

THE IDEA OF UNITY

Revelation

Edward Merkus

Excerpt from the book

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Revelation is the last chapter in the bible, and has not been without controversy. Luther regarded it as dark and mysterious, and only later in life saw its value. Scholars do not agree on the author of the text, as it was either John the Apostle or John of Patmos. Whoever the author was, the book provides clues on the exploration and confrontation with the unconscious in all its destructive capacity. The chapter concerns itself more with the author's visions than the life of Jesus. This in turn, gives it a mythological and symbolic meaning, rather than quasi-historical document of the other writings in the bible.

The first meaningful aspect of Revelation is the use of the number seven. Revelation contains seven spirits of the seven churches, seven candlesticks, seven stars, seven seals, seven horses, seven trumpets, seven lamps, and so on.

4. 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;¹

13. 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.²

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.³

20 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.⁴

The number seven in numerology is the thinker and seeker of truth and understanding. In mathematics, seven is an odd prime number, a Mersenne⁵ prime, factorial prime, a lucky prime, a happy number (happy prime) and a safe prime. The feeling behind seven thus appears positive, in that it is the lord's number and the bringer of truth and understanding. Six, on the other hand, symbolises man and his weaknesses, the manifestation of sin and Satan. The upper realm of God and his grace is thus represented by the number seven and balanced by the lower earthly and natural realm represented by the number six.

¹ KING JAMES BIBLE, from Mobile Reference, Thomas Nelson, Inc 1983, Chapter 1, Paragraph 4

² Ibid, Chapter 1, Paragraph 13

³ Ibid, Chapter 1, Paragraphs 16

⁴ Ibid, Chapter 1, Paragraph 20

⁵ In mathematics, a Mersenne prime is a prime number of the form $M_n = 2^n - 1$. This is to say that it is a prime number which is one less than a power of two. They are named after Marin Mersenne, a French Minim friar, who studied them in the early 17th century.

The opposites in Revelation are emphasised in the following passages where the author explains the worship of false idols and fornication as barriers (stumbling blocks) to the upper realm of enlightenment and understanding.

2.14 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 stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.⁶

2.16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

2.20 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.

2.21 And I gave her space to repent of her fornication; and she repented not.

2.22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

2.23 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.

2.27 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.

2.28 And I will give him the morning star.

Unfortunately, the purity of the upper realm of God and lower realm of nature (Satan) suffers from cross-contamination as revealed in passages 21 to 23, with the punishment for the sins of Jezebel by killing her innocent children. These words are not from a loving and forgiving father, but a vengeful deity with characteristics in common to the Old Testament God. The text explains that he is to rule with an iron rod and the vessels broken. This alludes to what Jesus declared previously, that he comes with a sword to divide father from son and destroy the vessels. It is breaking the container of parental dependency and family to find one's own individuality and kingdom of the heavenly father (central inner character).

3.15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

3.16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

In this passage, the opposites are emphasised in terms of hot and cold. Hot, signifying love, charity and faith and cold, the absence of these,

⁶ THE KING JAMES BIBLE, from Mobile Reference, Thomas Nelson, Inc 1983,

hate, greed and doubt. The text does not prefer either hot or cold, but encourages the middle, lukewarm position. In other words, awareness of the opposites is in God's favour, but unawareness of the opposites is not. This again suggests the central position and character.

4.6 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.

4.7 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.

The preceding passages include four all-seeing (full of eyes before and behind) beasts, whose nature requires some elucidation. It is important to note that the text does not describe the beasts as actual animals, but 'was like that animal'. Being like an animal is not the same as being an animal, and is a representation, which is the idea of the animal in humans, and therefore mythological. The lion has always been the 'King' of the jungle and represents nobility and strength. Its image is often associated with the royalty, and is an excellent symbol for the light of consciousness, maturity and earthly power. The calf, on the other hand is a young cow or bull, but the term also applies to other young mammals, such as a moose, elephant and whale. The Hebrews held young cows in high esteem as something of value that could sustain them and used in sacrifice. The worship of the golden calf in the absence of Moses is another example of its value.

The third beast mentioned in the text is curious, in that its description is not precise, and has a 'face as a man'. In other words, this beast is more human than beast and means that it is on its way to becoming human, thus overcoming the instinctual foundation that animals represent. The fourth animal is the eagle, which in the Old Testament is the King and powerful bird of prey. Eagles have keen eyesight and swift hunting abilities. As a bird, it is aerial and not limited to earthly existence, and sees from above, thus giving it a spiritual value.

In summary, the lion is the king of the wild jungle, practical and strong. The calf is sustaining and nourishing, the third and human beast bridging the animal world with the spiritual, and the eagle as an aerial and spiritual beast. In this, we can see a transition from earthly concerns of power, wealth and nourishment, to spiritual concerns of enlightenment, insight and understanding.

5.12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The lamb, as most children know, is an unthreatening animal, which is small, adorable, young, has soft wool and of high value in those days. It is a suitable substitute for a child in sacrifice. The lamb's sacrifice, that is the overcoming of the small, soft and loveable in us, gives power, riches, wisdom, strength, honour, glory and blessing, and represents the transition from child to adult when the child is sacrificed. On the outside, it is a lamb, on the inside, a lion.

The lamb in the bible is associated with Jesus as he displayed the child-like traits of softness and love to his followers as well as authority, power, wisdom etc. It is the return to the child (lamb) within us that opens the creative aspects of the personality and free-flow of unconscious products into consciousness. The text below shows that the lamb (child within us) opens the secrets to eternity (unconscious), as represented by the seven seals.

6.1 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.

6.2 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.

6.4 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.

6.5 And when he 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.

6.8 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.

6.9 And when he 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:

6.12 And I beheld when he 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;

6.13 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.

6.14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

6.15 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;

6.16 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 of the Lamb:

6.17 For the great day of his wrath is come; and who shall be able to stand.

Horses in general are tameable creatures with an amendable disposition, are powerful, strong and useful (horsepower). The first horse is white and therefore pure and unblemished. It has a bow, which kills with pinpoint accuracy like the intellect, and a crown, giving it a high noble rank amongst the horses. The second horse is red, which relates to the colour of blood, life and emotions. This horse has a sword, which cuts and divides as well as thrusts into its enemy. It comes to turn people against each other (divide) and destroy the peace. The third horse is black, which is dark and the opposite of white. He has a pair of balances (scales), therefore balances and compliments the white horse. The fourth horse is pale, which is in between white and black and death 'sat on him' and was associated with hell (unconscious). This horse reined over the fourth part of the earth and brought division, hunger and death. The fifth seal revealed the souls of people killed for their worship. The sixth seal extends the conflagration into the environment where the earth shook; the sun became black and the moon, blood red. The text also relates the blackening of the sun to a 'sackcloth of hair', and therefore the head. The head is the seat of consciousness, as we understand with our head. The sun also relates to consciousness, in that we see clearly in the daylight and less clearly at night (unconscious). The moon, on the other hand, became blood red, which is life and emotion. The text continues with the wider disaster of the stars falling to earth like the figs when shaken from the tree. The return of the scroll to its natural shape finally extinguished consciousness, which moved the mountains and islands. All the earthly men were afraid and hid, which reinforces the destruction of the conscious, practical man in the author. The new idea of the power and wrath of the lamb introduced at the end of this chapter, thus bringing forth the negative qualities underneath the soft exterior.

After all this conflict, division, destruction and death, we can see a theme emerging that shows a journey, or at least experience of the unconscious in all its destructive force. The text is the destruction of consciousness on a massive scale and indeed, sometimes it takes such destruction to make us notice how the unconscious works in our lives. Most of us have experienced a broken marriage, lost job, a death or some sort of destruction in our lives. It all shows that the bigger things are outside of our control and simply happen to us. The interesting aspect of the text is that a small, young and adorable animal opens the seals to all the destruction. To someone identifying with the conscious physical world

alone, in other words, all that is light and presumably good, the unconscious would be dark and destructive, particularly if one has oppressed it in oneself for any length of time.

The death and destruction takes on a linear descent, in that it begins with the lamb, then the white horse, then red and so on, until the whole cosmos is destroyed. This is how it feels when one's conscious life is disrupted and made to go on a descent into the unconscious. In the following passage the destruction pauses and returns to the positive aspect of the lamb.

7.17 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.

The lamb has opened six seals and shown the death and destruction of the compensating unconscious, and now opens the seventh seal leading to silence. In other words, there is a pause between opposite forces of evil and good, like the eye of a storm.

8.1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

8.2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

8.5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The royalty of the lamb encompasses the opposites and leads to the positive seventh seal, which gives silence upon opening. This is the stillness and peace one experiences when liberated from the tension of opposites. Seven angels then appear before God with seven trumpets, presumably to announce the realisation of the first stage of differentiation. The angel is an attendant or messenger, and brings God's fire contained in the censer into the earth. In other words, God's fire is put into the earth and the body. In psychological terms, it is bringing the positive aspects of intuition (God's word and fire) into the earth or body for its differentiation into positive and negative. We know from the life of Jesus that he had to sacrifice his body and all its natural functions for a higher good.

9.1 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.

9.2 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.

9.10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

9.11 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.

The disaster continues with the opening of hell and the constellation of the dark king. This is an apt character and counterpoint to a conscious attitude that identifies with all that is good. The character of an all-good saviour, as well as the dark king of the underworld can equally possess us. Either way, it is rejection or acceptance of our natural instincts or all that is light and good in our lives. The author names the dark king as Abaddon in his vision, whose Greek mythological equivalent is the deity and place called Tartarus, which is a deep abyss, and used as a dungeon for the torment and suffering of the wicked.

9.17 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 smoke and brimstone.

9.18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

9.19 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.

9.20 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:

9.21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The preceding text of the author's vision continues with the conflagration of humanity and the horses (power) killing a third of men. The other two thirds are condemned for their worship of material value and practical life. The next passage brings into the vision the first inkling of unity amidst the disaster.

10.1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

10.2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

10.3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

10.4 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.

10.5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

10.9 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.

It is in the form of a curious angel from heaven with the face of the sun, rainbow for a head and fire for feet. This image contained within the vision shows a character that unites the upper and lower realms. The face is the sun and therefore consciousness, the rainbow unites two sides in a colourful arc of life and emotion, the cloud (water) clothing, which nurtures to earth and the fiery feet (hell) and all that belongs to the earth in the practical sense. The angel's left foot stands upon the earth and right foot upon the sea, thus bridging the gap between the two. The little book represents knowledge of the situation, which must be eaten, digested and understood, and shall taste sweet when in the mouth (read) and bitter when digested (understood). This points to the fact that unity includes all that is lowly human and upper Godly. The author would not have received this idea well (bitter) due to his identification with the upper man Jesus. The disasters continue until chapter twelve, where the first female character is introduced.

12.1 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:

12.2 And she being with child cried, travailing in birth, and pained to be delivered.

12.3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

12.4 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.

12.5 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.

12.6 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.

12.7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

12.8 And prevailed not; neither was their place found any more in heaven.

12.9 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.

12.10 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

The woman is clothed with the sun (conscious of her body), has the moon under her feet (rooted in her femininity), with a crown and twelve stars (spirit in the cosmos) and about to give birth. She is the image of a positive mother character balanced by the red dragon with seven heads, ten horns and seven crowns on each head. The text does not elucidate the location of the three additional horns, and one can only conjecture where they may have been. The dragon is later associated with Satan. The woman gives birth to a man-child, meaning that part of him was adult and part child. In addition, the birthed man-child is to rule all nations in a strict and disciplined manner (iron rod).

After giving birth, the woman flees the scene, recedes into the background, and is attacked by the cast-out Satan, as shown in the following passages. The author experienced a war in heaven (conscious mind) between Satan and the Angels (agents of God), in other words, he was aware of the conflict between the good spirit and what they regard as the evil earthly animal part of our instinctive nature. The author overcomes the unconscious and sides with consciousness to cast out Satan and his agents from heaven. The unconscious mollified (cast out), and the conscious attitude of good renewed, strengthened and reborn. It is a common myth to fight the dragon and attain some of the dragon's energy and power (treasure) with new vigour and discipline for life. Jesus did the same thing when he spent time in the desert fighting his inner devil.

12.13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

12.14 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

12.15 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

12.16 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

12.17 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

Unfortunately, the author leaves the child's mother at the mercy of Satan. There is no hint of a relationship formed with the woman, although she is helped by what we have to assume is God, who gave her wings of an eagle to fly (spirit). The dragon casts water to flood out of his mouth to try to kill the woman. This is a reversal of what usually comes out of the dragon's mouth. It changed from fire to water, indicating that the energy liberated for consciousness with the overcoming (casting out) of the

dragon changed to water. Water is associated with feeling, value and life. In its positive form, water is nourishing and life giving; and negative form, destructive and drowning. The dragon proceeds to fight the commandments brought down from the mount by Moses. This reinforces the idea of water coming from the dragon's mouth. He cannot kill the woman and therefore wages war on the author's conscious values.

The conflict continues and widens to include another hybrid beast that comes out of the sea with multiple horns and heads, has the body of a leopard, feet of a bear and mouth of a lion with great authority. Hybrid creatures such as this always depict different traits of several animals in one imaginary beast, and hence, those beastly traits within the individual. This beast had the ability to heal itself, but continued the attack on the Christian values through blasphemy and war against the saints over the land. This indicates that the conflict was only partially resolved and that the beast still caused the author grief and attacked his values. This could have been resolved if the mother of his newly won man-child was brought into his care. In other words, the woman who gave birth (integrate) to his inner child left to fend for herself. This accounts for the moral question, in that the author's values had not incorporated what he had learned from the vision, and had returned to his conscious, Christian convictions. Had he adjusted those values to suit the unconscious yearnings, it would have stripped the dragon of more of its energy and power, and formed a relationship to the inner woman.

As a consequence, the beast turns its attention to men, and performs healing and miracles to gain their trust and worship. The beast does not have the values of Jesus and dwells in and on the kingdom of earth, coercing men to accumulate wealth (buy or sell) and power by any means. The men who follow the beast receive a mark of numbers 'Six hundred threescore and six'. The emphasis on the number 'six' tripled in this case, giving it far more power than a single 'six'. After the opening of the sixth seal, a change comes over the vision. The opening of all the seals, from one to six becomes increasingly negative, culminating in the total extinguishment of consciousness.

The mark of the beast signifies materialism, in contrast to a spiritual orientation, which was the value of the Christian story at that time. Today, the Christian story is in need of reconciliation. In other words, we need as individuals, to make the same journey, as did the author of Revelation, form a relationship to the inner woman, and adjust the Christian values to suit. Jesus needs to come down to earth, love, and understand his long

lost-brother, Satan⁷. No one can argue the need for food and shelter, family, some wealth and standing (power) in life. It is normal human functioning, based on instinctual, adaptive need (beast). When it becomes habitual and excludes spiritual concerns, it may become destructive. From a purely spiritual point of view, this is indeed the case. A completely spiritual or materialistic point of view is in itself, one-sided, and leads to all kinds of psychological complications. Jesus and his disciples were aware of this need for balance and set aside one day in the week for spiritual worship, and the other days for practical concerns.

It is difficult to make any real judgements on the life of Jesus, because the bible mixes physical reality with myth, and we do not know how much of it was engineered for a certain outcome. We also do not know how he would have fared had he adapted more to the contemporary Judaic beliefs, rather than adopting an attitude and accumulating a following outside of its influence. The vision continues:

14.3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

14.4 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 first fruits unto God and to the Lamb.

The preceding passages show that the spiritual orientation was uppermost in the mind of the author, to the point where all earthly concerns including sexuality, rejected and given to God to provide. Indeed, an inner character takes care of practical matters in a fateful way. For example, the right job comes along just at the right moment, one meets the right partner, or finds the right house just when we need it, and so on.

14.10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

14.14 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.

The above passages show the intent of the 'Son of man' to reap humanity from its physical nature into a spiritual and moral orientation. This is the

⁷I am speaking symbolically. These figures are inner characters with a reality that shapes our health, values and behaviour

separation of conscious and unconscious and all the external things that belong to the 'beast', such as sexuality, power, wealth, and the spiritual functions of reason, ideas, love etc., are to be cut and separated with the former rejected for the latter. This is where the Christian tradition belongs in the evolution of western culture's understanding of unity. The exploration of one side requires turning away from the other and can lead to a neglect of the other side, as the Christian tradition espouses. Not all is lost however, and the author leaves open the possibility for union with the beast once again in a thousand years:

20.1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

20.2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

20.7 And when the thousand years are expired, Satan shall be loosed out of his prison,

He continues with all the traits that will condemn men to a fiery fate and stop them from entering the inner kingdom of heaven. Indeed, inner work requires honesty and an open disposition with one self and turning away from the world of intrigue and attachments for a time, hence the use of the sickle.

21.8 But the fearful, and unbelieving, and the 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.

The author ends Revelation on a positive note, having overcome the natural man in himself and returning to conscious awareness and good. He describes the beauty of a child-like and pure innocence (water of life) attitude and the tree of life, which grows with a variety of fruit and the ability to heal nations. Indeed, the Christian tradition has all those potential benefits of peace and brotherhood of all nations, if we could relate to the beast within ourselves, rather than seeing it in others.

22.1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

22.2 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.

In summary, the story of Jesus is the evolutionary step of a differentiation and integration of our psychic functioning. To know the higher man requires a differentiation from the lower man. It is the differentiation of spirit from matter, that is, the higher mental faculties from the lower

physical instincts and earthly life. This differentiation enables the consolidation of consciousness in the form of Jesus and associated God-likeness understood by a human being. In the Christian story the body and associated instinctuality need overcoming, as they are part of Satan and our animal nature.

This necessary development at this time paved the way for a consolidation of consciousness. The myth of Jesus was without sin, and overcoming the earthly man in himself. Universal love triumphed over hatred and earthly power. The sexual instinct firmly put aside, with its associated need, negative emotions and earthly pleasure, and relegated to the realm of Satan. The upper and lower inner spirits had indeed come to earth through the man Jesus, the lower rejected and a one-sided ideal established. It was then task of the Apostles to carry on with this teaching.

The fact that they were selective in what was included in the Bible shows that they had a definite idea of what the Christian Ministry should teach. This demonstrates a certain contamination of the Apostles with their own ideas, which obscured the actual teachings of Jesus. As shown above in the Gospels of Judas, Mary and Thomas, the teachings of Jesus differed to what the others wrote in the bible. It emphasises a universal God, whereas Jesus recognised his own inner God, and that God was different for each individual. Also omitted was any reference to Gnosticism and the Male/Female pair therein.

Pictorial depictions of Jesus show him with his heart on the outside of his chest and a Crown of Thorns wrapped around it, thus restricting its natural function⁸. Fire comes out of the top of the heart, with the cross coming out of the fire, indicating the passion of the heart and the need for its sacrifice to a higher good. It alludes to the sacrifice (overcoming of one's nature) of the heart into upper and lower parts. The face of Jesus is often depicted as feminine and soft, his hands non-threatening in a becoming pose and a halo around his head, showing that even his thoughts are pure and untainted by earthly concerns.

The unity of this pair of opposites (Jesus and Satan) is obvious. An all-good and perfect God that created all things also created Satan, which in turn means that God is not perfect. A perfect God cannot create imperfection, for this act makes him imperfect. The Christian story and life of Jesus had enormous value for the people 2000 years ago. Their idea of unity was the differentiation and acceptance of the upper man and

⁸ The heart in its natural undifferentiated state experiences love and hate in equal proportion.

rejection of the lower man. What constitutes the good from bad is a relative judgement however. Different cultures have different values when it comes to upper and lower aspects, and as we shall see in the following chapters, there were attempts to complete the Christian myth and unite the opposites in matter and hence the body itself.

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