

READERS' QUESTIONS

Forgiveness of Sin; the Ego after Death; Helping the Dead; Esoteric Meaning of Judas



QUESTION: *The Christian Church states that we are “under grace” through the good offices of Christ, Who has made the “vicarious atonement” for us, and Who has paid the penalty of our sins, provided we will accept Him as our Savior and as the propitiation for those sins. How do you reconcile this with the Rosicrucian doctrine of Christ?*

Answer: We are under grace only to the extent that Christ by coming to earth and becoming its indwelling Planetary Spirit has purified the earth's psychic atmosphere and rejuvenated the planet with the spiritual impulses which He sends out from its center. This makes it possible for us to reform our characters, blot out our own sins, and progress in our evolution, when otherwise we could not have escaped from our sins and would have begun to retrogress. This help, spoken of as the “vicarious atonement,” constitutes a cosmic loan, so to speak, from Christ, our great Elder Brother, who thus becomes, in a very real sense, our Savior, although He personally does not take away our individual sins. This help may be considered as grace, because it was a gracious act for Christ to take upon Himself the cramping, painful conditions of earth in order to render us this assistance. It is not, however, in the nature of a gift. It is only a loan. It must be repaid, and the means whereby it is to be paid are service to humans and to the lifewaves which follow us, namely, the animal, plant, and mineral kingdoms. But we must pay to the uttermost. There is no grace in heaven or earth which can set aside the ultimate operation of

this law, but we are given time. In other words, a time loan has been made to us. It is analogous to the method employed by the businessman who wishes to go into business but who does not have the necessary capital. A friend loans it to him, and he proceeds with his business and makes a success of it; whereas if he had had no friend to make him the loan, he must necessarily have remained in a lower position.

Question: *I am told that after death the ego must remain near the body or is tied to it until it is disintegrated. Does this mean that the ego has to remain until even the bones have decomposed? This might occupy hundreds or even thousands of years under certain conditions.*

Answer: No. The ego is tied to the body only so long as its residual animal magnetism remains. This is a property of the vital body, which disintegrates synchronously with the physical body. The animal magnetism resides principally in the fleshy tissues and not in the mineral constituents of the bones. Therefore, when the fleshy tissues have disintegrated, there is ordinarily no magnetism remaining in the bones to hold the ego back. Cremation gives an advantage in that it releases the ego at once.

Question: *My only brother died last November and must now find himself in one of the lowest regions of the desire world. Would you advise me to let him know that by a simple effort of the will he can prevent the matter of the desire body from forming itself into concentric layers, as it were, the coarser*

matter on the outside and the finer within. I mean to say that by an effort of will he could make matter of the seven regions of the desire world which form his desire body come to the surface of the said desire body and by this means he would be able to contact at once all the seven regions of the desire world, instead of only the lowest, or lower, regions. There is, I believe, no serious objection to this use of the will power?

Answer: This question refers to the fact that when death has taken place and man finds himself in the desire world the magnetic powers of the seed atom are spent, the archetype is dissolving, and therefore the centrifugal force of repulsion forces the desire stuff outward toward the periphery of the desire body. The matter belonging to the lowest regions is thrown off first by the process of purgation, which cleanses the man from all the evil acts of his life. This action takes place by the same natural law working in the higher realms of morality as that which in the physical world causes a sun to throw off matter which then becomes planets. To interfere with that law would be disastrous to any human being, even supposing that it were possible, which it is not.

It is different with the Initiate who enters the desire world during life. Then the seed atom of the desire body forms a natural center of attraction, or gravitation, which holds the desire stuff in his vehicle to the accustomed lines. Moreover, everyone who performs the scientific exercises given in the Mystery Schools is constantly purging his desire body of the coarser matter so that even at death he is not amenable in the same degree to the actions of the centrifugal force of repulsion as those who have not had this training. So it is useless to attempt to help your brother in that manner.

But there is another way in which we may help someone near and dear to us, provided we have his co-operation, and to make this clear it is necessary to mention first that the coarser the desire stuff the more tenacious is its hold upon man. Therefore expurgation by the force of repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appeared in the life panorama, instead of try-

ing to make excuses for ourselves, or to be stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate it from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him or her in the state of mind where they are will-

Judas Iscariot represents the treacherous lower self, composed of the four lower vehicles, which, through their lack of spiritual vision, demand gratification at the expense of true spiritual development.

ing to acknowledge the wrongs and mistakes from the very bottom of their hearts, then the process of purgation will be both shorter and less painful. Consequently they will rise to the higher regions, where the forces of attraction hold sway, in a much shorter time than would otherwise be the case.

The same result can also be accomplished by prayer, for kind thoughts, thoughts of upliftment and helpfulness, have the same effect upon those who are out of the body, as kind words and helpful acts have on those who live in this world.

Question: *What does Judas Iscariot stand for symbolically?*

Answer: Judas Iscariot represents the treacherous lower self, composed of the four lower vehicles, which, through their lack of spiritual vision, demand gratification at the expense of true spiritual development. The passionate desire body in conjunction with the self-seeking mind are the leaders in this conspiracy. The vital body, the seat of the sex energy and impulses, is also frequently an accomplice, and the cells of the physical body also stand in the background and demand their dole of sensual indulgence. Each of these vehicles stands ready to betray the Christ within, the soul body, and its higher counterpart, the Life Spirit. □