

READERS' QUESTIONS

Animal Rebirth Light on Lucifer

QUESTION: “I am aware that animals also return for repeated incarnations upon the earth to garner further experience for the Group Spirits who oversee them. Is it self-indulgent to consider the possibility that a beloved pet might return to the ownership of the same individual, in a different furry little body? Also, what is the meaning of a major disease that may occur within our pets (cancer, diabetes and the like), considering that they are not responsible, as are humans, for their past transgressions?”

Answer: In no way is it “indulgent to consider the possibility that a beloved pet might return to the ownership of the same individual...” At the same time, it may well be that the Group Spirit of this animal specie has evolutionary needs that do not accord with *our* desires and that a different environment that would promote the development of other faculties would best benefit both the young animal spirit and its Egoic Group Spirit. Animals and their Group Spirits, like humans, need to experience all possible conditions of incarnate life, including gender change and the challenges of a hard life to develop resourcefulness and independence.

Regarding animal diseases, humans are accumulating a stock of destiny by introducing poisonous chemicals into the environment (earth, water and atmosphere) and food chain, which practice gives rise to health problems in animals as well as humans. Certainly the causal relationship between animal deformities and toxic chemicals has been established. Animal physiology, especially that of the higher mammals, is sufficiently akin to human physiology to suggest that if chemicals foreign to



our systems contribute to the high incidence of cancers and diabetes, they may well have a like effect on animals. While individual animals cannot be said to be responsible for their actions, an emerging or nascent mentality enables them to learn, and learning involves choosing one thing over another, with the ensuing consequences. Dogs not sufficiently alert may cross a busy street and be hit by a car. Whereas the inchoate self of the animal does not bear the brunt of responsibility for its actions, the Group Spirit does, and it too must learn what it means to live in the material world. As early male humanity had its attention focused on the external world by engaging in brutal conflicts and inflicting pain, so too pain would have the same effect on the animal's consciousness, drawing its spirit more firmly into its vehicle and generating stronger sentient impacts which are felt by the Group Spirit, enabling it to become more involved in and sensitive to its members—which are all the animals manifesting its archetype.

But your point is well taken. Humans are largely responsible for much of the sicknesses that we see in animals. Our actions are negatively affecting the Group Spirits of the two younger life waves through the genetic alteration of plants and the degradation of earth's ecosystems. Only as we reform our actions through right understanding can this negative trend be reversed. And we shall still owe our younger animal brothers compensatory service to redress the harm we have caused them.

Question: "As Christ was released from the body of Jesus and became the indwelling Spirit of the Earth why then is Lucifer still considered 'the prince of this world'? Do not the Lucifer spirits play a role in the unfolding of consciousness? Are they not within God's Divine Plan for Creation?"

"It is hard to imagine that the Lucifer Spirits can function beyond the nature and scope of God's Divine Plan. Is not the purpose of evolution to become a creative entity and give that which we have earned— Light?"

"In the article, *Eye Hath Not Seen, Nor Ear Heard* (Rays Jan/Feb 1999) it is stated that Lucifer sought not to reflect divine light in lunar passivity but to be a primary light source. But is not that what we hope to accomplish? What was the nature of Lucifer's confusion? Where did Lucifer go wrong? If Lucifer was more advanced than our current humanity and had the power to see and function in the higher worlds, why did he in all his wisdom go against his true nature? Did Lucifer "jump the gun" so to speak? Did he preempt the natural progression of his evolution, or was it a necessary action to infuse synergy into man's evolution? Are there not parallels between what Lucifer did to himself and what Adam and Eve did to themselves? Although Lucifer initiated action against man, did not man already have the seed of desire within him? Can revolution, involution and evolution be possible without errors and mistakes?"

This is not to imply that Lucifer is the answer nor the WAY, nor that evil per se is justified because being evil in some twisted way helps our human evolution.....I am just trying to make sense of the relationship between these opposite forms of manifestations. Please clarify my confusion."

Answer: Your questions are keen and the reasoning behind them would seem to be largely on the mark. Lucifer is the whipping post of orthodox Christianity and is regarded as unalloyed evil. But Max Heindel and others make it clear that Lucifer is a promoter of the evolution of human self-consciousness. However, an overemphasis of the Luciferic perspective and energies fosters egoism. Since self-consciousness by nature involves directing attention to the ego, which, at the outset, tends to be identified with the personality—the consciousness bound up with the fleshly self and its material context—humans experience suffering, disease, and bodily death itself. In time the sense of identity is transferred from the material self to the individuality, the spiritual self.

Our current level of comprehension does not permit us to appreciate the exact status of the Lucifers. We know for sure that the God of our solar system, and certainly the God of the Universe, uses all error and deviation from natural law to ultimately serve His purpose. This is certainly the case with respect to the Lucifers, who have enabled humanity to be more like their Creator than even the Angels and more advanced spirit Beings, because we have the freedom to know the difference between good and evil and to choose accordingly; whereas all ranks of celestial Beings "down" to the Angels, are, in a sense, automatons. Heindel makes this clear in advancing his distinction between the Sons of Seth and the Sons of Cain, the former passively conforming to authoritative creeds while the Sons of Lucifer-Cain work out their destinies aggressively by more consciously exercising free will and learning from their errors, thereby establishing the law within themselves.

Lucifer is the "Prince of this world" in the sense that the dominant motives for action in the material world are self-interest: personal fame, fortune and power. That is also why the Gospel of Luke (16:8) says that "the children of this world are in their generation wiser than the children of light." Interestingly, humans themselves are contributing to the regeneration of this fallen (as a straggler) Angel of Light (Luci+fer=lightbearer), Who, we are told, is now working at a higher level to further human evolution. □