

The New Jerusalem - Supplemental Reading and References

Contemplative Reading:

For a deeper immersion in the mystery of the first episode of Easter, we can learn more by contemplatively reading and pondering upon commentary in *the teachings* (compiled from several books).

If we want to know more about these themes and still remain in the *intuitive mind* (the Buddhic Mind), one approach for deeper *immersion* is to read the texts (below), *contemplatively*. Reading with “the heart mind” is not accomplished through the concrete mind, but reading *as the Soul* by *entering into the energy* behind the words, and the *Idea behind the form* that in-forms the words. Allow *inspiration and intuition* to lead or guide you - to a section, quote, phrase or paragraph that will open the door to contemplation. Breathe into it, stay with it ... if you find yourself pausing, interpret this as a signal “to stay with it”, to “penetrate deeper”, to access the originating *Idea behind* the words, to imprint the mind with *Truth, lifting you into* a higher vibration of *livingness*.



“He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed and will be tried to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity, **into Jerusalem** is a fact, founded on a secure foundation; but it will not be into a Jewish city called Jerusalem, **but into "the place of peace" (as the word Jerusalem means)**. A careful consideration of the world situation today, and a dedicated use of the imagination, will reveal to the sincere thinker how appalling is the task which He has undertaken.

But He has again "set His face to go up to Jerusalem" (Luke IX. 51); He will again appear and **guide mankind into a civilisation and a state of consciousness in which right human relations and worldwide cooperation for the good of all will be the universal keynote**. He will—through the New Group of World Servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such

a manner that the eternal **will-to-good will be translated by humanity into goodwill and right relations**. Then His task will be done; He will be free again to leave us, this time not to return, but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.”



The science of invocation and evocation will take the place of what we now call prayer and worship. Be not disturbed by the use of the word "science." It is not the cold and heartless intellectual thing so oft depicted. It is in reality the intelligent organization of spiritual energy and of the forces of love, and when effective, will evoke the response of spiritual Beings Who can again walk openly among men and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy. (EOH p.414/5)



From the Metaphysical Bible Dictionary – Unity School of Christianity; Unity Village, MO.

Jerusalem – habitation, dwelling place of peace; foundation of peace; constitution of harmony; vision of peace; abode of prosperity. **The redeemed state of man.**

Jerusalem: *Jeru* means to find, constitute; *Salem* is peace quiet, harmony, prosperity. We are on the way to peace when we identify ourselves the Christ principle.

In man it is the abiding consciousness of spiritual peace, which is the result of continuous realizations of spiritual power ...

Jerusalem is the “city of David” which symbolizes the great nerve center just back of the heart. From this point Spirit sends its radiance to all parts of the body.

The unfailing substance of Divine Mind enters through a nerve back of the heart ...

Deep down in the silent recesses of our soul we realize a stillness and a sweetness beyond expression. There is a great peace there, the “peace of God which passeth all understanding”, and which fills the whole being with satisfaction.

The one way to Jerusalem, the city of peace, is the Christ way – the perfect expression of all the mental faculties (disciples - disciplines) under the dominion of the God Self.

Jesus’ riding out from near Bethphage into Jerusalem signifies progressive unfoldment, the fulfillment of the time when the spiritual self (I AM) takes control and lifts all the animal forces of man onto the spiritual plane of mastery, purity and peace. Entering into Jerusalem is the season for transmutation and transformation.

We are on the way to the attainment of peace when we identify ourselves with the Christ.

Truth is first conceived in the heart of man, of which Jerusalem is the symbol, but intellectual dominance causes it to drift to the head – Truth is made captive by the lower mind that binds it.

Jerusalem, the Holy City, represents the love center in consciousness. Physically, it is the cardiac plexus. Its presiding genius is John the Mystic, who leaned his head on the Master's bosom. The loves and hates of the mind are precipitated to this ganglionic receptacle of thought and are crystallized there. What we love and what we hate build cells of joy or of pain. In divine order it should be the abode of the good and the pure, but error concepts of the mind lodge here as well, as when Jesus said, "Out of the heart come forth evil thoughts." ... Truth must enter the Temple and speak the word that frees.

Many people wonder why they do not develop divine love more quickly. Here is the reason: they make a wall of separation – a lower separative wall surrounding Jerusalem: a separation between the Jew and the Gentile, the religious and the secular, beliefs that separate and create division, the good and the bad. Divine love sees no such difference between persons. It is a Principle and feels its own perfection everywhere. It loves the same in the heart of the sinner as in the heart of the saint. When we let this truth into our heart and pull down all walls of separation, we shall feel the flow of infinite love. We will find Freedom from the bonds and hold of the lower nature.

The "new Jerusalem" of Revelation is spiritual consciousness, and it is founded on the twelve fundamental ideas in Divine Mind, ... each represented by one of the precious stones.

All people in peace are associated through spiritual understanding, purity, and are united with Christ – "made ready as a bride adorned for her husband."



Dictionary of All Scriptures and Myths – G.A. Gaskell

Heavenly Jerusalem

"We ascend thy ways that be in in our heart, and sing a song of degrees; we glow inwardly with thy fire, with thy good fire, and we go, because we go upwards to the peace of Jerusalem." *Augustine, Confessions, XIII*

A symbol of the soul-centre in the causal-body on the higher mental plane, or on the buddhic plane.

"We have created the upper Jerusalem above the waters which are above the third heaven, hanging directly over the lower Jerusalem." *Revelations of St. Peter, Ch 27*

The Buddhic plane is placed above the third and higher sub-planes of the higher mind, and it ensouls the causal-body which is its vehicle beneath.

The egos at first are discipline under the laws of nature by pressure from without to stimulate them into activity. They are born in bondage of the lower nature (flesh), and are socially forced to conform to a code of ethic (Sinai) which puts before them an ideal or centre of refuge. But the wisdom and love of buddhi are attractive, not coercive (Jerusalem the the golden); and it is Buddhi, the Divine Mother, who brought forth the egos that they might gain experience on the lower planes.

“What the womb of his mother is to each individual man, that the primary abode in Paradise became to the whole human race. For from it came forth the family of Man as it were from the womb, and tending to the increase of the race.” *Gregory The Great, Morals on the Book of Job, Vol I, 199*

“My heart my mother, my heart my coming into being... Thou art my Ka within my body which knitteth together and strengtheneth my limbs.” *Papyrus of Ani, Budge*

Now Jerusalem, as the Lord Himself teaches in the Gospel according to Mathew, ‘is the city of the great King.’

.... ‘every soul that possess by nature some elevation and some acuteness to perceiv the things of the ‘mind’ is a citizen of that city.” Origen. *Comm on John*

“Then Jesus took unto him the twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written concerning the Son o fman shall be accomplished.” *Luke xviii, 30*

The progress of all the discipline soul-qualities and the Ideal they follow is upwards to the higher planes, where the union of the lower Self and the Higher Self shall be consummated.

“Every true life has its Jerusalem, to which it is always going up. A life cannot be really considered as having begun to live until that far-off city in which its destiny awaits it, where its work is to be done, where its problem is to be solved, begins to draw the life towards itself, and the life begins to know and own the summons. At first far off and dimly seen, laying but light hold upon our purose and our will, then gradually taking us more and more into its poweir, compelling our study, directing the current of our thoughts.” *Phillips Brooks, Serm., Going up to Jerusalem*



From: A Dictionary of Symbols, J.E. Cirlot

The Celestial Jerusalem: ‘And (the city) had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written theron, 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 wlal of the city had twelve foundations, and in them the names of the twelve.... (Revelation xxi, 12-14)

‘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. 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.’ (Revelation xxii, 1-2)



Glamour A World Problem, 136/9

Four types of people are subject to revelation through the awakening of the intuition:

1. Those on the line of the world saviours. These touch and sense the divine plan and are pledged to service, and to work for the salvation of humanity. They are found expressing different and varying degrees of realisation, stretching all the way from the man who seeks to reveal divinity in his own life and to his immediate small circle (through the medium of the changes and effects wrought in his personal life) to those great Intuitives and world Saviours, such as the Christ. The former is motivated in all probability by some one intuitive crisis which entirely remade him and gave him a new sense of values; the latter can, at will, rise into the world of intuitive perception and values and there ascertain the will of God and a wide vision of the Plan. Such great Representatives of Deity have the freedom of the Holy City (Shamballa) and of **the New Jerusalem** (the Hierarchy). They are thus unique in their contacts and there have been relatively few of Them as yet.

2. Those who are on the line of the prophets. These touch the Plan at high intuitive moments and know what the immediate future holds. I do not refer here to the Hebrew prophets, so familiar to the West, but to all who see clearly what should be done to lead humanity out of darkness into light, beginning with the situation as it is and looking forward into a future of divine consummation. They have a clear picture in their minds of what is possible to accomplish, and the power to point it out to the people of their time. They necessarily range all the way from those who have a relatively clear vision of the cosmic picture and objectives to those who simply see the next step ahead for the race or the nation. Isaiah and Ezekiel are the only two of the Hebrew prophets who had true prophetic and cosmic vision. The others were small, but intelligent men who, from analysis and deduction, assessed the immediate future and indicated immediate possibilities. They had no direct revealing intuition. In the New Testament, John, the beloved disciple, was privileged to gain a cosmic picture and a true prophetic vision which he embodied in the Apocalypse, but he is the only one who so achieved and he achieved because he loved so deeply, so wisely and so inclusively. His intuition was evoked through the depth and intensity of his love—as it was in his Master, the Christ.

3. Those who are the true priests. They are priests by spiritual calling and not by choice [*it comes from the inside out that you respond to*]. It is the misunderstanding of the province and duties of a priest which has led all the Churches (in the East and in the West) to their disastrous [Page 138] authoritarian position. The love of God, and the true spiritual incentive [*what keeps drawing you and moving you forward – the Christ in you and in all Sons of God*] which recognises God immanent in all nature and peculiarly expressing that divinity in man, is lacking in the bulk of the priesthood in all the world religions. Love is not the guide, the indicator and the interpreter. Hence the dogmatism of the theologian, his ridiculous and profound assurances of correct interpretation, and his oft-times cruelty, cloaked by his claim of right principles and good intentions. But the true priest exists and is found in all religions. He is the friend and the brother of all and, because he loves deeply, wisdom is his and (if he is of a mental type and training) his intuition is awakened and revelation is his reward. Ponder on this. The true priest is rare and is not found only in the so-called "holy orders".

4. **Those who are the practical mystics or occultists.** These, by virtue of a disciplined life, an ardent aspiration, and a trained intellect, have succeeded in evoking the intuition and are, therefore, personally in touch with the true source of divine wisdom. This, it is their function to interpret and to formulate into temporary systems of knowledge. There are many such, working patiently today in the world, unrecognised and unsought by the unthinking. Their need today is to "assemble themselves" in this hour of the world need and so let their voice be clearly heard. These people are resolving the sense of duality into a known unity, and their preoccupation with reality and their deep love of humanity have released the intuition. When this release has taken place, no barriers are felt and true knowledge as a result of revealed wisdom is the gift which such people have, to give to their race and time.

These are the four groups who are exchanging illusion for the intuition. This is the initial resolution of the pairs of opposites, for there is no such resolution without the aid of the intellect, because the intellect—through analysis, discrimination [Page 139] and right reasoning—indicates what should be done.



EOH, 575

The Christian concept of the return of a triumphant Christ, coming in the clouds of heaven to Jerusalem, there to reign for a thousand years, is true in one way and utterly false as to design, location and method. Christ will return; the **Jerusalem** referred to (literally "the place of peace") is not the chief city of a small country called Palestine or the Holy Land; the word is simply symbolic of a peaceful world—a world which, through its own self-initiated efforts, has attained a general quietude and has acquired a certain measure of right human relations. His coming in the air might be interpreted literally to mean that at the right time He will come by plane from the place on earth where He has been for many generations, watching over the sons of men; the words "every [Page 576] eye shall see Him" might mean that, by the time He comes, television will have been perfected and He will then be seen, by its means, from even the most distant spot on earth. To the orthodox Christian, the above will sound like the rankest blasphemy, but the question immediately arises: Why should it be blasphemy for Him to use modern methods? Whilst on earth before, He conformed to the customs of His time. "Riding on the clouds of Heaven" may sound more picturesque and apparently require a greater expression of divinity, but why use such a means when a plane will equally well fulfil the purpose and carry the prophecy to completion? A great deal of reactionary stupidity will have to be eliminated before He can come, and it will be as the new generation assert their hold over human thinking. But it is not the event or the stage of Christ's appearing with which we are now dealing, but with the preparatory stages and with the task of fitting the world (which means, in this case, preparing the human consciousness) for the presence in physical activity and manifestation of the Hierarchy—in full force and with its esoteric equipment.



Destiny of the Nations, 23

If we consider these three great planetary centres and their relationships in tabular form we can get the general idea more clearly in mind:

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|------|--|---|
| I. | Shamballa
The Holy City | Will or Power Planetary head centre,
Purpose. Plan spiritual pineal gland.
Life Aspect.
Ruler: Sanat Kumara, the Lord of the World.
The Ancient of Days.
Melchizedek. |
| II. | The Hierarchy
The New Jerusalem | Love-Wisdom Planetary heart centre.
Consciousness.
Group Unity.
Ruler: The Christ.
The World Saviour. |
| III. | Humanity
The city,
standing foursquare | Active Intelligence Planetary throat centre.
Self-Consciousness.
Creativity.
Ruler: Lucifer.
Son of the Morning.
The Prodigal Son. |

These three centres are closely interrelated and must be thought of in their entirety as expressions of divine livingness, as embodying three great stages in the unfoldment of God's plan and as constituting the three major centres in the body of the "One in Whom we live and move and have our being." Students who have studied as you have can relate if they so choose, these three centres to the three solar systems, referred to in A Treatise on Cosmic Fire

1. In the first solar system, the centre which is Humanity [Page 24] was prepared, and the principle of intelligence came into manifestation.
2. In the second solar system, the Hierarchy of love made its appearance and must eventually come into full manifestation upon the physical plane, thereby enabling the Love of God to be seen.
3. In the next solar system, the centre which we today call Shamballa will manifest (intelligently and through love) the will aspect of Deity. It is only however in this second solar system that all these three centres, expressing the three divine aspects, meet simultaneously at various stages of livingness. It is interesting to note that it is only through human beings that these centres can ever come into true functioning activity.

Little is known of Shamballa except by Members of the Hierarchy to Whom that centre is the goal in the same way that the Hierarchy is, at this time, the goal for humanity. Shamballa is the directing centre for the Hierarchy. Little is really known of the will of God except by Those Whose function it is to interpret and express that will through love, intelligently applied. They know what the immediate purpose is and Their major occupation is the working out of that will into manifestation.

We have, therefore, three great centres and from them emanate three types of energy which are taking form as the three governing ideologies in the consciousness of the race. Old ideologies still persist; subsidiary schools of thought are everywhere to be found; distorted interpretations and travesties of reality abound on every hand; on all sides the dead level of the people (the ignorant masses) is played upon by these energies and men become victims of the exponents of the ideologies — past, present and future.



EXT, 259

That embodiment is one mode in which divine intervention can take place. The Prince of Peace will lead His people—through war—to peace. Those who think only in terms of peace as they understand it and desire it are apt to forget the Biblical implication that the Prince of Peace takes a definite part in the battle of Armageddon (now in full progress). After achieving victory, He will then lead His triumphant cohorts through the gates into "Jerusalem," the city of peace. The symbolic and practical significance of this is becoming increasingly apparent. This notable event can and will take place when the free will of the people, blended by invocation and prayer, can make this possible.



EOH, 607...

The Christ suffers, however, far more from those in [Page 608] His Own household than from those in the outer world; His work is more impeded by the advanced aspirant than by the intelligent thinker. It was not the cruelty of the outer world of men which caused the depths of sorrow to the Christ; it was His Own disciples, plus the massed sorrow—spread over the entire cycle of living—past, present and future—of humanity.

He comes to correct the mistakes and the misrepresentations of those who have dared to interpret His simple words in terms of their own ignorance, and to recognise those whose faithful service has made His return possible. He too is facing a major test, preparatory to a great initiation, and when He has passed the test and fulfilled His task He will pass to a still more exalted position in the Father's House or to some distant place of service where only the most exalted can follow Him; His present position will then be taken by the One Whom He has prepared and trained.

But before all this can happen He must again enter the public arena, play His part in world affairs and prove the scope of His mission. He will gather around Him, in the flesh, His chosen associates and advisors; these will not be the ones who gathered around Him in those earlier simpler days, but those members of our human family who today recognise Him and are preparing to work with Him as far as in them lies. It is a different world to which He is now planning to return and this is largely due to the intellectual development of the mass of men. This presents Him with stupendous difficulties, for the intellects of men must now be reached and not just their hearts (as in the earlier days), if the Will of God is to be intelligently carried out on Earth. His major task is surely the establishing of right human relations in every department of human living. I would ask you to use your divine imagination and endeavour to think out what must be the implications of the task which confronts Him; I would ask you to ponder on the difficulties which He must inevitably face—the difficulty, above all, of mass intellectual wrong emphasis. [Page 609]

He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed and will be tried to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity, into Jerusalem is a fact, founded on a secure foundation; but it will not be into a Jewish city called Jerusalem, but into "the place of peace" (as the word Jerusalem means). A careful consideration of the world situation today, and a dedicated use of the imagination, will reveal to the sincere thinker how appalling is the task which He has undertaken. But He has again "set His face to go up to Jerusalem" (Luke IX. 51); He will again appear and guide mankind into a civilisation and a state of consciousness in which right human relations and worldwide cooperation for the good of all will be the universal keynote. He will—through the New Group of World Servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such

a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then His task will be done; He will be free again to leave us, this time not to return, but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

On this point I have but little to say. The whole idea of His return is so familiar to you in its anticipatory nature (though not in the factual details as I have hinted them to you) that I find it hard to say anything practical or which will arrest your attention. [Page 610]

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective. Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual centre from which have come all Those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and—above all else—"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realise the revelation which this will entail and the new possibilities which will open before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for His co-workers will come with Him. His experience

and Theirs will be the reverse of the previous one, for this time [Page 611] every eye will see Him, every ear will hear Him, and every mind will pass judgment upon Him.

Therefore I say that you can freely aid in the reconstruction work which the Christ proposes, if you will familiarise yourselves and all men whom you can contact with the following facts:

1. That the return of Christ is imminent.
2. That the Christ, immanent in every heart, can be evoked in recognition of His appearance.
3. That the circumstances of His return are only symbolically related in the world Scriptures; this may produce a vital change in the preconceived ideas of humanity.
4. That the major required preparation is a world at peace; however, that peace must be based on an educated goodwill, which will lead inevitably to right human relations, and therefore to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group, and man and man.

If you can succeed in presenting these four ideas to the world at large, thus overcoming the intelligent criticism that all that is said is too vague, prophetic, and visionary, you will do much. It is possible, surely, that the ancient truism, "the mind is the slayer of the real" may be fundamentally true where the mass of humanity is concerned, and that the purely intellectual approach (which rejects the vision and refuses to accept the unprovable) may be far more at fault than the anticipations of the Knowers of God and the expectant multitude.

The intelligence of divinity is vested in the spiritual Hierarchy, and that Hierarchy is today composed of Those Who have united in Themselves both the intellect and the intuition, the practical and the apparently impractical, the factual way of life and the way of the man who sees a vision. There are also the people who must be found in the market [Page 612] place of daily life; these are the people who must be trained in the divine recognitions which are essentially physical plane responses to the new expansions of consciousness. The Christ Who will return will not be like the Christ Who (apparently) departed. He will not be a "man of sorrows"; He will not be a silent, pensive figure; **He will be the enunciator of spiritual statements** which will not necessitate interpretation (and give rise to misinterpretation) because He will be present to indicate the true meaning.

He has been for two thousand years the supreme Head of the Church Invisible, the spiritual Hierarchy, composed of disciples of all faiths. He recognises and loves those who are not Christian but who retain their allegiance to their Founders—the Buddha, Mohammed, and others. **He cares not what the faith is, if the objective is love of God and of humanity.** If men look for the Christ Who left His disciples centuries ago they will fail to recognise the Christ Who is in process of returning. The Christ has no religious barriers in His consciousness. It matters not to Him of what faith a man may call himself.

The Son of God is on His way and He cometh not alone. His advance guard is already here and the Plan which they must follow is already made and clear. Let recognition be the aim.



Christ is the True Light –Christ Immanent





References to the New Jerusalem from the Kanchenjunga Messages (The K Messages):

Message 7

As some already realize, the momentous nature of this transition lies in the unprecedented events on the horizon. This is the start of a passage into **a realm of refinement** that the greatest poets and sages of the past could barely have fathomed. A door is opening onto a vista of such **luminosity** that the human eye will at first be blinded by the light. Beauty of such staggering proportions will appear that you will sense the **reality of 'heaven.'** If you envision the most breathtaking place you have ever known and magnify the beauty a hundredfold, you will glimpse the resplendent plane of the ethers from which the new world will be born. The purpose of divinity is to quicken the soul's ascension into the ranks of the Hierarchy for the building of the **New Jerusalem.** The 'city' of peace and universal love will emerge from the Hierarchy's absorption of souls drawn into the currents of transformation. The blending of energies between the two kingdoms thus proceeds.

Message 9

Events unfolding in the remainder of this period will serve to loosen the grip of material reality on the human mind, expanding access to the Way of Light into the future. You will recognize the future by the quality of its light. You will recognize it once it has reached a kindling point inside of you and the world is seen from the inside out. The subtle patterns that connect all lives in the etheric ocean of dancing currents of light will reveal itself increasingly until the moment comes when you realize, beyond the shadow of a doubt, the nature of Reality. Admittedly this is not easy to conceive, so thick is the chimera of materiality. The incoming planetary Lifewave will shift the equation by "lightening" the texture of visible matter.

We offer a few hints for you to contemplate as **the hour of resurrection** approaches. Keep in mind that all who comprehend these messages have built into their soul consciousness a reservoir of light that has yet to be fully experienced as a living reality. The end of one age gives way to the beginning of another on a plane of finer substance designed to stimulate these inner reservoirs of light. In the warmth of that light you will glimpse the contours of **the new city of God** in its resplendent glory. If you can grasp the meaning behind these words you will

stand among its creative builders. *Beauty is the magnet of the new world and love is its portal of entry.*

Message 42

Long ago, in simpler times, the sound of church bells in the evening marked the end of the day. As dusk fell upon the land, animals found their way to shelter for the night, people readied themselves for sleep, anticipating the light of a new day. Try to hear the church bells ringing, see the dusk settling over the age now ending, and visualize the first rays of the rising sun on the horizon. Under this resplendent new sun all things will be made new, including the constitution of the human being.

The soul will be clothed in a raiment of light that will identify, to the knowing onlooker, the level of consciousness attained over the course of lifetimes spanning the entirety of human evolution. Such transparency will be intrinsic to the City of Light, **the New Jerusalem**, where light will be attracted to light of similar frequencies. The etheric garment worn by each soul—woven of various rays of color and hue, refinement and intensity—will signal to others a similarity or dissimilarity of destiny. Where there is a mutual attraction there will be a shared purpose. This principle will hold true at all levels of consciousness from the lowest frequencies to the highest, from where the Lords of Shining Countenance will inspire the builders of the Aquarian civilization. In the world of the new age, all will be known by the quality of their light.

Message 54

In the wisdom teachings it is said that the moon represents the dead past. No energy issues forth from that body, only the reflected light of the sun. Without the light of the soul, the human personality represents the dead past—a past that should have been left behind but continuously rehearses itself in the present. When the soul light is finally activated, through the renderings of higher faculties on the Path, a subtle life force coalesces that has the power to erode patterns deeply etched into the fabric of the persona over lifetimes.

The light of the soul has the force to charge the light of atoms with emanations of a higher frequency. When masses of these tiny lights coalesce at a higher frequency the body is capable of absorbing substance of a more refined nature. The cells of the physical instrument are thus changed, eventually to the point of becoming radio-active. By increments, the outer vehicle—the etheric-physical sheath of the incarnate soul—reflects and radiates the inner source of light.

On the etheric plane the soul will accumulate light as in the past, distilling life experience into love and wisdom. But the supernal beauty of the light and color and sound of this subtler dimension will accelerate the processes of evolution. Just as the hummingbird absorbs nectar from a flower, the sensitive soul absorbs light from beauty and its parallel manifestations — truth, which is beauty to the higher mind; goodness, which is beauty to the feeling nature. Without the density of matter, accumulations of soul light will manifest directly through the etheric body, illumining the foundations of **the New Jerusalem**.