

MAX HEINDEL'S MESSAGE

Fear and its Mastery

WE ALL KNOW that it is very distasteful for one to have to speak in the first person, and it is something we should avoid; but there are times when an exception may be made, and I will ask your forbearance if in the following I use the personal pronoun instead of the usual "we."

I have been very much exercised for the past week, unusually so, in connection with the fear of a disciple upon entering the invisible world. Every one of us must some time enter probationership, then advance to discipleship, and later enter into the invisible worlds. Whether it is this year or next, this life or the next, we must learn to enter these worlds consciously that we may understand the conditions there.

It is in connection with those conditions and with fear and its effect that I wish to speak to you. It is well for us to order our conduct, thoughts, and ideas along lines that will help us when we reach that crucial point. This has been brought to my consciousness many times in past years, and particularly, as said, during the past few days, when it became my privilege to help the second of our disciples to enter the invisible world and there take the first steps alone or with such guidance as I could give him. It was the fear of past lives and the fear generated during the present life that was the stumbling block that caused much trouble. Because of this it has been thought best to speak to our students upon this subject so they may realize how fear affects us.

I recall an incident related a number of years ago by an old friend, Dr. Wood, a member of the Humane Society of Los Angeles, whose duties

were to look after little children and especially those reported as being abused by their parents. She related that one day, in investigating a reported case, she came to a cottage and knocked at the door. Upon informing the parent that she was suspected of abusing her child, the former became very much upset and at first refused to admit Dr. Wood; but upon being persuaded that it would be better to allow the investigation she permitted the doctor to enter that the latter might thereby assure others that there was no ground for the accusations.

The doctor was surprised to see the child clean and well kept, with a nicely made cradle and playthings beyond the means of people in circumstances such as those in which this family seemed to be. The mother cried bitterly over the accusations. She said the child was given to crying spells that would last sometimes for hours, and for which she could find no reason and no remedy. Dr. Wood, knowing the relation of the visible and invisible worlds, took the child upon her knee and asked: "Why do you cry? Does Mamma whip you? What reason can there be for you to cry so?"

"I don't know," was the child's reply.

"Yes you do know; you are old enough to know why you cry, and you must tell me. Unless you do so you will make trouble for Mamma."

Then the child said, "I see things."

This was the solution to the mystery. The little child had drawn to herself elementals of fear, which she had created in a previous life. They were so strong that they had not left her during the interval between the two last lives in the invisible worlds. As all children are clairvoyant up to a certain age, that child actually saw those things, and they came to her in the most fearful and horrible shapes.

It is not at all an unusual experience for elementals to hover about people entering the invisible worlds. Every time we have a thought of fear or despondency we are creating an elemental of fear. That elemental feeds upon the thoughts of fear, worry and melancholy which we send out. This is a fact known to every one who enters the invisible world consciously to watch people who have recently passed out. These elementals of fear hover about those who created them and are one of the greatest obstacles confronting the individual seeking to master the conditions of the inner world.

For instance, there is the constant fear of death. Some people cannot think of death without also a thought of fear accompanying the thought. Do not think the force we send out into space is lost—not at all. The conservation of energy is a law working in all realms. Every thought sent out will, like chickens, come home to roost. Every evil thought we send out gathers about itself coarse matter of the desire world, and molds it into a form of the most ugly shape imaginable. These forms remain about us during life, and when death deprives us of the physical body and we enter the invisible world where we are capable of fully vibrating to the matter of which it is composed, we see these forms of the elementals created by us; they are the first things that make themselves visible to us there.

There is nothing more difficult for people who enter into the other world to overcome than the fact that the things seen there are not as concrete as in the outer world. They take everything to be as real as in the physical world despite all one may tell them. The idea that a monster coming toward them seeking to devour them cannot really hurt them and that its body is not solid, is something they cannot and will not believe until actual experiences have again and again made it plain to them that such things can be chased away by a courageous attitude of mind.

In view of the fact that we must some day consciously go into the invisible world, it behooves us to impress upon our minds that thoughts of fear are a detriment to us there as well as here. If we in this world go about with the fear of losing all some day, or with the fear of spending money even for necessities—such fear as people whom we call misers



Courtesy of the Fogg Art Museum

German print (4976), Martin Schongauer (c. 1450-1491), engraving, 308 x 217 mm, Gray Collection of Engravings Fund, Harvard University of Art Museums, Cambridge, MA

St. Anthony Tormented by Demons

Elementals mold desire stuff into any shape they please to frighten or mislead the neophyte in the desire realm. They “take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. They may feign attack on him...as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him...they soon learn to leave him alone” (Questions & Answers, Vol 2, pages 15-16). Above, a calm St. Anthony is providing these imps scant amusement.

usually have—we must expect to meet these thoughts in the shape of elementals some time.

“A bank account is your best friend” is a common expression of the present day. Yes, but if you have hoarded and skimped to get that bank account, then it does not do you very much good; or if you have defrauded some one else in order to get that money, it may do you very little good here, and after you leave the physical vehicle at death you will have to answer for the way you have gathered such an account. People in this world usually estimate success by the amount of money that a man has in the bank; but real success consists in

living a life of the greatest usefulness to one's fellow men and cultivating an attitude of mind that goes out in love and cheerfulness to everyone around.

Every one of us has a savings account, the result of our past thoughts, and every other person coming within the influence of that accumulation receives its influence for good or evil according to its nature. The desire body that surrounds us as an egg-shaped cloud is a glass through which we see the world about us; and if we live with the matter of that body vibrating only to fear, we shall look upon the world in a melancholy manner.

On the other hand if we are of a joyous disposition and see everything in a joyous mood, we arouse the same mood in other people whom we meet, and they are always glad to meet us because we, being cheerful, make them cheerful also. We draw upon the same law that makes one tuning fork vibrate to another of the same pitch; on the same principle we draw from others exactly what we give to them. If we feel anger and resentment toward them, then we draw the same from them.

Therefore as we go into the world every day let us strive to banish all thoughts of fear. Let us strive to cultivate an attitude of cheerfulness, for then only shall we draw those influences around us that will not stand in our way when it becomes our privilege to enter the desire world. Let us resolve every morning upon arising that we will not send out thoughts of fear, anger, or resentment during that day toward other people, but that we will send out those of love and helpfulness, for this is what we are really here for.

If we shout in the mountains, the echo will give us back an answer. This should illustrate to us that we cannot utter a word that does not echo through vibrating substance, whether we hear the echo or not. Whatever kind of thought material we have built with will show in our surroundings and environment, for we get exactly what we give. Therefore let me repeat again and again that we should cultivate an attitude of fearlessness and optimism, always looking at the bright side; never once allowing the evil to appear before us except



Illustration for Milton's *Paradise Lost*, Book I, lines 44-45, Gustave Doré

Putting on the "whole armor of God" described by St. Paul enables the aspirant to cope with external adversaries, but far more importantly, to contend with the "rulers of darkness" and "spiritual wickedness in high places" (Ephesians 6:11-13). The Michael in each of us, valiant will, subdues that which opposes the will of God. Thus the above illustration also shows the microcosmic "casting down [of] imaginations, and every every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5).

to see how we may convert it into something good.

You may remember the story of the Bible, quoted in the *Cosmo-Conception*, about Christ and His disciples passing the decaying body of a dog. The disciples held their nostrils and endeavored to turn the Master's attention away, but He, looking at the carcass, said: "Pearls are not whiter than its teeth." This should teach us that there is always something good in everything and that "every cloud has its silver lining." Thus it behooves us to magnify to the best of our ability the good and minimize the evil; and as we do this relative to others, so will others do to us. □