

Walking in the Middle of the Road *With the Sons of Cain*

IT IS A COMMON ENOUGH STORY—that of the man who walks down the middle of the road and receives the flying missiles from warring parties on both sides! The lesson in tolerance implied is almost too obvious to require comment: we all recognize the dangers as well as the virtues of the Middle Path. Occult students in particular pride themselves upon their liberality of thought, their broadmindedness, their tolerance, and sometimes arrogate to themselves the sole ownership of the Middle Path of Tolerance. Nor are students of the Rosicrucian Philosophy exempt.

We all think we are tolerant because we are students of the Western Wisdom Teachings; but we fail to realize that the actual expression of tolerance is purely an individual matter, and has nothing to do with the Rosicrucian Philosophy. Nor must we mistake indifference for tolerance. It is easy when you belong to nothing to praise everything, or to blame everything; but to be wrapped heart and soul in an idea or movement and then to praise whole-heartedly the work of a counter idea or movement, *that* is tolerance; that is walking the Middle Way. Let us therefore, in the cause of clarity, define the truly tolerant individual as one who, sometimes affiliated, sometimes not, is able to discern and value the truth and beauty in almost all human activities and associations, regardless of his own personal inclinations.

Consider for a moment that it is seldom that any philosophy, especially a religious philosophy, is violently partisan. The founders of philosophic systems are usually too keenly aware of their

human limitations to set up themselves or their teachings as infallible.

It has been truly said that a teacher's greatest punishment is to have disciples, for it is the adherents to a philosophy who declare war over non-essentials in the teachings.

Thus, for instance, early Christianity split into factions over the so-called Arian heresy, and modern Protestantism argues about baptism, whether and when and how it shall be administered; while among modern Catholics the younger generation is disputing with the older as to the necessity of Confession and minute attention to ceremonial. These disputes, however, have little to do with Christianity itself, with what C. S. Lewis calls "mere [core] Christianity," and will ultimately be swept aside in a perfect concord of Truth. All true religions take the Middle Way in their esoteric teachings, but wars and rumors of wars down the centuries bear witness that the followers of such teachings were unable to tell the side from the middle, and so fell into fighting.

The Rosicrucian Philosophy, being an esoteric interpretation of Christianity, takes the Middle Road; but alas, we who are the students thereof find it exceedingly hard to keep from falling into the ditches of error and bigotry where our compatriots of the churches have been entrenched. This is no criticism of the Church. The Church is doing a beautiful work for humanity, but its instruments are human, and therefore subject to those errors which are the outcome of mortality and fallibility. We, too, are subject to error, in equal degree. The human mind is normally myopic and needs the

spectacles of Love, as well as of Reason, to correct its vision. Otherwise we cannot see to walk the Mid-Path of Tolerance and Compassion.

But, we cannot merely make up our minds to love, and then love. We must love *something*. Nor is it an excuse for inaction to say, “Well, if I can’t do this in the right spirit I won’t do it at all.” *We learn by doing*; and in doing a good deed, in speaking a good word, we gradually arouse love in others and their reaction will awaken the right spirit in us, for we are all one in Christ Jesus. All that is necessary is that we desire to have the right spirit.

This is the only way to develop the Love to correct our mental near-sightedness. But we must not limit our practice to our collaborators. We must practice on our opponents too. Nor should we fall into the error of believing that it is enough to be morally and emotionally tolerant. *We must be intellectually tolerant*, also. We must have an intelligent understanding of the beliefs of our opponents. This, too, is an expression of love, albeit on the mental plane.

Occult students, being of the “Sons of Cain,” that is, prone to judge all life by *reason* rather than by *faith*, will find this intellectual tolerance the hardest of all to attain. They can sympathize with the sincerity of their opponents’ beliefs, but they cannot help feeling just a little contemptuous of the *apparent* intellectual weakness which they discover among the Sons of Seth (those who live by faith). And that means that the descendants of Lucifer have not yet learned the lesson which their arrogant ancestor learned when he fell from heaven. Let the Sons of Cain beware, lest they fail to amalgamate the experience of ages! For as Lucifer fell when he refused to work with water, in the Moon Period of the earth’s evolution, so we, too, may fall if we refuse to raise up Seth within us by means of the Love or Madonna (the water) principle, through which, immaculate, is born Jesus, the vehicle of the Christ Within.



Digital art by Reinhard poony

We who are of the Sons of Cain, in order to correct our especial weaknesses, must strive intellectually to understand the truths and cosmic beauties of orthodox Christianity. In order to do this we must first of all rid ourselves of our scorn for Creeds. Creeds, we may state as our fundamental hypothesis, are the natural fruits of crystallization, and *all spiritual philosophies when garbed in words will crystallize therein*. Even our own beloved philosophy—Max Heindel foresaw the day—is tending to crystallize itself into the equivalent of a creed, and will some day go the way of all man-expressed philosophies, though its spirit will live on forever.

As proof of the crystallizing process, we observe that even today there are hundreds of people who, because of a few psychic experiences in their lives, are willing to take Max Heindel’s words for everything under the sun, physical or spiritual, even when they do not understand his inspired words. (And how many of us do?) These people did not flock to Theosophy, because their religious instinct was built up around the Christ ideal. Therefore, they accepted Rosicrucianism.

Creeds are made for the rank and file of people. Creeds (from Latin *credere*, to believe, trust) are simply explicit formulations of belief. As the Rosicrucian Philosophy reaches out to humanity, and millions of believers flock to its banner—as they assuredly will; it is so written—what will be the result? The majority of them will be drawn

from the masses who now comprise orthodox Christianity, orthodox Freemasonry, and agnosticism. From where else can they be drawn? We are not a life wave of pioneers.

Of course, as evolution advances, the material vehicle of the spirit becomes more and more rarified; nevertheless, there is room for crystallization of that vehicle relative to the needs of its energizing spirit, and when a certain point of crystallization is reached, it must disintegrate. It has then outlived its usefulness.

Where man-evolved philosophies are concerned, there are always the few who understand and the many who believe. It has always been so, from the very beginning of man's evolution as man. This has resulted in the division between teachers and pupils, the teachers expounding, the pupils believing when they could not reason. Now the advanced students can understand the teacher, and have little difficulty in following his instructions, but there are many who cannot keep up with them. For the benefit of less advanced students it becomes necessary to present the teachings in the simplest form possible. Thus, in all religions and in all philosophies, we have the equivalent of the Creed.

Unfortunately, creeds are not formed by the teacher, but by the advanced pupils after the teacher is no longer present with his illuminating explanations. The reason for this is not far to seek: every cosmic truth may be approached from different angles. The resulting different views may appear contradictory. So long as the teacher lives to explain the apparent contradictions, all is well. But after he is gone, no one remains but the bright students, who, being but students, often fail in their judgments. Yet, there is no one else to decide these points for their slower brethren, and the result is a Creed—that is, a clear and concise statement of the salient or fundamental teachings of a philosophy or religion, which, though usually possessed of great significance, nevertheless may contain errors. Nor is this all. The Creed itself is not always correctly understood by its adherents, and this results in numerous commentaries by inferior intelligences; hence, greater confusion.

We find one example of this semantic and epis-

temic confusion among the Christian churches, for there were no Creeds until after the personal influence of Christ and His apostles and their immediate disciples had passed away from the earth.

Another example is the grip of material science upon the mass mind. Today the majority of people accept scientific theories as God-given facts (usually without the God), and with little or no effort to test or understand them. It is easy to demonstrate this fact: not one person in a hundred can prove, or give the proof, that the earth is round instead of oblong; that it rotates on its axis, or that it revolves about the sun. Yet he believes these facts as implicitly as he believes in God. And not a few individuals opt for the truth of "scientific" facts over, or to the exclusion of, the truth of God. It would be interesting indeed to ask some of our young college agnostics to prove the scientific theories which they accept as the creed of their existence.

Humanity will not outgrow this condition of things in the approximately seven hundred years remaining of the Piscean Dispensation. Not at all! It will merely have adjusted itself to a new belief. True, that adjustment will have required the giving of an additional impetus to the mind, but let us not expect too much of it! The adjustment from religious to scientific domination—from faith to reason—required an intellectual stimulus, too, but it has not created a new humanity.

So also, the Aquarian Dispensation will not abolish either the necessity for, or the abuse of, Creed. But then instead of the orthodox Creed there will be the Rosicrucian Creed, or its equivalent, although the Rosicrucian Philosophy, by its very nature, will never crystallize into a form as set as the creeds of the Piscean Age—just as the tyranny of science, due to a few centuries of evolution, is not (yet!) as rigid as the theological tyranny of the Middle Ages.

And thus, having seen that Creed or its equivalent is a natural outgrowth of evolution on the physical plane, do not our rebellious Cain intellects become just a little humble? Do we not see the way to amalgamate fire and water by intellectually understanding the Sons of Seth? Do we not realize that the Creeds of the Church are among the most valuable documents of humanity, filled with

spiritual light for the heart?

We cannot at the present time go into a lengthy discussion of the esoteric significance of the Creeds of the Orthodox Church; yet we cannot conclude without giving some idea of how to go about finding this significance. It is needless to argue that we cannot get something out of nothing; therefore, *if by meditation upon a Creed we learn an occult fact of which we were previously ignorant, but which can be verified by occult authorities, then the Creed certainly contains occult truth.* Let us make a cursory examination of the Apostles' Creed, occultly the most valuable document of the Church. The Creed is as follows:

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ His only-begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Meditation upon this Creed in relation to the Rosicrucian Philosophy will reveal the fact (if you do not already know it) that Mary, in this formulation, represents the Heart; the Holy Ghost, the Sex Force; Jesus, the Golden Wedding Garment; and Christ, the Life Spirit. The Creed, of course, has its cosmic significance, but the individual interpretation will be of more intimate interest to us. Pontius Pilate, representing the lower mind, shows us the intellect striving to do right, but falling into error. To prove the accuracy of this analysis, let us see how these factors work into the general scheme of the individual Golgotha.

The regenerated sex force (the Holy Ghost), rising as the Spirit Fire through the spinal canal, vibrates certain ethers to such an extent that they become luminous. These ethers, however, are those which in the heart (born of the Virgin Mary)



Silhouette paper-cut by Sister Mary Jean Dorcy, O.P., © Daniel Thomas Paulos

were extracted from the blood stream, flowed along the Silver Cord to the seed atom of the vital body at the solar plexus, and were there refracted into the spinal canal, where they arose in increasing volume to the head. At last overflowing, they permeated the entire aura, forming the Golden Wedding Garment. Remember that this Golden Wedding Garment corresponds to Jesus, and is actually therefore “born of a virgin” (the purified Heart), having been conceived by the regenerated sex force, which builds the cross stripes of the heart. The Immaculate Heart, then, brings forth the Golden Wedding Garment as a result of the feminine principles of Love, Purity, and Service.

Then, as the Sun Spirit, Christ, took possession of Jesus' vehicles, so also does the Christ Within, the Life Spirit, take possession of this composite Golden Wedding Garment.

Max Heindel informs us that matter is crystallized force or spirit. He likewise states that the Region of Archetypal Forces is the dividing line between spirit and matter. It follows, therefore, that the Life Spirit is a *veil of force* (as are also the other two aspects of the ego, the Divine and Human Spirits), through which the ego manifests. This Life Spirit Force cannot manifest in the physical world without a vehicle correlated to that region. The Golden Wedding Garment is that vehicle. The more highly organized it is, the more powerfully can the ego bring the Life Spirit Forces to

bear upon life here in the physical region; and as the Life Spirit is the vehicle which carries the records of all past incarnations, and which is in touch with, because correlated to, the world of Cosmic Wisdom, it follows as a matter of course that the weaving of the Golden Wedding Garment will put us in touch with Cosmic Wisdom, so that our minds will become illuminated, and we shall learn without recourse to books. Then it is that the entire history of our incarnations will become revealed to us.

To understand what is meant by the statement that Christ Jesus was “crucified, died and was buried; descended into hell, and on the third day arose from the dead,” it is necessary to know what it is said He did in hell. According to Dante, in the *Inferno*, He worked among the spirits in Purgatory during that time, and took with him a third of the souls of the dead, who ascended into heaven thereafter. This reveals to us the fact, therefore, that it is

necessary for Jesus, immaculately conceived and born of the Virgin Heart, and overshadowed with the Christ Power, to go down into the hell of our own lower nature (sent there by the judgment, the lower mind, or Pontius Pilate), and to raise its forces up into heaven with us. This will remind us of Max Heindel’s statement that spiritual development depends upon the victory of the vital body over the desire body. We remember also that it is necessary for the Initiate to meet and overcome the Dweller on the Threshold, and a further fact is brought to light by the Creed, namely, that the Dweller is not completely transmuted at the first Initiation. The Initiate redeems a part of the Dweller, and vows to redeem the rest, as revealed in the tradition of the Church that Christ took with Him a third of the souls in hell. Let us further note that the Dweller is composed of three essences of sin: the sin essence of evil deeds, the sin essence of evil thoughts, and the sin essence of evil emotions, generated during all our earth lives.

To understand the significance of the “three days”—a term often found in occult literature—we must realize that the three segments of the spinal



Tempera and gold on panel, Master of the Osservanza, c. 1440-44, The Fogg Art Museum, Harvard University

Christ in Limbo

Esoterically, each Christed Ego overcomes his individual Dweller, frees and consciously assimilates the powers and identities of his past embodiments.

cord are ruled by the Moon, Mars, and Mercury. In the light of the Rosicrucian Teachings, it is evident that the Spinal Spirit Fire, which is raised through the spinal canal and colored chiefly according to that one of the three planetary vibrations with which it has most affinity, is not raised in its totality at the first Initiation. On the contrary, Initiation is consummated when enough of the Fire has been raised to furnish the motive power, and this same amount of power enables the Initiate to partially sublimate or redeem the Dweller.

The threefold Spirit Fire, whose ascent in spiritual development is correlated to the three fiery signs, Aries, Leo, and Sagittarius, rises through the three segments of the spinal cord and vitalizes the three pairs of spinal nerves at the base of the cerebellum, which thus represent the “three days.” The work of the candidate immediately following Initiation has special reference to the three segments of the spinal cord and these three pairs of nerves, and the further raising of the Spinal Fire, by means of which the aforementioned partial sublimation of the Dweller is accomplished. Therefore, the Christed individual spends three days in hell,

but takes into heaven with him only one third of the population of hell. Continued work is necessary to raise sufficient power to completely redeem the Dweller.

When Jesus (symbolized by the Golden Wedding Garment), now Christ Jesus (for He embodies the Christ Within, the Life Spirit), rises from the dead, He ascends into heaven where he sits on the right hand of the Father Within, the Divine Spirit. This has reference to the fact that the two Primary Aspects of Spirit must always work together, for the Father and Son are one, and positive and negative must unite in the work of creation. The ascension into heaven, of course, refers to the completion of the Initiatory experience, whereby the liberated ego functions at will on two planes, in and out of the dense body.

“From thence He shall come to judge the quick and the dead” has reference to the ego’s judgment upon all sins and good deeds of all our incarnations, together with retribution for the former, which judgment is impossible without the cosmic wisdom and memory of the Christ Within, the Life Spirit, which is therefore our Judge.

It seems hardly necessary to give the interpretation of the concluding sentences of the Apostles’ Creed, but a few words may be helpful for those who have not made a study of them

We all believe in the Holy Ghost, since it is the creative power of life, (the sex force being one aspect of it), and that is the power through which all life in form is conceived. Without this principle of Deity there could be no life of any kind.

We believe in the holy catholic church in the sense that *catholic* means universal, and we know that Christ’s teaching is destined to be embraced by the whole world, for He is its indwelling Spirit, whose body we, humanity, the church and temple of believers and knowers, are.

We believe in the communion of saints, for we know that all pure and holy individuals, dedicated to the service of humanity, have it in their power to commune directly with Jesus and Christian Rose Cross on the invisible planes; and we all have it in our power, by contact with the Christ Within, to consciously know the love of the Cosmic Christ, and to commune with Him.

We believe in the forgiveness of sins, since we know that the records of sin in the negative pole of the reflecting ether may be expunged by contrition, repentance, reform, and restitution. And that Jesus and the Christ Within help us to effect this forgiveness is scarcely open to doubt; nor that this forgiveness could not be so readily accomplished were it not for the actual sacrifice on Golgotha nearly two thousand years ago.

We believe in the resurrection of the body in the sense that we are reborn again and again upon this earth in a succession of physical bodies. In time we will be permanently resurrected to the etheric regions (in the Jupiter Period for collective humanity) to live in our soul bodies.

We believe in the life everlasting because we know that as sparks of divinity sent out from God there can be no ontological death for us.

Having given this very inadequate account of the mysteries of the Apostles’ Creed—that most ancient, occult document of the Orthodox Church, whose origin is supposedly traced to the Apostles themselves—we hope that we have presented the doctrines of the Church in a new light, so that other devoted students of our the Rosicrucian Philosophy will be inspired to make an intensive study of the teachings of the Christian Church, Protestant, Orthodox, and Catholic, and thus hasten the day of our *amalgamation in Christ of the Cosmic Truths* of Freemasonry and Catholicism. Truly, the Church has its power; and its greatest power is Love. We can never hope to give to the world what the Church has given to the world unless we understand in our hearts, and comprehend with our intellects, the pearls of wisdom incorporated in the great heart of the institutions of Seth.

We shall close herewith, proposing to all Sons of Cain that they earnestly endeavor to walk in the Middle of the Road. This means to strive to understand intellectually the cosmic truths which are to be found in the beliefs of the Sons of Seth, and in the words of one of our Rosicrucian students, “to feel and to know these truths in the heart; for ‘as a man thinketh in his heart, so is he.’ Thus only through the united power of head and heart will they learn to cast the Molten Sea.” □

—Anita Olin