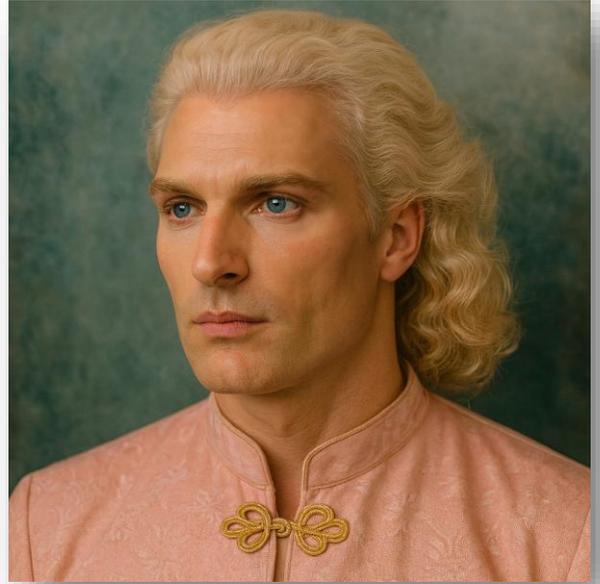


✦✦ *The Open Door*

*The Mantle of Sanat Kumara, the
Ancient of Days*



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✨ Commentary on The Opening of a Door in Heaven

A Message from Sanat Kumara on the Path of the Ruby Ray

When Sanat Kumara begins with the words, “*Lo! I AM come. Lo! I AM here in the fullness of the Word made flesh. And behold, a door is opened in heaven,*” he is speaking of a mystery that is both cosmic and immediate.

The vision of John in Revelation 4:1–2¹ is the archetypal pattern of initiation offered to every disciple: the call of the trumpet, the summons of the Spirit, and the opening of a door into higher dimensions of being. To “come up hither” is a call for us to rise beyond the density of earthly perception into the clarity of divine sight.

The Door in Heaven

The *door* symbolizes the aperture between time and eternity. It is the moment when consciousness shifts from the finite to the infinite, from the human mind to the Christ Mind. Each disciple is invited to step through this door—often in meditation, in sudden inspiration, or in moments of deep surrender—where the Spirit reveals “things which must be hereafter.”

In esoteric psychology, this door corresponds to the **crown chakra**, the thousand-petaled lotus. When it opens, the higher mind floods the soul with divine impression, and prophecy is born. Thus the *door in heaven* is also the **door of prophecy**, which Sanat Kumara says was opened to inaugurate the New Jerusalem of the Aquarian Age.

The New Jerusalem

The New Jerusalem, he tells us, is not a city of stone but a city of consciousness. It is the collective body of those who embody the living Christ in fourfold wholeness—the *City Foursquare*. Every soul who awakens to the Christ flame within is a living stone in this temple.

To hear the trumpet is to be summoned into this collective, to join the body of the Lord’s appearing. It is a reminder that prophecy is not passive prediction but active participation. We are called not just to see the future but to *co-create* it by embodying the Word.

The Invitation

Thus Sanat Kumara speaks directly to the disciple: “*Come, my beloved, with John into the seven spheres of Spirit and behold the throne.*” This refers to a spiritual exercise. The

¹ Revelation 4:1–2:

1. *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 shew thee things which must be hereafter.*

2. *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

devotee is urged to imagine themselves ascending with John², to step consciously into the white-fire core of the causal body of God, and there behold the throne of the Eternal.

The esoteric principle is clear: revelation does not end with John, nor with the saints of the past. The door in heaven opens in every age, and the trumpet still sounds. What matters is whether the disciple will answer, whether we will turn inward, lift up our eyes, and step through the door that is even now opening in our hearts.

The Throne and the Triad

Sanat Kumara describes the throne as the *great three-in-one*, symbolized in the Hebrew letter **shin**, the fiery glyph of flame. Here the disciple is invited to contemplate the inner geometry of divinity: Father, Mother, and Son.

- The **Father and the Mother** are presented as the twin flames of the Holy Spirit. They are the eternal polarities—Alpha and Omega, Spirit and Matter, the above and the below.
- From their union comes forth the **Son**, crowned with the fullness of Christhood, who is at once individual and cosmic, personal and universal.

This is not an external vision. The throne is not only in heaven—it is also within the *causal body* of each soul, shining as the white-fire core of being. To behold the throne is to contact the **threefold flame in the heart**—that spark of divine identity which mirrors the Trinity itself.

Daniel's Vision Renewed

Daniel spoke of the Ancient of Days, whose hair was “like pure wool,” whose throne was “like the fiery flame.” Sanat Kumara reminds us that this is the consciousness of God emanating from the mind of God. Daniel's vision is renewed in us when we recognize that the divine radiance does not only dwell in distant heavens—it burns at the very center of our being.

The Trinity in Esoteric Light

The Trinity here true living fire:

² **John the Revelator**

John, the beloved disciple of Jesus, is the seer of the Apocalypse and the author of the Book of Revelation. In the esoteric tradition, he represents the soul raised into prophecy, able to “come up hither” and behold the mysteries of heaven. His vision of the open door (Revelation 4:1–2) provides the scriptural foundation for this message.

- The Father and the Mother are the **two witnesses of polarity**, forever testifying to the wholeness of God.
- The Son is the **apex flame**, where plus and minus converge into One.
- The throne is the **seat of this convergence**, the point of balance where all power, wisdom, and love are given.

Thus, the throne is the seat of divine authority both in the universe and within the soul. When it is not established, the Word has no place to reign; but when it is set within us, the Christ can exercise dominion. From this inner throne the disciple becomes a living bridge, opening the door between heaven and earth so that the currents of God and man may flow together as one.

The Practical Mystery

Every seeker is called to establish this throne within. When we enthrone the Trinity in our hearts—honoring Father, Mother, and Son as living flames—then the “throne of dominion” is set in us. From this seat, the Christ within us can speak with authority, act with love, and shine with wisdom.

The Mystery of the Lamb

Sanat Kumara declares: *“I am in the Lamb and the Lamb is in me; therefore I am the Lamb.”* This is the unveiling of a cosmic truth: the Lamb is the Word, the eternal Christ who was “in the beginning with God.” To be in the Lamb is to enter the flow of that Word; to have the Lamb in us is to embody the Christ.

The Lamb always descends through a figure-eight flow—the eternal rhythm of Guru and chela, Father and Son, heaven and earth. This descent carries a paradox: the Lamb is Light, and wherever the Lamb descends, crucifixion follows. Why? Because Light confronts darkness. When the vibration of the Lamb is too great to be received, it polarizes opposition. Thus, every bearer of the Lamb must know both the sweetness of divine indwelling and the trial of resistance from the world.

Yet the Lamb is not overcome. The disciple who accepts this mystery becomes a vessel of the Word, one through whom prophecy, healing, and illumination flow. The Lamb is the principle of Christ-identity, not bound to history but reborn in every age, in every heart that dares to say: *“I and my Father are one.”*

The Lineal Descent of the Mantle

Sanat Kumara reveals that his mantle—the Electronic Presence, the radiant authority of the Ancient of Days—descends in an unbroken line of transmission. First it rests upon **Gautama**, Lord of the World, who receives, assimilates, and becomes that Presence at Shamballa. From Gautama it passes to **Maitreya**, the Cosmic Christ, seated in the lotus

throne as mediator of initiation. From Maitreya it flows to **Jesus**, the chosen vessel of the Piscean Age, who embodies the Word for all humanity. And beyond Jesus, in the wider unfolding of divine hierarchy, the mantle is borne by **Saint Germain**, hierarch of the Aquarian Age, who safeguards the flame of freedom and the violet fire for this cycle of initiation. From there, the stream of authority continues to those who hold the balance of Spirit and Matter as witnesses to the Lamb.

This succession is not about personalities but about **offices of Light**—stations of authority in the great hierarchy of being. Just as apostolic succession preserves the continuity of teaching in the outer church, so too the mantle ensures that the Word is always embodied on earth. It is the divine guarantee that the *door in heaven* remains open, that the interchange of heaven and earth is never broken.

For the disciple, the message is clear: to walk the path is to receive, in measure, this same mantle. The Presence descends in proportion to our readiness, our purity, and our surrender. Each step on the path of initiation is a transmission of greater authority, a deeper share in the living flame.

The Archetype of the Two Witnesses

When Sanat Kumara speaks of the two witnesses, he evokes an image already seeded in the Book of Revelation: *the two olive trees, the two candlesticks standing before the God of the earth*. In esoteric light, these witnesses are not bound to a single place or time. They are the eternal testimony of polarity—the affirmation that God is known only when Spirit and Matter are reconciled.

One stands on the bank of Spirit, holding the crystal sphere—clear, radiant, incorruptible. The other stands on the bank of Matter, holding the amethyst sphere—deep, violet, alchemical. Each contains a flame at its heart, for both Spirit and Matter are suffused with the same divine Fire. Together they guard the river of Life, ensuring that its currents flow unhindered between heaven and earth.

To walk the path of initiation is to hold these two witnesses within: to bear witness to the purity of Spirit without rejecting the substance of Matter, and to honor the sanctity of Matter without forgetting its Source in Spirit. When these are made one in the heart, the mystery of the Lamb is fulfilled—the soul, as bride, prepares for union with the Bridegroom, the living Word.

Thus, the two witnesses remind us that true Christhood is not escape from the world, nor collapse into its illusions. It is the marriage of heaven and earth within the temple of the heart. It is this marriage that sounds the declaration of Revelation: *“The marriage of the Lamb is come, and his wife hath made herself ready.”*

The New Song of the Lamb

The vision rises now to the chorus of heaven: *“Worthy is the Lamb!”* The Lamb, Sanat Kumara explains, is the Word that was in the beginning with God. To sing the new song is to recognize this Word embodied, not only in Christ Jesus but in every soul who dares to wear the mantle of the Son.

The song is a ritual of recognition: that the Lamb has power to open the sealed book, to reveal the mysteries hidden from the foundation of the world. The praise of *“Worthy is the Lamb”* is a decree that awakens within us the same potential, for the Lamb is not separate from the disciple. To chant this refrain is to affirm: *The Word is worthy in me, the Christ is present in me, the Light has dominion in me.*

Yet Sanat Kumara also reveals the paradox of this song. The descent of the Lamb always brings crucifixion, for Light exposes shadow. The world resists what it cannot bear, and the Word, when embodied, polarizes opposition. Still, this crucifixion is not defeat but confirmation: it is proof that the Light is real, that it carries power, that it is transformative enough to demand response.

For the disciple, then, to sing the new song is to accept both the glory and the trial of Christhood. It is to rejoice in the indwelling Word, even knowing that its descent will require sacrifice. It is to stand with the multitudes before the throne and declare: *“The Lamb is worthy, the Word is sovereign, the Christ shall reign in me.”*

“I and My Father Are One”

At the heart of the message lies the declaration spoken by Jesus and echoed by every initiate of Light: *“I and my Father are one.”* Sanat Kumara unveils this not as the claim of a single soul, but as the universal mantra of union. It is the seal of those who have passed through the door in heaven and taken their seat at the throne.

The Father and the Son are not divided. The current between them flows in a sacred figure-eight pattern: the upper loop of heaven, the lower loop of earth, joined at the nexus of the heart. When the disciple yields fully to this interchange, the duality of separation dissolves. The Father becomes the Son, and the Son becomes the Father, until the Word is embodied on earth as it is in heaven.

This mystery reveals why the Guru is essential on the path. The Guru is the embodied Lamb, the bridge of Light through whom the chela touches the Presence of God. Yet the true aim of the Guru–chela relationship is not dependence but transformation: that the chela may one day say with full authority, *“I and my Father are one.”*

Here the teaching becomes intensely practical. Every prayer of surrender, every act of obedience to the inner Christ, strengthens the current of the figure-eight. Every time we silence the ego and choose the flame of love, we affirm that oneness. The disciple is not

asked to wait until the end of life to claim it; the declaration is for now, in this breath, in this very moment of awakening.

Maitreya as the Pivot of Initiation

Sanat Kumara explains that **Maitreya** stands as the pivot point of the path of initiation. He is the Bodhisattva of compassion, the Cosmic Christ who opens veil after veil of heaven, unveiling the infinite succession of Gurus and the boundless manifestations of God. To bow before Maitreya is to acknowledge the mediator of Christhood, the Guru who unveils the God of very gods.

Maitreya's role is not limited to a single historical cycle. He is the eternal teacher who keeps open the mystery school of the Garden of Eden. In this archetype, Adam and Eve are figures of initiation, children of God who were meant to walk with the Lord in the cool of the day. The serpent represents the diversion of the path—six thousand cycles of descent into karma and separation. Yet through Maitreya, the school of Eden is restored.

For the disciple, the meaning is profound: initiation is always a return. To walk with the Guru is to return to Eden—not as naïve innocence, but as conscious mastery. Maitreya teaches that the fall is not final, that the soul may once again walk in the garden, clothed not in shame but in Light. He is the assurance that the promise of God is unbroken, that even the long exile of humanity ends in reunion with the Source.

Thus, to look to Maitreya is to look to the very center of the path. He is the pivot because he embodies the balance point between descent and ascent, fall and redemption, exile and homecoming. He stands as guardian of the way back to the Tree of Life.

The Temple of Understanding

Sanat Kumara describes how the Lamb opens not only the door in heaven but also the *temple of understanding* within the disciple. This temple is the **crown chakra**—the thousand-petaled lotus that, when fully awakened, reveals the ark of testimony. In this ark are the scrolls of the living Word, the records of divine truth that proceed directly from the mind of God.

The imagery is striking: from the ark issue lightnings, thunderings, and voices. These are inner signs of illumination. The *lightnings* are flashes of divine intuition, sudden bursts of knowing that cut through illusion. The *thunderings* are the resonant affirmations of the Word, echoing through the inner chambers of consciousness. The *voices* are the many witnesses of the Spirit—angels, masters, and the soul's own higher faculties—confirming what the disciple receives.

To enter the temple of understanding is to move beyond belief into direct perception. It is the initiation where knowledge becomes gnosis, where the truths once heard from without

are inscribed within the crown as living fire. In this temple, the disciple does not merely repeat the teachings of others but becomes a testimony of the Word themselves.

The esoteric mystery is clear: the ark of testimony is not a relic hidden in a desert; it is the inner treasury of the soul. And the temple of understanding is not a building made with hands but the awakened crown chakra. When the disciple's temple is opened, heaven itself descends into the mind, and the Word speaks directly through the son or daughter of God.

The Sealing of the 144,000

Sanat Kumara reminds us that the work of the Lamb is not complete until the servants of God are sealed in their foreheads. This sealing is the mark of initiation described in Revelation: one hundred and forty-four thousand souls who bear the sign of divine consecration.

Esoterically, the number is symbolic. Twelve tribes multiplied by twelve thousand represents the fullness of spiritual government—the completion of order in heaven and on earth. To be sealed in the forehead is to awaken the **third-eye chakra**, the seat of vision and inner knowing. It means that the disciple is no longer swayed by the illusions of the world but guided by the imprint of the Christ-mind.

This sealing is not reserved for a select few in history; it is the initiation offered to every aspirant who chooses fidelity to the Light. The forehead becomes the place of recognition, where the soul is stamped with divine identity. To be sealed is to be set apart, not for privilege but for service—to stand as a witness of the Lamb in an age of testing.

Thus the 144,000 are not descendants of the ancient tribes of Israel, but the present disciples who commit to carry the torch of Christ into the Aquarian Age. The call of Sanat Kumara is clear: the sealing is happening now, and each soul must decide whether to be counted among those who bear the sign of the Word in their consciousness.

The Great Multitude in White Robes

Following the sealing of the 144,000, John beholds a vast multitude clothed in white robes, holding palms in their hands. Sanat Kumara explains that these are the souls who come out of great tribulation—the weight of personal and planetary karma—and who day by day are purifying their four lower bodies.

Their robes are washed “in the blood of the Lamb,” which esoterically means the fiery essence of Christ that circulates through the sacred heart. This is the alchemy of transmutation: the continual bathing of consciousness, emotion, mind, and physical form in the living flame until all vibration that is less than God is dissolved.

The white robe is the aura made pure. The palm is the sign of victory over the tests of incarnation. And the multitude itself shows that salvation is not the destiny of a few but the

calling of countless souls. The work of tribulation is not wasted; it becomes the crucible through which garments of Light are woven.

For the disciple, the message is encouragement: no matter the hardship, every sincere effort to cleanse the heart, to forgive, to invoke the sacred fire, contributes to the whitening of the robe. The multitude stands as testimony that no soul is beyond redemption, and that purification leads not to exile but to inclusion in the worship before the throne.

The Mystery of the Guru and the Grail

Sanat Kumara reveals that redemption requires embodiment. The Lamb is infinite, but for the Law to be fulfilled, the Word must take form. Thus, the mystery of the Grail is this: the Christ Presence becomes flesh, so that the people may touch the hem of the garment, feel the current of the mantle, and be repolarized in the wholeness of Alpha and Omega.

The Grail is not a chalice hidden in some ancient cathedral. It is the soul made ready—the heart emptied of ego, washed in devotion, and filled with the living flame. To drink of this Grail is to receive the alchemy of the Guru. The Guru is the Lamb in embodiment, the one who bears the Presence so that others may awaken to it in themselves.

Here lies the paradox: the Lamb must be crucified, for Light descending into dense vibration always attracts opposition. Yet the crucifixion is itself the channel of transmission. By passing through suffering, the Lamb becomes wholly identified with the people, and the people are lifted through his victory.

For the disciple, this mystery is personal. To seek the Guru is to seek the Grail within oneself. The more we surrender, the more we discover that the Christ has already descended into our own temple. The Lamb dwells in the sanctuary of the heart, waiting for the soul to say, *“I and my Father are one.”*

The Inheritance of the Saints of the Most High

Sanat Kumara closes his message with a vision drawn from Daniel³: the Ancient of Days giving judgment to the saints of the Most High. These saints are the white-robed chelas of the Great White Brotherhood, those who have endured trial, borne witness, and purified their garments. Their reward is not merely survival but possession of the kingdom.

This kingdom is not territory or empire. It is the manifest consciousness of God—dominion of the soul through the threefold flame. To “possess the kingdom” is to anchor divine awareness in every cell of the body, every thought of the mind, every pulse of the heart. It is

³ **Daniel the Prophet**

Daniel, the Hebrew prophet of the Babylonian exile, beheld the Ancient of Days seated upon a fiery throne with hair “like pure wool” (Daniel 7:9–14). In esoteric interpretation, Daniel symbolizes the seer who recognizes divine authority manifesting through history and reveals the archetype of the throne that Sanat Kumara here explains as the Trinity within the soul.

the birthright of all children of Light, given not as inheritance from man but as endowment from God.

Sanat Kumara assures us that this possession is not temporary. It is written: *“And the saints of the Most High shall take the kingdom, and they shall possess the kingdom for ever, even for ever and ever.”* The eternal repetition emphasizes permanence. What is gained through initiation cannot be lost, for it is not outer station but inner realization.

For the disciple, this promise is both comfort and commission. Comfort, because no effort is wasted and every attainment is sealed in the causal body. Commission, because to possess the kingdom is to become its steward—to radiate God’s light, wisdom, and love for the blessing of all. Thus, the door in heaven opened to John is still open for us, leading not to escape but to inheritance, not to isolation but to union, not to exile but to the eternal reign of the I AM THAT, I AM.

✨ The Figure-Eight Ascent to the Throne of God

There are moments when we feel that our soul is being called to rise. We desire to leave behind the weight of the day and just step into the current of eternal Light. This exercise is one such path: a guided ascent that mirrors John's vision in Revelation, where a door was opened in heaven and a throne was revealed. Through the sacred figure-eight flow of Spirit and Matter, heaven and earth, we are drawn upward into communion with the Eternal. What begins as visualization becomes initiation, until the throne of God is not only seen above but established within the secret chamber of the heart.

Beloved I AM Presence, open now the door in heaven.

By Thy trumpet call, raise me into the Light.

Seal me in the figure-eight flow of heaven and earth.

Establish Thy throne within my heart, forevermore.

1. Preparation and Attunement

Find a quiet place where you may sit or kneel in stillness. Close your eyes gently and draw your attention inward. Begin with three slow, deep breaths. With each breath, let go of the burdens of the day. Release worry, fear, or distraction. Allow yourself to be gathered wholly into the present moment.

Now bring your awareness to the flame within your heart—the threefold flame of love, wisdom, and power. See it burning steadily, a tiny sun within your chest. It is not small in essence, though it may appear as a flame an inch high. This is the spark of the Eternal. Reverence it now. Silently affirm:

“Beloved I AM Presence, I adore Thee. Let Thy flame expand in me.”

Feel warmth, comfort, and holy peace filling your being.

2. The Figure-Eight Flow

Visualize now a radiant current of light forming a figure-eight pattern through your heart. The lower loop of the figure-eight descends into the earth, anchoring in the crystal heart of the planet, in the presence of Mother. The upper loop ascends into heaven, where it unites with the blazing Sun of the I AM, the Presence of Father.

See this light circulating in an endless rhythm: down through you into the earth, and up again into heaven. Each circuit strengthens the bond between Spirit and Matter, between Father and Mother, between your soul and the Living God.

Breathe with this current. As you inhale, the current ascends—your soul rising in praise. As you exhale, the current descends—God’s blessing pouring into you and into the earth. Continue until you feel attuned to this rhythm: heaven above, earth below, joined in your heart.

3. The Call of the Trumpet

Inwardly now, hear the voice of the trumpet, the same that John the Revelator heard:

“Come up hither, and I will show thee things which must be hereafter.”

Receive this call not as the living Word spoken to you now. The figure-eight flow becomes the pathway. The upper loop widens, shining with golden light. A doorway opens in heaven. Beyond the doorway is a world of dazzling radiance, white-fire brilliance more beautiful than words.

4. The Ascent with John

Step consciously with John through this door. Allow your finer body—your soul clothed in light—to rise gently through the opening. You find yourself in the white-fire core of the causal body of God. This is a temple of living flame, its walls and floors not of stone but of rainbow spheres and radiant rings of causal energy.

At the center you behold the **throne of the Eternal**. It blazes with triune fire: Father, Mother, and Son in one flaming unity. It is not an object but a Presence, a seat of authority, a fountain of inexhaustible love and wisdom and power.

Approach with reverence. As you draw near, the light becomes brighter until it fills your whole being. Bow inwardly, offering your heart-flame to the One who sits upon the throne.

5. Union with the Throne

Affirm now with deep conviction:

“I and my Father are one.

The throne of God is established in my heart.

By Thy light I live.

By Thy love I serve.

By Thy wisdom I am made whole.”

As you speak, see a replica of the throne descending into your chest. Feel it anchoring in the secret chamber of your heart. The same threefold flame that blazed before you now expands within you. You are no longer merely beholding the throne—you are enthroning it

within.

6. Receiving the Mantle

Remain in silence as the mantle of the Presence descends. Let it crown your head, sealing your crown chakra with rings of white fire. Let it flood your mind with clear light, your emotions with peace, and your body with strength. Sense that you are clothed in the garment of light described by Daniel—the robe of righteousness, the authority of the Ancient of Days.

The figure-eight flow continues, now amplified by the throne within you. Heaven streams downward, earth answers upward, and you are the bridge, the nexus, the living witness of Spirit and Matter joined.

7. Benediction and Return

When you feel complete, bow once more before the throne in heaven, knowing it now shines also in your heart. Slowly allow the vision to fade, yet keep the warmth of the flame within.

Whisper a benediction for the world:

“May every soul behold the throne of the Eternal.

May every heart be sealed in light.

May heaven and earth be reconciled in love.

I AM that, I AM.”

Take three deep breaths. Open your eyes gently. Carry the radiance of this union with you into your daily life, knowing the door in heaven remains open, and the throne is enthroned within your heart.