

The Sign of the Master

THERE ARE at the present time many who, judging from the signs of the times, believe Christ to be at the door and are watching Him in joyful anticipation. Though, in the opinion of the writer, the "things which must first come to pass" have not taken place in many important particulars, we must not forget that He gave warning that "as it was in the days of Noah, so shall be in the day of the Son of Man." Then they ate, drank, and made merry; they married and were given in marriage up to the very moment when the flood descended and engulfed them. Only a small remnant was saved. Therefore we who pray for His coming will do well to watch also lest our prayers be answered before we are ready, for He said, "The day of the Lord will come as a thief in the night."

But there is also another danger, a very great danger which He pointed out, namely, "There shall be false Christs;" and "they shall deceive even the very elect, if that were possible." So we are warned that if people say, "Christ is here in the city or there in the desert," we are not to go, or we shall certainly be deceived.

But on the other hand, if we do not investigate, how shall we know? May we not run the risk of rejecting Christ by refusing to hear all claimants and judging each according to merits? When we examine the injunctions of the Bible upon this point, they seem bewildering and altogether subversive of the end they are supposed to help us



Fresco, Fra Angelico (c. 1400-1455) and workshop, Monastery of San Marco, Florence

The Transfiguration

While the light of Christ's etheric body irradiated his dense physical body with solar force on the Mount of Transfiguration, the sign of the master, the luminous soul body, the glorious golden wedding garment woven of the two higher ethers, is always visible to them who have eyes to see.

attain, and the great question: "How shall we know Christ at His coming?" is still rife. We have issued a pamphlet on this subject but feel sure additional light will be welcome to all.

Christ said that some of the false Christs would work signs and wonders. He always refused to prove His divinity in that sordid manner when asked to do so by the scribes and Pharisees, because He knew that phenomena only excited the sense of wonder and whetted the appetite for more. Those who witness such manifestations are sometimes sincere in their efforts to convince others but they

are generally met with an attitude of mind which says in effect: "You say you have seen him do so and so and therefore you believe. Very well! I also am willing to be convinced. Let him show me."

But even supposing a Master were willing to prove his identity, who among the multitude is qualified to judge the validity of the proof? No one! Who knows the sign of the Master when he sees it? The sign of the Master is not a phenomenon which may be repudiated or explained away by the sophists, neither is it something the Master may show or hide as he pleases, nor can he take it up and lay it aside at will. He is forced to carry it with him always as we carry out arms and limbs. It would be just as impossible to hide the sign of the Master from those qualified to see, know and judge it as it would be for us to hide our members from anyone who has physical sight. On the other hand, as the sign of the Master is spiritual, it must be spiritually perceived, and it is therefore as impossible to show the sign of the Master to those who lack spiritual sight as it is to show a physical figure to the physically blind.

Therefore we read: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it." A little further on in the same chapter (Matt. 16) we find the Christ asking His disciples, "Whom do men say that I, the Son of Man, am?" The answer developed that though the Jews saw in Him a superior person—Moses, Elias, or one of the prophets—they were incapable of recognizing His true character. They could not see the sign of the Master, or they would have needed no other testimony.

Christ then turned to His disciples and asked them, "But whom say ye that I am?" And from Peter came the answer weighted with conviction, quick and to the point, "Thou art the Christ, the Son of the living God." He had seen the sign of the Master, and he knew whereof he spoke, independent of phenomena and exterior circumstances, as emphasized by Christ when He said, "Blessed art thou, Simon, Son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, the perception of this *great truth* depended upon an interior qualification.

What this qualification was, and is, we learn

from the next words of Christ: "And I say also unto thee that thou art Peter (*Petros, a rock*) and upon this rock (*Petra*) I will build my church."

Christ said concerning the multitude of materialistic Jews: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonah"; and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind. This great allegory, like so many other myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on the earth, and we still see in the starry sky "Jonah, the Dove," and "Cetus, the Whale". But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"Jonah" means dove, a well recognized symbol of the Holy Spirit. During the three "days" comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the "nights" between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting *the inward* parts of the earth and men, removing the dead weight of the moon. Then the earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did "Jonah, the Spirit Dove," accomplish the salvation of the greater part of mankind.

Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending as a dove (not in the form of a dove but *as* a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter *the heart* of the earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in



Sonia Halliday

Stained glass, 14th century panel, Church of St. Etienne, Mulhouse, Alsace, France

Jonah and the Whale

As Jonah, the dove of the Holy Spirit, worked for three Days or Revolutions in the "whale" of the earth submerged in water; so has Christ, baptized as a "Son of the Dove," entered the earth for the last three revolutionary Days to help humanity etherealize its planet in preparation for the Jupiter Period.

preparation for the Jupiter Period.

Thus Jesus became at his baptism, "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition, by the sign of the dove, the Master calls the other "a rock," a foundation Stone, and promises him the "Keys to Heaven." These are not idle words nor haphazard promises. These are phases of soul development involved which each must undergo if he has not passed them.

What then is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "house from heaven" wherewith Paul longed to be clothed; the glorious treasure house wherein all the noble deeds of many

lives glitter and glisten as precious pearls? Everybody has a little "house from heaven." Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the "blindness" of those who asked for "a sign." Even among His other disciples He found the same spiritual cataract. "Show us the Father," said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he himself had by spiritual alchemy made this spiritual petros or "stone" of the philosopher which entitled him to the "Keys of the Kingdom"; an Initiation making usable the latent powers of the candidate evolved by service.

We find that these "stones" for the "temple made without hands" undergo an evolution or process of preparation. There is first the "petros," the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1Cor. 10:4, "And did all drink the same spiritual drink; for they drank of that spiritual Rock [Petros] that followed them: and that Rock was Christ," are illuminating in this connection. Gradually, very gradually, we have become impregnated with the *water of life* which sprang from the Great Rock. We have also become polished as "lithoi zontes" (living stones), destined to be grouped with that *Great Stone* which the Builder rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the "psiphon leuken," (the white stone) with its New Name.

There are three steps in the evolution of "*the Stone of the Sage*": *Petros*, the hard rough rock; *Lithon*, the stone polished by service and ready to be written on; and *psiphon leuken*, the soft white stone that draws to itself all who are weak and heavy laden. Much is hidden in the nature and composition of the stone at each step which cannot be written; it must be read between the lines.

If we hope to build the Living Temple with Christ in the Kingdom, we would do well to prepare ourselves that we may fit in, and then we shall know the Master and the Sign of the Master. □

—Max Heindel