

MYSTIC LIGHT

Advent

NTHE CHRISTIAN LITURGICAL year Advent designates the four weeks before Christmas. It is a time of anticipation, of heightened expectation of the historical birth of Christ. In occult astronomy Advent refers to the projection of the vivifying solar ray from the southernmost (and thus most spiritual) point of its geocentric path. This fertilizing impulse “surfaces” at the spring equinox as a rebirth of nature.

A reading for the first Sunday in Advent is “Now is the time to wake out of sleep: for now our salvation is nearer than we first believed.” A second Sunday text trumpets into our wilderness: “The Kingdom of God is close at hand: Repent and believe the Gospel.” On the third Sunday in Advent the reading is : “When the Lord comes, he will bring things now hidden in darkness and will disclose the purposes of the heart.” Must we wait until then? Spiritual Science says no. It now brings to light things hitherto hidden in darkness, including supersensible facts pertaining to Christ’s coming to the Earth, His apparent going from it, and His coming again. Christ’s physical appearance on Earth around 30 A.D., or as the orthodox Christian is taught, in the year 0, was not accomplished in a short span of time. His active involvement in Earth’s evolution began many millennia before he appeared in human form. Occult science reveals that His incarnation was preceded by three pre-physical advents, three supra-mundane sacrifices before He entered into the physical body of Jesus.

Ever since Atlantis, and probably before, but the outward effects were not evident, there has been an annual advent, commencing at the summer sol-



Watercolor, Harry Menne

The Three Magi

For millennia the pupils of Zarathustra knew that the Lord of the Sun would one day come to Earth in human form.

stice. It is a function of the Earth’s rotational plane being inclined $23\text{-}1/2^\circ$ from its orbital plane, causing the perpendicular solar ray to mark out a serpentine or figure-eight path above and below the equator. On the physical and etheric levels the sun thus brings restored life alternately to the northern and southern hemispheres. But man is more than a plant. He has a soul and a spirit and both were grounded in a kind of permanent winter, gravity-held to a burden of dark and earth-bound deeds. The collective selfishness of humanity made Christ’s advent increasingly imperative. He had already made prior sacrifices, which resulted in

ordering and harmonizing man five senses, his internal organs, and the relation between his thinking, feeling, and willing, thus offsetting the disruptive influences of Lucifer and other spirit beings.

Esoterically, the first coming of Christ refers to the gradual entry of the Sun's Regent into the envelopes of Earth, through the thought and desire spheres, undergoing a kind of spiritual decompression to acclimate Himself to the finite conditions of mortal existence so that we could see Him. Of course we saw Him not, but rather the bodies He chose to appear in. God could not become a directly experienced reality because humans had lost contact with the supersensible worlds. Therefore the supersensible had to become sensible.

Max Heindel writes in the *Rosicrucian Cosmo-Conception* that Christ "prepared both the Earth and humanity for His direct ingress" (p. 404). "[T]he seer who can read the Memory of Nature sees that ages before the actual advent of Christ His benefic influence was exercised from without" (2Q&A, p. 325). Early in this 5th Post Atlantean Epoch sages and seers knew that the Spirit of the Sun would at a future time be coming to Earth. In the 2nd sub-epoch Zarathustra taught the coming of Ahura Mazda. The Magi who came to Bethlehem at the time celebrated as Epiphany (January 6) were the descendants of these first star visionaries. It required a long preparation of human consciousness and form to prepare a man god who could temple the God come down to man. A milestone in this preparation was reached when Jehovah, the reflector of Christ, as the Moon reflects the light of the Sun, identified God as the "I" principle, the ground of I-Being, and appointed Moses as a bearer and revealer of this I. Mastery of the physical world is predicated on the development of Ego consciousness, which separates man from his environment, including other Egos. Christ could only descend to the physical plane when humanity had attained to a degree of self-mastery.

Christ has been in continuous transformation for the benefit of humanity. For our better understanding of this movement, we can identify seven stages. The **first stage** pertains to His metamorphoses of pre-existence. Pre-Christian religions give glimmers and glimpses of the successive

stages reached by Christ as He moved from sphere to sphere toward Earth. In the **second stage** Christ became man. The divine Ego incarnated in the Jesus body at the Baptism in the Jordan. The **third stage** includes Death and Resurrection. Through the events of Good Friday, the descent into Limbo, and Easter Sunday, Christ begins to unite Himself with the whole Earth. The **fourth stage** of Ascension is not a moving away but a deepening of Christ's union with the Earth. The **fifth stage** is the manifestation of Christ's abiding presence through the agency of the Holy Spirit at Whitsun (Pentecost). The Damascus event marks the **sixth stage**, where Paul (the human Ego) meets the *objective* Christ, the Earth's indwelling Spirit, an experience that shall become increasingly common. The **seventh stage** is the final metamorphosis, popularly called the Second Coming of Christ, when humanity will be joined in one spiritual body.

Advent is an ongoing, ever-deepening and expanding process of Christ's joining with humanity and its Earth. The diffusion of the Christ life and power into the planetary sphere was effected by His blood shed on Golgotha. Max Heindel relates that were the desire envelope of the Earth viewed from interplanetary space at the time of the Crucifixion, an immediate brightening would have been evident as the cosmic Christ Ego began to irradiate it with His vehicles (*Cosmo* p. 407). This permeation included a Hiram-like journey through the Earth's nine arch-like strata to its core, a progress detailing not only the descent into Hell, Limbo, or Hades, terms which designate the lower desire world and the spirits who have power there, but the deeper strata which correlate with the higher spiritual planes, where the shadow counterparts of the Lords of Mind and the Lords of Form exert their influence. In a true sense, as Eastern Orthodox iconography intuits and depicts, Christ overcomes for humanity not only the Devil, but the dominion of Death and those Spirits associated with the form side of materiality who imprison in the Earth sphere Egos released from their bodies, thus preventing them from extracting as soul growth the full spiritual essence of their earthly experience. The Son of God transformed the grave of the earth into an engendering womb where con-

sciousness of the life of the spirit can be rekindled and postmortem transition to the higher worlds is facilitated.

From the time of His earthly ministry Christ moves from a finite, particular presence toward a global presence, an omnipresence, the fruit of a spiritual seeding, begun by the shedding of the blood of Jesus, that will be harvested as Christ-born souls, ripe to enter the Jupiter earth—the etheric kingdom which will be prefigured in the New Galilee of the sixth epoch of the Earth Period. What was a unique Easter event, local and dated, will become an ever present Easter Sphere, where Christ is permanently and everywhere with humanity in the etheric. This prospect will be preceded by what was once a unique Christmas event, *the Nativity*, local and dated, becoming an experience for most of individual humanity.

That the Ascension of Christ to the Father actually brings Him closer to humanity, making Him, as it were, permanently come, is indicated in John's Gospel when the Easter Sunday Christ tells Mary Magdalene, "Touch me not, for I am not yet ascended to my Father." How, one asks, could Mary touch Him when He *was* so ascended, if he were on the *far side* of manifestation. His command to Thomas one week later is the very opposite: "put your finger in my side." The mysterious growth of Christ's spirit-body enabling an intensified manifestation was a temporary condition, but it showed a development of the Christ presence on the Earthside of the spiritual cosmos which would generalize from an historical *thereness* to a universal *hereness*—in other words, from Bethlehem in Israel two thousand years ago to the Bethlehem of each soul that conceives in waking consciousness the Christ life as individual identity.

The expansion of the Christ toward "coming to the entire world" is reported in the Gospels. Their resurrected Master will go before the disciples into Galilee. On Easter Monday He walks *from* Jerusalem with Luke (probably) and Cleopas on the road to Emmaus.

While the Ascension itself takes place on the Mount of Olives in Jerusalem, it is a "jumping off point", and a slope of this mountain's summit is called "Little Galilee" because of the expansive-



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Nativity

The Bethlehem of each human soul will conceive the Christ life in waking consciousness and bear it as individual identity.

ness of soul experienced there by the disciples. Galilee means "the country of nations." The injunction of Christ to His disciples and apostles on the mountain in Galilee was "Go out into the whole world and teach all nations."

The road from Judea to Galilee thus symbolizes the transition from confinement within one's own race and nation to going out among and sharing with the people of the world. This impulse of expansion from the local to the global, this quiet spiritual explosion, manifests on the physical plane as an ecumenical impulse, but it has its guiding and informing source in the solar fissioning of the Christ Spirit, a subterranean sunburst, radiating outward from the Earth's center to embrace the whole world. An Annunciation to Mary of Nazareth evolves into an annunciation to the the Mother soul of planet Earth: Christ will come to you and be born in you.

The disciples' outgoing action, and the Christian's outshining lifestyle can be seen as a

response to the injunction “As my Father has sent me, so do I send you”—to both call humanity to the Kingdom and to build toward the reality of the Kingdom come. The Word is come into the World, is here. The Christian calling is to respond to this Word, this “come unto me,” this “follow me.” The Eucharistic act affirms and incorporates the presence of the Risen Christ, it realizes the advent in *this* moment of time and makes immediate the overshadowing of the Holy Spirit.

A maturing of their initial dreamlike experience of Christ’s physical presence made possible the heightening and focusing of the disciples’ consciousness. The flower-phase of the Resurrection and Ascension gave way to the forming of spiritual fruit in their souls. The consequence of Christ’s impulses begin to appear as conscious understanding. Now Christ has truly Christians who can carry and embody the Word He gave and is. From the One come the many.

As astrophysicists derive the universe from a single point of unimaginable potency, so Christianity’s “big bang” originates in the Being of the Christ, and the prospect is that “Christ in you” will become a universal reality. From a spiritual supernova are born a galaxy of stars. He came unto His own (by race and blood) and His own received Him not. That was from without. He comes unto His own (by spiritual generation) from within (even those who rejected Him externally) and they do and will receive Him as their highest possibility, their true Self, as the Way to their Father Star.

Resurrection is the flowering of Christian hope. By the time of Ascension, forty days later, hope’s petals are falling, the ecstasy of belief has faded and the results of this fertilization begin to show. By Whitsun, ten days later, the seeds of Christ’s deeds planted in his disciples’ souls break their husk of latency and incomprehension, germinating into a conscious spiritual fire of intention and realization. Christ as Immanuel was bodily with them.

Now He is spiritually *in* them. This is Christian enthusiasm, God in us. More intimately than most now know are His words true: “Lo, I am with you always, even unto the end of the world.”

While Christ’s Ascension was an apparent going away, Pentecost shows that He is more immediate as an interior impulse mediated by the Holy Spirit, Who teaches of Him and impels with His life.

Damascus signifies a yet more objective condition of Christ’s Earthly involvement and omnipresence. He is more present than the Sun itself. For with Him there is no day and night. But it is

day when Paul is blindsided on his way to Damascus. In fact, it is high

noon. The sun is at its zenith,

but nothing compares to the dazzling splendor of

the apparition. Paul is blinded by the light of

the Lord of light, the solar Archangel Christ.

From the Resurrection and Ascension of this light

into and throughout the aura of the Earth sphere, Christ is now

found wherever one is ready for His revelation, not only as a mystical or personal intuition,

but as a phenomenon of occult nature. The One Who in Gethsemane identified Himself to the temple guards as Christ, causing them to fall backward,

the same Spirit from above caused those with Saul to also be struck, as by a force of nature.

Paul is the first interpreter of Christ’s Revelation as the Earth’s indwelling Spirit. And all of Earth’s

members, its four life waves, are groaning as a woman in travail until Christ can be formed in them.

Earth is putting Him on, individually and collectively. His advent to one human, Jesus,

became the portal to His universal advent. The light form of Christ is the presence of the Sun Spirit in the planetary light ether. But He is also

present as the Word through the reflecting ether, through tone, through the permeation of our thinking

by the light of spiritual understanding. We hear His voice, we see His etheric form. When humans

are able to see the etheric body, they will learn to see the etheric body of Christ Jesus, as did Paul.

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When the Revelation of Christ, the experience of Damascus, becomes general, the Second Coming will take place. As the foregoing outline indicates, this term is somewhat of a misnomer, since Christ has not gone from us. When His presence has so permeated the souls of individual humanity and its Earth, He will be revealed as a cosmic Reality in a universal experience. He shall come in the clouds, come down into the etheric with enhanced power. That will be but a culmination of what this meteorological metaphor suggests. As moisture in clouds condenses and is released upon earth, so the objective presence of Christ will saturate Earth's spiritual atmosphere and will condense to the point of becoming etherically discernible. Clouds are an etheric phenomena. Heavier than the surrounding air, they are borne up by the vital forces of the etheric sphere. Clouds are not simply water in gas form, they are vitalized water, they are imbued with a life force absent from terrestrial, "fallen" water.

There is something self-centered about Advent, for Christ comes to us, because we have been remiss in, some would say incapable of, going to the Father. We have been wayward, wasteful, blind. We have required a Wayshower, Christ's prodigal love, the light of His Spirit to mark out the lost path and to ignite our torpid souls. God is our Source and ontological Center, yet we, like children, require Him to come to us. And He did and does in His Son, Who enables us to go to the Father. Yet one does not see deeply renewed theocentrism in today's western world, rather a surging egocentrism characterizes our aggressively acquisitive society, where "get" trumps "give" and merely personal rights claim priority over moral duties.

Advent is a reciprocal activity. Because Christ comes to us, we can act on His summons and rise to meet Him. "Come unto me and I will give you rest."

In his June, 1913 letter to students on "Christ and the Second Coming," Max Heindel also calls this reappearance of Christ His "second advent."



Die Bibel in Bildern, Julius Schnorr von Carolsfeld (1789-1853)

John's Vision of the New Jerusalem

"The Lord Christ is building in the etheric realms the New Jerusalem, which is to be the home of humanity in the Christ Dispensation."—C. Heline

The First Advent was an incarnation. In the second advent Christ will be incarnate. In the first, He came to us. Because He became human and put on mortal flesh, we will be able to put off mortality and rise to meet him "in the air", as Paul describes it in Thessalonians (1:4:17). Then the vital body will be our permanent earthly habitation, our densest vehicle, whose natural action is to levitate.

The term "second coming" is a translation of the Greek word *parousia*, whose original meaning is *presence*. A later meaning is *advent* or *coming*. Also *indwelling* and, finally, *aid* or *help* can be implied. When the future Presence of Christ in human evolution is prophesied in the original text of the New Testament, nothing less than the four-fold meaning of *parousia* will adequately translate the comprehensive sense intended.

The Christ within of Whitsun and the Christ without of Damascus will be joined in the Christ of the *parousia*. He will be present simultaneously as an internal force and guiding light and as an objective Revelation. The Christ invoked in John's Book of Revelation will be the Christ of the Second Coming, in Whom those who have sought Him will glory and those who have denied Him

will be spiritually mortified. For “the glory of the Lord shall be revealed, and all mankind shall see it.”

In summary, Christ came once in a physical body; He comes yearly to rejuvenate all nature; He comes individually in fulfillment of the petition and affirmation, “Thy Kingdom come”; and He comes eschatologically, climactically, in the last coming, to permanently secure the world of resurrected humanity. The actual time of this coming no one knows but the Father, but it is obviously contingent on humanity’s readiness to receive Him. Max Heindel speculates that the Second Advent will take place when the Sun by precession enters the zodiacal sign of Capricorn (2 Q&A, p. 355). In the *Cosmo* Heindel writes that the true religion of Christ is projected for the Sixth Epoch, the New Galilee, when there shall be “one universal Brotherhood under the Leadership of the Returned Christ” (p. 360). He also writes that the more men and women consciously build the temple of the soul, the golden wedding garment, “the sooner we shall see the second advent of Christ” (*F&C*, p. 98). Then those Spirits, those Wise Virgins, will speak the final rapturous words of Revelation: “And the Spirit [the human Ego] and the bride [the purified soul] say, come. And let him that is athirst, come. And whosoever will, let him take the water

Prayers of Faith

O strong, upwelling prayers of faith,
From inmost founts of life ye start—
The Spirit’s pulse, the vital breath
Of soul and heart.

From pastoral toil, from traffic’s din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary rote, nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is:
The mercy-seat and cherubim,
And all the holy mysteries,
He bears with him.

—John G. Whittier

of life freely....Our Lord says, surely I come quickly. Amen. Even so, come, Lord Jesus.” The grace of our Lord Jesus Christ *is* with us. □

—C.W.

ECHOES FROM MOUNT ECCLESIA 1913-1919

EDITED BY MAX HEINDEL

The Echoes from Mount Ecclesia 1913-1915 record the first events of Mount Ecclesia as they were printed and published by Max Heindel. In later 1915 Heindel decided to publish a magazine, entitled *Rays from the Rose Cross*. Thereafter the *Rays* included the *Echoes*, which **relates the history and events of Mount Ecclesia**. The *Echoes* of 1913-1915 are out of print, as are some of the oldest *Rays*.

Echoes from Mount Ecclesia 1913-1919 enables everyone to know the history of the The Rosicrucian Fellowship from the time of its inception until Max Heindel passed away in January, 1919.

Echoes from Mount Ecclesia 1913-1919 is the “companion” book to *Memoirs about Max Heindel and the Rosicrucian Fellowship* by Augusta Foss Heindel. *Echoes* has 608 pages and **fifty-one black and white vintage pictures**, most of which are different from those in *Memoirs*.

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