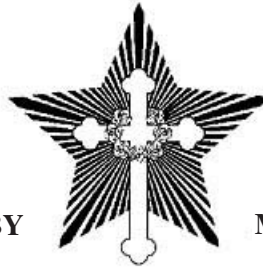




# RAY FROM THE ROSE CROSS



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## General Contents

### The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

### The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

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Astrology from an original angle, Cosmic light on Life's Problems.

### Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

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# The Mystic Light

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NOVEMBER 1916

## The Rosicrucian

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Thus in a vision the picture, a grave and stately man  
From ancient precepts expounding as only a Master can,  
A sheltered cryptic temple, in a land where thought roots deep,  
And I seem to be hearing words like this:  
“May your heart this lesson keep!”

Death and birth are but portals, then why fear the reaper’s  
blade?  
The rose full blown in the sunshine is the fruit of the work  
with the spade.  
The way of the wind through the forest in ripples of living  
green  
Is a type, so the Master has told us, of the Way of the Spirit  
unseen.

“Art thou a Master of Israel? And knowest not these  
things?”  
Re-birth, after regeneration, how a new embodiment  
brings,  
A spotless page in a purer age for the record of better  
deeds,  
And a “Form” of finer adjustment, for compressing  
greater needs

When Azrael’s summons calls thee, doest all earth’s  
wisdom know?  
Shall one brief span evolve “Superman?” The Mills of  
God grind slow—  
And grind to exceeding fineness—He will show thee in  
pictures bright,  
Thy life—and ‘twere rare if here or there—some matters  
come not to sight,  
And the Voice of the Great Teacher whispers,  
*“This task must be done aright!”*

When we’ve scanned to the end of that record, a debtor  
with judgment confessed  
We shall rest, then a holy ambition will bring us again to  
the test,  
Shall a Crown be acquired lightly? Is the Rose without  
thorns on the Cross?  
Shall we gain without effort, Perfection? as the tombstone  
gathers moss?

Immortality? Aye! but Conditioned, on “Good work,  
square work, and true,”  
“Just such work as is needed” for building the “Temple”  
anew.  
Our task on earth is to gather the fuel for that sacred  
Flame  
That shall bear the Soul on through the Ages, when the  
body is but a name.

There are legends of Christian Mystics, who have seen  
the Pathway clear,  
And returned, like the Spies from Canaan, with prophetic  
light and cheer.  
The Lamp on the cloistered altar is a living Light, and  
today—  
There are those who are able and willing, to show to the  
Seeker the Way.

—P.B. LEYNS  
33rd degree in the oriental Consistory

## Christian Mystic Initiation

SO MUCH is said in certain classes of the Western World about Initiation. And this in the minds of most people seems usually to be associated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western world, particularly to the Christian.

We have shown in the preceding series on "Symbols of Ancient and Modern Initiation" that that idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge, and as the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny south, so the *Eddas* were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland, where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the Higher and the lower self, differs in nowise from "Siegfried," which means—*He who through victory gains peace*—the hero of the northern soul-myth. Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects, called for by the temperament differences of the northern and southern people, and provided for in the respective schools to which they are referred for soul-growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to light in the brilliantly illuminated Persian Temples, where the sun-god in his blazing chariot was the symbol of light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. And that this true light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Among others, Raphael used his wonderful skill with the brush to embody it in two of his great paintings—"The Sistine Madonna" and the "Marriage of the Virgin"—which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child which, though exceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the basic color of the first heaven-world as it is possible to make

with the pigments of earth. Close inspection of this background will develop the fact that it is composed of a multitude of what we are used to call "*angel*" heads and wings, and this again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given; for during the process of purgation, which takes place in the lower regions of the desire world, the lower parts of the body are actually disintegrated, so that only the head containing the intelligence of the man remains when he enters the first heaven—a fact which has puzzled many who have happened to see the souls there. The wings, of course, have no reality outside the picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The Pope is represented as pointing to the Madonna and the Christ-Child, and a close examination of the hand wherewith he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that be an accident. It must therefore have been due to design on the part of the painter. What that purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ-Child under such conditions that it is evident they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph Raphael wants to show us that both possessed a sixth sense such as is awakened by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be blind leader of the blind, but have the "seeing eye" required to point out the Way, the Truth and the Life, and it is a fact, though not commonly known, that with one or two exceptions, when political power was strong enough to corrupt the college of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Ancient and Modern Symbols of Initiation," which preceded the present article, that the Atlantean Mystery Temple, known as the Tabernacle in the Wilderness, was a school of soul-growth, and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulae of Initiation, revealing another and a later Path to power. In

the ancient Egyptian Mysteries, Horus was the first-fruits whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day, and which we now call the "Book of the Dead," the aspirant to Initiation was always addressed as Horus so-and-so. Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ So-and-so, for, as a matter of fact, all who tread this path are really Christs in the making. Each in his, or her, turn will reach the different stations of the Via Dolorosa—or Path of Sorrow—which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels, for Initiation is a cosmic process of enlightenment and evolution of power. Therefore the experiences of all are similar in the main points.

The Christian Mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the Candidate to compassion through knowledge and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the Higher Life, teaching him to know the hidden mysteries of being and to perceive intellectually the unity of each with all so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves; which puts him in full and perfect tune with the Infinite, a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, but the method, as said, is entirely different. In the first place, the candidate is usually unconscious of trying to attain any definite object, at least during the first stage of his endeavors, and there is in this noble school of Initiation but one Teacher—the Christ, who is ever before the spiritual vision of the candidate as the Ideal and the Goal of all his striving. The Western World, alas, has become so enmeshed in intellectuality that they can only enter the Path when their reason has been satisfied, and unfortunately it is desire for more knowledge which brings most of the pupils to the Rosicrucian school. It is an arduous task to cultivate in them the compassion which must blend with, and be the guiding factor in, the use of their knowledge before they are fitted to enter the Kingdom of Christ. But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method.

One who follows the intellectual Path of development is apt to superciliously sneer at another whose temperament impels him along the Mystic Path. Such an attitude

of mind is not only detrimental to the spiritual development of whoever entertains it, but is entirely gratuitous, as the works of Jacob Boehme, Thomas à Kempis, and many others who have followed the Mystic Path, will show. The more knowledge we possess, the greater condemnation also shall we merit if we do not own it right. But love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purpose of God. It is infinitely better to be able to *feel* any noble emotion than to have the keenest intellect which is able to define them all. Hairsplitting over the constitution and evolution of the atom will surely not promote soul-growth as much as humble helpfulness toward our neighbor.

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There are nine definite steps in the Christian Mystic Initiation, commencing with the Baptism which is dedicatory; the Annunciation and Immaculate Conception precede as matters of course, for reasons given later; and having prepared our minds by the foregoing considerations, we are now ready to consider each stage in this glorious process of spiritual unfoldment separately.

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#### *The Annunciation and Immaculate Conception*

The Christian Mystic is emphatically not the product of one life, but the flower of many preparatory existences during which he has cultivated that sublime compassion which makes him feel the whole world's woe and conjures up before his spiritual vision the Christ-Ideal as the true balm of Gilead, the only palladium against all human grief and sorrow. Such a soul is watched over with special care by the Divine Hierarchies who have charge of our progression along the Path of evolution, and when the time is ripe for him to enter that life in which he is to run the final race to reach the goal, and become a Saviour of his kind, Angels are indeed watching, waiting, and singing Hosannas in joyful anticipation of the great event.

Like always seeks like, and naturally the parentage is carefully selected for (and by) such a noble soul, among the "*sons and daughters of the king*." They may be in the poorest circumstances from a worldly point of view; it may be necessary to cradle the babe in a manger, but no richer gift ever came to parents than such a noble soul and among the qualifications necessary to be the parents of such as one is the requirement that the mother must be a virgin and the father a builder.

It is stated in the Bible that Joseph was a *carpenter*; but the Greek word is "*tekton*" which means "*builder*." In Mystic Masonry God is called the Grand Architect. *Arche* is the Greek word signifying the primordial substance and "*tekton*" is builder, for God is the Great Master Builder, who out of the primordial substance fashioned the world as an evolutionary field for various grades of beings. He

uses in his universe many *tektons*, or builders, of various grades, and everyone who follows the Path of Spiritual attainment, endeavoring to work constructively with the laws of nature as a servant of humanity, is a “tekton,” or builder, in the sense necessary to aid in giving birth to a great soul. Thus, when it is said that Jesus was a carpenter and the son of a carpenter, we understand that they were both “tektons,” or builders, along cosmic lines.

The Immaculate Conception, like all other sublime mysteries, has been dragged down into the gutter of materiality, and being as sublimely spiritual, it has perhaps suffered more by this rude treatment than any of the other spiritual teachings. Perhaps it has suffered even more from the clumsy explanation of ignorant supporters, than from the jeers and sneers of the cynic.

The doctrine of the Immaculate Conception, as popularly understood, is that about two thousand years ago God in a miraculous manner fertilized a certain Mary, who was a virgin, and as the result she gave birth to Jesus, an individual, who in consequence was the son of God in a sense different from all other men. There is also in the popular mind the idea that this incident is unique in the history of the world.

It is particularly the latter fallacy which has served to distort the beautiful spiritual truth concerning the Immaculate Conception. It is not unique in any sense. Every Great Soul who has been born into the world to live a life of sublime saintliness, such as required for the Christian Mystic Initiation, has also found entrance through parents of immaculate virginity, who are not besmirched by passion in the performance of the generative act. Men do not gather grapes of thorns. It is an axiomatic truth that like begets like, and before anyone can become a Saviour he must himself be pure and sinless. Therefore he, being pure, cannot take birth from one who is vile, *he must be born of virgin parents*.

But the virginity to which we refer does not comprehend a merely physical condition. There is no inherent virtue in physical virginity, for all possess it at the beginning of life no matter how vile their disposition may be. The virginity of the mother of a Saviour is a quality of the Soul, which remains unsullied, regardless of the physical act of fertilization. When people perform the first creative act without desire for offspring, merely for the gratification of their animal lusts and propensities, they lose the only (physical) virginity they ever possessed; but when prospective parents unite in a spirit of prayer, offering up their bodies upon the altar of sacrifice, in order to provide an incoming soul with the physical body needed at the present time, to further spiritual development, the purity of purpose preserves their virginity and draws a noble soul to their hearth and home. Whether a child is conceived in sin or immaculately depends upon its own inherent soul

quality, for that will unerringly draw it to parents of a nature like unto its own. To become the son of a virgin predicates a past career of spirituality for the one who is so born.

“The Mystic Birth” of a “builder” is a cosmic event of great importance and it is therefore not surprising that it is pictured in the skies from year to year, showing by graphic symbolism in the great world, or macrocosm, what will eventually take place in man, the little world, or microcosm. We are all destined to experience the things that Jesus experienced, including the immaculate conception which is a prerequisite to the life of Saints and Saviours in varying degrees. By understanding the great cosmic symbol, we shall more easily understand its application to the individual human being.

The Sun is “*the light of the world*” in a material sense. When in wintertime it reaches the extreme southern declination at the winter solstice on December 21st, the people in the northern hemisphere, where all the present religions have had their birth, are plunged in the deepest darkness and bereft of the all-sustaining vital power emanating from the Sun, which is then dead, so far as its influence upon man is concerned. It is therefore necessary that a new light shine in the darkness, that a *Sun of Good* be born, to save humanity from the cold and famine which must inevitably result if the Sun were to remain in this southern position which he occupies at the winter solstice.

On the time between the 24th and 25 of December the Sun commences to slowly rise towards the earth’s equator, and at that time the zodiacal sign *Virgo*, the immaculate celestial virgin, is on the eastern horizon in all northern latitudes. In the science of Astrology, it is the sign and degree on the eastern horizon at the time of birth which determines the form of body of the creature then born. Therefore, the Sun of Good is said to have been born of *Virgo*, the sublime celestial *Virgin*, who remains as pure after giving birth to her Sun-Child as she was before, and by analogy, the Sun of God who comes to save his fellow men must also be born of an immaculate spiritual virgin.

From what has been said it is evident that a great period of preparation precedes the entrance of a Christian Mystic into the present sphere of human life, though he, in his physical consciousness, is usually entirely unaware of the fact of the great adventure in store for him. And in all probability his childhood days and early youth will pass in obscurity, while he lives an inner life of unusual depth, unconsciously preparing himself for the baptism which is the first of the nine steps in this method of attainment.

(To be continued.)

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.