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The Mystic Light

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**THE
KEYNOTE OF CHRISTIANITY
A Talk in the Pro-Ecclesia
Max Heindel**

When Christ stood before Pilate, the latter asked him a question which has been asked in all ages ever since man began to seek for knowledge upon the Cosmic problem, namely: What is truth? The bible answers

the question by saying, "Thy word is truth." And when we turn to that wonderful mystic chapter of the Gospel of John we read that "In the beginning was the Word, and the Word was with God, and the Word was God, without it was not anything made that was made, in it was Life," we have a wonderful food for meditation upon these synonymous meanings and relationship of Truth, God and Life.

A great obstacle to the majority of truth seekers is that they aim to find some faith “once for all delivered,” complete and unchanging. They fail to see that truth is the Word of God. The first syllable of the creative fiat was spoken at the beginning of Evolution, and every word in that creative fiat which has since sounded for our uplift is like the words of a sentence slowly unfolding the meaning of the speaker.

It is still sounding the keynote of all advancement, and the whole Word will not have been spoken, the sentence completed and Truth revealed to us in its fullness, until our own career of spiritual unfoldment has given us the requisite spiritual power to understand Truth in the ultimate.

Thus we see that the great creative word of truth and life is reverberating in the universe today, upholding and sustaining everything that is and revealing to us as great a measure of truth as we are capable now of comprehending. It is our duty to endeavor to understand this divine truth to the best of our ability so that we may live it and fit in with the divine plan, and that we are to keep our minds in a state of flexibility so that as greater and nobler visions of Truth unfold themselves before our spiritual eye, we may be prepared to take up the new, leaving the old behind, as the Nautilus spoken of by Oliver Wendell Holmes, which builds its little chamber, then one a little larger and so on, until finally it leaves the outgrown shell for a new evolution. So let it also be our endeavor to:

Build thee more stately mansions O my soul:

As the swift seasons roll!

Leave thy low-vaulted past!

*Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,*

Till thou at length art free,

*Leaving thine outgrown shell by life's
unresting sea!*

In pursuance of this divine policy of suiting the truth to our capacity for understanding, different religions were given to humanity at various times, each one fitted to that particular class of people who were to grow thereby. To the Chinese came Confucianism, to the Hindus was first taught the doctrine of Trinity in Unity: Brahma, Vishnu, and Siva—the creator, the preserver, and the destroyer were aspects of the one all-inclusive Deity and analogous to our own Father, Son, and Holy Spirit. Then came Buddhism, which has been called a religion without a God because it emphasizes particularly the responsibility of man for his own conditions.

*Ask naught of the Helpless Gods with
prayer or hymn,*

*Nor bribe with blood, nor feed with fruit
or cake.*

*Within yourselves deliverance must be
sought,*

Each man his prison makes,

*Each has such powers as the loftiest ones,
Nay for with gods around, above, below,
And with all things and whatsoever*

breathes
Act maketh Joy or Woe.

As Hinduism affirms the existence of divine power above man, so Buddhism affirms the divinity of man himself. We find also that Moses the divine leader who guides a people toward the same attainment, similarly emphasizes this in the so-called "Song of Moses," where he calls their attention to how they have previously been led by the divine powers, but from thenceforth they are given choice and prerogative that they may shape their own destiny.

But he also tells them that they will be held responsible for the consequences of their acts under the laws given by their divine, but thenceforth invisible, ruler. Gradually, other religions are evolved in Egypt, Persia, Greece, and Rome; also the Scandinavian countries in the north received their religious system, foreshadowing in a great measure the latest and the most sublime religion of all, namely the Western Religion—Christianity.

We have just been celebrating the close of the cosmic drama, which recurs annually; the commencement being the mystic birth at Christmas, and the mystic death at Easter, its close. And just before the final act of crucifixion in the drama, as portrayed in the Gospel, we find the Christ partaking of the last supper with His disciples. It is stated that then he took the bread and broke it and gave them to eat saying, "This is my body." He also took the wine and they all drank of that mystic blood. Then came the injunction

which we will particularly note, namely: "This do in Remembrance of Me, until I Come."

As a consequence of this injunction we find that through the centuries Christian communities are every Sunday celebrating the Lord's Death "till He comes"; they are performing the sacred mystic rite in remembrance of Him. Let us now suppose that a stranger, unacquainted with the Christian religion and its customs, came to our land and visited church after church, finding everywhere these devout communities gathered around the table in fond remembrance of their Lord and that this was explained to him. How would the actions of devotion and devout remembrance on Sunday compare with the actions of the same communities during the other six days of the week, when "every man's hand seems to be against the hand of every other," in direct contravention of the commandment given by that Lord to whom we seem to pay homage on Sunday.

He said also, and in that commandment He sounded the keynote of Christianity: "thou shalt love thy Lord thy God with thy whole heart, and thy whole mind, and thy neighbor as thyself." It is easy to go to the Lord's table on Sunday to eat and drink with Him, but alas, alas, how difficult to bear His cross on Monday, to deny ourselves that we may serve and help others, instead of so acting, that we more than merit the accusation of the poet, that "man's inhumanity to man makes countless thousand mourn."

The question, What is love? seems difficult to solve. That wonderful thirteenth

chapter of first Corinthians gives us an idea, but that is rather abstract, and we need something more concrete that we may work upon it and bring it into our lives. Let us therefore take as an illustration the brotherly love in a family. There the children are the offspring of the same parents and thus in the actual blood-relationship of brothers and sisters. Within the family circle we may find some excellent material for guidance in the larger circle of human fellowship.

One of the most striking facts is, that although sometimes brothers and sisters disagree and quarrel among themselves, love still remains and they will defend one of the family to whom they are offended for the time being, as readily as any of the rest of the family. When one is attacked it seems to act as a call to the rest to rally to the rescue, and they always respond in the normal family. If one of a family does a disgraceful act, his brothers and sisters do not go out and publish it, nor do they gloat over his misfortune, but they seek to cover up his misstep and to find excuses for him, for *they feel a unity with him*.

So also would we feel toward the larger family, if we were imbued with the Christian sense of love. We would seek to excuse the missteps of those we speak of as criminals, to help them, to reform rather than retaliate, and we would, *should*, and ought to feel that what we call their disgrace is really and truly partly ours as well. When one of our countrymen achieves a notable feat, we feel that we have a right to bask in his honors. We point with pride to all the

notable sons of our nation, and in the name of consistency we ought also to feel the shame of those who have failed through conditions in our national family, for we are truly responsible for their downfall, perhaps more, even, than for the honors of those who achieved. In the little family, when one of the members shows talent, usually all unite to give him or her, the opportunity and education that will develop them, for all are prompted by true brotherly love. We, in the national family, generally obstruct and smother the precocious ones under the heel of the economic necessity of earning a living. We leave them no leisure for attainment. O! That we might understand our national responsibility and seek out by means of commissions those of our little brothers and sisters who are talented in any direction so that we might foster these talents to the eternal welfare of humanity as well as succor those who we now trample down as criminals.

But love does not consist in indiscriminate giving. It takes into consideration also the motive behind the gifts. Many people feed a tramp at their back door because it makes them uncomfortable to think that a fellow being is hungry. That is not love. Sometimes indeed it may be a greater love to refuse a professional beggar food—even though we suffer at the thought of his present predicament—if we refuse for the purpose of forcing him to seek work and become a useful member of society. Indulgence of bad habits in others without discrimination may indeed lead a brother or

sister to the downward path. It may therefore be necessary, even if distasteful and unpleasant, to restrain such ones from following foolish desires. The point is, that whatever our actions may seem from a superficial standpoint, they should be dictated by the keynote of Christianity: "Love." For the lack of this, the Church is languishing. The light upon the altar is almost gone out; many have left to seek the light elsewhere.

And therein lies another grave mistake; such conduct is analogous to that of the crew on a sinking ship which takes to the boats as long as possible to save the ship. It is all right to seek the light, but there should be the purpose to use it properly. Did you ever stand close to a railroad track on a dark night and see a train approaching? Did you notice how the gleaming headlight sends its powerful rays ahead upon the track for a great distance? How, when it approaches you, these rays were blinding to your eyes? How it rushed past, and then in a moment you were in utter darkness? The light that shone so bright in front gave not the slightest ray to the rear and thus the darkness seemed all the more Egyptian. There are many people who seek the mystic light and acquire a great deal of illumination, but like the locomotive engine spoken of, they focus and concentrate upon the track which they themselves are to pursue. They take every possible care to let no ray stray from that path so that every vestige of light may be used to brighten their own way. They work only to one single purpose; namely, to attain

spiritual powers for themselves. So concentrated are they upon that object that they never even suspect the Egyptian darkness that envelops all the rest of the world. But Christ commanded us to let our light shine, to place it as a city upon a hill which no one could fail to see. Never to hide it under a bushel, but always to let it illuminate our surroundings as far as its rays will reach. Only insofar as we follow that injunction are we justified in seeking the mystic light. We must never keep one single ray for our own particular use but we should strive day by day to make ourselves so pure that there may be no obstruction to the divine light within, that it may flow through us in its fullness, to all of the human family who are suffering for Light and Love. Many indeed are called, and few are chosen. Let us take this to heart and be so zealous for Christ in all our dealings and doings, so that indeed we may be chosen; chosen to do His work of Love.

COMMENDATION VS.
CONDEMNATION

The Rosicrucian Fellowship lays stress upon actual service to our Fellowmen, and very often the question is asked, "How can I serve my Fellowmen? I do not seem to have the opportunity." It may therefore be well to point out that service does not necessarily mean a great and spectacular deed, such as getting in front of a runaway horse and carriage and saving the lives of the people in it, or going into a burning building to

rescue those who would otherwise burn to death. Such opportunities do not come to every one, or every day, but all, without any exception whatever, have opportunity to serve, no matter what is their environment, and the line of service that we shall indicate in this article is of even greater value than any one single act of saving someone from a death which must sooner or later be the portion of all, for surely it is of greater value to help people to live well than to help them merely to escape death.

It is a deplorable fact that the great majority of us are selfish to a degree. We seek the best there is in life with an almost entire disregard of our neighbor. One of the ways this selfishness expresses itself most frequently is in maintaining an attitude of self-satisfaction. We are too prone to compare our efforts, our belongings, our faculties, with those of others, and where it is manifest that they have more than we, that they are more accomplished, etc., there is a feeling of jealousy and envy that prompts us to speak slight of them or in some way to minimize their success or attainments under the delusion that by this comparison we arise to their level, or above it. If, on the other hand, it is manifest that they have not as much as we, if it appears that their social standing is beneath our own, and it seems easy to establish their inferiority, we may adopt the supercilious attitude, we may speak patronizingly or condescendingly of them, thinking that by such comparison we raise ourselves greatly above our actual position.

If we hear some one speak evil of another,

we are always ready and prone to believe the very worse because then, by comparison, we seem to be so much better, so much holier, and so far exalted above the culprit in the case. And where merit is so manifest that praise cannot be withheld, we generally give it in a most grudging manner, for we feel as if the praise given to them takes away from ourselves, or perhaps even exalts them above ourselves.

That is the general attitude of the world. However deplorable or lamentable the fact may be, it is a fact, among the great majority of mankind—everybody seems concerned to keep everybody else back. This is one of the greatest items of man's inhumanity to man, which makes countless thousands mourn, and causes them to make other countless thousands mourn in return.

What greater service can any one render to everyone else than that of adopting a systematic attitude of encouragement and commendation? There is nothing more true than the sentiment of the doggerel, "There is so much good in the worst of us, and so much bad in the best of us, that it scarcely behooves any of us to find fault with any of the rest of us." In the home, in the shop, in the office, everywhere, we meet, day by day with different people, every one of them amenable to a desire for encouragement.

As the sunshine is to the flower, so is an encouraging word to everybody in the world. If someone has done well and we speak a word of appreciation, that word will help him or her to do even better the next time. If someone has done wrong, or failed,

a word of sympathy and confidence in their ultimate ability to achieve, or retrieve, will encourage him or her to try again and to win. Just as surely will the attitude of discouragement wither and make a wreck out of the life that might have been saved by a word of cheer. When someone comes along with a tale of evil about someone else, be very slow to believe and be slower still to tell anyone else. Endeavor by every means of persuasion to stop the one who came to you with the tale from repeating it to others. No good can ever accrue to yourself or to anyone else from listening to and believing in such tales.

This line of service may seem to be very easy at the first thought, but you must bear in mind that it will very often require a very great deal of self-abnegation to carry on the work because we are all so imbued with selfishness that it is next to impossible for most of us to always put that self away entirely, and place ourselves in the position of others and give to them the encouragement and commendation for which we ourselves so earnestly long.

But if we persist in this attitude, and carry it out consistently with everyone in our environment, always making it a point to speak a word of encouragement wherever we can possibly find an opportunity, we shall presently find that people come to us not only with their sorrows, but also with their joys, and that thus we may gain some recompense. We shall feel then that we have had a large share in their attainment, and in all these successes of other people

there will be a joy and a success that legitimately belongs to ourselves, a success moreover that no one can take from us, something that will go with us beyond the grave as treasure in heaven.

Let it not be forgotten that every single little act is engraved upon the seed atom in our hearts, that the feeling and emotion which accompanies that act will react upon us in the post-mortem existence, and that all the joy, all the pleasure, all the love that we pour out toward other people will react upon us in the first heaven and give us a sublime experience, will inculcate in us a wonderful faculty of giving more and more joy to others, of being of greater and greater service. And let us remember that this is the only true greatness, the only greatness which is worth working for, the greatness that helps us to be of service. Above everything, even more than encouraging others in their work, let us remember the part of the service outlined that deals with stopping tales. When anyone comes to us with a tale concerning someone else, no matter what we may think ourselves, no matter what may be the justification, repetition does not do any good. It does harm. As a snowball that rolls down a mountain accumulates more and more snow, grows larger and larger, so also the tale which is carried from one mouth to another becomes exaggerated and much sorrow and suffering is caused by the tongue of the gossip.

Therefore we can render no greater service to the parties involved or the community than endeavoring to get those who carry

tales of evil to stop the habit. Home have been wrecked, communities have been disrupted, men have gone to the gallows time and again, or to a lifelong servitude in some institution, which is far worse, because of idle tales carried about. Therefore we can render as great a service by refusing to listen to gossip, as by encouraging those who have failed in their ambition, or commending those who have succeeded. Every day opportunities are knocking at our door, no matter where we are or what is our station in life.

SIDELIGHTS AND VIEWPOINTS

“Vita”

We often struggle on through life under a profound misapprehension of some of the clearest truths; truths which, if understood, would help us to solve many deep, perplexing problems, and quite clear our mental skies. To know just how to live, just what to believe amid all the bewildering debris of changing thought forms, philosophical systems, and religious ideas, is the great problem of today. It is a problem greater than the industrial and the social, unless we look deep enough to find their roots in the one universal life. These roots bring us all to one plane—the spiritual. Not as through erroneous teaching we have understood the spiritual. Much of our past teaching along those lines has led us to regard it as something unreal and vague—the direct antithesis of practical life. As we understand it now, the sense plane of objective life is the

unreal and the phantasmal.

Life and Truth are quite simple, rightly comprehended. We make them complex by our illusions and false estimates. Our prejudices and opinions sway us. We turn our faces from the light and amuse ourselves with our petty toys of sense—the playthings of childish grown-ups. We see some reflected rays of that light in our sense world of shadowy images. It refracts and falls in broken gleams here and there on our playthings, which we dignify by the name of business or pleasure. Catching a ray now and then we fancy, like the foolish children we are, that we see and know.

Self, the personal self, confirms us in our blind ignorance, for it cries incessantly “Me, me.” It is so easy to believe that which falls into line with our desires. We soon learn to accept all that self says and worship her in blind frenzy. Here is where all our trouble begins. The beautiful, divine Light is shining all the time within the centre of our being but we turn our backs upon it and worship our idols. These idols are not even clay, but mere illusions; so a stupid aspect is given to our idolatry.

Evil is merely relative, so the plane on which we have arrived settles the question of our responsibility. The Hottentot is not a criminal according to the higher code of ethics, when he sallies forth to slay. His moral sense is entirely un-awakened, and he has no spiritual consciousness whatever. He is an unevolved or undeveloped creature. Some day he too will awaken; then will begin his struggle with life’s baffling prob-

lems. Between him and the intelligences who have almost solved these problems lie immeasurable steps of progress. Each step taken brings the spiritual consciousness nearer to its perfect unfoldment, when all things stand out in their true relations in the clear, white light of truth.

The child is not fully accountable for his lapses until his reason develops. The grown-up children of our humanity are only relatively guilty when producing discord in the symphony of life. They beat the drum in the cantabile movements, play the bugle in the low toned reveries, and when the motive requires a reverent hush, they pound the keys of life in mad frenzy. Naturally, the higher souls shiver in agony. But the agony is a part of the universal pain which the higher souls must share with all humanity. We do not hold these child souls wholly responsible for their share in increasing the earth's misery. They do not know, hence they act as blind forces, mischievous elementals.

Who, then, is responsible for all the unrest and confusion of life? Chiefly those who belong to a higher plane but who do not live and act thereon; those who are supposed to be the custodians and dispensers of the higher truths.

In our Western civilization they are those professing the Christian faith—who are by virtue of the impulse received from higher spheres, designed to lighten humanity's darkness.

It is pathetically tragic that many followers of the Christ—professed followers—

should be obstructions to the full shining of the light. To cast shadows instead of radiating light belongs to another kingdom than that of Christ. It has put a sword into the hands of the enemy. It has retarded the work that Christ came to do.

Much of the wrong is owing to a very fatal misapprehension and misconception of the truth. The Church, having lost so much of her priceless heritage through worldliness and sense worship, is really lost in a maze of gloom and doubt. Often her ministers and teachers are but blind leaders of the blind. Here and there devoted souls hold aloft their little lamps. They have caught some gleams of truth and, with love for God and humanity as a controlling force, they make an effort to raise the standard of living. Their work bears witness to their purity of motive, yet often it is marred by an element of weakness. A touch of sensationalism, of appeal to spiritual selfishness, of inchoate teaching, render it less effective than it might be.

Instead of well rounded lives with the mental and spiritual elements balancing, there is emotional hysteria or cold negation. Instead of reason fully developed and paying supreme homage to intuition, the divine inner light, one finds weak wills fed by artificial stimulants and futile vagaries of thought—which are not thought. One listens to weak, stereotyped utterances, borrowed from various sources, divorced from their context. One shudders at the platitudes repeated with profound solemnity, platitudes whose ineptness condemns them for

the thinker. They are contented with narrow vision, centered on half truths, while the soul longs for the wide outlook, the clear altitudes, the far-off vistas of truth that never narrow down to a horizon line.

The Church, as the custodian of the higher mysteries, should give this truth to the people. Otherwise the candlestick will be removed from its place. There must be torch bearers; the truth must be proclaimed. Those in the vanguard of the race have a fearful responsibility, whether in the Church or out of it. Merely to let the inner light shine and to dedicate the life to the highest ideal of service—which is the Christ ideal—is the next step in the upward path.

IDEAS AND THINGS

By W. A. Rowdan

The best method of developing a faculty is by using it. Thus, if one continually speaks a strange language, proficiency in and knowledge of the language are the results. However much it is desired to learn, the language is useless without actual hard work. It is just the same with ideals. Ideals are splendid and uplifting when in the mental world, but their real usefulness is shown when they are crystallized into definite action in the everyday material world.

Everything material has first existed in the realm of ideas, of thought, and was brought down to its present material condition by definite and sequential action. The dreamer is the man of ideas and ideals. His work is in the mental world but descends no lower.

His ideas exist only as ideas—they are thoughts without concrete forms, and from a practical point of view useless. The practical man goes a step further and precipitates his ideas into hard material objects, and his ideals into sound working methods or schemes.

But when a thought is thus materialized, it loses a certain beauty. It is more pleasing to think of many things than to actually have them. Thus, if a man were to read his autobiography in the form in which most popular novels are written, he would find it extremely pleasant and gratifying. But he would know that to think in this fashion of his life was infinitely more charming than the actual experience of his life as actually undergone by him.

The dreamer fears to materialize his thoughts in case he loses their charm, although the material gain would be great. He will not prostitute them for material gain. The practical man has no such scruples, having decided that material gain should be derived from his thoughts. The practical man therefore exercises the faculty of carrying out his ideas, and if he should be a helper of humanity, he would be a more efficient one than the dreamer because of his ability to work and help. Of course, if a man is material in the sense of being entirely swayed by profit and selfish desires, then he would be acting wrongly. It is obvious that correct development in the dreamer and the material man should be on the lines taught by the Rosicrucian Philosophy; that is, by developing head and heart equally.

Question Department

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CONSCIOUSNESS AFTER DEATH AND RE-BIRTH

Question: How do you know the Ego is conscious after death? Please refer to *Job*, Chapter 15:10-12, which reads: "He knows nothing till the heavens be no more."

Answer: When you are reading a book you do not take everything it contains literally, if the strain of the book is poetical. You see the absurdity of this literal interpretation of the Bible when it comes to such passages which say that the trees sing or that the hills dance, for you know that as a matter of actual fact the hills do not dance nor the trees sing and laugh. You enter into the sentiment of the poet, but discount such expressions as poetical terms, not meant to be taken literally. It is similar with other statements that are contrary to what is actually known to be the facts. And when one has evolved the spiritual sight, it is a fact patent to him that consciousness does not begin with birth nor end with death. In reality the waking consciousness in the physical world, which we think so paramount and important during life, is really very limited when compared with the spiritual consciousness. We are far more conscious before birth and after death, because we are more closely in touch with the spiritual source of our being in whom is All-con-

sciousness.

The Spiritualists and the Society for Psychological Research have done a great deal towards bringing positive evidence before the public that there is a continuance of consciousness after we pass out of the body. While there has been much fraud in these demonstrations, there has also been an overwhelming mass of truth brought out, under conditions that made deceptions or mistakes impossible. Messages have been received from persons who had passed out of this life and they have shown that such a state as that described in this passage from *Job* is absolutely *not* true. If you will read Mr. Heindel's first lecture, "The Riddle of Life and Death," and the second one, "Where are the Dead?" you will find the question of re-birth very thoroughly discussed.

Both biblical and historical instances, such as that of Joan of Arc, the French Liberator, who was an ignorant peasant maid, but guided by the Spirit voices intelligently out-manuevered the English Generals and brought victory to the French armies, prove that those who pass out of this life are not in a state of unconsciousness nor lose their intelligence to any degree whatever.

Besides, it is not necessary to rely on spirits from the other side of the veil of death to communicate to us the facts of existence

there. Each one of us has latent within himself or herself a sixth sense which, when cultivated, enables us to see, know, and function upon that plane of life and existence together with those spirits who have passed out of the present life. We may then talk with them, walk with them, and in all things enter into their life, so that we may know for ourselves, without depending upon anyone else, that the consciousness which we have in life is augmented, if anything, by the shuffling-off of this mortal coil.

It requires exercise and labor, however, to awaken that spiritual faculty and use that sense, just as it requires time, labor, and application to acquire the art of playing upon a piano or making a watch. But everyone has the faculty latent within and may develop if he or she so wills. In the course of time every human being will have that faculty, in addition to our present five senses. And that is what is meant in *Revelation* when it says that “in the new Heaven and the new Earth there shall be no death.” *Job* speaks of the body, and the present heavens. These pass away, but *Revelation* speaks about a New Heaven and a New Earth wherein dwelleth righteousness, and the last enemy that is conquered is Death. When we have evolved that spiritual faculty so that it is possible for us at any moment to focus our vision upon that plane of existence where those whom we call “dead,” are now living, we see them as they were before and we realize that there is in reality no death. That is the best proof.

Question: Can you prove from the Bible that the Ego is born and re-born till it is fit to be in God’s presence?

Answer: There are some people who believe that the Bible is absolutely true, word for word, from cover to cover. Moreover, in controversy they seem to argue as though it had originally been written in English and every word meant just what it said and nothing else. As a matter of fact, the Bible has been translated, transcribed, edited, and re-edited so many times that interpolations have, of course, crept in. Some have been inserted unintentionally, due to the fact that a copyist will make a slip with the pen occasionally. There have been cases where interpolations were put in to support a certain doctrine in which the copyist believed and which was not clearly enunciated. Among scholars it is well recognized that only a general outline of the original teachings remains with us today.

In all religions an exoteric side was always given to the multitude. This contained the more elementary teachings; but a deeper phase was given to those who had fitted themselves by their life for understanding the deeper mysteries. We may take the word of Christ to his disciples—“Unto you it is given to know the mysteries of the kingdom of the heavens but unto these in parables”—as an indication that there is a similar arrangement in the Christian religion.

Among these mysteries was the doctrine of rebirth, which you will see He must have taught from the following conversation. When He asked them, “Who do men say

that I, the Son of man, am? And they answered and said, Some say you are John the Baptist, some Elijah, and some that you are Jeremiah or one of the Prophets.” These personages had all died and their bodies must have decayed in the grave. Yet we find people believing that Jesus was one of them reborn. If this principle of rebirth had been wrong, it would have been his duty as a teacher to have set his disciples right and He would probably have said: “What nonsense; how can I be one of those? They are gone centuries ago.” But instead He asks: “Who do you say that I am?” In the case of Elijah He taught this doctrine outright, for he said to his disciples concerning John the Baptist, “This is Elijah, if you will receive it.” There was no equivocation but a straight forward statement, “This is Elijah.” And this statement was reiterated later on when they left the Mount of Transfiguration; for on that occasion Christ said to his disciples: “Elijah has come and they have done to him as they listed”; then they knew that he spoke of John the Baptist.

In the *Rosicrucian Cosmo-Conception*, on page 167, you will find the logical reason why this doctrine has been suppressed in the intervening centuries—also the means that were taken to blot it from consciousness.

Question: If, as you say, Jesus’ body was scattered to the four winds at the time of burial, how then did Thomas touch Jesus after death? How did He say, “Handle me and see, for a spirit has not flesh and bones as ye see me have?” Later on it is said that

he ate fish and honey. Is it possible for a spirit without a fleshly body to eat and to be touched?

Answer: This question is one that occurs very often and we might refer you to the back files where it has been answered. But as so many new people come in constantly, it seems that perhaps it is better to take it up anew. As the writer never refers to back numbers himself, he will each time take up these matters from a different angle which may give new points, even to those who have had them answered before, and thus the reiteration will not be without benefit.

Our latest investigations indicate that where a man spiritualizes his vehicles, the constitution of the vital body, made of ether, is most materially changed. In the ordinary man there is always a preponderance of the two lower ethers—the chemical and vital ethers—which have to do with the up-building and propagation of the physical body, and a minimum of the light and of the reflecting ethers, which are concerned with sense perception and the higher spiritual qualities. After death, the body of the ordinary man is laid in the grave and the vital body hovers about two feet above the mound, gradually disintegrating. The dense body disintegrates simultaneously; but when we say it decays, we really mean that it becomes much more alive than it was while the man inhabited it, for each little molecule is now taken charge of by a separate individual life. It begins to associate with its neighbors; the unity of one individual life is superseded by a community of

many lives. Therefore we speak of such a decaying corpse as alive with worms. The denser and more gross this vehicle is, the longer time it will require for disintegration, because the vital body hovering above has a tenacious magnetic hold that keeps the dense molecules in check. The two higher ethers vibrate at a much more rapid rate than the lower, and where a man by spiritual thoughts has massed around him a great volume of this ether, which then composes his vital body, the vibrations of the dense body also become more intense, and when the man leaves his body at death there is little or nothing of the vital body left behind to keep the components of the physical body in check. The disintegration is, therefore, very rapid. This we cannot easily prove because very few people are sufficiently spiritual to make the difference noticeable; but you will recall that in the Bible it is said of certain characters that they were translated; also, that the body of Moses was so vibrant that it shone, and his body was not found, etc.

These were cases where the body was rapidly returned to the elements, and when the Christ's body was laid in the grave its disintegration took place almost instantaneously.

But so long as the archetype of the physical body persists, it endeavors to draw to itself physical materials which it then shapes according to the form of the vital body. Thus, it is difficult for the Invisible Helper who passes out of his body to refrain from materializing. The moment his will to

keep away from himself all physical impediments is relaxed, materials from the surrounding atmosphere attach themselves to him as iron filings are drawn to a magnet, and he becomes visible and tangible to whatever extent he desires. Thus he is enabled to do actual physical work wherever it is necessary, no matter if he be thousands of miles away from his body. On the other hand, what really brings about death is the collapse of the archetype of the dense body. Therefore, the spirits who pass away from this earth life are unable to materialize save through a medium where they extract her living vital body, drape themselves therewith and thus attract the physical substance necessary to make themselves visible to the sitters.

There is a third class, namely the initiated Invisible Helpers who have passed out of this life. They have learned to attract or repel physical matter by their wills as said in the beginning of this paragraph, and therefore they are able to materialize despite the fact that their archetype has collapsed. The Christ naturally was at the head of this class and consequently able to pass through a wall in His vital body; for as the ether inter-penetrates every physical molecule, so also the vital body, made of ether, may likewise pass through physical obstructions. Once in the room with his disciples, He attracted to himself, by an exercise of will, sufficient physical matter to clothe himself in a dense body. Then it was possible for His disciples to touch and handle Him as stated in the Gospels.

Respecting the eating of the fish and honey, there is a mystic significance to this which will be taken up in the Astral Ray department at a later date. You will note that fish is very prominent in all the Gospels. The disciples were fishermen and had miraculous drafts of fishes; parables were told of them and people were fed with loaves and fishes. The story of Jonah and the whale and all other such narratives have an esoteric and astrological significance that will be brought out in the articles of which we speak, so we will not go into that part of the question at the present time. But we will just answer the last sentence in your question—"Is it possible for a spirit without a fleshly body to eat and drink?"—by saying that in the lowest regions of the desire world which interpenetrate the etheric regions of the physical world, there are classes of spirits of whom we hear a great deal in spiritualistic literature. They live in houses, they eat and drink; they have, in fact, all relations of life exactly as we have them here and continue very much the same manner of existence as they did when among us in the visible world. It is also possible for a materialized spirit or for an initiate who materializes, to eat and drink; but it would then be necessary to dispose of the materials taken into the body in another method than by the ordinary process of assimilation.

Question: How do you reconcile the statement of the Bible that Joseph knew not Mary until she had brought forth her first-

born, Jesus, who was thus conceived of the Holy Spirit, with the Rosicrucian teaching that Jesus was the son of a human father, Joseph, and Mary, his mother?

Answer: If you look at the genealogies of Jesus given in Matthew and Luke, you will find that the parentage is traced through Joseph to Adam; not one word is spoken about Mary. As was said in answer to an earlier question in this issue, a copyist may have interpolated the passage to prove the materialistic sense of the doctrine of the immaculate conception.

If you take the esoteric doctrine of the immaculate conception, no such juggling is necessary. Jehovah, the Holy Spirit, the leader of the Angels, is, everywhere in the Bible, shown as the giver of children. His messengers came to Sarah to announce the birth of Isaac to her; to Hannah to announce the birth of Samuel; to Mary to announce the advent of Jesus, whose vehicles were later given to the Christ. The power of the Holy Spirit fructifies the human ovum as well as the kernel of grain in the earth and the original sin occurred when Adam knew his wife contrary to the approbation of Jehovah. That transgression brought the stain of sin upon a sacred function. But when a holy life has made pure the desires, a man becomes filled with a holy spirit, and it is possible to perform the generative function without passion; hence the conception is immaculate. The child born under such conditions is naturally superior, because the conception then is a sacred rite of self-sacrifice and not an act of self-gratification.

The Astral Ray

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THE MEASURE OF AMENABILITY TO PLANETARY VIBRATIONS

(Continued)

As we have seen in the foregoing chapters of this series, Mars, Venus and Uranus mark three stages in the emotional development of man. During the stages where he is only amenable to Mars, animal passion reigns supreme and he seeks unrestricted gratification of all his lower desires in the intercourse with his fellowman, but particularly with the opposite sex. During the stage where he becomes amenable to the rays of Venus, love softens the brutality of his desires and the animal passions are somewhat held in leash; he is even, under the higher phases of this planet, ready to sacrifice himself and his desires for the benefit and comfort of loved ones. When he has evolved to the point where he can feel the rays of Uranus, the passion of Mars gradually turns to compassion. There the love of Venus, which is only for one particular person, becomes all-inclusive so that it embraces all human kind, regardless of sex or any other distinction, for it is above all material considerations of whatever nature.

The mentality also evolves through three stages according to the amenability of the person to the vibrations of the Moon,

Mercury, and Neptune. While man is only amenable to the lunar influence, he is child-like and easily guided by the higher powers, which have led him through the various stages mentioned in our previous chapters. Under the stellar ray of Mercury he gradually develops his intellectual powers and becomes a reasonable being. As such, he is placed under the law of cause and effect, made responsible for his own actions, so that he may reap what he has sown and learn thereby the experiences that life has to teach him under the present regime.

Being inexperienced, he makes mistakes in whatever direction is indicated by the afflictions to Mercury in his horoscope, and consequently he suffers a corresponding penalty of sorrow and trouble. If he has not the mentality to reason on the connection between his mistakes and the sad experiences growing from them during his lifetime, the panorama of life, which unfolds in the post-mortem state, makes this clear and leaves with him an essence of "right feeling" which we know as "conscience."

This conscience keeps him from repeating past mistakes, when the feeling generated has become sufficiently strong to overbalance the tendency to yield to the particular temptation which caused him suffering. Thus he gradually develops a spiritual consciousness which is above and beyond

human reason, but which nevertheless is also connected with reason in such a manner that when the result has been reached, the man who has this Cosmic Consciousness knows the reason why such and such a thing is and must be, or why he ought to take a certain action.

This Cosmic Consciousness is developed under the ray of Neptune and differs from that intuitional right feeling developed under the ray of Uranus in the very important fact that while the person who has developed the Uranian quality of intuition arrives at the truth instantaneously, without the necessity of thinking over the matter or reasoning, he is unable to give anything but the result. He cannot connect the various steps of logical sequence whereby the final result was reached. The man or woman, however, who develops the Neptune faculty, also has the result of any question immediately and is able to tell the reason why that result is the proper and right one.

The Faculty of intuition built up from the Martial base of passion, through the Venusian stage of love, and the Uranian ray of compassion, depends upon the ability of the person involved *to feel very intensely*. By love and devotion the heart is attuned to every other heart in the universe and in this way it knows and feels all that may be known and felt by any other heart in the universe. Thus it shares the divine omniscience that binds Our Father in Heaven to His children, and through the direct heart to heart touch with the omniscience the person obtains the result of whatever problem is placed before

him.

The noblest men of all ages, Christian saints of the most transcendent spirituality, have attained their wonderful development through the spiritual rays of this planet because of the intense feeling of Oneness with the divine and with all that lives and breathes in the universe.

But there are others who are not thus constituted and they are not able to walk that path. These, through the Moon, Mercury, and Neptune, have developed their intellect and attained the same results plus the Neptunian Power of Ideation.

This is a very important point and it is only brought out in the Western Wisdom Teachings, for while it was formerly taught that the spirit involves itself in matter and thereby crystallizes itself into form which then evolves, the Western Wisdom Teachings tell us that there is in addition a third factor in universal advancement; namely, *Epigenesis*, the faculty whereby the spirit may choose a course that is altogether new and independent of what has gone before. We see the expression of this in all kingdoms relative to form, but in the human kingdom epigenesis expresses itself as genius, a creative instinct which makes man more akin to the divine than any other of his accomplishments. This is developed under the Neptune ray when that planet is well placed in the horoscope. There is, of course, also such a thing as an evil genius, a destructive faculty developed under an afflicted Neptune.

Only the most sensitive people in the world feel the rays of Uranus and Neptune at the

present time. To feel these vibrations the connection between the dense physical body and the vital body, which is made of ether, must be rather loose, for where these two vehicles are firmly interlocked, the person is always of a materialistic turn and cannot respond to the higher and more subtle vibrations from the spiritual world. But when the stellar rays from these two planets impinge upon a person whose vital body is loosely connected with the physical, we have what is called a sensitive.

The direction and quality of this faculty depends upon the placement and the aspect of the two planets mentioned, however. Those who are particularly under the domination of an adverse aspect of the Uranian ray, usually develop the undesirable phases of clairvoyance and mediumship. They easily become the prey of entities from the invisible world who have no regard for their victim's desire, even if in a weak manner these should protest. Such mediums are generally used in simple trance communications and in a few cases known to the writer have lived very beautiful and happy lives because of their implicit belief in the spirits that dominated them. In these cases the spirit-controls were of a better class than usually met with. But as this Uranian faculty is built up through Mars and Venus, passion is prominent in such natures and under the influence of obsessing spirits many of these people are driven into gross immorality. Vampirism and kindred disreputable practices are also engendered by the perverse use of the Uranian ray in mediums.

Neptune may be said to represent the invisible worlds in their more positive aspects. Those who come under the evil rays of this planet are therefore brought in touch with the most undesirable occupants of the invisible worlds. Actual obsession, whereby the owner of a body is deprived of his vehicle, takes place under the ray of Neptune and no materializing séance could ever be held were it not for this stellar vibration. Magic, white or black, can never be put to practical use save under and because of this Neptunian vibration. Apart from this ray it will remain theory, speculation, and book learning. Therefore, the Initiates of every Mystery School, spiritual seers who have full control of their faculty, and astrologers are amenable in varying degrees to the ray of Neptune.

The black magician and the hypnotist, who is a twin brother to him, are also dependent on this stellar ray for use in their nefarious practices. The highest human development at the present time—namely, the soul unfoldment which is undertaken in the mystery temples through initiation—is directly the result of the Neptune Ray, for just as evil configurations make men liable to assault by invisible entities, so the good configurations of Neptune are particularly required to enable a man to unfold by initiation his whole soul powers and become a conscious agent in the invisible worlds.

Let us remember, however, that good or evil configurations are not the result of chance or luck, but the horoscope shows the tendencies of the coming life; it shows what we have earned by our past living and there-

fore what we are entitled to in the present life.

Moreover, it should always be kept in mind that *the stars impel but they do not compel*. Because a man or woman has an evil configuration of Neptune or Uranus, it is not unavoidable that they should go into active evil mediumship or black magic and thereby make life harder for themselves in the future. Their opportunity to do so and the temptation will come at certain times when the heavenly time markers point to the right hour on the clock of destiny. Then it is time to stand firm for the good and for the right. Being forewarned through a knowledge of Astrology, one is also forearmed and may the easier overcome when such an aspect culminates.

Thus we have seen in the three continued articles of this series that man is amenable to the planetary rays in an increasing measure as he advances through evolution, but the more highly developed he becomes spiritually the less he will allow the planets to dominate him, while the younger soul is driven unrestingly along the tide of life in whatever direction the planetary vibrations propel him. It is the mark of the advanced soul that it keeps the true course regardless of planetary vibrations. Between these two extremes there are naturally all gradations. Some are amenable to the rays of one planet more than another, and the bark of life of such men and women is driven upon the rocks of sorrow and suffering, that they may learn to evolve within themselves the Will power that finally frees them from all domination by the ruling stars. As Goethe, the great mystic said:

From every power that holds the world in chains;

Man liberates himself when self-control he gains.

And it may be asked, have we run the gamut of vibrations when we have learned to respond to all the seven planets which are mythically represented as the seven strings on Apollo's Lyre? In other words, is Neptune the highest vibration to which we shall yet respond? The Western Wisdom Teachings tell us that there are two more planets in the universe which will be known in future ages and that these will have an influence in developing qualities of so transcendent a nature that we cannot now understand. The number of Adam, man or humanity, is nine, and there are nine rungs upon the stellar ladder by which he is ascending to God. Up to the present time he has only climbed five of these rungs: Mercury, Venus, Mars, Jupiter, and Saturn, and even the vibrations of these he has not by any means learned. Uranus and Neptune are slowly coming into our lives. They will not become active in the same manner and to the same degree that, for instance, the Moon and Mars are at the present time, until many ages have passed. But even when we have learned to respond to them, there are two more of which we shall know something later on. It is the opinion of the writer that these are probably not felt by any except those who have graduated from the Greater Mystery School and the Hierophants of that sublime institution.

In conclusion of this article on the Amenability of Man to Planetary Vibrations,

we quote from the *Rosicrucian Mysteries* the article on Light, Color, and Consciousness.

Truly, God is One and Undivided. He enfolds within His Being all that is, as the white light embraces all colors. But He appears three-fold in manifestation, as the white light is refracted in three primary colors: Blue, Yellow, and Red. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit. These three primary rays of divine Life are diffused or radiated through the Sun and produce **Life, Consciousness, and Form** upon each of the seven light bearers, the planets, which are called the “Seven Spirits before the throne.” Their names are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Bode’s law proves that Neptune does not belong to our solar system and the reader is referred to *Simplified Scientific Astrology* by the present writer, for mathematical demonstration of this condition.

Each of the seven planets receives the light of the sun in a different measure, according to its proximity to the central orb and the constitution of its atmosphere, and the beings on each, according to their stage of development, have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. This reflected ray bears with it an impulse of the nature of the beings with

which it has been in contact.

Thus the divine Light and Life comes to each planet, either directly from the sun, or reflected from its six sister planets, and as the summer breeze which has been wafted over blooming fields carries upon its silent invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from **the Garden of God** bring to us the comingled impulses of all the Spirits and in that varicolored light we live and move and have our being.

The rays which come directly from the Sun are productive of spiritual illumination; the reflected rays from other planets make for added consciousness and moral development, and the rays reflected by way of the Moon give physical growth.

But as each planet can only absorb a certain quantity of one or more colors according to the general stage of evolution, so each being upon earth—mineral, plant, animal, and man—can only absorb and thrive upon a certain quantity of the various rays projected upon the earth. The remainder do not affect it or produce sensation any more than the blind are conscious of light and color which exists everywhere around them. Therefore, each being is differently affected by the stellar rays, and the science of Astrology, a fundamental truth in nature, is of enormous benefit in the attainment of spiritual growth.

