences thereof (the plagues of the earth).
- † "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (Rev. 11:7)

Commentary

- ❖ The 'beast that ascendeth out of the bottomless pit' is the soon referred to great dragon (that old serpent, called the Devil, and Satan, which deceiveth the whole world).
- ❖ That 'this beast shall make war against them [the two divine messengers], and shall overcome them, and kill them' practically means that the impressions gained from one's ordinary sensorial experiences are contradictory to (in conflict with, waging war against) the promptings of one's spiritual conscience and one's spiritual intuitions. Even to the extent that they can then completely



silence – deaden as it were – both one’s spiritual conscience and one’s spiritual intuitions (and kill them)

Which is why it is so important for one to learn to understand all of the facts pertaining to as well the quantum-energetic nature of creation as the spiritual Essence of creation (the principles of Truth, the science of Life). So that one can then no longer be deceived by any whichever kind of delusive appearance.

✠ *“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves” (Rev. 11:8-9)*

Commentary

- ❖ *The phrase ‘And their dead bodies [of the two divine messengers] shall lie in the street of the great city’ serves to convey the notion that:*

If one refuses to strictly heed and righteously act upon the inner promptings of one’s spiritual conscience and spiritual intuitions, then these two divine messengers will appear to have perished (died) within the cerebrospinal thoroughfare (street) of one’s human body (great city).

- ❖ *Because of the word ‘spiritually’ being specifically mentioned in the second portion of the first verse, it ought to be self-evident that the oddly-combined term ‘Sodom and Egypt’ is to not be understood from a geographical perspective but from a spiritual perspective. In other words, within the context of that verse:*

- *the word ‘Sodom’ serves to collectively refer to all of the delusive appearances of all worldly objects (appearing to have an inorganic nature)*
- *the word ‘Egypt’ serves to collectively refer to all of the delusive appearances of all worldly subjects (appearing to have an organic nature)*

As such, the term ‘our Lord’ in ‘Sodom and Egypt, where also our Lord was crucified’ is not referring to the Lord Jesus by reason that he was crucified on the mount of Calvary near Jerusalem in Israel. But is meant to refer to one’s innate Christ awareness, which one is – as it were – again and again crucifying within oneself whensoever one is worshipping / idolatrizing any whichever delusive appearance (graven image).

- ❖ *The true-to-Life significance of the phrase ‘And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves’ can be relayed as follows:*
 - *The term ‘their dead bodies’ is still referring to one’s then seemingly-perished spiritual conscience and spiritual intuitions.*
 - *The mentioning of ‘they shall not suffer their dead bodies to be put in graves’ serves to convey the notion that, no matter how evilly one chooses to think and to behave oneself,*



neither one's spiritual conscience nor one's spiritual intuitions can ever 'be put to rest' (cannot be put in graves).

- *The term 'three days and a half' ought to have been translated as 'three and a half years', thusly referring to the aforementioned period of forty two months (3.5 years).*

† *"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets [divine messengers] tormented them that dwelt on the earth" (Rev. 11:10)*

Commentary

- ❖ *Within the context of this verse and the following verses, the term 'they that dwell upon the earth' is meant to denote all those who are still very materialistically-minded.*
- ❖ *The phrase 'and [they] make merry and send gifts to one another' serves to convey the notion that such a ones are still foolishly:*
 - i) *pursuing the wrong kinds of pleasures (make merry)*
 - ii) *conducting their financially lucrative / profitable trades (send gifts to one another)*
- ❖ *The true-to-Life significance of the statement 'because these two prophets tormented them that dwelt on the earth' can be relayed as follows:*

Those who are acting against the inner promptings of their spiritual conscience and their spiritual intuitions (the two prophets) will at one time or another be confronted with all the affiliated sentiments of guilt and remorse thereof, which 'terrible feelings' most people are then typically regarding as 'their tormentors'.

† *"And after three days [years] and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:11-12)*

Commentary

- ❖ *The sooner one commits oneself to the daily practice of meditation, the sooner one will be able to affix one's predominant awareness to the spiritual heart chakra. Yet bear in mind that, if not yet having made any significant spiritual progress thereto, then all of such daily meditation sessions will have to altogether comprise a period of 3.5 years (and after three years and a half the Spirit of life from God entered into them).*

The regaining of that Holy Ghost awareness will then enable one to at all times express oneself with a true / spiritual sense of self-confidence (and they stood [firmly] upon their feet), i.e. with the kind of self-confidence that will then be striking fears in the hearts of those who are still materialistically-minded. By reason that the latter will then be deeming one's spiritual lifestyle to be a threat to their unruly lifestyles (and great fear fell upon them which saw them).

- ❖ *The last phrase 'they [the ones who are willing to spiritually reform themselves] heard a great voice from heaven saying unto them, Come up hither, and they ascended up to heaven in a cloud; and their enemies beheld them' is to be esoterically understood. That is, the 'great voice from*



heaven' is one's spiritual conscience, which will then be urging one to elevate one's predominant awareness further up the cerebrospinal axis (come up hither). And the statement that 'they ascended up to heaven in a cloud' practically means that, during such meditation sessions, their minds will then still remain clouded (hazy, confused) until such time that they have left behind all of their unwholesome notions, which are in effect one's enemies (and their enemies beheld them ascending up to heaven).

† *"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:13)*

Commentary

With this verse, St John chose to continue the account of how he managed to actualize his own spiritual re-awakening during the course of his previous meditation sessions:

- ❖ After having successfully regained the fullest extent of his Christ awareness, he was becoming all the more acutely aware of his Cosmic awareness. The awesome experiences whereof he likened unto the occurrence of a great [mental] earthquake (and the same hour was there a great earthquake).
- ❖ The phrase 'and the tenth part of the city fell' ought to have been translated as 'and the city was decimated'. Thusly relaying the notion that he then began to perceive his human body (mundanely perceived to be a solid body) to actually consist of not only a countless number of the subatomic and intermediate energies of God but also of a countless number of the thought energies of God (i.e. of as well the modified as the unmodified thought energies of God).
- ❖ The phrase 'and in the earthquake were slain of men seven thousand' has been grossly mistranslated in that:
 - the original word 'apokteinō' should not have been translated as 'slain' but as 'ceased'
 - the original word 'anthrōpos' should not have been translated as 'men' but as 'husbands' For that word was meant to convey the notion that the assertive (masculine) energies of one's seven chakras are at all times intrinsically linked to (wedded to, husbanded unto) the receptive (feminine) energies of one's biological cells.
 - the original word 'chilias', translated as 'thousand', also means 'thousands upon thousands upon thousands' and can therefore also mean 'many billions'

With the word 'seven' then still referring to one's seven chakras.

Wherefrom can now be surmised the true-to-Life significance of that phrase:

Whilst regaining his Cosmic awareness, i.e. during the occurrence of that mental earthquake, St John could discern the flow of many billions of the modified and unmodified thought energies of God from his medulla oblongata to and through his seven chakras. But, instead of such energies to then flow into his biological cells, they were flowing into his emotional and notional auras. By reason that all of his biological cells were at that time already fully re-energized and thusly ceased to accept any more energies from his chakras. Thusly allowing him to remain in a state of suspended animation.



- ❖ The last phrase ‘and the remnant were affrighted [trembled], and gave glory to the God of heaven’ serves to convey the notion that the small remainder of St John’s wrongful notions were then being re-spiritualized. This practically means that he then changed all of their configurations – their resonant frequencies (tremblings) – to conform to the will of God (they gave glory to the God of heaven).

† “The second woe is past; and, behold, the third woe cometh quickly” (Rev. 11:14)

Commentary

- ❖ As previously mentioned in the commentary on Rev. 9:12, the three woes are referring to all of the efforts required to elevate one’s predominant awareness at first from the heart chakra to the throat chakra (the first woe) and then to the cranial chakra (the second woe) and then to the medulla chakra (the third woe).
- ❖ The statement that ‘the third woe cometh quickly’ serves to convey the notion that the elevating of one’s predominant awareness from the cranial chakra to the medulla chakra is – comparatively speaking – the easiest to achieve and thusly the quickest to achieve.

The seventh angel

† “And the seventh angel sounded [very clearly now]; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he [our Lord] shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (Rev. 11:15-17)

Commentary

- ❖ This seventh angel serves to collectively represent all of the heavenly / angelic energies flowing through one’s medulla chakra.
- ❖ The ‘great voices in heaven’ are all of the reverberating sounds (voices) being produced by the energetic operations of the medulla chakra. All of which together will then be resembling a concerted symphony of all the various aspects of the Aum / Amen / Amin / Hum / cosmological Word of God.
- ❖ The statement ‘The kingdoms of this world are become the kingdoms of our Lord’ practically means that one will then no longer doubt the whole of creation to actually consist of the modified and the unmodified thought energies of God. While the term ‘and of his Christ’ serves to again endorse the fact that one’s Christ awareness is indeed an integral part of one’s Cosmic awareness.
- ❖ The true-to-Life significances of the phrases ‘And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come’ were already conveyed in the previous commentaries.
- ❖ The last phrase ‘because thou hast taken to thee thy great power, and hast reigned’ practically



means that St John then fully acknowledged all of his supernaturally-reclaimed mental powers to actually be God's mental powers.

✠ *“And the nations were angry, and thy wrath [righteousness] is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear [honour] thy name, small and great; and shouldest destroy them which destroy the earth” (Rev. 11:18)*

Commentary

After regaining the fullest extent of his Cosmic awareness, St John could superconsciously discern how the impartial operation of the cosmic law of cause and effect was quite naturally rewarding all good-doers (the righteous) and punishing all evil-doers (the unrighteous). Hence that:

- with respect to all of the good-doers, this verse contains the phrase ‘and that thou [the impartial operation of the cosmic law of cause and effect] shouldest give reward unto thy servants the prophets [the sages], and to the saints, and [to] them that honour [are exclusively honouring] thy name [the masters]’

That is, whose measures of God-realization can be graded from relatively smaller to relatively greater (small and great).

- with respect to all of the evil-doers, this verse contains the two phrases:
 - ‘and the nations were angry, because thy righteousness is come, and the time of the dead, that they should be judged [be made acutely aware of the consequences of their wrongdoings]’
 - ‘[that the impartial operation of the cosmic law of cause and effect] shouldest destroy [wreak havoc upon] them which destroy [wreak havoc unto] the earth’

15.5. The Seven Angelic Powers

In this section of the Book of Revelation, St John chose to explain not only why but also how one allowed oneself to fall from the grace of God. As such, the first set of verses serves to convey the various reasons for one's spiritual downfall from the grace of God while the second set of verses serves to convey how one will have experienced that spiritual downfall from the grace of God.

As such, the main intent of this major subsection is for one to start realizing the all-important difference between the deceptiveness of the drama of cosmic delusion (the so-called works of Satan) and the truthfulness of the spirit of God (the spiritual essence of God).

The first set of verses

These verses are relaying the various characteristics of the spell of cosmic delusion. All of which characteristics one will have to remain acutely aware of if one is to progressively reclaim all of one's seven angelic powers.

✠ *“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:19)*



Commentary

Because of St John having regained the fullest extent of his Cosmic awareness, the term 'the temple of God' is now referring to the entirety of creation. As such:

- ❖ The statement 'And the temple of God was opened in heaven' practically means that he could then discern each and every electromagnetic energy within and throughout the whole of creation.
- ❖ The statement 'and there was seen in his temple the ark of his testament' practically means that he discerned the whole of creation (the temple of God) to be the repository (ark) of the will (testament) of God. As so endorsed by the subsequent phrase 'and there were lightnings and voices and thunderings [all within and throughout creation], and an earthquake [now collectively referring to all of the quivering / quaking interactions between all of the electromagnetic energies in creation], and great hail [collectively referring to all of the spherical subatomic particles in the human region of creation]'.

✚ "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered" (Rev. 12:1-2)

Commentary

- ❖ The 'woman' is meant to be representative of that portion of one's ego that is trying to remain spiritually-minded, that is trying to remain subservient to the will of God (a feminine trait within oneself). While 'the child', soon mentioned to be a man child, is meant to be representative of that portion of one's ego that is trying to experience all kinds of worldly pleasures (a masculine trait within oneself). Wherefrom can be surmised that, within the context of one's spiritual downfall from the grace of God, it is the unrighteous part of one's ego (the man child) that then became the spin-off / offspring of the righteous part of one's ego (the woman).

As such, the statement that the woman is about to give birth to the man child serves to convey the notion that, straightly after one became exposed to the world of cosmic delusion, one felt the urge (the birthing pangs as it were) to indulge oneself in all kinds of worldly pleasures. Which one at first tried to righteously (spiritually) do but which one thereafter began to unrighteously (materialistically) do.

- ❖ The statement that such birth is painful thusly serves to convey the notion that:

The failure to sublimate all of one's desires to the but one desire for God is bound to result in all kinds of psychological conflicts (mental pangs). Because of one then, on the one hand, trying to remain spiritually-minded (as 'the woman') whilst, on the other hand, also being severely tempted to try to fulfil all kinds of unwholesome desires (as 'the man child').
- ❖ The statement that the woman is 'clothed with the sun and [has] the moon under her feet' needs to be understood from an astrological perspective. For, in the world of astrology, the sun and the moon serve to respectively represent one's spiritual soul and one's human ego (i.e. one's spiritual soul being 'the light itself' and one's human ego only being able 'to reflect that light'). As such, in terms of these astrological significances, it can be said that the woman was 'clothed with the sun / light' and that she had at that particular stage still the moon under her feet. Which



practically means that she was at that particular stage still in full control of her entire ego), that she had not yet corrupted her ego, that she had not yet become 'the great whore' (as she will later be referred to in Rev. 17:1).

- ❖ *The mentioning that she had 'a crown of twelve (12) stars upon her head' serves to convey the notion that she (that 'woman') was at that time still capable of correctly / successfully / triumphantly operating each of her six (6) lower chakras (stars) in a dual (2) mode. In other words, that she was still trying to do good and to rescind evils.*

✚ *"And there appeared [during that same vision] another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads" (Rev. 12:3)*

Commentary

- ❖ *As already mentioned, the great dragon serves to allegorically represent one's unwitting allegiance to the world of cosmic delusion.*
- ❖ *The characteristic features of that great dragon are to be correctly understood within the context of one's psychological make-up:*
 - *Its red appearance is indicative of one losing one's temper whenever the spell of cosmic delusion is occasioning one to become greatly upset (colloquially known as 'to see red')*
 - *Its seven heads serve to metaphorically represent the seven vices (i.e. which are bound to 'raise their heads' in the minds of those who are not yet spiritually-minded):*
 - 1) *lust*
 - 2) *gluttony*
 - 3) *sloth*
 - 4) *greed*
 - 5) *envy*
 - 6) *the hostile sense of vengefulness**
 - 7) *the arrogant sense of pride**

** as opposed to the non-hostile sense of vengefulness and the non-arrogant sense of pride, both of which character traits need to be recultivated during the course of one's spiritual growth (as will be duly explained in the commentary on Rev. 17:9-10)*
 - *Its ten horns serve to metaphorically represent the hardened habits wherewith one tends to misuse and abuse one's five sensorial abilities (to see, hear, smell, taste, and touch) and one's five behavioural capabilities (to speak, move, exercise manual skills, procreate, and eliminate).*
 - *Its seven crowns serve to metaphorically represent the seven wrong kinds of success, of one having 'successfully' indulged oneself in one or more of the seven vices.*

✚ *"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:4)*



Commentary

- ❖ *The phrase ‘And his tail [the serpentine antics of the dragon] drew the third part of the stars of heaven, and did cast them to the earth’ serves to convey the notion that the spell of cosmic delusion can occasion one’s predominant awareness to plummet from one’s heart chakra via one’s lumbar chakra and one’s sacral chakra to one’s coccygeal chakra. And thusly, three stars down (wrongly translated as ‘the third part of the stars’).*
 - ❖ *The statement that ‘the dragon stood before the woman ... for to devour her child as soon as it was born’ serves to convey the notion that it was the then soon emerging man-child portion of one’s ego that would then be at risk of being overwhelmed (devoured) by that spell of cosmic delusion.*
- ✠ *“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne” (Rev. 12:5)*

Commentary

At that particular time, that ‘newborn man child’ had not yet succumbed to the temptations of creation, which is why it is said that ‘the child was [still] caught up unto God, and to his throne’ (as later endorsed in Rev. 12:17)

The mentioning that it was ‘to rule all nations with a rod of iron’ practically means that, if one is to maintain one’s spiritual integrity, then one will have to always maintain the strictest self-control and to always exhibit the strictest self-discipline. So as to never jeopardize either one’s physical wellbeing (the health of all one’s biological cells, all nations) or one’s mental wellbeing.

- ✠ *“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days” (Rev. 12:6)*

Commentary

- ❖ *The word ‘wilderness’ is being mentioned 305 times throughout the Holy Bible. It is meant to signify the bewildering world of cosmic delusion. As such, the different kinds of wildernesses that the Holy Bible is referring to – such as the wilderness of Beersheba and of Paran and of the Red Sea and of Shur and of Sinai and of Sin and so on – are but the different situational and circumstantial aspects of that same wilderness. Which is why it can be said that ‘every person is living in a bewildering world (wilderness) of his / her own making’, i.e. in exact accordance with his / her perceptions and conceptions of that world of cosmic delusion.*

That one is to not succumb to any kind of wrongdoing in that world of cosmic delusion is being clearly conveyed by the verses:

- *“Harden not your heart, as in the provocation, as in the day of temptation in the wilderness” (Psalms 95:8), which practically means that one is to not allow one’s heartfelt feelings to be corrupted by any worldly provocations / temptations.*
- *“Until the spirit be poured upon us from on high, and the wilderness be a fruitful field ... then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field”*



(Isa. 32:15-16), which serves to convey the following two notions:

- 1. the more righteously one behaves oneself in that world of cosmic delusion (the wilderness), the more one will come to experience it as a spiritually fruitful field (i.e. because of one then actually deriving all the more spiritual benefits from the righteous operation of the cosmic law of cause and effect)*
- 2. if one refuses to righteously behave oneself in that world of cosmic delusion (the wilderness), then it will still be a spiritually fruitful field but then in the sense that – because of the righteous operation of the cosmic law of cause and effect – all of the consequences of one's wrongdoings will then be compelling one to slowly but surely learn all of the lessons of Life*

- ❖ *The 'place' in the phrase 'where she [the woman] hath a place prepared of God' is clearly referring to the human region of creation (i.e. which one chose to inhabit).*
- ❖ *The statement 'that they [the heavenly energies of God] should feed her there a thousand two hundred and threescore days [1260 days / 3.5 years]' is meant to convey the notion that:*

In the event that one has allowed one's predominant awareness to descend all the way down from the heart chakra to the coccygeal chakra, then one will have to meditate (to be fed with the heavenly energies of God) for a total period of 3.5 years to re-elevate that predominant awareness back up to the heart chakra.

✠ *"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9)*

Commentary

Within the context of one's psychological make-up:

- *the 'archangel Michael' serves to represent one's re-spiritualized mind and his righteous 'angels' serve to represent one's re-spiritualized notions*
- *the 'dragon' serves to again represent one's unwitting allegiance to the world of cosmic delusion and his unrighteous 'angels' serve to represent one's wrongful notions*

The phrases 'and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him' therefore practically means that:

The more one re-spiritualizes one's mind (the spiritual renewal of one's mind), the more one will be rendering oneself immune to all of the so-called powers of cosmic delusion (i.e. to the Devil, to Satan, to all kinds of worldly temptations).

✠ *"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10)*



Commentary

It is only by means of one at all times righteously heeding and acting upon the then clearly discernible inner promptings of one's spiritual conscience (the loud voice in heaven) that one can:

- i) secure and assure one's spiritual salvation (now is come salvation, and strength, and the kingdom of our God, and the power of his Christ)*
- ii) no longer be persuaded to yield to any kind of worldly temptation (for the accuser [falsifier] of our brethren [notions] is cast down [defeated], which accused them [falsified them] before our God day and night)*

Thusly again confirming that there is no other way to render oneself immune to all worldly temptations (to all of the wiles and guiles of the Devil / Satan) than for one to keep on re-spiritualizing all of one's notions (brethren).

✠ *"And they [my brethren] overcame him [the Devil / Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11)*

Commentary

- ❖ *The most effective way to convert (reform) all of one's wrongful notions (brethren) into rightful notions (brethren) is for one to introspectively listen to the reverberations of the heavenly energies (the blood of the Lamb) flowing through one's seven chakras. All of the sounds thereof then bearing testimony to the actual existence of the Word of God (and by the word of their testimony).*
- ❖ *The phrase 'and they [here referring to the wrong kinds of notions] loved not their lives unto the death' practically means that one can never be truly happy until such time that one has re-spiritualized all of one's wrongful notions, until all of them have – so to speak – been raised from the dead.*

✠ *"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth. And [woe to the inhabitants] of the sea for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time" (Rev. 12:12)*

Commentary

In this verse:

- *the 'inhabitants of the earth' are those human beings who are trying to be spiritually-minded but who are still harbouring and nurturing the wrong kinds of earthly desires*
- *the 'inhabitants of the sea' are those human beings who are refusing to be spiritually-minded and who are, as such, still entirely living under the spell of cosmic delusion (for the devil is come down unto you)*

The mentioning that he (the Devil / Satan) was wrathful because of him knowing that 'he hath but a short time' serves to convey the notion that, when compared to the everlastingness of God, then the entire duration of His creation and thusly also of the drama of cosmic delusion is actually spanning but a relatively very short period of time.

✠ *"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into*



the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Rev. 12:13-14)

Commentary

- ❖ The mentioning that the woman was being persecuted by the dragon serves to convey the notion that one did indeed become fully exposed to the drama of cosmic delusion, as even so relayed by the verse “And for this cause [the perpetuation of the drama of cosmic delusion] God shall send them strong delusion, that they should believe a lie” (2 Thess. 2:11)
 - ❖ The ‘two wings of a great eagle’ serve to metaphorically represent one’s notional aura and one’s emotional aura, both of which one has to righteously ‘spread / unfold around oneself’.
 - ❖ The phrase ‘that she might fly into the wilderness, into her place’ practically means that one is to utilize such two auras (wings) to telepathically and telekinetically draw oneself into the right kinds of situations and unto the right kinds of circumstances (as if one were to fly to them).
 - ❖ In the last phrase ‘where she is nourished for a time, and times, and half a time, [away] from the face of the serpent’:
 - the ‘a time, and times, and half a time’ is again referring to the period of 3.5 years over which one is to meditatively elevate one’s predominant awareness from the coccygeal chakra to the heart chakra
 - the mentioning that she will then be away from the face of the serpent (the Devil / Satan) serves to convey the notion that, if one’s introspective meditations be righteously conducted, then one will not be exposed to any delusive appearances
- † *“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:15-17)*

Commentary

- ❖ Inasmuch that a properly installed lightning protection system is safeguarding one against lightning strikes, so will a properly maintained notional aura also safeguard one against any telepathically transmitted wrongful notions (thought energy waves / waters). Which notional aura can, in the case of a human being, then be referred to as an earthly aura (and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth).
- ❖ The reason why ‘the dragon was wroth with the woman’ is because of her unwillingness to succumb to his temptations. For remember that at this stage the ‘woman’ still serves to represent that portion of one’s ego that is immune to all worldly temptations.
- ❖ The last statement that the dragon then ‘went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ’ serves to convey the notion that the dragon then tried to corrupt that portion of one’s ego that is not immune to all worldly temptations (the man child, the offspring of her seed).



† “And I stood upon the sand of the sea, and saw a beast [another beast] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy” (Rev. 13:1)

Commentary

- ❖ Whilst the first beast / the red dragon serves to represent one's unwitting allegiance to the world of cosmic delusion (i.e. in terms of one's everyday desires), this second beast rising out of the sea serves to represent one's unwitting collaboration with the world of cosmic delusion (i.e. in terms of one's everyday habits).
- ❖ The phrase 'And I stood upon the sand of the sea' serves to convey the notion that the predominant awareness of St John remained steadfastly affixed to his medulla chakra and that he was, as such, impervious to the uncountable number of all delusive appearances (the sand of the sea).
- ❖ Because of that second beast (one's unwholesome habits) owing its existence to the first beast (one's unwholesome desires), it is said to also have:
 - seven heads (the seven vices)
 - ten horns (the hardened habits wherewith one tends to often abuse one's five sensorial abilities and one's five behavioural capabilities)

But is now said to have ten crowns [laurels of success] on its ten horns instead of, in the case of the first beast, seven crowns on its seven heads. By reason that it is the aforesaid ten kinds of hardened habits that are occasioning one to live the wrong kind of lifestyle yet which so many still materialistically-minded people are still wrongly believing to be a 'successful' lifestyle.

- ❖ The mentioning that that second beast had 'upon his heads the name of blasphemy' serves to convey the notion that every wrong kind of habit is actually a blasphemy against God (i.e. an affront / insult to the righteousness of God).

† “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the [red] dragon gave him his power, and his seat, and great authority” (Rev. 13:2)

Commentary

- ❖ The first portion of this verse serves to describe the behavioural characteristics of those who are still living under the spell of cosmic delusion:
 - the likening of that second beast to a leopard (said to not change its spots) serves to convey the notion that, if a materialistically-minded person is being prevented from fulfilling one unwholesome desire, then he / she will invariably try to fulfil another unwholesome desire
 - the mentioning that it has the feet of a bear (which is clawing its food from the river) serves to convey the notion that a materialistically-minded person will always try to 'claw all kinds of worldly pleasures from the river of Life'
 - the mentioning that it has the mouth of a lion serves to convey the notion that a materialistically-minded person will always try to prey on the weaknesses of others, to at first manipulate and to then exploit others



- ❖ *The last portion of that verse, i.e. 'and the [red] dragon gave him his power, and his seat, and great authority', serves to endorse the fact that all of one's unwholesome habits (the second beast) are the natural consequence of all one's unwholesome desires (the red dragon). For it ought to be obvious that a person having unwittingly pledged his / her allegiance to the world of cosmic delusion is then also unwittingly collaborating with that world of cosmic delusion.*
- ✚ *"And I saw one of his heads [of the second beast] as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3)*

Commentary

- ❖ *The phrase 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed' serves to convey the notion that:*

As previously mentioned, if a materialistically-minded person is being prevented from fulfilling one unwholesome desire, then he / she will try to fulfil another unwholesome desire. But that does not mean that he / she will then not continue to harbour and nurture that first unwholesome desire, i.e. in the hope that it can at one time or another still be 'successfully' fulfilled. In other words, for as long as one refuses to live a spiritual lifestyle, then one's every unfulfilled unwholesome desire is bound to 'keep on raising its head' until such time that it has been fulfilled (and its deadly wound was healed).
- ❖ *The mentioning of 'and all the world wondered after the beast' serves to convey the notion that most people are still dismally failing to understand that particular aspect of their psychological make-up.*
- ✚ *"And they worshiped the dragon which gave power unto the [second] beast: and they worshiped the [second] beast, saying, Who is like unto the beast [that second beast]? Who is able to make war with him?" (Rev. 13:4)*

Commentary

- ❖ *Because of lacking the necessary spiritual understandings, most human beings are still worshipping the dragon (unwittingly pledging their allegiance to the world of cosmic delusion) whenever they are, for instance, worshipping the delusive appearance of their car or of their house or of their furnishings or of their clothes or of their jewelleries and so on. All the more of which worldly possessions (delusive appearances) they are then habitually trying to amass in exact accordance with their unwholesome desires (the second beast is deriving its powers from the dragon).*
- ❖ *The questions 'Who is like unto the [second] beast?' and 'Who is able to make war with him?' can be respectively re-phrased as 'Who is acknowledging his / her bad habits to be like unto that second beast?' and 'Who has the spiritual strength to overcome such bad habits, to defeat that second beast?'.*
- ✚ *"And there was given unto him [the second beast] a mouth speaking great things and blasphemies; and power was given unto him to continue [such utterances for] forty and two months [3.5 years]" (Rev. 13:5)*



Commentary

- ❖ The 'great things' in this verse are meant to refer to the wrong kinds of exaggerations and generalizations. While the 'blasphemies' serve to signify all kinds of verbal abuses against God (including, of course, all kinds of cursing and swearing).
 - ❖ The statement 'and power was given unto him [that second beast] to continue such utterances for forty and two months [3.5 years]' practically means that that second beast will continue to wield its powers until such time that one has elevated one's predominant awareness from the coccygeal chakra to the heart chakra.
- † *"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:6)*

Commentary

- ❖ Every kind of profanity and every kind of vulgarity is a blasphemy against God.
 - ❖ To blaspheme His tabernacle is to misuse and / or to abuse one's God-given mental powers and especially so with respect to one's human body (the temple of God). As can also be surmised from the following verses:
 - "For we know that if our earthly house [human body] of this tabernacle [being sustained by one's God-given mental powers] were dissolved [to be dematerialized], we [would] have a building [edifice] of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1)
 - "Notwithstanding, if the land of your possession [the human body] be unclean, then pass ye over unto the land of the possession of the LORD [the spiritual body], wherein the LORD'S tabernacle [the mental powers of one's soul] dwelleth, and take possession among us" (Joshua 22:19)
 - "The house [human body] of the wicked shall be overthrown [ravaged]: but the tabernacle [mental powers] of the upright shall flourish" (Prov. 14:11)
- † *"And it was given unto him [the second beast] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13:7)*

Commentary

This verse serves to emphasize the need for one to keep on waging a fierce battle against one's bad habits (the second beast). Lest one will be forfeiting, as actually happened to Judas the Iscariot, all of the benefits of one's previous spiritual efforts. As such, the term 'the saints' in this verse is meant to refer to one's good habits while the term 'all kindreds, and tongues, and nations' is still referring to all of one's biological cells.

- † *"And all that dwell upon the earth shall worship him [the second beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8)*

Commentary

- ❖ Those who 'dwell upon the earth ... whose names are not written in the book of life of the Lamb'



are those not yet having made any significant spiritual progress in Life.

- ❖ As previously relayed, 'the Lamb [of God that is being] slain from the foundation of the world' is collectively referring to all of the heavenly energies that are, as it were, being sacrificed for one to actualize one's spiritual growth.
- ✚ "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (Rev. 13:9-10)

Commentary

- ❖ The phrase 'He that leadeth into captivity shall go into captivity' practically means that:
Because of the immutable operation of the cosmic law of cause and effect, those who are occasioning any other person to live in bondage (in the widest sense of the word, including the misinforming and the manipulation and the exploitation of another person) will have to personally experience all of the dire consequences thereof.
- ❖ The phrase 'he that killeth with the sword must be killed with the sword' practically means that:
Even so, because of the immutable operation of the cosmic law of cause and effect, those who are inflicting any kind of bodily harm or emotional harm or psychological harm upon any other person will have to personally experience all of the dire consequences thereof.
- ❖ As such, the only way for one to not inflict such boomerang-like hardships and sufferings upon oneself is for one to patiently and faithfully keep on reminding oneself of the fact that each and every other person is, even as oneself, an individualized expression of God (here is [therein lies] the patience and the faith of the saints). In other words, that each and every other person is actually an integral part of one's own cosmic Self.
- ✚ "And I beheld another beast [the third beast] coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11)

Commentary

In this verse, the original word 'arnion' ought to not have been translated as 'lamb' but as 'ram'. By reason that the two horns of that ram serve to metaphorically represent all of the 'striking' differences in Nature (i.e. all of the dualities of Nature). All of which are, again, a characteristic feature of the dragon (and the ram spake as a dragon).

As such, that third beast (coming up out of the earth) serves to represent one's human susceptibility to all of the dualities in Nature. Such as light and darkness, heat and cold, riches and poverty, pleasure and pain, love and hate, good and evil, success and failure, health and sickness, life and death.

- ✚ "And he [the third beast] exerciseth all the power of the first [previous] beast before him, and causeth the earth and them which dwell therein to worship the first [previous] beast, whose deadly wound was healed" (Rev. 13:12)

Commentary

- ❖ As shown by the modifications to this verse, the term 'the first beast' ought to have been translated



as 'the previous beast' because of it actually referring to the second beast whose deadly wound was healed.

As such, the phrase 'and causeth the earth and them which dwell therein to worship the previous beast' is meant to refer to all those who are still materialistically-minded, who are still habitually worshipping the delusive appearances of this world (graven images).

- ❖ The true-to-Life significance of that entire verse can now be relayed as follows:

Most people are still living their lives in exact accordance with how they are experiencing the dualities of Nature (the third beast). The often unpleasant experiences whereof they are then trying to change into pleasant experiences (such as to switch on a heater when it is cold). Yet, many of which 'worldly solutions' are actually counterproductive to one's spiritual growth. By reason that all of the earthly technologies of man (the artificial ways of doing things) are actually a substitute for all of the angelic powers of man. Hence that, because of most people not yet having overcome their susceptibilities to the dualities of nature (the third beast), it is said that they are still worshipping the second beast. In the sense that they are then still trying to desperately hold on unto all of those habits that are contrary to how they ought to spiritually respond to all of the dualities of Nature.

- ✚ "And he [the third beast] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the [second] beast; saying to them that dwell on the earth, that they should make an image to the [second] beast, which had the wound by a sword, and did live" (Rev. 13:13-14)

Commentary

- ❖ In these verses, the 'fire coming down from heaven on the earth in the sight of men' is clearly referring to a naturally occurring lightning strike. The sight whereof will no doubt appear to be mysterious (a wondrous event) to those who are not yet scientifically-minded (and deceiveth them that dwell on the earth by the means of those miracles). Hence that, in the olden days, many people believed a lightning strike to be 'an ominous sign of the wrath of the gods'.
- ❖ The suggestion of the third beast that one should make an image to the second beast serves to convey the notion that the average kind of person is a habit-driven person (i.e. as per the nature of the second beast) instead of a conscience-driven and intuition-driven person.

- ✚ "And he [the third beast] had power to give life unto the image of the [second] beast, that the image of the [second] beast should both speak, and cause that as many as would not worship the image of the [third] beast should be killed" (Rev. 13:15)

Commentary

With this verse, St John chose to emphasize the reciprocal relationship between the second beast (one's habits) and the third beast (one's susceptibilities to the dualities of Nature). For it is the unwillingness to change one's wrongful habits that is occasioning one to remain under the spell of cosmic delusion and to thusly remain adversely affected by all of the dualities of Nature.



The phrase 'that the image of the [second] beast should both speak and cause that as many as would not worship the image of the [third] beast should be killed' serves to convey the notion that there are some individuals who are so vehemently opposed to the Truth that they would not hesitate to have a spiritually-outspoken person killed. Such as actually happened to:

- the Lord Jesus, whose crucifixion was instigated and orchestrated by the pharisees
- Martin Luther King Jr, whose murder is alleged to have been instigated and orchestrated by the Central Intelligence Agency (CIA) of the American government
- Mahatma Gandhi, whose murder was instigated and orchestrated by Hindu nationalist extremists (i.e. who claimed to be spiritually-minded but who had absolutely no idea of what it means to be spiritually-minded)

† *"And he [the third beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16-17)*

Commentary

- ❖ To have the mark of that beast 'in one's right hand or in one's forehead' is to behaviourally and to attitudinally live one's life as per the dictates of the dualities of Nature, as applicable to every still ordinary human being (both small and great, rich and poor, [licentiously] free and bond).
- ❖ The phrase 'And that no man might buy or sell, save he that had the mark' serves to convey the following two notions:
 - those who are still materialistically-minded (who have the mark of the beast in the right hand or in the forehead) will always try to make as much money as they possibly can by means of, for instance, the lucrative / profitable trade in all kinds of worldly commodities
 - those who are genuinely spiritually-minded (who do not have the mark of the beast in the right hand or in the forehead) will always try to charitably assist whomsoever they perceive to be in need of such charity
- ❖ The true-to-Life significance of 'the number of his name' is straightly hereafter conveyed in the commentary on Rev. 13:18.

† *"Here is wisdom. Let him that hath understanding count the number of the [second] beast. For it is the number of a man; and his number is six hundred threescore and six [666]" (Rev. 13:18)*

Commentary

- ❖ The fact that St John equated the number of the second beast to the number of a man is as yet the clearest indication that the contents of his Book of Revelation are to be correctly understood within the context of one's own spiritual growth.
- ❖ Contrary to so many misinterpretations of that verse, the number 666 (consisting of 3 consecutive 6's) is actually referring to the 3 kinds of lifestyles (sagely and saintly and masterly) that every practitioner of Truth is to successively pursue so as to re-perfect all of the energetic operations of his / her 6 lower chakras. This practically means that one is to first learn to operate one's six lower chakras in a sagely manner (the first 6 of that number) and then in a saintly manner (the



second 6 of that number) and finally in a masterly manner (the third and last 6 of that number). Which in turn practically means that, if one is to regain the utmost God-realization (one's Infinite awareness), then one will have to at first regain one's Holy Ghost awareness and then one's Christ awareness and then one's Cosmic awareness.

✠ *"And I looked, and, lo, a Lamb stood [prevailed] on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads" (Rev. 14:1)*

Commentary

It is only after having re-perfected the energetic operations of all one's chakras – i.e. at first in a sagely manner and then in a saintly manner and finally in a masterly manner – that one will be able to esoterically experience the fullest extent of the truths being conveyed by that verse. Until then, let it suffice for one to only conceptually understand that:

- *The 'mount Sion' (literally meaning 'the principal mount') is meant to refer to one's medulla chakra whose heavenly energies are uninterruptedly flowing to and through one's six lower chakras so as to ensure the steady unfoldment of the process of one's spiritual re-awakening (and, lo, a Lamb prevailed on the mount Sion)*
- *As explained in the commentary on Rev. 7:4-8 the 'hundred forty and four thousand [12 x 12,000], having his Father's name written in their foreheads' serve to represent all of the different types of one's biological cells (tribesmen), all of whom are the recipients of such heavenly energies (of the Lamb of God)*

The second set of verses

With these verses, St John chose to render the account of the manner wherein one allowed oneself to progressively fall from the grace of God. And of how the seven spirits of the seven angels (the heavenly energies flowing / flying through one's seven chakras) then began to righteously respond to one's increasingly wayward attitudes and behaviours. The explanations whereof, St John chose to sequence from the vantage point of the medulla chakra all the way through to the vantage point of the coccygeal chakra (i.e. in the sequence wherein one allowed oneself to fall from the grace of God).

The first angel

✠ *"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts [living entities], and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:2-3)*

Commentary

These verses can be paraphrased and elaborated upon as follows:

'And I heard a voice from heaven as the sound of many energywaves (waters), as the sound of many rumblings (a great thunder), as the sound of many oscillatory (string-like) reverberations (the harpers harping with their harps), altogether resembling an ever-changing symphony (they



were singing a new song). All of which energywaves (waters) I could discern to flow from my medulla oblongata (the throne) to my medulla chakra. And thence to and through my six lower chakras (presided over by the twenty four elders) and thusly also through my four lowest chakras (the four beasts / living entities). And thusly also into all of the biological cells (the hundred and forty and four thousand kinds of tribesmen) that I redeemed from the earth (that I purified / cleansed / re-spiritualized)'

Wherefrom can be surmised that:

- This first angel (a voice from heaven) serves to collectively represent all of the heavenly / angelic energies flowing through the medulla chakra (the seat of one's Cosmic awareness).
- After having affixed one's predominant awareness to that medulla chakra, one will be able to hear the precise manner wherein its heavenly energies are flowing downwards to and through one's six lower chakras.
- The only way wherein all of one's biological cells can be immaculately purified / cleansed / re-spiritualized (redeemed from the earth) is for one to righteously practice all of the basic and all of the advanced methods of Truth.

† *"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4)*

Commentary

- ❖ The phrase 'These are they which were not defiled with women' serves to convey the notion that one's biological cells were at the time (i.e. before one's fall from the grace of God) not yet being inundated with (defiled with) any unwholesome emotional energies (metaphorically referred to as 'women' because of their 'feminine' properties). In other words, that all of one's biological cells were at that time still virginally clean (for they are virgins).
- ❖ The next portion of that verse serves to relay the reason thereto. That is, because every such biological cell at that time then still deriving its nourishment only from the heavenly energies of God, from the sacrificial Lamb of God (these are they which follow [the ordinances of] the Lamb whithersoever he goeth).
- ❖ The last phrase 'These were redeemed from among men, being the firstfruits unto God and to the Lamb' practically means that all of the intermediate and all of the subatomic energies of one's biological cells are actually the modified thought energies of God (the firstfruits unto God and to the Lamb within oneself).

† *"And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5)*

Commentary

This verse serves to endorse the fact that not one of the thought energies (the firstfruits) and thusly also not one of the intermediate and subatomic energies that one's biological cells are consisting of is in any way imperfect (for they are without fault before the throne of God).

The second angel

✠ *“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God [honour and respect Him], and give glory to him; for the hour of his judgment is come. And worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14:6-7)*

Commentary

- ❖ This second angel serves to collectively represent all of the heavenly / angelic energies flowing through one's cranial chakra (the seat of one's Christ awareness).
- ❖ St John specifically used the term 'the everlasting [ongoing] gospel' to convey the notion that one must not mistake the words of a written gospel (such as of the Holy Bible) for the living Word of God (the cosmological Word of God, the sum total of all His electromagnetic energies in creation).
- ❖ The statement 'Fear God [honour and respect Him], and give glory to him' practically means that one is to always remain acutely aware of every spiritual aspect of one's inner environment (every nation, and kindred, and tongue, and people) and of every spiritual aspect of one's outer environment. So that one may come to honour and respect and glorify God absolutely everywhere.
- ❖ The mentioning of 'for the hour of his judgment is come' serves to again endorse the fact that one cannot escape the ever-righteous operation of the cosmic law of cause and effect.
- ❖ In the last phrase 'And worship him that made heaven, and earth, and the sea, and the fountains of waters':
 - the word 'heaven' is meant to collectively refer to as well the archangelic region of creation as the angelic region of creation
 - the word 'earth' is meant to refer to the human region of creation
 - the word 'sea' is meant to collectively refer to all delusive appearances
 - the 'fountains of water' are all of the thought energywaves of God, i.e. wherewith He made His entire creation to appear

The third angel

✠ *“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations [to] drink of the wine of the wrath [folly] of her fornication” (Rev. 14:8)*

Commentary

- ❖ This third angel serves to collectively represent all of the heavenly / angelic energies flowing through one's throat chakra.
- ❖ It is due to the lowering of one's predominant awareness from the cranial chakra to the throat chakra that one began to perceive oneself as a seemingly separate human being. And it is because of one then having become a human being that one became much more susceptible to all kinds of worldly temptations. Including the temptation of sex, which one at that time then so often yielded to that it occasioned one's predominant awareness to plummet all the



way down to the coccygeal chakra. Thusly explaining why one can no longer freely access the spiritual feelings in one's spiritual heart (the heart chakra).

❖ The true-to-Life significance of the phrase 'Babylon is fallen, is fallen, that great city, because she made all nations [to] drink of the wine of the wrath [folly] of her fornication' is to therefore be understood as follows:

- The word 'Babylon' literally means 'the gate of the gods' and is thusly meant to refer to one's human body (that great city) wherein lies the elongated gateway (the cerebrospinal axis with its seven chakras) to one's spiritual salvation (to one's godliness).
- The mentioning that Babylon has fallen thusly serves to convey the notion that:

Because of one's then wrong kind of lifestyle, one's biological cells became so inundated with the wrong kinds of emotional energies (she made all nations to drink of the wine of the wrath [folly] of her fornication) that they could no longer appropriately fulfil their functions.

Which is in fact the main reason for the onset of every kind of biological disease, i.e. because of one's immune system (the defence mechanisms of one's biological cells) then being seriously compromised.

† *"And the [that] third angel followed them, saying with a loud voice, If any man worship the [second] beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath [righteousness] of God, which is poured out without mixture into the cup of his indignation [disapprobation]. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever [continuously]: and they have no rest day nor night, who worship the [second] beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11)*

Commentary

❖ It is one's collaboration with the world of cosmic delusion (the worshipping of the second beast and his image, the receiving of his mark in the forehead or in the hand) that is occasioning one to every so often:

- inflict upon oneself all of the consequences of one's wrongdoings (the same shall drink of the wine of the righteousness of God)
- display a fiery temper (fire)
- portray a sourly attitude (brimstone)
- abuse one's heavenly energies (in the presence of the holy angels, and in the presence of the Lamb)

❖ The mentioning of 'and the smoke of their torment ascendeth up continuously' is meant to convey the notion that all of such wrongful sentiments and attitudes and emotions will then be mnemonically stored in one's subconscious mind in the form of excessive electrical charges. Whose slow releases will then, during as well the day as the night, continue to disturb one's mind (and they have no rest day nor night).



† *“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus [Christ]” (Rev. 14:12)*

Commentary

- ❖ The phrase ‘Here is the patience of the saints’ serves to convey the notion that one is to always first patiently think before one acts instead of to first impatiently act before one thinks.
- ❖ The phrase ‘here are they that keep the commandments of God, and the faith of Christ’ practically means that, if one is to become a saint, then one will have to at all times:
 - i) strictly obey as well the two greatest commandments as the ten commandments
 - ii) have indomitable faith in the sufficiency of one’s innate Christ awareness

The fourth angel

† *“And I heard a voice from heaven [of the fourth angel] saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them” (Rev. 14:13)*

Commentary

- ❖ This fourth angel serves to collectively represent all of the heavenly / angelic energies flowing through one’s heart chakra.
- ❖ The somewhat mistranslated phrase ‘Blessed are the dead which die in the Lord from henceforth’ practically means that, if one is to be reborn in the world of the spirit, then one must occasion one’s human ego to die to the world of cosmic delusion (to extricate oneself from the spell of cosmic delusion).
- ❖ The phrase ‘Yea, saith the Spirit, that they may rest from their labors’ serves to convey the notion that, after having recultivated one’s supernatural powers, one will be capable of effortlessly fulfilling all of one’s humanitarian obligations and charitable duties.
- ❖ The last phrase ‘and their works do follow them’ serves to convey the notion that the fulfilment of all such humanitarian obligations and charitable duties will then be one’s spiritual legacy (and their works do follow them).

† *“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle” (Rev. 14:14)*

Commentary

- ❖ The true-to-Life significance of the phrase ‘And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown’ can be relayed as follows:
 - The ‘white cloud’ is meant to signify the white appearance of the interior energies of the heart chakra (as distinct from the green appearance of its magnetic affectations).
 - The mentioning that ‘upon that cloud one sat like unto the Son of man’ practically means that all of the energetic operations of that heart chakra are – even as of all the other chakras – being governed by one’s spiritual soul (the Son of man).



- The mentioning that 'he has on his head a golden crown' serves to again draw one's attention to the golden halo of one's spiritual eye (the visual representation of one's Holy Ghost awareness having its seat in the heart chakra). For remember that one's Holy Ghost awareness is an integral part of one's Christ awareness, which is in turn an integral part of one's Cosmic awareness.
- ❖ The last statement that the Son of man has 'in his hand a sharp sickle' serves to convey the notion that one's spiritual soul will always occasion one to reap the harvest of as well one's good karma as one's bad karma. Wherefrom can be surmised that that sharp sickle, even as the hereafter mentioned sharp sickle of the sixth angel, is actually referring to the exacting (clear-cutting) operation of the cosmic law of cause and effect.

As already mentioned, in the subsequent subsections entitled 'The fifth angel' and 'The sixth angel' and 'The seventh angel', St John chose to extensively refer back to the energetic operation of the heart chakra. By reason that, if one is to actualize one's spiritual growth, then one will have to at all times try to remain acutely aware of one's spiritual feelings.

The fifth angel

✠ *"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped" (Rev. 14:15-16)*

Commentary

- ❖ The fifth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's lumbar chakra.
- ❖ When correctly understanding the word 'temple' (as mentioned in these verses and in the next verse) to mean 'a place of worship' and the word 'altar' (as thereafter mentioned in Rev. 14:18) to mean 'a place of sacrifice', then that practically means that:

If one is to reverse one's current downfall from the grace of God, then one will have to uplift one's predominant awareness from the coccygeal chakra at first to the sacral chakra and then to the lumbar chakra and then to the heart chakra. Which in turn practically means that one will then have to enter one's bodily temple (i.e. to introspectively meditate) so as to then therein sacrifice all of one's materialistic desires (ungodly desires) on the altar of one's heart chakra.

- ❖ The request of this fifth angel to the Son of man to 'thrust in thy sickle, and reap' serves to again re-iterate the fact that the ever-righteous operation of the cosmic law of cause and effect will occasion one to reap the harvest of as well all of one's good karma as all of one's bad karma.
- ❖ The last portion of that sentence 'for the time is come for thee to reap; for the harvest of the earth is ripe' serves to further endorse that fact that:

If one does not remedy or rectify the consequences of one's past sins, then every karmic seed thereof is bound to at one time or another at first germinate and then come to fruition (for the harvest of the earth is ripe).



The sixth angel

† *“And another angel came out of the temple which is in heaven, he also having a sharp sickle” (Rev. 14:17)*

Commentary

- ❖ *This sixth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's sacral chakra.*
- ❖ *Although it is correctly stated that this sixth angel also had a sharp sickle, it is actually one's spiritual soul (the Son of man) that is concertedly wielding that 'sharp sickle' through the avenue of all one's chakras. So as to ensure that, all throughout the entire process of one's spiritual re-awakening, one will always be reaping what one sows. As biblically endorsed by the verse “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7).*

The seventh angel

† *“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe” (Rev. 14:18)*

Commentary

- ❖ *This seventh angel serves to collectively represent all of the heavenly / angelic energies flowing through one's coccygeal chakra.*
- ❖ *The reason why that seventh angel is said to have come out of the altar is that one's coccygeal chakra is deriving its energies from the sacral chakra, which is in turn deriving its energies from the lumbar chakra, which is in turn deriving its energies from the heart chakra (they came out of the altar).*
- ❖ *And the reason why that seventh angel is said to have power over fire is because of one's coccygeal energies being the relatively fiercest (most fiery) of all one's cerebrospinal energies. Which practically means that, during the earliest stages of one's spiritual re-awakening, one's coccygeal chakra will be the most dominant of all one's chakras. For it is during such earliest stages that its energetic operations will be all the more facilitating the coming to fruition of all one's worst karmic seeds (metaphorically referred to as 'the clusters of the vine of the earth; of the grapes that are fully ripe).*

And that is why, instead of one to wait for such worst karmic seeds to come to fruition, one must take the necessary steps to cauterize them. This practically means that one will then have to, in one way or another, both attitudinally and behaviourally neutralize all of the otherwise unavoidable consequences of all one's worst past sins / wrongdoings.

† *“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath [righteousness] of God” (Rev. 14:19)*

Commentary

- ❖ *As already mentioned on a number of previous occasions, the so-called 'wrath of God' is most*



certainly not referring to any vindictiveness of God but is meant to refer to the exacting operation of His ever-righteous cosmic law of cause and effect.

- ❖ The true-to-Life significance of ‘the great winepress of the righteousness of God’ is to be understood within the context of that exacting operation of His cosmic law of cause and effect. That is, as conveyed in the commentary on the parable of the vineyard and husbandmen in Chapter 4 (The Current Status of Man), that cosmic law of cause and effect is bound to slowly but surely extract the ‘wine’ of one’s spiritual wisdom from ‘the ripened grapes’ of all one’s worldly experiences.
- ✚ “And the winepress was trodden without [outside] the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” (Rev. 14:20)

Commentary

- ❖ The statement that ‘the winepress was trodden outside the city’ serves to convey the notion that, because of most people still living under the spell of cosmic delusion, they are only trying to exoterically actualize their spiritual growth (outside the domain of their human body / city). Instead of them to also esoterically actualize their spiritual growth (inside the domain of their human body / city). From a religious perspective, this practically means that one is to not only serve God in His capacity as one’s outer environment but also serve God in His capacity as one’s inner environment.
- ❖ The word ‘blood’ in the phrase ‘and blood came out of the winepress’ is meant to refer to the aforementioned ‘juices of the ripened grapes’, wherein the ‘grapes’ are one’s worldly experiences and the ‘juices’ are the lessons learned from such worldly experiences.
- ❖ The mentioning that ‘[blood came out] even unto the horse bridles, by the space of a thousand and six hundred furlongs’ serves to convey the following notions:
 - i) even as a horse bridle / halter is mundanely being used to steer the movements of a horse in the right directions, so is one to spiritually also utilize all of the lessons learned from one’s worldly experiences to steer the reasonings of one’s mind in the right directions (so as to properly rule the mind)
 - ii) the thousand and six hundred furlongs (equating to about 320 km) is the average distance whereover the notional aura of a still ordinary person is extending itself

15.6. The Seven Plagues

The main purpose of this section is for one to re-acknowledge the fact that, if one is to progressively experience all of the positive symptoms of one’s spiritual re-awakening, then one will have to first learn how to successfully cope with all of the negative symptoms of one’s spiritual re-awakening (the seven plagues). The three last of them being the three ‘woes’ that St John already referred to in Rev. 9:12 and Rev. 11:14.

The first set of verses

- ✚ “And I saw another sign in heaven [the same sign but now from a different perspective], great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath [righteousness]



of God” (Rev. 15:1)

Commentary

- ❖ These ‘seven angels having the seven last plagues’ are the same seven angels as heretofore mentioned but who are now being portrayed as the ones that are occasioning one to experience all of the so-called negative symptoms of one’s spiritual re-awakening.
 - ❖ The phrase ‘for in them is filled up the wrath [righteousness] of God’ practically means that one’s seven chakras are bound to energetically dispense the righteousness of God in exact accordance with the infallible operation of His cosmic law of cause and effect.
- † “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (Rev. 15:2)

Commentary

- ❖ The true-to-Life significance of ‘a sea of glass mingled with fire’ was already conveyed in the commentary on Rev. 4:6-7.
 - ❖ The phrase ‘and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps (strings / electromagnetic energies) of God’ is clearly referring to every spiritual master (i.e. to every jivanmukta and every paramukta).
- † “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Rev. 15:3)

Commentary

In this verse, ‘the song of Moses’ is meant to refer to the Ten Commandments and ‘the song of the Lamb’ is meant to refer to the Two Greatest Commandments. Hence that the last portion of this verse has been specifically worded as ‘just and true are thy ways, thou King of saints’.

- † “Who shall not fear [honour and respect] thee, O Lord, and glorify thy name for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Rev. 15:4)

Commentary

This verse serves to relay the promise that, in due time, every person will come to honour and to respect the justness and the fairness of the ever-righteous operation of God’s cosmic law of cause and effect. Either by way of one voluntarily living the right kind of lifestyle or by way of one very slowly but surely having to learn all of the lessons of Life from all the pains and agonies and sufferings that one is bound to inflict upon oneself when not living the right kind of lifestyle (for thy judgments are made manifest).

- † “And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles” (Rev. 15:5-6)



Commentary

- ❖ The mentioning that ‘the temple of the tabernacle of the testimony in heaven was opened’ serves to convey the notion that all of the energies in the human body (temple) of St John were then – as it were – testifying to the truth that they were the mental powers of God (the tabernacle in heaven).
 - ❖ The true-to-Life significance of ‘and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles’ can be relayed as follows:
 - As previously mentioned, ‘the seven angels having the seven plagues’ are the same seven angels as heretofore mentioned but who are now being portrayed as the ones that are occasioning one to experience all of the so-called negative symptoms of one’s spiritual re-awakening.
 - The phrase ‘and the seven angels came out of the temple’ serves to convey the notion that they are constantly changing the magnetic affectations of one’s two auras in such a way as for one to be drawn into those kinds of situations and circumstances wherein one is supposed to be learning all of the relevant lessons of Life.
 - The statement that ‘the seven angels are clothed in pure and white linen’ serves to again convey the notion that all of the heavenly energies that are straightly flowing from one’s medulla oblongata to and through one’s seven chakras can be introspectively perceived as white lights (metaphorically referred to as ‘clothed in pure and white linen’).
 - The last statement that these seven angels have ‘their breasts girded with golden girdles’ serves to again draw one’s attention to the golden halo of one’s spiritual eye (i.e. which is encircling / girdling the opal-blue disk of one’s spiritual eye).
- ✠ “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath [righteousness] of God, who liveth forever and ever” (Rev. 15:7)

Commentary

This verse serves to convey the notion that it is the manner wherein one is desiring to mundanely behave oneself (the four ‘beasts’) that is resulting in the either more harmonious or more chaotic flow of the heavenly energies from one’s medulla oblongata to and through one’s seven chakras into all of one’s biological cells. And that will thusly also result in one then having to experience the either mild or severe negative symptoms of one’s spiritual re-awakening (the righteousness of God).

As such, the reason why the seven vials are being referred to as ‘golden’ is because of them being the seven necessary means wherewith one is to regain, at the very least, one’s ‘golden’ Holy Ghost awareness.

- ✠ “And the temple was filled with smoke [the fiery emissions] from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled” (Rev. 15:8)

Commentary

Until such time that one remedied the most severe negative symptoms of one’s spiritual re-



awakening, one will not be able to elevate one's predominant awareness in the cerebrospinal axis. By reason that one will then not be able to spiritually swim against the tide of the many heavenly energies still forcibly flowing down one's cerebrospinal axis (and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled). The word 'smoke' in that verse thusly referring to the then fiery emissions of God (i.e. of the Lamb of God) in the form of all such downward-flowing potent energies.

The second set of verses

These verses are often deemed to be the most cryptic in the entire Book of Revelation. Yet such need not be the case by reason that, as shown in Figure 3, they are really but an abridged version of the verses that were already conveyed in Rev. 8:7 to Rev. 11:19.

View Figure 3

As such, the main reason why St John decided to repeat such truths was to render them more persuasive to those who are still unwilling to abandon their wrongful lifestyle. This also practically means that the commentaries to these verses will have to be understood in conjunction with the like-for-like commentaries on Rev. 8:7 to Rev. 11:19.

Revelation 16:1

✠ *"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath [righteousness] of God upon the earth" (Rev. 16:1)*

Commentary

- ❖ *This verse serves to convey the notion that it is one's spiritual soul (the Son of Man) that is strongly commanding (voicing) all of one's heavenly energies (the Lamb of God) to fulfil their righteous duties.*
- ❖ *From a metaphysical perspective, the term 'upon the earth' practically means that such energies will then be flowing down from one's medulla oblongata through one's three heavenly chakras and thence through one's four earthly chakras.*

The first angel

✠ *"And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the [second] beast, and upon them which worshiped his image" (Rev. 16:2)*

Commentary

- ❖ *This first angel serves to collectively represent all of the heavenly / angelic energies flowing through one's coccygeal chakra.*
- ❖ *The statement that 'the first angel went, and poured out his vial upon the earth' is specifically aimed at all those who are still habitually pursuing the wrong kinds of pleasures and*



entertainments (to all those who, having the mark of the second beast, are still worshipping his image).

- ❖ The mentioning that upon them 'fell a noisome and grievous sore' serves to convey the notion that such a ones are bound to experience, either sooner or later, all of the severe (noisome and grievous) consequences of such a decadent lifestyle.

The second angel

✠ *"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea" (Rev. 16:3)*

Commentary

- ❖ This second angel serves to collectively represent all of the heavenly / angelic energies flowing through one's sacral chakra.
- ❖ It is the uplifting of one's predominant awareness to that sacral chakra that is enabling one to:
 - i) conceptually understand the true-to-Life significance of the righteousness of God, i.e. in terms of the exacting operation of His cosmic law of cause and effect
 - ii) recognize the deceptiveness of all delusive appearances (the sea)
 - iii) acknowledge one's human body to not be a solid body but a purely energetic body (it became as the blood [lifeblood, lively blood] of a dead man)
 - iv) become all the more aware of how those who are still living under the spell of cosmic delusion are occasioning themselves to die a slow death of spiritual starvation (and every living soul died in the sea [of cosmic delusion])

The third angel

✠ *"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed [utilized] the blood of saints and prophets [sages], and thou hast given them blood to drink; for they are worthy. And I heard another [voice] out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. 16:4-7)*

Commentary

- ❖ This third angel serves to collectively represent all of the heavenly / angelic energies flowing through one's lumbar chakra.
- ❖ It is the uplifting of one's predominant awareness from the sacral chakra to the lumbar chakra that is enabling one to conceptually understand that the heavenly energies flowing through one's lumbar chakra into one's bodily cells are in fact an apportionment of as well one's emotional energies (rivers of water) as one's notional energies (fountains of water).

The statement that 'the third angel poured out his vial upon the rivers and fountains of waters' thusly serves to implicitly convey the notion that one will have to remedy or to rectify every kind of wrongdoing that occasioned one's lumbar chakra to malfunction.
- ❖ The phrase 'Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast



judged thus' is to once again be understood within the context of the ever-righteous operation of the cosmic law of cause and effect.

- ❖ *In the next phrase 'For they have utilized the blood of saints and sages, and thou hast given them blood to drink; for they are worthy':*
 - *to 'utilize the blood of saints and sages' is to utilize one's lively energies (lifeblood) for no other purpose than to therewith all the more re-expand one's human awareness to one's soul awareness.*
 - *the phrase 'and thou hast given them blood to drink; for they are worthy' serves to convey the notion that, after having elevated one's predominant awareness to the lumbar chakra, one will have readied oneself to then further elevate one's predominant awareness to the heart chakra*
- ❖ *The last phrase 'And I heard another voice out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments' serves to convey the notion that one will then no longer be doubting the true justness and fairness (the ever-righteousness) of the cosmic law of cause and effect.*

The fourth angel

✠ *"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (Rev. 16:8-9)*

Commentary

- ❖ *This fourth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's heart chakra*
- ❖ *As was the case in Rev. 8:12-13, the word 'sun' serves to metaphorically represent one's brightest / most alluring earthly desires.*
- ❖ *The true-to-Life significance of the statement 'and power was given unto him to scorch men with fire' can be relayed as follows:*

At that particular stage of one's spiritual re-awakening, one will during the course of one's meditation sessions no doubt begin to all the more re-experience one's spiritual feelings. Yet one will then also, in between such meditation sessions, still be inclined to often arouse within oneself all kinds of excessive emotions that one will then be experiencing as all kinds of fiery / burning / scorching sensations (colloquially often referred to as 'to be on fire').

- ❖ *The phrase 'And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory' serves to convey the notion that most people, when experiencing such fiery / burning / scorching sensations, then tend to curse God for them (blasphemed the name of God). Not realizing that it is they themselves who are actually inflicting that 'plague' upon themselves.*

As such, the last phrase 'and they repented not to give him glory' is meant to convey the notion that, because of their spiritual ignorance, such a ones are then simply continuing to live their



materialistic / ungodly lifestyle.

As such, the main intent of these verses is to dissuade one from abusing the heavenly energies flowing through one's heart chakra, which practically means that one is to then nevermore 'wholeheartedly' pursue any whichever kind of unwholesome desire.

The fifth angel

✠ *"And the fifth angel poured out his vial upon the seat of the [second] beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:10-11)*

Commentary

- ❖ *This fifth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's throat chakra.*
- ❖ *The mentioning that the kingdom of the second beast was full of darkness needs to be understood in the sense that:

It is only after having elevated one's predominant awareness to the next chakra (the cranial chakra, the seat of one's Christ awareness) that one will be able to perceive one's entire body to be full of light. The opposite thereof being spiritual darkness (and his kingdom was full of darkness).*
- ❖ *The true-to-Life significance of the phrase 'and they gnawed their tongues for pain, and blasphemed the God of heaven because of their [habitual] pains and their [habitual] sores, and repented not of their deeds' is akin to the true-to-Life significance of Rev. 16:9. But is to now be understood to pertain to the abuse of the heavenly energies flowing through the throat chakra.*

The sixth angel

✠ *"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12)*

Commentary

- ❖ *This sixth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's cranial chakra.*
- ❖ *As explained in the commentary on Rev. 9:13-14, the term 'the great river Euphrates' literally means 'the great river rushing from the East'. And is thusly purposed to refer to all of the heavenly energies that one is willfully occasioning to flow from one's medulla oblongata (the spiritual East) via one's medulla chakra and cranial chakra to and through one's five lower chakras.*
- ❖ *The true-to-Life significance of the phrase 'and the water thereof was dried up, that the way of the kings of the east might be prepared' is to be understood within the context of the true-to-Life significance of the parable of the ten virgins (as conveyed in the fourth chapter of these teachings). That is, it is only by means of the re-energization of the five lower major nerve plexuses that one can sufficiently stem the downward flow of the heavenly energies through one's five lower chakras*



(and the water of the great river Euphrates was dried up). So as to enable oneself to then exclusively focus one's attention on those heavenly energies that are sovereignly (kingly) flowing from one's medulla oblongata (the spiritual East) through one's medulla chakra into one's cranial chakra (that the way of the kings of the east might be prepared).

† *“And I saw three unclean spirits like frogs come out of the mouth of the dragon [the first beast], and out of the mouth of the [second] beast, and out of the mouth of the false prophet [the third beast]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:13-14)*

Commentary

- ❖ *The likening of the three unclean spirits to frogs is meant to convey the notion that:
Because of most people still living under the spell of cosmic delusion, they are far too often jumping to the wrong kinds of conclusions and are thusly still far too often making the wrong kinds of decisions in life and they are thusly actually preventing themselves from making any real spiritual progress in life.*
- ❖ *After having regained the fullest extent of one's Christ awareness, one will be clearly perceiving in one's spiritual awareness the brilliancy of every intermediate energy in as well the human region as the angelic region of creation. This practically means that one can then no longer be deceived by any delusive appearances and that one will thusly, so to speak, have defeated as well the first beast as the second beast as the third beast.*
- ❖ *The phrase 'for they [these three beasts] are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world' therefore serves to convey the notion that:
It is all of the mundane impressions of the wonderful (miraculous) features of Nature that are keeping one under the spell of cosmic delusion. Yet all of which impressions are, unbeknownst to oneself, actually being projected onto the screen of one's spiritual awareness by the deceptive insinuations and intimations of these three beasts.*

As such, in these verses and all of the remaining verses, the term 'the kings of the earth' is meant to refer to all those who are still living under the spell of cosmic delusion, to all those who are still believing themselves to be 'the kings of all their worldly possessions'.

- ❖ *The last statement 'to gather them to the battle of that great day of God Almighty' serves to convey the notion that:
The more one becomes aware of one's innate Christ awareness (whose seat is in the cranial chakra), the more one will begin to realize the unrighteousness of all one's still materialistic / ungodly notions. Thusly resulting in there then being a mighty inner battle (a mighty psychological battle) between all of one's re-spiritualized notions and all of one's still materialistic notions. And thusly in effect between 'the armies of one's spiritual soul' and 'the armies of one's deluded ego'.*

In this regard, let it be duly noted that in the so-called Hindu Bible (the Bhagavad Gita), saint Vyasa is rendering a poetic version of that great psychological battle between one's then re-



spiritualized notions and one's then still materialistic notions, which he chose to allegorically refer to as, respectively, the Kuru warriors (Kauravas) and the Pandu warriors (Pandavas). All of the particular aspects whereof, as applicable to one's own spiritual growth, will be duly conveyed in the next chapter of these teachings (*The Basic Methods of Truth*).

† “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15)

Commentary

In this verse:

- The true meaning of ‘I come as a thief’ was previously conveyed in the commentary on Rev. 3:3.
- The mentioning of ‘blessed is he that watcheth’ serves to convey the notion that one is to always remain spiritually vigilant.
- The mentioning of ‘[blessed is he that] keepeth his garments’ is meant to convey the notion that one is to never let one's spiritual guard down. As can also be surmised from ‘lest he walk naked, and they see his shame’, which in turn serves to convey the notion that every unspiritual kind of attitude (*kind of behaviour*) is a shameful / sinful attitude (*behaviour*).

From an overall perspective then, the true-to-Life significance of that verse can be relayed as follows:

If one is to not worsen one's spiritual downfall from the grace of God, then one will have to remain spiritually vigilant and spiritually diligent. And to thusly always live one's life in exact accordance with, respectively, all of the inner promptings of one's spiritual conscience (one's spiritual Mentor) and all of the inner promptings of one's spiritual intuitions (one's spiritual Coach).

† “And he gathered them together into a place called in the Hebrew tongue Armageddon” (Rev. 16:16)

Commentary

The word ‘Armageddon’ was derived from the Hebrew words ‘har’ (literally meaning ‘range of hills / mounts’) and ‘Megiddo’ (literally meaning ‘a place of crowds’). As such, provided that its meaning be correctly understood within the context of one's own spiritual growth, then ‘the place called Armageddon’ is actually referring to one's cerebrospinal axis (wherein the mounts are one's chakras and the crowds one's heavenly energies).

Now, because of all one's heavenly energies in effect being one's mental powers, that ‘place called Armageddon’ is actually also one's mind. Wherefrom can be surmised that it is upon the battlefield of one's mind that one has to fight the aforementioned fierce battle between one's then re-spiritualized notions and one's still materialistic notions. That is, until all of such materialistic notions have been defeated (eradicated from one's mind).

The seventh angel

† “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done” (Rev. 16:17)

Commentary

- ❖ This seventh angel serves to collectively represent all of the heavenly / angelic energies flowing



through one's medulla chakra.

- ❖ The concise phrase 'It is done' serves to convey the notion that, after having regained the fullest extent of one's Cosmic awareness, one will no longer desire to pursue any wrongful pleasure or any wrongful entertainment in that all of such materialistic desires will by then have been eradicated from one's mind.
 - ❖ The significance of the word 'air' in this verse is to be metaphorically understood within the context of the relative strengths of one's bodily energies. That is, when compared to one's gross (earthly) subatomic particles and one's less gross (angelic) intermediate energies, then one's subtle (archangelic) notional energies – wherewith the aforementioned great psychological battle has to be fought – can be referred to as the relatively most ethereal (airy) energies.
- † “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Rev. 16:18)

Commentary

- ❖ The re-experience of the fullest extent of one's Cosmic awareness, i.e. of each and every aspect of the cosmological Word of God (and there were voices, and thunders, and lightnings), is bound to have a tremendous impact on one's mind (thusly resembling the occurrence of a mighty earthquake).
 - ❖ The phrase 'such as was not since men were upon the earth' serves to convey the comparative notion that one's descent into creation used to be a gradual descent while the re-experience of the fullest extent of one's Cosmic awareness will be a very abrupt event (the third woe).
- † “And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath [righteousness]” (Rev. 16:19)

Commentary

- ❖ The phrase 'And the great city was divided into three parts, and the cities of the nations fell' serves to convey the notion that one will then:
 - be clearly perceiving one's human body to consist of the three kinds of energies of God, i.e. of His thought energies and of His intermediate energies and of His subatomic energies (the great city was divided into three parts)
 - no longer be deceived by the delusive appearances of one's body parts (and the cities of the nations fell)
- ❖ The next phrase 'and great Babylon came in remembrance before God' serves to, as such, convey the notion that one will then fully realize one's human body (the great Babylon) to actually not be a physical body but a spiritual body (came in remembrance before God).
- ❖ The last phrase 'to give unto her [Babylon] the cup of the wine of the fierceness of his wrath [righteousness]' serves to convey the notion that one's body (Babylon) will by then have been completely purified, i.e. because of one then unfailingly living the right kind of lifestyle (to drink the cup of the wine of the fierceness of his righteousness).



† *“And every island fled away [disappeared], and the mountains were not found” (Rev. 16:20)*

Commentary

In this verse, ‘every island’ serves to denote every seemingly separate delusive appearance and ‘the mountains’ serve to denote all of the aggregates thereof. Thusly conveying the notion that one will then no longer be entertaining any separatist notions and thusly also not any avaricious notions.

† *“And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great” (Rev. 16:21)*

Commentary

This verse – which serves to conclude this particular section (The Seven Plagues) of the Book of Revelation – is meant to make one acutely aware of the fact that it is the failure to actualize one’s spiritual growth that is occasioning one:

- i) to remain powerless against the subatomic particles in this world (the great hail out of heaven, every which ‘stone’ St John metaphorically likened to ‘about the weight of a talent’)*
- ii) to blame and to curse God (blaspheme God) for every pain and agony and suffering that one is directly and indirectly inflicting upon oneself with such subatomic particles (because of the plague of the hail; for the plague thereof was exceeding great)*

15.7. The Fall of Babylon and the Rise of the New Jerusalem

In this section of the Book of Revelation, St John chose to convey the various reasons why one is to nevermore worship any kind of delusive appearance but to only worship the spirit of God beyond the disguise of all such delusive appearances – including the delusive appearance of one’s own human body. To which purpose he decided to now refer to a still completely deluded ego no longer as ‘a woman with a man child’ but as ‘a great whore sitting upon many waters (in Rev. 17:1)’ and as ‘a woman sitting upon a scarlet colored beast (in Rev. 17:3)’ and as ‘a woman sitting on seven mountains (in Rev. 17:9)’. By reason that:

It is because of such a still completely deluded ego having pledged its allegiance to the world of cosmic delusion (to sit on the scarlet colored beast / the red dragon) that it has come to severely misuse and abuse all of the heavenly energies (the many waters) flowing through its seven chakras (the seven mountains / mounts).

Once again, in this major subsection, the first set of verses serves to convey all of the introductory notions to the second set of verses.

The first set of verses

† *“And there came one of the seven angels [the seventh angel] which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” (Rev. 17:1-2)*



Commentary

- ❖ *This seventh angel is consisting of all the heavenly / angelic energies flowing through one's medulla chakra. He is said to have the seven vials [of the seven plagues] by reason that it is the heavenly / angelic energies of the medulla chakra that are then flowing downwards through all of the other chakras.*
 - ❖ *His instruction to 'Come [up] hither' is clearly referring to one's need to introspectively meditate, to raise one's awareness to that medulla chakra.*
 - ❖ *In the phrasing of 'I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication':*
 - *the 'great whore' is meant to refer to any human ego that is living an unrighteous / sinful lifestyle and which has thusly, so to speak, prostituted itself to the devil (the red dragon)*
 - *the term 'the kings of the earth' is meant to refer to all those whose corrupted ego (great whore) is committing all kinds of fornications (the idolatrous worshipping of all kinds of delusive appearances / graven images)*
 - *the term 'the inhabitant of the earth' is meant to refer to all of the bodily cells of such 'kings of the earth'*
 - *the mentioning that 'the kings of the earth have been made drunk with the wine of her fornication' thusly means that they have inebriated (made drunk) all of their bodily cells with the wrong kinds of emotions*
- ✠ *"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3)*

Commentary

The phrase 'So he [the seventh angel] carried me away in the spirit into the wilderness' practically means that St John could then perceive the whole of creation (the entire world of bewilderment / the wilderness) without him losing sight of its but one spiritual Essence (in the spirit).

Thusly allowing him to superconsciously discern each and every happening within that creation and thusly also how every corrupted ego (woman / great whore) had pledged its allegiance to the world of cosmic delusion, to the red dragon / scarlet colored beast that:

- i) *is full of names of blasphemy (is belying the truth of God)*
 - ii) *has seven heads (the seven vices)*
 - iii) *has ten horns (the habitually-hardened misuses and abuses of the five sensorial abilities and the five behavioural capabilities)*
- ✠ *"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:4-5)*

Commentary

- ❖ *The mentioning that this woman:*



- was 'arrayed in purple and scarlet color [the colours of royalty]' serves to denote the desire of every strongly deluded ego to be treated as royalty, as being superior to everybody else
- was 'decked [bedecked, laden] with gold and precious stones and pearls' serves to denote the desire of such a deluded ego to materialistically enrich itself
- had 'a golden cup in her hand full of abominations and filthiness of her fornication' serves to convey the notion that every such deluded ego is misusing and abusing the inherently perfect (precious, golden) energies of God whilst trying to fulfil its unwholesome desires (the abominations and filthiness of her fornication)
- ❖ The phrase 'and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH' serves to convey the notion that it is one's unrighteous notions (in one's forehead) that are occasioning one to live the wrong kind of lifestyle (an idolatrous / abominable lifestyle).

In this regard, specifically note that in this phrase and in some of the forthcoming verses St John deliberately changed the meaning of the word 'Babylon' from 'the ego' to 'the body'. Thereby implicitly conveying the notion that the human egos of all those who are still living under the spell of cosmic delusion are still utterly and completely identifying themselves with their frail human body instead of with their all-powerful spiritual soul.

† *"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus [Christ]: and when I saw her, I wondered with great admiration" (Rev. 17:6)*

Commentary

- ❖ The phrase 'And I saw the woman drunken [inebriated] with the blood of the saints, and with the blood of the martyrs of Christ' serves to convey the notion that:
No matter to what extent one's human ego is misusing and abusing its cerebrospinal energies, each and every one of such energies is in and by itself still a perfect energy of God (the lifeblood of saints, the lifeblood of Christ).
 - ❖ The next phrase 'and when I saw her, I wondered [marvelled] with great admiration' serves to convey the notion that St John could then clearly perceive the marvelous workings of the cosmic law of cause and effect (the righteousness of God) in her. That she [the woman] had nobody else but only herself to blame for all of the pains and agonies and sufferings that she herself was inflicting upon herself with all of her wrongdoings.
- † *"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend [arise] out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev. 17:7-8)*

Commentary

- ❖ The true-to-Life significance of the phrase 'The beast that thou sawest was, and is not' can be relayed as follows:



- *the materialistically-minded person is pledging his / her allegiance to a world that is being projected on the screen of his / her spiritual awareness, i.e. to a world that he / she believes to substantially exist (that was)*
- *the spiritually-minded person knows that world of cosmic delusion to be a dream world, a make-believe world, a world that does not substantially exist (in the sense that a projected image / delusive appearance has in and by itself no substantive essence (and is not))*

While the mentioning of 'and yet is' serves to convey the notion that all of the electromagnetic energies of God – which are rendering it perfectly possible for that dream world of cosmic delusion to be projected on the screen of one's spiritual awareness – really and truly do exist.

- ❖ *The next phrase 'and [the beast] shall ascend out of the bottomless pit, and go into perdition' serves to convey the notion that:*

The higher one elevates one's predominant awareness in the cerebrospinal axis towards the medulla chakra, the more one will come to realize the deceptiveness / deceitfulness of that dream world of cosmic delusion. And thusly the more that beast, or more precisely one's allegiance to that beast, will go into perdition.

- ❖ *As such, those 'whose names were not written in the book of life from the foundation of the world' are all those who, as and when they descended deeper and deeper into creation, started to all the more neglect their daily meditations until they could no longer extricate themselves from the spell of cosmic delusion. And who thusly came to experience themselves no longer as immortal beings but as mortal beings and who thusly, as it were, then removed themselves from the book of Life.*

† *"And here is the mind which hath wisdom. The seven heads are [the spiritually-embedded qualities of the] seven mountains, on which the woman sitteth. And there [these] are seven kings: five are fallen, and one is [come], and the other is not yet come; and when he cometh, he must continue a short space [of time]" (Rev. 17:9-10)*

Commentary

- ❖ *In this verse, the spiritually-embedded qualities of the seven mountains on which the woman sitteth are the seven cardinal virtues that St John previously referred to and which he now chose to refer to as the seven kings.*
- ❖ *To facilitate the understanding of the remainder of this commentary, let the student first be reminded of the seven opposites of these seven virtues, which are the seven vices (also known as the seven deadly sins):*
 - 1) *lust (due to the malfunctioning of one's coccygeal chakra)*
 - 2) *gluttony (due to the malfunctioning of one's sacral chakra)*
 - 3) *sloth (due to the malfunctioning of one's lumbar chakra)*
 - 4) *greed (due to the malfunctioning of one's heart chakra)*
 - 5) *envy (due to the malfunctioning of one's throat chakra)*
 - 6) *the hostile sense of vengefulness* (due to the malfunctioning of one's cranial chakra)*
 - 7) *the arrogant sense of pride* (due to the malfunctioning of one's medulla chakra)*



** as opposed to the non-hostile sense of vengefulness and the non-arrogant sense of pride, both of which character traits need to be recultivated during the course of one's spiritual growth*

❖ *The true-to-Life significance of 'five [of the kings] are fallen, and one is, and the other is not yet come' can, within the context of such seven virtues and such seven vices, now be relayed as follows:*

- *From a mundane perspective, every kind of lust and gluttony and sloth and greed and envy and vengefulness and pride is typically being regarded as a wicked / evil character trait.*
- *From a spiritual perspective however, only the first five (lust, gluttony, sloth, greed, and envy) are always wicked / evil by reason that one's indulgence in them will always occasion one's predominant awareness to descent (fall down) in the cerebrospinal axis (five kings are fallen). While the sense of vengefulness can be either hostile or non-hostile. And the sense of pride can also be either arrogant or non-arrogant.*

As such, it is with respect to the non-hostile sense of vengefulness and the non-arrogant sense of pride that it is said that the 'one is come and the other is not yet come'. By reason that:

- i) *most people already know the difference between the right and the wrong kind of vengefulness (i.e. the lawful means thereto and the unlawful means thereto)*
- ii) *most people have not yet come to understand the difference between the right and the wrong kind of pride*

Which right kind of pride is actually the right kind of self-respect wherewith one is to maintain the right kind of self-esteem and the right kind of self-confidence.

❖ *The true-to-Life significance of the phrase 'and when he [the last king] cometh, he must continue a short space [of time]' will be conveyed in the commentaries on Rev. 20:2-10.*

✠ *"And the [first] beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are [also] ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:11-14)*

Commentary

❖ *From here onwards, one has to maintain a clear distinction between:*

- i) *the aforementioned seven kings, which serve to represent the seven cardinal virtues*
- ii) *the now-mentioned ten kings, which serve to represent one's five sensorial abilities and one's five behavioural capabilities*

❖ *The statement that the first beast (the red dragon) 'is the eighth, and is of the seven, and goeth into perdition' practically means that the red dragon is:*

- i) *deriving all of its powers from those heavenly energies that one is occasioning to chaotically flow through one's seven chakras (it is the eight, and is of the seven)*



ii) bound to disappear (to go into perdition) from as soon as one has successfully elevated one's predominant awareness above the throat chakra to the cranial chakra

- ❖ The saying that the ten kings 'have received no kingdom as yet; but receive power as kings one hour with the beast' serves to convey the notion that:

One's five sensorial abilities and one's five behavioural capabilities are all operational in nature and are thusly not substantive in nature (they have received no kingdom as yet). As such, whenever one misuses or abuses such abilities and capabilities, then one is deriving the powers thereto not from the red dragon itself but from those willpowers wherewith one chooses to collaborate / co-operate with the red dragon. Which is why it is being said that they 'receive power as kings one hour with the beast', wherein the 'one hour' is clearly not referring to a terrestrial hour but to a much longer cosmological timespan.

- ❖ The statement that 'these [ten kings] have one mind' serves to endorse the fact that, beyond all academic distinctions, one really has but only one mind.
- ❖ The next statement that '[they] shall give their power and strength unto the beast' practically means that:

It is because of one having pledged one's allegiance to the world of cosmic delusion that one is then also collaborating / co-operating with the world of cosmic delusion (the red dragon).

- ❖ The true-to-Life significance of 'These shall make war with the Lamb, and the Lamb shall overcome them: for he [the Lamb] is Lord of lords, and King of kings' can be relayed as follows:

Those who are misusing and abusing their five sensorial abilities and their five behavioural capabilities are in effect waging a war against the Lamb of God or, more precisely, against the righteousness of the Lamb of God. Thusly resulting in them then unknowingly inflicting upon themselves those kinds of hardships that will eventually occasion them to learn the lessons of Life from them and to thusly become more spiritually-minded (and the Lamb shall overcome them: for he is Lord of lords, and King of kings).

- ❖ The last phrase 'and they that are with him [the Lamb of God] are called, and chosen, and faithful' serves to convey the notion that it is only those who are genuinely willing to make the spiritual efforts to re-perfect the energetic operations of their seven chakras that are '[being] called, and chosen, and faithful'.

† "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:15-16)

Commentary

- ❖ The phrase 'The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues' serves to again convey the notion that one's human body is actually consisting of the electromagnetic energywaves (waters) of God. By reason that, as previously explained:



- the word 'people' is meant to refer to all of the subatomic particles of one's body, each of which subatomic particles is a spherical conglomeration of subatomic energywaves
 - the word 'multitudes' is meant to refer to all of the atoms of one's human body, each of which atom is consisting of subatomic particles
 - the word 'nations' is meant to refer to all of the biological cells of one's human body, each of which biological cells is consisting of atoms
 - the word 'tongues' is meant to refer to all of the intrinsic energetic reverberations of one's biological cells
- ❖ The true-to-Life significance of the last phrase 'And the ten horns which thou sawest upon the beast, these shall hate [distress] the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire' can be relayed as follows:

It is the habitual abuse of the five sensorial abilities and of the five behavioural capabilities (the ten horns) that is occasioning the corrupted ego (the whore) to become all the more devoid of its spiritual feelings and to thusly all the more:

- i) *experience a sense of 'inner loneliness' and a sense of 'inner vulnerability' (the ten horns shall make her desolate and naked)*
- ii) *pursue an unnatural lifestyle, which is the true cause of all pathological diseases (the ten horns shall eat her flesh) and of all neurological afflictions / oversensitivities (and burn her with fire)*

✠ *"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17)*

Commentary

The true-to-Life significance of this verse is no different to the true-to-Life significance of the verse:

"And for this cause [the perpetuation of the drama of cosmic delusion] God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).

As such, the last portion of the Rev. 17:17 verse, i.e. 'until the words of God shall be fulfilled', is meant to convey the notion that:

The spell of cosmic delusion is bound to persist until the whole of creation ceases to exist, until all of the electromagnetic energies of God (the words of God) will have been converted back into His dormant energies.

✠ *"And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:18)*

Commentary

In this verse, 'the woman' is the deluded ego and 'the great city' is the human body of that deluded ego and the term 'the kings of the earth' is now meant to refer to all of the still materialistically-minded family members and friends and acquaintances and other associates of that deluded ego. As such, in this verse, the word 'reigneth' is meant to be indicative of her tendency to try to manipulate and to even exploit such others.



The second set of verses

With these verses, St John rendered a detailed account of how one allowed one's mind and thusly also one's body to become all the more corrupted (the fall of Babylon). And of how one is to reverse that spiritual downfall from the grace of God by way of the re-spiritualization (spiritual renewal) of at first one's mind and then one's body (the rise of the New Jerusalem).

The firstly-appearing angel

† *“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” (Rev. 18:1)*

Commentary

- ❖ *This angel serves to collectively represent all of the heavenly / angelic energies flowing through one's coccygeal chakra.*
 - ❖ *That coccygeal chakra needs to be correctly operated if one is to recultivate one's spiritual discernments. Thusly rendering it the very first chakra wherewith to start actualizing one's spiritual enlightenment (the earth was lightened with his glory).*
- † *“And he [that angel] cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful [vile] bird” (Rev. 18:2)*

Commentary

- ❖ *In this verse, the phrase ‘Babylon the great is fallen, is fallen’ is clearly referring to the then dismal condition of the human body (i.e. from as well a pathological as a neurological perspective).*
- ❖ *In the phrase ‘and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and vile bird’:*
 - *every ‘devil’ is a bad habit*
 - *every ‘foul spirit’ is a bad attitude*
 - *the ‘cage’ is the body (the self-created prison of the ego)*
 - *every ‘unclean and vile bird in that cage’ are all of the perverted and loathsome manners wherein that ego is then expressing itself (spreading its wings)*

† *“For all nations have drunk of the wine of the wrath of her fornication” (the first part of Rev. 18:3)*

Commentary

This phrase serves to relay the truth that the biological cells (nations) of every such still materialistically-minded person are literally inundated (inebriated):

- i) not only with the wrong kinds of emotional energies*
- ii) but also with all kinds of toxins and poisons and other pollutants, because of such a ones then typically no longer adhering to the Gen. 1:29 diet*



† *“And the kings of the earth have committed fornication with her” (the second part of Rev. 18:3)*

Commentary

This phrase serves to emphasize the reciprocity of the wrongful attitudes and the wrongful behaviours amongst all those who are still materialistically-minded, amongst all those who are still living under the spell of cosmic delusion.

† *“And the merchants of the earth are waxed rich through the abundance of her delicacies” (the third part of Rev. 18:3)*

Commentary

In this phrase, the term ‘the merchants of the earth’ is specifically meant to refer to those captains of industry who are utilizing their for-profit organizations to avariciously enrich themselves. That is, wherewith they are financially exploiting as well their employees (by way of underpaying them) as their customers (by way of overcharging them). Whose everyday lifestyle is thusly the exact opposite of an unselfish / compassionate / spiritual lifestyle.

The secondly-appearing angel

† *“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4)*

Commentary

- ❖ *This second angel (I heard another voice from heaven) serves to collectively represent all of the heavenly / angelic energies flowing through one’s sacral chakra.*
- ❖ *That chakra needs to be correctly operated if one is to recultivate one’s spiritual discriminations.*
- ❖ *The phrase ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues’ practically means that:*

Instead of one to yield to all of the likes and dislikes of one’s human ego, one is to live one’s life in exact accordance with all of the inner promptings of one’s spiritual conscience and one’s spiritual intuitions.

† *“For her sins have reached unto heaven, and God hath remembered her iniquities” (Rev. 18:5)*

Commentary

In His capacity as an infinite spirit, God is present absolutely everywhere. That practically means that He is at all times superconsciously aware of one’s every attitude, of one’s every sentiment, of one’s every notion, of one’s every emotion, of one’s every utterance, of one’s every deed. And thusly also of one’s every wrongdoing (iniquity).

† *“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double” (Rev. 18:6)*

Commentary

This verse serves to convey the notion that one is to double one’s spiritual efforts whensoever one’s



human ego is trying to persuade one to do something wrong, to thusly neutralize 'the wine of the wrath (folly) of her fornication' with double the amount of 'the wine of the wrath (righteousness) of God'.

† *"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7)*

Commentary

- ❖ *The more one's human ego is trying to live a decadent lifestyle, the more it needs to be soulfully chastised, to be brought under control, to be disciplined (torment it and give it sorrow).*
- ❖ *The phrase 'for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow' practically means that the ego of a materialistically-minded person:*
 - i) *is refusing to acknowledge the wickedness of its decadent lifestyle (I sit a queen)*
 - ii) *has no intention of mortifying its decadent desires (I am no widow)*
 - iii) *is unwilling to consider the woeful consequences of its decadent lifestyle (I shall see no sorrow)*

† *"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:8-10)*

Commentary

- ❖ *In the phrase 'Therefore shall her plagues come in one day, death, and mourning, and famine':*
 - *the word 'death' is meant to refer to the slow death of spiritual starvation*
 - *the word 'mourning' is meant to refer to all of the griefs / sorrows that she is then unknowingly inflicting upon herself*
 - *the word 'famine' is meant to refer to the then severe lack / shortage of as well her spiritual abilities as her spiritual capabilities*
- ❖ *The phrase 'and she shall be utterly burned with fire: for strong is the Lord God who judgeth her' serves to convey the notion that she will then have to suffer all of the self-inflicted consequences of all her unconstrained / fiery emotions.*

† *"And the kings of the earth, who have committed fornication and lived deliciously [decadently] with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment [condemnation, demise] come" (Rev. 18:9-10)*

Commentary

These verses serve to emphasize the extent whereto all materialistically-minded persons are still identifying themselves with their human body instead of with their spiritual soul. As such, 'the smoke of her burning' is meant to refer to the actual smoke exuded during the cremation of a dead body. Yet the student will find the following truths to be as applicable when the body be put in a grave:

- ❖ *The true meaning of the phrase 'And the kings of the earth, who have committed fornication and lived decadently with her, shall bewail her, and lament for her, when they shall see the smoke of*



her burning' needs to be understood in terms of the words 'fornication' and 'decadently'. For such kings of the earth are not really caring for the wellbeing of that other person but only for the loss of his / her companionship and comradery whilst they were living their unrighteous lifestyles (fornicating and decadent lifestyles).

- ❖ *The reason why they are said to be 'standing afar off for the fear of her torment' is that such a ones are still so identified with their body that they are not all that sure as to whether or not a dead person can feel the scorching heat of being cremated / incinerated.*
- ❖ *Them saying 'Alas, alas that great city Babylon, that mighty city! for in one hour is thy demise come' serves to convey the notion that it takes a lifetime to grow and to preserve the human body yet less than an hour for it to be cremated / incinerated.*

† *"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more [i.e. which she used to supply them with]: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men [here referring to the bribing of men]. And the fruits that thy soul [ego] lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein [wherewith] were made rich all that had ships in the sea by reason of her costliness [richness]! for in one hour is she made desolate" (Rev. 18:11-19)*

Commentary

As implied by the term 'the merchants of the earth', these verses serve to relay the very same truths but now from an economic perspective:

- *the word 'shipmaster' is meant to refer to every owner / captain of a for-profit organization*
- *the term 'all the company in ships, and sailors' is meant to refer to every executive director and manager and supervisor and common employee in such a for-profit organization*
- *the term 'and as many as trade by sea' is meant to refer to whosoever else is financially benefitting from their association with a for-profit organization (such as, for instance, the major shareholders)*

All of whom can thusly be said:

- i) *to fare by ship on the sea of cosmic delusion*
- ii) *to cast dust on their heads (to soil / dirty their minds with their materialistic notions)*



† *“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her”*
(Rev. 18:20)

Commentary

From this verse can be surmised that there are, ultimately speaking, but two ways wherein one can actualize one's spiritual growth:

- i) the first one – the wise one – is to pursue at first a sagely lifestyle (to become a prophet) and then a saintly lifestyle (to become an apostle) and then a masterly lifestyle (to become the highest heaven)*
- ii) the second one – the foolish one – is to not pursue a spiritual lifestyle, to let one's human ego painstakingly learn all of the lessons of Life from its numerous mistakes, i.e. as then being brought to its attention by way of the ever-righteous / seemingly vengeful operation of the cosmic law of cause and effect (for God hath avenged you on her)*

The thirdly-appearing angel

† *“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence [fierceness] shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee. And no craftsman, of whatsoever craft he be, shall be found any more in thee. And the sound of a millstone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee. And the voice of the bridegroom and of the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth; for by thy [their] sorceries were all nations [people] deceived. And [Yet] in her was found the blood of prophets, and of saints, and of all that were slain upon the earth”* (Rev. 18:21-24)

Commentary

- ❖ *This third angel serves to collectively represent all of the heavenly / angelic energies flowing through one's lumbar chakra.*
- ❖ *That chakra needs to be correctly operated if one is to recultivate one's spiritual judgments.*
- ❖ *In the phrase ‘And the mighty angel took up a stone like a great millstone, and cast it into the sea’, the great millstone (effectively meaning ‘a heavy burden’) serves to represent the heavy burden of one having to contend with the spell of cosmic delusion. That is, which heavy burden God had to – as previously mentioned – necessarily impose upon (cast upon) every living creature in the ocean-like world of cosmic delusion (the millstone was cast into the sea).*

The reason why St John chose this particular angel (the third angel) to ‘cast that millstone into the sea’ is that the true nature of creation and consequently also the deceptiveness of all delusive appearances can only be conceptually understood from the perspective of that lumbar chakra.

As such, the last portion of that first phrase ‘Thus with fierceness shall that great city Babylon be thrown down, and shall be found no more at all’ serves to convey the notion that, because of that fiercely imposed spell of cosmic delusion, the materialistically-minded ego cannot prevent its body from dying a mortal death (it shall be thrown down, and found no more).



- ❖ *With respect to the next few phrases, the key to understand their true-to-Life significance lies in the words 'in thee' at the end of every such phrase. For these two words are supposed to make one acutely aware of the rather obvious fact that, after having left the human body at the time of one's mortal death, one will no longer be able to utilize that human body to:*
 - *introspectively listen to the multi-various aspects of the Word of God (the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee)*
 - *introspectively perceive the energetic operations of one's chakras (the light of a candle shall shine no more at all in thee)*
 - *consummate one's marriage with the Lamb of God (the voice of the bridegroom and of the bride shall be heard no more at all in thee), as soon hereafter explained in much more detail*
 - *creatively express oneself through that body (no craftsman, of whatsoever craft he be, shall be found any more in thee)*
 - *hear any ordinary / mundane sounds anymore (the sound of a millstone shall be heard no more at all in thee)*
- ❖ *The true-to-Life significance of the phrase 'For thy merchants were the great men of the earth; for by their sorceries were all people deceived' can be relayed as follows:*

As already conveyed on a previous occasion, it is by means of their devious advertising campaigns that the owners of the for-profit organizations (the merchants of the earth) are trying to entice / bewitch the general public to procure their products and their services. For nearly every such advertisement is being specifically designed to strongly trigger the psychological desire / want for such a product or service in those who are still very materialistically-minded.
- ❖ *The last phrase 'Yet in her was found the blood of prophets, and of saints, and of all that were slain upon the earth' serves to again convey the notion that:*

No matter to what extent one's human ego is misusing or abusing its cerebrospinal energies, each and every one of such energies is in and by itself still a perfect energy of God (the lifeblood of sages and saints and all genuine martyrs).

The fourthly-appearing angel

✠ *"And after these things I heard a great voice of much people in heaven [the fourth angel], saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia" (Rev. 19:1-4)*

Commentary

- ❖ *This fourth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's heart chakra.*



- ❖ *That chakra needs to be correctly operated if one is to regain one's Holy Ghost awareness.*
- ❖ *The true meaning of the first three phrases in the above verses ought to by now be self-evident. Yet let it again be re-iterated that:*

The more often one wholeheartedly heeds the inner promptings of one's spiritual conscience (divine Mentor) and of one's spiritual intuitions (divine Coach), the more often one will be conceiving the right kinds of notions. And thusly the more often one will then be arousing within oneself only the right kinds of emotions (i.e. to the exclusion of all excessive emotions). And thusly the more often one will then be able to access those spiritual feelings in the heart chakra wherewith to continue actualizing one's spiritual growth (one's spiritual salvation).

- ❖ *The next phrase 'And her smoke rose up forever and ever' is meant to convey the notion that one is to henceforth always (forever and ever) exude one's heartfelt devotions only to God.*
- ❖ *The true-to-Life significance of the last verse 'And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia' has already been conveyed.*

† *"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear [honour and respect] him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:5-6)*

Commentary

This voice of a great multitude (likened unto the voice of many waters and unto the voice of mighty thunderings) is collectively referring to all of the sounds being produced by the energetic operation of the heart chakra. The perceptions whereof in one's spiritual awareness will then enable one to all the more regain one's Holy Ghost awareness and to thusly re-experience all of the mighty powers of all the subatomic particles of God (for the Lord God reigneth all-powerfully).

† *"Let us be glad and rejoice, and give honor to him [to God]: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7)*

Commentary

Within the context of this particular verse, the 'Lamb of God' is meant to refer only to the heavenly energies flowing through one's heart chakra while 'his wife that hath made herself ready' is meant to refer to one's then re-spiritualized human body.

As such, it is only by way of one wholeheartedly espousing one's earthly heart chakra to the spiritual heart chakra that the marriage of one's re-spiritualized body to the Lamb of God can be fully consummated.

† *"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints [sages]" (Rev. 19:8)*

Commentary

- ❖ *The phrase 'And to her [his wife] was granted that she should be arrayed in fine linen, clean and*



white' serves to convey the notion that one will by then have purified / cleansed / whitewashed all of those biological cells that are receiving their nourishment from the heart chakra. That is, either directly so or via the lumbar chakra or the sacral chakra or the coccygeal chakra.

- ❖ *The statement 'for the fine linen is the righteousness of sages' serves to endorse the fact that one will then be living a sagely lifestyle.*
- ✠ *"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:9)*

Commentary

- ❖ *The phrase 'Blessed are they which are called unto the marriage supper of the Lamb' serves to convey the notion that those who are righteously partaking of the Lamb's heavenly energies in the heart chakra (are called unto the marriage supper of the Lamb) are bound to then re-experience a major portion of the bliss of God (blessed are they).*
- ❖ *The phrase 'These are the true sayings of God' serves to confirm the fact that all of such truths were indeed being revealed unto St John by the cosmological Word of God.*
- ✠ *"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10)*

Commentary

This verse serves to relay the warning that one is to not mistake (see thou do it not) the erstwhile human personality of Jesus (the man Jesus) for the spiritual individuality of Jesus (the Lord Jesus). Though not applicable to St John himself, he nevertheless chose to relay that warning to the benefit of all Christians.

The last portion of that verse 'for the testimony of Jesus is the spirit of prophecy' serves to convey the notion that:

Whosoever pragmatically experiences the esoteric truths being relayed by the sayings and the parables and the miracles of the Lord Jesus (the testimony of Jesus) will be able to predict the outcome of every evolutionary event in Nature (will have the spirit of prophecy).

- ✠ *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19:11-13)*

Commentary

- ❖ *The phrase 'And I saw heaven opened, and behold a white horse [mount]' serves to convey the notion that St John could introspectively perceive:*
 - i) *every subatomic particle in his body (I saw heaven opened)*
 - ii) *the brilliantly white appearance of his heart chakra (and behold a white horse / mount)*
- ❖ *The mentioning that:*
 - *'he that sat upon him [upon the white horse] was called Faithful and True' is meant to*



emphasize the trustworthiness and the truthfulness of God in His capacity as one's spiritual soul (the Son of Man)

- *'in righteousness he doth judge and make war' is again a clear reference to the ever-righteous operation of the cosmic law of cause and effect wherewith all good-doers are rewarding themselves and all evil-doers are punishing themselves*
- *'his eyes were as a flame of fire' serves to again convey the notion that one will then perceive the downward flows of one's cerebrospinal conventional and unconventional energies as if they were two streams of fire*
- *'on his head were many crowns' serves to convey the notion that it is impossible for one's spiritual soul (the Son of man) to in any way be defeated*
- *'he had a name written, that no [ordinary] man knew, but he himself' serves to convey the notion that the true nature (name) of one's heart chakra needs to be esoterically understood and experienced*
- *'he was clothed with a vesture dipped in blood: and his name [of that vesture] is called The Word of God', serves to endorse the reciprocal relationship between one's spiritual soul (the Son of Man) and one's cerebrospinal energies (one's lifeblood, the Lamb of God, which is in effect the Word of God)*

† *"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath [righteousness] of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:14-16)*

Commentary

- ❖ *The first phrase 'And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean' is meant to refer to all of the heavenly energies [spiritually armed forces] that St John could see to brilliantly flow through his heart chakra.*
- ❖ *The true-to-Life significance of 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and righteousness of Almighty God' was already conveyed in some of the previous commentaries yet can be re-iterated as follows:*
 - *the 'sharp sword' is meant to signify the ability of one's spiritual soul / the Son of Man to always maintain a clear-cut distinction between that what is right and that what is wrong (previously referred to as one's spiritual discrimination)*
 - *the mentioning that with that sharp sword he is to 'smite (strike) the nations' and to 'rule them with a rod of iron' serves to convey the notion that one is to always wisely (i.e. with the necessary discrimination and the necessary self-control and the necessary self-discipline) preserve the health of all one's biological cells (the nations)*
 - *the mentioning that 'he treadeth the winepress of the fierceness and righteousness of*



Almighty God' serves to again refer to the fierce operation of the ever-righteous cosmic law of cause and effect

- ❖ *The mentioning of 'on his vesture and on his thigh' in the last phrase is to be understood to mean that the heavenly energies flowing through the heart chakra can be deemed to have as well an extrinsic nature (on his vesture) as an intrinsic nature (on his thigh).*
- ✠ *"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev. 19:17-18)*

Commentary

- ❖ *The 'angel standing in the sun' is again meant to collectively refer to all of the heavenly / angelic energies flowing through the heart chakra. All of which heavenly energies can thusly be likened unto 'all the fowls that fly in the midst of heaven'.*
- ❖ *The suggestion to 'Come and gather yourselves together unto the supper of the great God' serves to convey the notion that, instead of one to derive one's nourishment only from earthly energies, one must learn to also derive one's nourishment from the sacrificial Lamb of God (heavenly energies).*
- ❖ *One's need thereto then being relayed by 'that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great', which practically means that one is to then utilize such heavenly energies to:*
 - *revitalize all of one's biological cells (metaphorically referred to as the flesh of kings)*
 - *recultivate one's true leadership capabilities (the flesh of captains)*
 - *reclaim one's supernatural powers (the flesh of mighty men)*
 - *re-perfect the energetic operations of all one's chakras (the flesh of horses / mounts)*
 - *restore one's virtuosities / virtues (the flesh of them that sit on them)*

And to thusly all the more reclaim the true understanding of the all-inclusiveness of one's cosmological body (the flesh of all men, both free and bond, both small and great).

- ✠ *"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:19-21)*

Commentary

- ❖ *In the phrase 'And I saw the beast, and the kings of the earth, and their armies, gathered together*



to make war against him that sat on the horse, and against his army':

- *the beast is the first beast, the red dragon*
 - *the kings of the earth are those human beings who are still materialistically-minded*
 - *the armies of the kings of the earth are their materialistic notions and desires*
 - *the horse is one's heart chakra (mount)*
 - *the one sitting on that horse is one's Holy Ghost awareness, whose army is consisting of all the heavenly energies flowing to and through that heart chakra*
- ❖ *The phrase 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image' can be re-worded as follows:*

And the first beast (the red dragon) was taken (defeated), and with him the third beast (the false prophet) that wrought miracles before him, with which the third beast (he) deceived them that had received the mark of the second beast, and them that worshiped his image (of the second beast).

- ❖ *In the last two phrases 'These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh':*
- *the word 'both' is meant to refer to as well 'them that had received the mark of the [second] beast' as 'them that worshiped his image'*
 - *the 'lake of fire burning with brimstone' are the excessive (fiery) emotions that nearly all still materialistically-minded persons are all too often arousing within themselves, i.e. because of their wrong kinds of attitudes (brimstone)*
 - *the 'remnant' are those but few even so still materialistically-minded persons who are genuinely trying to control their emotions but who, because of them not yet having recultivated their spiritual discriminations, are then even so 'spiritually slain'*
 - *as such, within the context of these verses, 'the sword of him that sat upon the horse' serves to collectively refer to all of the heartfelt spiritual feelings wherewith one is to immediately cut asunder every emerging materialistic notion*
 - *the mentioning that this sword proceeded out of the mouth of the one sitting on the horse is meant to convey the notion that such spiritual feelings are being conveyed / relayed to oneself by one's heart chakra (the seat of one's Holy Ghost awareness)*
 - *the statement 'and all the fowls were filled with their flesh' serves to convey the notion that, after having elevated one's predominant awareness to the heart chakra, then every stream of heavenly energies flowing (flying) through that heart chakra will be a rightly-configured / full-bodied / full-fledged stream of energies*

The fifthly-appearing angel

✠ *"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand" (Rev. 20:1)*



Commentary

- ❖ *This fifth angel serves to collectively represent all of the heavenly / angelic energies flowing through one's throat chakra.*
- ❖ *That chakra needs to be correctly operated if one is to then further elevate one's predominant awareness to the cranial chakra (the seat of one's Christ awareness).*
- ❖ *As previously explained in the commentaries on Rev. 9:1 through to 9:11, it is the manner wherein one is occasioning the heavenly energies to flow through one's throat chakra that is determining the extent of one's susceptibility to the spell of cosmic delusion (this angel has the key of the bottomless pit).*
- ❖ *The 'great chain' in its hand serves to represent its ability to chain the red dragon, which practically means that:*

It is only after having elevated one's predominant awareness above the throat chakra that one can restrain the red dragon, that one can become impervious / immune to all of the wiles and guiles of the spell of cosmic delusion (the red dragon).

- ✝ *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:2-3)*

Commentary

- ❖ *In these verses, the original words 'chiloi etos' ought to not have been translated as 'a thousand years' but as 'a variable period of time'. For it is the time period required for one to elevate one's predominant awareness from the heart chakra via the throat chakra to the cranial chakra (the seat of one's Christ awareness), i.e. which time period is bound to vary from one person to another.*

As such, wherever the term 'a thousand years' is being mentioned in the following verses, then that term is to be understood to mean 'a variable period of time'.

- ❖ *To 'lay hold of the dragon' is to extricate oneself from the spell of cosmic delusion. So as to 'cast him into the bottomless pit', to 'shut him up', to 'set a seal upon him' (that he should deceive the nations no more). That is, until that variable period of time has run its course.*
- ❖ *The phrase 'and after that he must be loosed a little season' has been mistranslated in that it is meant to convey the notion that:*

When not meditating, then one will during the performance of one's worldly duties (every such time for a little while / season) still be naturally exposed to the world of cosmic delusion. But during which times, one is to then constantly remind oneself of the deceitfulness / deceptiveness of that world of cosmic delusion. As can also be surmised from Luke 4:1-13.

- ✝ *"And I saw thrones, and they [that] sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their*



hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished” (Rev. 20:4 and the first part of Rev.20:5)

Commentary

- ❖ The phrase ‘And I saw thrones, and they that sat upon them, and judgment was given unto them’ serves to convey the notion that, because of him having regained his Cosmic awareness, St John could clearly discern the spiritual progress being made by all those who are genuinely spiritually-minded, which he described as:
 - ‘them that were beheaded for the witness of Jesus, and for the word of God’, wherein the word ‘beheaded’ is meant to convey the notion that, because of their strict adherence to the teachings of Christ and because of their steadfast allegiance to the Word of God, they had already purged all materialistic notions from their mind (from their head)
 - ‘which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands’, which practically means that such a ones could then no longer be deceived by any delusive appearances
- ❖ The statement that ‘they lived and reigned with Christ for a thousand years’ is meant to convey the notion that:

Although their predominant awareness had only been elevated to just above the throat chakra, they were nevertheless already receiving all of the spiritual benefits (blessings) that are commensurate with one trying to live an all the more Christ-like lifestyle.
- ❖ The last phrase ‘But the rest of the dead lived not again until the thousand years were finished’ serves to convey the notion that:

If those who are still spiritually dead (spiritually ignorant and devoid of their spiritual feelings) are to spiritually advance themselves, then they will have to make all of the necessary spiritual efforts thereto and to thusly – at the very least – learn to master all of the basic methods of Truth in the real world of Truth.

✚ *“This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (the second part of Rev. 20:5 and Rev. 20:6)*

Commentary

- ❖ In these verses, St John correlated the first resurrection with the second death, which means that there must also be a correlation between the second resurrection and the first death. Their true-to-Life significances to be understood as follows:
 - in terms of one’s spiritual downfall from the grace of God:
 - the first death serves to denote the forfeiture of one’s Cosmic awareness
 - the second death serves to denote the forfeiture of one’s Christ awareness
 - in terms of one’s spiritual ascension back to God:
 - the first resurrection serves to denote the regaining of one’s Christ awareness
 - the second resurrection serves to denote the regaining of one’s Cosmic awareness



In this regard, let it be duly noted that there is no reference being made to one's Holy Ghost awareness by reason that, at that particular stage of one's spiritual re-awakening, one will already have elevated one's predominant awareness to the throat chakra (which is above the heart chakra, the seat of one's Holy Ghost awareness).

- ❖ *The true-to-Life significance of 'they shall be priests of God and of Christ' was already conveyed in the commentary on Rev. 1:5-6.*

† *"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints [sages] about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20:7-10)*

Commentary

With these verses, St John chose to refer back to the time period during which one is 'to loose the four angels which are bound in the great river Euphrates' (see Rev. 9:13-14). As such:

- *The original words 'chiloi etos' ought to again not have been translated as 'the thousand years' but as 'a variable period of time', by reason that such a time period is bound to vary from one person to another.*
- *In the phrase 'and [Satan] shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea':*
 - *the 'four quarters of the earth' are the 'four corners of the earth' as first mentioned in Rev. 7:1 (wherein 'the four winds of the earth' are meant to collectively refer to all earthly temptations)*
 - *St John used the word 'Gog' to denote a single delusive appearance and the word 'Magog' (the plural of the word 'Gog') to denote all delusive appearances*
 - *the mentioning that 'Gog and Magog are being gathered together to battle' is to be understood in the sense that the entire world of cosmic delusion can be likened unto a giant battlefield whereupon every one delusive appearance appears to be at odds (in conflict) with every other delusive appearance*

The number of them (of all such delusive appearances) being likened to 'the sand of the sea'.

- *In the next phrase 'And they went up on the breadth of the earth, and compassed the camp of the sages about, and the beloved city: and fire came down from God out of heaven, and devoured them':*
 - *the mentioning that 'they went up on the breadth of the earth' serves to convey the notion that one's perceptions of such delusive appearances (Gog and Magog) can occasion one to arouse within oneself the wrong kinds of emotional energies, i.e. which will then be having*



an adverse impact on the energetic operations of one's four lowest / earthly chakras (the breadth of the earth), as endorsed by:

- i) *'and [they] compassed the camp of the sages about', which practically means that they can then occasion one's heart chakra (the seat of one's Holy Ghost awareness / sageliness) to malfunction*
 - ii) *'and [they compassed] the beloved city [about]', which practically means that they can then also occasion many of one's biological cells to malfunction*
- *the phrase 'and fire came down from God out of heaven, and devoured them' serves to convey the notion that:*

After having elevated one's predominant awareness above the throat chakra, then one will know for sure that all worldly things are not existing as they are delusively appearing to exist but that all of them are actually consisting of the fiery energies of God.

- *The last phrase 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever' serves to convey the notion that:*

One will then have regained the spiritual stamina / fortitudes wherewith to resist all earthly temptations and to thusly, so to speak, forevermore cast the Devil / Satan (the red dragon, the first beast) back into his bottomless pit (the lake of fire and brimstone, where the [second] beast and the false prophet [the third beast] are).

The sixthly-appearing angel

† *"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place [space] for them" (Rev. 20:11)*

Commentary

- ❖ *This sixth angel (him that sat on a great white throne) serves to collectively represent all of the heavenly / angelic energies flowing through one's cranial chakra.*
- ❖ *That chakra needs to be correctly operated if one is to regain the fullest extent of one's Christ awareness.*
- ❖ *The statement 'from whose face the earth and the heaven fled away; and there was found no space for them' practically means that:*

From the perspective of one's Christ awareness, one cannot perceive any delusive appearances in either the human region of creation or the angelic region of creation (the earth and the heaven [as they are mundanely known] fled away).

† *"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their*



works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:12-15)

Commentary

- ❖ *The term ‘the dead’ is meant to refer to those having died the death of spiritual starvation, who are no longer capable of experiencing any significant measure of their spiritual feelings, who are still pursuing all of the wrong kinds of worldly pleasures, who are still ignorant of the true meaning and the true purpose of their lives. While the term ‘small and great’ is meant to refer to their worldly status, as opposed to their spiritual status.*
- ❖ *In the phrase ‘and the [first five] books were opened: and another book was opened, which is the book of life’, the first five books are meant to refer to all of the recordings / chronicles in the mind of God of how all human beings are operating their five lower chakras. While the other book is the so-called altruistic book of Life (as mentioned in the commentary on Rev. 3:5-6).*
- ❖ *The phrase ‘and the dead were judged out of those things which were written in the books, according to their works’ serves to again endorse the fact that one cannot escape the consequences of one’s past wrongdoings, that they need to be either rightfully neutralized or dreadfully experienced.*
- ❖ *In the remainder of the above verses, St John chose to make a distinction between those who are willing to forsake their materialistic lifestyle and those who are unwilling to forsake their materialistic lifestyle:*
 - *The phrase ‘And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works’ is meant to refer to all those having duly acknowledged the unrighteousness of their materialistic lifestyle and who are thusly trying to live an all the more spiritual lifestyle as the means to:*
 - *salvage / rescue themselves from the sea of cosmic delusion (the sea gave up the dead)*
 - *spiritually revive themselves (death delivered up the dead)*
 - *change their hellish lifestyle to a heavenly lifestyle (hell delivered up the dead)*
 - *The phrases ‘And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire’ are, on the other hand, meant to refer to all those not yet having acknowledged the unrighteousness of their materialistic lifestyle. And who are thusly still living under the spell of cosmic delusion. And who are thusly still continuing to arouse within themselves all kinds of excessive / burning / fiery emotions (they were cast into the lake of fire).*

✠ *“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev. 21:1)*

Commentary

As already conveyed in the commentary on Rev. 20:11, from the perspective of one’s Christ awareness, one cannot perceive any delusive appearances in either the human region of creation or the angelic



region of creation (the first heaven and the first earth were passed away). Both of which regions will then appear to consist of naught but the resplendent Light of God (and I saw a new heaven and a new earth). The verity thereof being endorsed by 'and there was no more sea [of cosmic delusion]'.

- † *"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2)*

Commentary

This verse serves to convey the notion that, from the perspective of one's Christ awareness, one will be perceiving one's body to no longer be an earthly body but a heavenly body. By reason that one will then perceive one's entire body to actually consist of the heavenly energies of God, to be full of the light of God, to have come down from God out of heaven. Which is why St John also referred to it as the holy city, as the New Jerusalem (literally meaning 'to flow as water to make one complete'). As even so relayed, but in different words, by the apostle Paul when he wrote:

"The first man [unenlightened person] is of the earth, earthy: the second man [enlightened person] is the Lord from heaven. As is the earthy, such are they also that are earthy [still materialistically-minded]: and as is the heavenly, such are they also that are heavenly [spiritually-minded]. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:47-49)

The reason why that body is then said to have been 'prepared as a bride for her husband' is because of that body (the bride) then having been readied / made worthy for the consummation of its marriage with the Lamb of God (the bridegroom / her husband).

- † *"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3)*

Commentary

The true meaning of this verse becomes self-evident when duly acknowledging that, within the context of one's own spiritual growth and as so conveyed in the commentary on Rev. 13:6, the term 'the tabernacle of God' is actually referring to all of one's God-given mental powers. And thusly, in a much wider sense, also to all of the mental powers of all mankind (the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God).

- † *"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4)*

Commentary

After having regained the fullest extent of one's Christ awareness, one's heart can then no longer die from spiritual starvation (and there shall be no more death) and one's mind can then no longer be distressed by any worldly adversities ([and there shall be] neither sorrow, nor crying, neither shall there be any more pain). For one will then realize oneself to be an all-powerful spiritual being instead of a frail human being (for the former things are passed away).



† *“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (Rev. 21:5)*

Commentary

- ❖ *The statement ‘Behold, I make all things new’ serves to convey the notion that one will then have completely changed one’s outlook on Life, i.e. from a materialistic outlook on Life to an exclusively spiritual outlook on Life.*
 - ❖ *The statement ‘for these words are true and faithful’ practically means that, if all of the verses in the Book of Revelation be correctly understood within the context of the process of one’s spiritual re-awakening, then one will find them to be entirely factual (true), to be entirely trustworthy (faithful).*
- † *“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely” (Rev. 21:6)*

Commentary

- ❖ *The statement ‘it is done’ serves to again convey the notion that, after having regained the fullest extent of one’s Christ awareness, one will have successfully extricated oneself from the spell of cosmic delusion.*
 - ❖ *The true-to-Life significance of the phrase ‘I am Alpha and Omega, the beginning and the end’ was already conveyed in the commentary on Rev. 1:8.*
 - ❖ *The last phrase ‘I will give unto him that is athirst of the fountain of the water of life freely’ serves to convey the notion that one will then have eliminated all of the emotional blockages that were restricting the flow of one’s heavenly energies through one’s five lower chakras.*
- † *“He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Rev. 21:7)*

Commentary

This verse serves to relay the truth that it is only by means of the re-spiritualization of at first one’s mind and then one’s body (he that overcometh) that one can:

- i) *reclaim one’s spiritual inheritance (shall inherit all things)*
 - ii) *become utterly devoted to God (and I will be his God)*
 - iii) *virtuously express oneself as the Son of God (and he shall be my son)*
- † *“But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8)*

Commentary

Those who are unwilling to forsake their materialistic lifestyle are bound to keep on inflicting upon themselves all kinds of bodily pains and mental agonies and spiritual sufferings. That is, because of them then remaining unaware of the wrongfulness of their ‘burning desires’ and of their ‘brimstone-like sentiments’ and of their ‘unruly / fiery emotions’. All of which are occasioning them to ‘have their part in the lake which burneth with fire and brimstone’.



The mentioning of 'which is the second death' serves to convey the notion that such a ones, because of their refusal to each and every day profoundly meditate, did allow their predominant awareness to fall below their cranial chakra (i.e. below the seat of their Christ awareness). Even to the grave extent that their predominant awareness is now firmly affixed to the very lowest chakra (the coccygeal chakra).

The seventhly-appearing angel

✠ *"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife" (Rev. 21:9)*

Commentary

- ❖ *This seventh angel serves to collectively represent all of the heavenly / angelic energies flowing through one's medulla chakra.*
- ❖ *That chakra needs to be correctly operated if one is to regain the fullest extent of one's Cosmic awareness.*
- ❖ *The reason why that seventh angel is said to have 'the seven vials full of the seven last plagues' was already conveyed in the commentary on Rev. 17:1-2.*
- ❖ *The suggestion 'Come [up] hither, I will show thee the bride, the Lamb's wife' can be more descriptively relayed as follows:*

Elevate your predominant awareness to the medulla chakra (come up hither) and I (the Son of man, your spiritual soul) will reveal unto you all of the facts (truths) pertaining to the consummation of the spiritual marriage between your now re-spiritualized body (the bride) and the Lamb of God (the bridegroom, previously referred to in Rev. 21:2 as 'her husband').

✠ *"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:10-14)*

Commentary

- ❖ *The phrase 'And he carried me away in the spirit to a great and high mountain' serves to convey the notion that St John was then changing the focus of his attention from the cranial chakra to the medulla chakra (the highest mountain / mount).*

In this regard, let the student be reminded that the word 'highest' is to not be understood from a spatial perspective but from a hierarchical perspective, i.e. in terms of the relative importance of the seven chakras.

- ❖ *The phrase 'and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God' serves to again emphasize the fact that he was then perceiving his*



body to no longer be an earthly body but a heavenly body (descending out of heaven from God, having the glory of God).

- ❖ The phrase ‘and her light was like unto a stone most precious, even like a jasper stone, clear as crystal’ serves to convey the notion that one will then introspectively discern, i.e. in one’s spiritual awareness, the brilliancy of all the subatomic and intermediate energies of one’s body. The overall impression whereof will then be as if one’s body were a large, most precious, luminescent, crystal-clear jasper stone.
- ❖ The remainder of these verses serves to convey the metaphysical truths pertaining to ‘the wall and the twelve gates of that great city’. All of which truths need to be understood within the context of how one is potentially capable of performing all kinds of exoteric miracles. That is:

To perform such a miracle, one will have to extract the prerequisite bodily energies thereto from one’s bodily cells, to channel them through three of one’s six (6) lower chakras, and to then transmit them via one’s emotional aura and/or one’s notional aura to the targeted subject or object. Every which concerted stream of bodily energies can then be transmitted in two (2) ways, in either a so-called auspicious way (such as to effect a healing) or in a so-called inauspicious way (such as to exorcise a demon). Thusly resulting in there altogether being twelve (12) categorical ways wherein such a miracle can be performed.

As such, in the remainder of the above verses:

- The ‘wall’ is one’s emotional aura surrounding one’s human body (around the great city).
- The mentioning that this wall has ‘twelve gates’ serves to convey the notion that, as just explained, there are twelve categorical ways wherein one can aurically transmit one’s bodily energies to the targeted subject or object.
- The phrase ‘and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel’ serves to endorse the fact that the transmitted energies will then actually be some of one’s own bodily energies (as extracted from one’s bodily cells, from the twelve tribes of Israel).
- The phrase ‘on the east three gates; on the north three gates; on the south three gates; and on the west three gates’ serves to convey the notion that every such concerted stream of bodily energies:
 - i) can be transmitted in any whichever direction (east, north, south, west)
 - ii) needs to be transmitted from neither more nor less than three adjacent chakras (their selection to be consistent with the kind of miracle to be performed)
- The last phrase ‘And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb’ serves to convey the notion that, no matter how that miracle is to be performed (i.e. in one of the twelve categorical ways), its performance has to be based (founded) on all of the apostolic principles. With the word ‘apostolic’ here being defined as ‘in a virtuous way’, as implied by the true meaning of Luke 8:46.

✠ “And he [the seventh angel] that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth:



and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass” (Rev. 21:15-18)

Commentary

In these verses, the word ‘city’ is meant to signify in the first instance one’s solid body and in the second and the third instance one’s notional aura. While the ‘wall’ is still referring to one’s emotional aura.

As such, in the above verses:

- *the two phrases ‘And the city [one’s notional aura] lieth foursquare [in four directions], and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs’ serve to convey the following two notions:*
 - i) *the length and the breadth of that notional aura [as measured in every sideways direction] are equal (the length is as large as the breadth)*
 - ii) *the spherical extent of the notional aura of a spiritually enlightened person is about 2400 km (twelve thousand furlongs)*

Special note

In comparison thereto, as previously conveyed in subsection 15.5, the spherical extent of the notional aura of a still ordinary person is about 320 km (a thousand and six hundred furlongs).

- *the phrase ‘And he measured the wall thereof [of the city], a hundred and forty and four cubits’ serves to convey the notion that the spatial extent of the emotional aura of a spiritually enlightened person is about 65 m (one hundred and forty and four cubits)*

Special note

In comparison thereto, as previously conveyed in subsection 15.8 of the previous chapter of these teachings (The Current Status of Man), the spatial extent of the emotional aura of a still ordinary person is only about 0.5m – 1m.

- *the statement ‘according to the measure of a man, that is, of the angel’ serves to endorse the fact that one’s emotional aura is actually consisting of the magnetic affectations of one’s bodily intermediate (angelic) energies*
- *the true-to-Life significance of ‘And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass’ was already partially conveyed and will be further conveyed in the next few commentaries*

From an overall perspective then, the human body is in reality far greater / expansive than only its delusive appearance by reason that it is actually consisting of:

- i) *a seemingly solid body, i.e. as delusively perceived*
- ii) *an emotional aura, referred to by St John as ‘the wall’*
- iii) *a notional aura, whose force fields are extending themselves over a much greater distance than those of the emotional aura*

By reason that the magnetic affectations of one’s emotional aura will always be fairly quickly



absorbed by the many intermediate energies in one's surrounding environment.

† *“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst” (Rev. 21:19-20)*

Commentary

In these verses, St John chose to metaphorically refer to each of the twelve apostolic principles as a different kind of gem in that each and every of them also has its own distinct worth (preciousness).

† *“And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass” (Rev. 21:21)*

Commentary

- ❖ *All throughout the process of one's spiritual re-awakening, one should try to visualize one's every chakra as if it were a spherical entity (pearl). The reason why, in this verse, St John is referring to one's 6 lower chakras not as 6 pearls but as 12 pearls is that every such chakra can be operated in two different ways (i.e. as previously conveyed, in as well a so-called auspicious way as a so-called inauspicious way).*
 - ❖ *As mentioned in the commentary on Rev. 11:8-9, the term 'the street of the city' is meant to refer to one's cerebrospinal axis (the thoroughfare / street through which are flowing all of one's cerebrospinal energies). As such, the mentioning that that street was of 'pure gold' is meant to emphasize its major importance (preciousness) to one's spiritual growth. While the mentioning of its resemblance to 'transparent glass' is meant to convey the notion that all of its electromagnetic energies are actually being propagated across the invisible spiritual essence of God (the substantive spirit of God within oneself).*
- † *“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22)*

Commentary

The true-to-Life significance of this verse is the same as the true-to-Life significance of the verse “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:21). It serves to convey the notion that, during the course of an introspective meditation, one is to completely divert one's attention away from every kind of delusive appearance and to thusly focus one's attention only on:

- i) *the substantive spirit of God (the Lord God Almighty in His capacity as one's spiritual soul)*
 - ii) *the heavenly energies of God (the Lamb, the energies flowing through one's seven chakras)*
 - iii) *the spiritual feelings of God (which are in fact also one's own innate spiritual feelings)*
- † *“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Rev. 21:23)*

Commentary

The enlightened person perceives his / her body as a body of light (for the glory of God did lighten it,



and the Lamb is the light thereof). As can also be surmised from the verse “The light of the body is the eye [the spiritual eye]: if therefore thine eye be single, thy whole body shall be full of light” (Matt. 6:22).

† *“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it” (Rev. 21:24)*

Commentary

- ❖ *The first portion of that verse ‘And the nations of them which are saved shall walk in the light of it’ practically means that all of one’s biological cells (nations) will then appear to have been made of light (the Light of God).*
 - ❖ *The second portion of that verse ‘and the kings of the earth do bring their glory and honor into it’ practically means that those who are keeping their bodies pure are thereby in effect paying tribute to that light (bring their glory and honor into it).*
- † *“And the [twelve] gates of it shall not be shut at all by day: for there shall be no night [darkness] there” (Rev. 21:25)*

Commentary

The ‘twelve gates’ in this verse are again referring to the 2 ways wherein one can operate one’s 6 lower chakras so as to ensure the enlightenment of all one’s biological cells (for there shall be no darkness there).

† *“And they [the kings of the earth] shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:26-27)*

Commentary

- ❖ *As heretofore mentioned, to ‘bring the glory and honour of the nations into it’ practically means that one is to at all times ensure the purity of all one’s biological cells. And this in turn practically means that one is to never knowingly expose them to:*
 - *anything that can contaminate them (any thing that defileth)*
 - *anything that can occasion them to malfunction (whatsoever worketh abomination)*
 - *any kind of false notion which, it must be remembered, is bound to have an adverse impact on all of one’s biological cells (or maketh a lie)*
 - ❖ *The last portion of these verses, i.e. ‘but they which are written in the Lamb’s book of life’, serves to convey the notion that, all throughout the process of one’s spiritual re-awakening, one will come to gradually nourish oneself all the more with God’s heavenly energies and thusly all the less with God’s earthly energies. To which purpose one will have to strictly adhere to a judicious fasting regime (as will be duly explained in the sixth chapter of these spiritual teachings).*
- † *“And he [the seventh angel] showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1)*



Commentary

As should be self-evident by now, the 'pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb' is meant to refer to all of the heavenly energies that St John could perceive to flow from his medulla oblongata to and through all of his seven chakras. The reason why that river is said to be pure is that each and every one of its waves (energywaves) is in and by itself an unblemished / unadulterated electromagnetic energy of God.

✠ *"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2)*

Commentary

- ❖ *In this verse, the tree of life is said to consist of:*
 - i) *the spinal cord (in the midst of the street of the tree of life)*
 - ii) *the two ganglions (on either side of the river, of the spinal cord)*
- ❖ *The mentioning that this tree of life is baring twelve manner of fruits serves to convey the notion that the heavenly energies flowing through one's six lower chakras are bound to yield as well the agreeable fruits (blessings) of a righteous lifestyle as the disagreeable fruits (miseries) of an unrighteous lifestyle.*
- ❖ *The mentioning that this tree of life 'yielded her fruit every month' is to be understood from an astrological perspective:*

That is, as viewed from the Earth, the annual path of the sun is transiting the twelve signs of the zodiac. That practically means that during the course of every month one's cerebrospinal energies will be differently impacted upon by a different set of cosmological energies. Although such cosmological energies are extremely subtle, their impact upon one's cerebrospinal energies can nevertheless occasion there to be a monthly change to one's psychological make-up. And especially so in those who are still failing or refusing to appropriately control their emotions.
- ❖ *The last phrase 'and the leaves [kindred] of the tree [of life] were for the healing of the nations' serves to convey the notion that whichever heavenly energies one is occasioning to correctly flow through one's chakras are in fact the healing energies / powers of God within oneself.*

✠ *"And there shall be no more curse [in it]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night [darkness] there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22:3-5)*

Commentary

- ❖ *The phrase 'And there shall be no more curse in it: but the throne of God and of the Lamb shall be in it' serves to convey the notion that, after having regained one's Cosmic awareness, one's body will be immune to every kind of plague (curse).*
- ❖ *The phrase 'and his servants shall serve him' practically means that one will then be utterly and*



completely devoted to God.

- ❖ *The phrase 'and they shall see his face' practically means that one will then be fully aware of one's unrestricted spiritual oneness with God in His capacity as the Creator.*
- ❖ *The phrase 'and his name shall be in their foreheads' practically means that, because of one then conceiving only the right kinds of notions, one's attention can then no longer be diverted away from God.*
- ❖ *The phrase 'And there shall be no darkness there; and they need no candle, neither light of the sun; for the Lord God giveth them light' serves to re-emphasize the fact that one will then be perceiving one's entire body to be full of light.*
- ❖ *The last phrase 'and they shall reign forever and ever' serves to convey the notion that one will then have complete dominion over all of the electromagnetic energies within and throughout the whole of creation.*

✚ *"And he [the seventh angel] said unto me, These sayings are faithful and true" (the first part of Rev. 22:6)*

Commentary

The true-to-Life significance of this phrase was already conveyed in the commentary on Rev. 21:5.

✚ *"And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done" (the second part of Rev. 22:6)*

Commentary

This phrase serves to endorse the fact that all of the truths heretofore conveyed were indeed being relayed to St John by the seventh angel, i.e. by the heavenly energies (the Lamb of God) flowing through his medulla chakra.

15.8. The Epilogue to the Book of Revelation

In this epilogue, St John chose to re-emphasize some of the truths and some of the strategies that he considered to be of the greatest importance to every bona fide practitioner of Truth. Yet also, to relay a stark warning to all those who are trying to deliberately misconstrue any of the contents of his Book of Revelation to further their own selfish ends (such as in the case of all 'doomsday prophets' in this world).

✚ *"Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book" (Rev. 22:7)*

Commentary

There will always be an immediate psychosomatic impact of all one's emotional energies upon all of one's biological cells (I come quickly). As such, those who are arousing within themselves only the right kinds of emotional energies (who are abiding by the sayings of the prophesy of this book) are thereby consecrating themselves (blessed is he). While those who are arousing within themselves the wrong kinds of emotional energies (who are not abiding by the sayings of the prophesy of this book) are thereby desecrating themselves (they are not being blessed).

✚ *"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship*



before the feet of the [seventh] angel which showed me these things” (Rev. 22:8).

Commentary

The seventh angel is consisting of all the heavenly energies (the Lamb of God) flowing through one’s medulla chakra, whence they are then flowing to and through all of one’s lower chakras.

✠ *“Then saith he unto me, See thou do it not: for I [the Lamb of God] am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:9)*

Commentary

- ❖ *The phrase ‘See thou do it not’ serves to convey the notion that one is to never rebel against the Lamb of God and thusly also not against one’s spiritual soul. Lest one will continue to inflict upon oneself all kinds of bodily pains and mental agonies and spiritual sufferings.*
 - ❖ *The phrase ‘for I [the Lamb of God] am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book’ serves to convey the notion that, from a metaphysical perspective, only the Lamb of God – and none other than the Lamb of God – is actually one’s true soul mate.*
 - ❖ *The last portion of that verse ‘worship God’ serves to emphasize the need for one to always strictly obey the two greatest commandments: to love God in His capacity as the Creator and, likewise so, also in His capacity as each and every object and subject in His creation.*
- ✠ *“And he saith unto me, Seal not [do not conceal] the sayings of the prophecy of this book: for the time is at hand” (Rev. 22:10)*

Commentary

- ❖ *To not conceal the sayings of the prophecy of this book practically means that one has to keep on reminding oneself of all its truths until such time that one has regained the utmost God-realization.*
 - ❖ *The phrase ‘for the time is at hand’ serves to again emphasize the urgency wherewith one is to extricate oneself from the spell of cosmic delusion, wherewith one is to actualize one’s spiritual growth, wherewith one is to reclaim one’s true spirituality.*
- ✠ *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still” (Rev. 22:11)*

Commentary

Because of one having been endowed with the freedom of choice, it is entirely up to oneself to decide whether one will continue to live a materialistic lifestyle that is fraught with many worldly hardships or whether one will begin to live an all the more spiritual lifestyle that is replete with many spiritual blessings.

✠ *“And, behold, I [the Lamb of God] come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12)*

Commentary

This verse serves to again emphasize the expeditiousness of the ever-righteous operation of the cosmic



law of cause and effect, which is in effect the modus operandi of the Lamb of God within oneself. As evidenced by the then inevitable occurrence of every negative and every positive symptom of one's spiritual re-awakening (and my reward is with me, to give every man according as his work shall be).

† *"I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13)*

Commentary

The true-to-Life significance of this verse was already conveyed in the commentary on Rev. 1:8.

† *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates [chakras] into the city" (Rev. 22:14)*

Commentary

To 'do his commandments' is to righteously practice all of the methods of Truth in the real world of Truth. For it is only by way of one mastering:

- i) the practice of all the basic methods of Truth that one can restore the minimum level of one's spiritual wellbeing*
- ii) the practice of the advanced methods of Truth that one can introspectively elevate one's predominant awareness all the way up in the cerebrospinal axis to the medulla oblongata (that they may have right to the tree of life, and may enter in through the gates into the city)*

† *"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15)*

Commentary

This verse is clearly referring to those who are refusing to practice the Truth in the real world of Truth:

- o the 'dogs' are those who are unclean in body and in mind*
Every one of them being compared to a stray dog that is feeding itself with all kinds of garbage.
- o the 'sorcerers' are those who are abusing their God-given mental powers to deceive others, with the intent to manipulate and to exploit others*
- o the 'whoremongers' are those who are still living under the spell of cosmic delusion, who are prostituting (selling themselves) to the Devil / Satan*
- o the 'murderers' are those who are having no respect for the sanctity of Life*
- o the 'idolaters' are those who are worshipping all kinds of delusive appearances and who are thusly also 'the whoremongers'*
- o the term 'whosoever loveth and maketh a lie' is meant to refer to all those who are thinking and speaking and perpetuating all kinds of falsehoods (lies)*

† *"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16)*

Commentary

In this verse:

- o the word 'Jesus' is not referring to the man Jesus but to the Infinite awareness of Jesus, which is also one's own innate Infinite awareness*



- the 'mine angel' is the seventh angel (the heavenly energies flowing through the medulla chakra)
- 'these things in the churches' are all of the truths that one needs to commit to memory (i.e. at first to one's short-term memory and then to one's medium-term memory and then to one's long-term memory)
- the true-to-Life significance of 'the root and the offspring of David' was already conveyed in the commentary on Rev. 5:5
- the true-to-Life significance of 'the bright and morning star' was already conveyed in the commentary on Rev. 2:26-29

† *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take [partake of] the water of life freely" (Rev. 22:17)*

Commentary

- In this verse, the 'Spirit' is the Lamb of God and the 'bride' is one's re-spiritualized body.
- The remainder of that verse serves to convey the notion that:

If one is to quench one's spiritual thirst, then one will have to make the necessary spiritual efforts to consummate the marriage between one's re-spiritualized body and the Lamb of God. So as for one to then regain the unrestricted access to all of the heavenly energies of the Lamb of God (to all of the waters of life).

† *"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19)*

Commentary

These verses serve to protect the authenticity of the Book of Revelation, as originally written by St John in the Greek language. But that does not mean that one is not allowed to correctly interpret the true-to-Life significances of all its verses in one's own language.

As such, the above verses are applicable only to those who are deliberately trying to misconstrue the truths in this Book. For they are the ones who will then have to suffer all of the dire consequences thereof to their own spiritual growth (God shall add unto him the plagues that are written in this book, take away his part out of the book of life, and out of the holy city, and from the things which are written in this book).

† *"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20)*

Commentary

The true meaning of this verse was already conveyed in the commentary on Rev. 22:7.

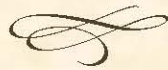
† *"The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:21)*



Commentary

With regards to this last verse, it is important for one to acknowledge that nearly all Christians have been indoctrinated with the false belief that the bestowal of grace is the bestowal of unmerited favour. That false belief then being 'substantiated' by yet another false belief, namely that the Lord Jesus died on the cross for the atonement of the sins of all Christians. Thusly explaining why most Christians have come to adopt yet another false belief, namely that all they have to do to be spiritually saved is to make sure that they have been ritually baptized. All of which false beliefs, these teachings have clearly exposed to be utter and complete fallacies, them to be nothing more than the fictitious imaginations of those who are themselves still spiritually ignorant.

As such, let it be duly acknowledged that the bestowal of grace (i.e. of spiritual blessings) can only be the result of one having made all of the spiritual efforts thereto. That is, by way of one actually having practiced the methods of Truth in the real world of Truth (i.e. during the course of all one's daily activities). As so distinctly relayed by the verse "Be not deceived; God is not mocked: for whatsoever a man soweth [in thought and in word and in deed at any whichever time], that shall he also reap" (Gal. 6:7).





To Conclude this Fifth Chapter

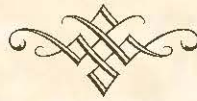
This fifth chapter has clearly shown there to be but one way to regain the utmost God-realization and that is for one to progressively elevate one's predominant awareness in the cerebrospinal axis (the tree of life) to the medulla oblongata (the mouth of God in man). That is, by way of one then at all times strictly heeding and righteously acting upon all of the inner promptings of one's spiritual conscience and one's spiritual intuitions (the two divine messengers that are urging one to effectively do all of the right things and to efficiently do all of such things right). Lest one will be continuing to live an ungodly / materialistic lifestyle and to thusly occasion oneself to fall ever further from the grace of God.

As such, if one is to ensure the auspicious unfoldment of the process of one's spiritual re-awakening, then one will have to:

- 1. not only exoterically live the way of Truth, as biblically relayed by the verse "Thou shalt love thy neighbour as thyself [i.e. as an integral part of thine own cosmic Self]" (Matt. 22:39)"*
- 2. but also esoterically travel the road of Truth, as biblically relayed by the verse "Be still [introspectively meditate], and know that I am God" (Psalms 46:10)*

So as to enable oneself to then progressively regain at first one's Holy Ghost awareness and then one's Christ awareness and then one's Cosmic awareness. All three of which will have to be regained if one is to thereafter regain one's Infinite awareness.





An Overview of the Contents of the Sixth Chapter

The next chapter of these teachings serves to relay all of the basic methods of Truth wherewith to restore the so-called minimum level of one's spiritual wellbeing:

Part I: How to Live a Congenial Lifestyle

1. The Difference between the Spirit of Religion and the Practice of Religion

2. Why to Re-spiritualize all of One's Interpersonal Relationships

3. How to Re-spiritualize all of One's Interpersonal Relationships

3.1. The Suggested Study and Application Methodology

3.2. How to Recultivate One's Feelings of Love

3.2.1. Preamble to the Virtues of Love

3.2.2. The Virtue of Friendship

3.2.3. The Virtue of Respect

3.2.4. The Virtue of Kindness

3.2.5. The Virtue of Forgiveness

3.2.6. The Virtue of Compassion

3.2.7. The Virtue of Charity

3.2.8. The Virtue of Worship

3.2.9. The Virtue of Prayer

3.3. How to Recultivate One's Feelings of Peace

3.3.1. Preamble to the Virtues of Peace

3.3.2. The Virtue of Patience

3.3.3. The Virtue of Endurance

3.3.4. The Virtue of Tolerance

3.3.5. The Virtue of Reconciliation

3.3.6. The Virtue of Non-Violence

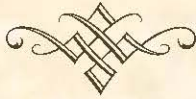
3.3.7. The Virtue of Renunciation

3.4. How to Recultivate One's Feelings of Wisdom

3.4.1. Preamble to the Virtues of Wisdom

3.4.2. The Virtue of Truthfulness

3.4.3. The Virtue of Humbleness and the Virtue of Non-Arrogant Pride



3.4.4. *The Virtue of Righteousness*

3.4.5. *The Virtue of Justice*

3.4.6. *The Virtue of Fearlessness*

3.5. *How to Restore One's Spiritual Integrity*

3.5.1. *Preamble to the Virtues of Integrity*

3.5.2. *The Virtue of Morality*

3.5.3. *The Virtue of Honesty*

3.5.4. *The Virtue of Faithfulness and the Virtue of Trustworthiness*

3.5.5. *The Virtue of Loyalty*

3.5.6. *The Virtue of Purity*

3.5.7. *The Virtue of Chastity*

4. *How to Select the Right Kind of Role Models*

Part II: How to Re-spiritualize One's Family Life

5. *The Most Basic Prerequisites for the Wellbeing of the Entire Family Unit*

6. *How to Re-Spiritualize the Spouse-to-Spouse Relationship*

7. *How to Re-Spiritualize the Parent-to-Child Relationship*

8. *How to Re-Spiritualize the Child-to-Parent Relationship*

9. *How to Re-Spiritualize the Sibling-to-Sibling Relationship*

10. *A Few Notions with Respect to the Extended Family Members*

Part III: How to Live a Natural Lifestyle

11. *The Importance of One Living a Natural Lifestyle*

12. *The Suggested Study and Application Methodology*

13. *How to Adopt a Natural Lifestyle*

13.1. *How to Adhere to a Natural Diet*

13.1.1. *The Concept of Nutrition versus the Concept of Diet*

13.1.2. *The True Reasons for all Gluttonous Tendencies*

13.1.3. *The Natural Cycle of Nutrition*

13.1.4. *The Natural Diet of Man*

13.1.5. *The Harmful Consequences of One Eating the Corpses of Animals*

13.1.6. *The Art of Food Combining*



- 13.1.7. The Transition Diet*
- 13.2. How to Practice the Right Kinds of Fasting*
 - 13.2.1. The Art of Physical Fasting*
 - 13.2.2. The Art of Mental Fasting*
- 13.3. How to Maintain an Effective Exercise Program*
 - 13.3.1. How to Keep the Body Fit for Purpose*
 - 13.3.2. How to Keep the Mind Fit for Purpose*
- 13.4. How to Practice the Art of Breathing*
- 13.5. How to Maintain the Right Kinds of Bodily Postures*
- 13.6. How to Select the Right Kinds of Healing Methods*
- 13.7. How to Practice the Right Kinds of Stress Management Techniques*
- 13.8. How to Pursue the Right Kind of Profession in Life*

Part IV: How to Live a Simple Lifestyle

- 14. The Importance of One Living a Simple Lifestyle*
- 15. How to Actually Live a Simple Lifestyle*
 - 15.1. How to Divest Oneself of all Unnecessary Possessions*
 - 15.2. How to Keep The Mind Pure and Clean*

Part V: How to Manage One's Finances and One's Time

- 16. How to Properly Manage and Control Your Finances*
- 17. How to Properly Manage and Control Your Time*



The Illustrations in Chapter 5

Figure 1: The Symbolic Significance of the Star of David

Figure 2: How to Appropriately the Durations of one's Daily Meditations

Figure 3: A Cursory Comparison between the Contents of Rev. 8:7 to Rev. 11:19 and Chapter 16



The Symbolic Significance of the Star of David

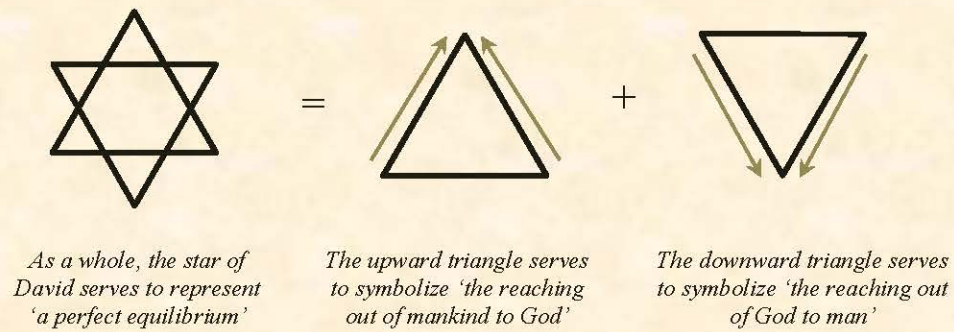


Figure 1

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How to Appropriate the Durations of one's Daily Meditations

<i>The number of hours that one chooses to meditate each day</i>	<i>The number of years that will then be required for one to regain the utmost God-realization</i>
<i>1 hour</i>	<i>$60,480 / 1 = 60,480 \text{ days} = 168 \text{ years}$</i>
<i>2 hours</i>	<i>$60,480 / 2 = 30,240 \text{ days} = 84 \text{ years}$</i>
<i>3 hours</i>	<i>$60,480 / 3 = 20,160 \text{ days} = 56 \text{ years}$</i>
<i>4 hours</i>	<i>$60,480 / 4 = 15,120 \text{ days} = 42 \text{ years}$</i>
<i>5 hours</i>	<i>$60,480 / 5 = 12,096 \text{ days} = 33.6 \text{ years}$</i>
<i>6 hours</i>	<i>$60,480 / 6 = 10,080 \text{ days} = 28 \text{ years}$</i>
<i>7 hours</i>	<i>$60,480 / 7 = 8,640 \text{ days} = 24 \text{ years}$</i>
<i>8 hours</i>	<i>$60,480 / 8 = 7,560 \text{ days} = 21 \text{ years}$</i>

Special notes

- *Thusly confirming the fact that it is indeed possible for one to regain the utmost God-realization over the timespan of but one human lifetime.*
- *In practice, the number of years required to regain that utmost God-realization can actually be significantly less in that one might already have achieved a large portion of that spiritual growth during as well one's previous lifetimes as one's current lifetime.*

Figure 2

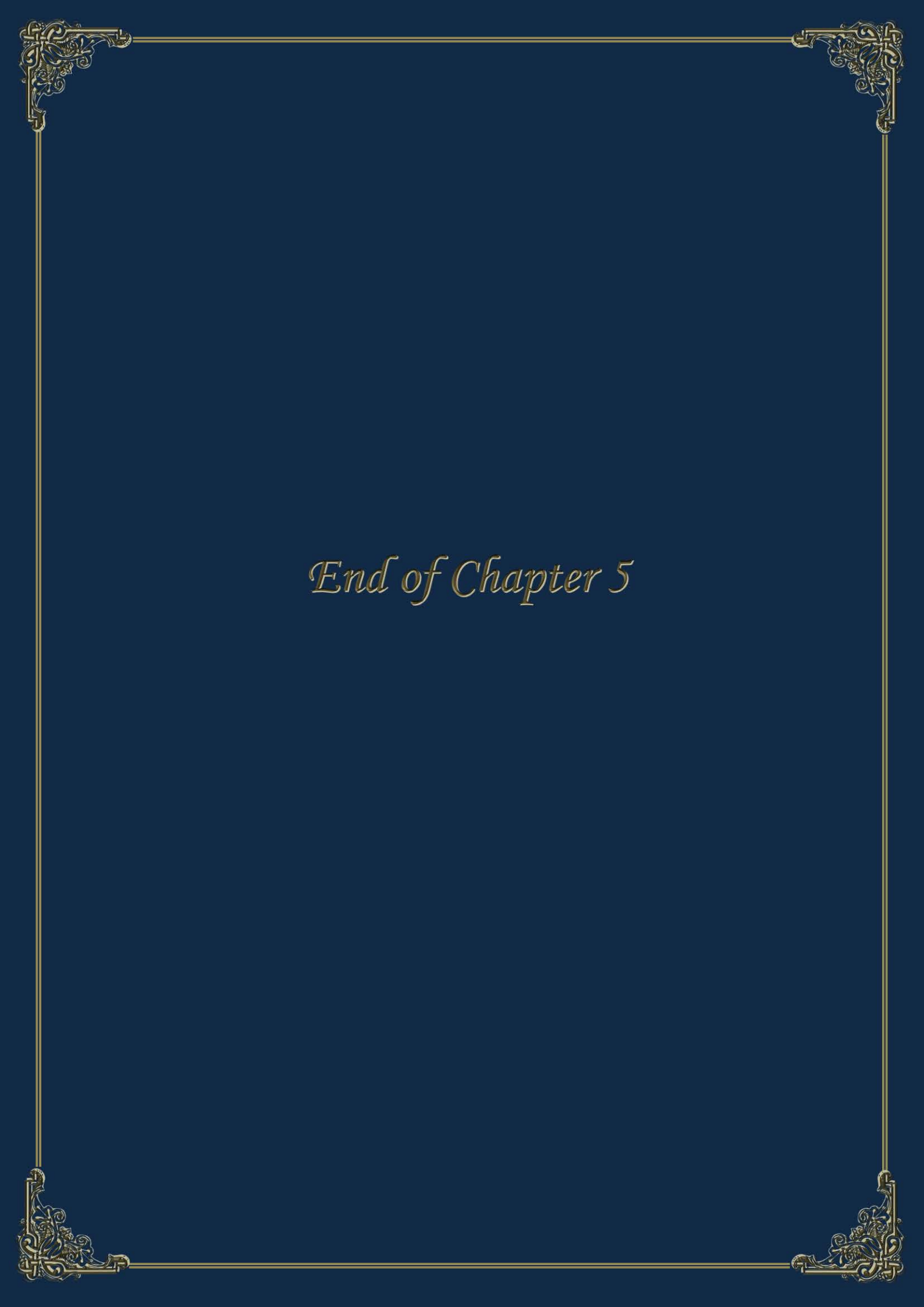
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***A Cursory Comparison between the Contents of
Rev. 8:7 to Rev. 11:19 and Chapter 16***

<i>As relayed in Rev. 8:7 to Rev. 11:19</i>	<i>In this Chapter 16</i>
<i>The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth</i>	<i>The first angel pours out his vial upon the earth</i>
<i>The second angel sounded, and as it were a great mountain burning with fire was cast into the sea</i>	<i>The second angel pours out his vial upon the sea</i>
<i>The third angel sounded, and there fell a great star from heaven ... and it fell upon the third part of the rivers, and upon the fountains of waters</i>	<i>The third angel pours out his vial upon the rivers and fountains of waters</i>
<i>The fourth angel sounded, and the third part of the sun was smitten</i>	<i>The fourth angel pours out his vial upon the sun</i>
<i>The fifth angel sounded ... and there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power ... and they had a king over them, which is the angel of the bottomless pit</i>	<i>The fifth angel pours out his vial upon the seat of the beast</i>
<i>The sixth angel is being instructed to loose the four angels which are bound in the great river Euphrates</i>	<i>The sixth angel pours out his vial upon the great river Euphrates</i>
<i>The seventh angel sounded ... saying, The kingdoms of this world are become the kingdoms of our Lord</i>	<i>The seventh angel pours out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done</i>

Figure 3

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End of Chapter 5