

## MYSTIC LIGHT

### *Truth— from Information to Transformation*

**T**HOSE OF US who have encountered the wisdom of Rosicrucian philosophy as formulated by Max Heindel consider it to be as high and profound an exposition of spiritual truths as are publicly available and comprehensible to contemporary man. We are grateful for this inspired and inspiring disclosure. Yet, judging from the ways of the world and from general familiarity with (or ignorance of) core concepts and precepts of spiritual science, we realize that these teachings are not appreciated by all. The fact is, at the present time, but a fraction of humanity knows or cares to be familiar with esoteric Christianity. Its dimensions and concerns are too remote from the mind of the person whose consciousness is, we might say, tyrannized by sense perception and all its derivatives.

In the mind of the man who is fully absorbed by the world of sense perceptions, there is simply no fertile ground for ideas relating to spirit being to take root. There is no room in the busy worldly inn, and no birth of higher being can take place there. The birth of the saviour continues to be rejected or deferred. Nor, commonly, is there the requisite energy or willingness to consider spiritual truths deeply enough that a measure of the light and power they confer might attest to their validity. For that necessary energy is fascinated, captivated by the lures and false lights of outward prospects. Astrologically, the lunar aspects of mere appearances holds sway. Metaphorically, the realm of sensible experience is



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***Hiram Abiff, King Solomon, and King Hiram of Tyre***  
*Three wise men whose truth is gained by different means. Hiram Abiff (left) acquires knowledge through action in the material world.*

really the world of a moonlit night, while the true reality of the sun is buried from outer sight and invisible.

There are many more persons acquainted with occult truths than there are individuals who confirm these truths by the life they live. Here we approach the crux of the matter. The prevailing view of truth is pragmatic. Truth is what one wants to believe. It is what supports or justifies one's preconceptions or predilections. To the extent that

man formulates a philosophy of life at all, typically it follows the fact of and rationalizes his particular life-style and instinctive attitudes. For example, if one is given to hedonism, any moral view of life is rather unwelcome. If doubts about or fear of investigating the vague but critical areas of life (for instance, the existence of death and evil) characterize one's outlook, then naturally agnosticism is compatible with one's mental disposition—one simply does not know. If a brand of smart rational negativism expresses one's attitude, where one deems foolish any consideration of matters that point beyond what the physical senses can testify to, then atheism will be the philosophic bastion, one might say, prison, of this frame of mind. The point is, that the mind is not, through its own inherent powers and processes, determining the nature of reality. Rather it is being used by the life of desires and private feelings to strengthen and vindicate the existence of the personal self.

How is this inversion, this subjection of the higher to the dictates of the lower, overcome? Usually, life itself, in the form of cumulative experience, effects the release of the mind from the bonds of selfish desires and ignorant impulses, and this experience is heavily charged with suffering. Suffering is the inevitable answer and bitter fruit of the personal self's orientation to an existence characterized by the words "I want" or "give me". "I want" is father of and heir to death. It invokes the thousand natural shocks that flesh is heir to. The long chronicle of pain and privation etch into man's consciousness a convincing case for the futility of a life that is lived in pursuit of sensory pleasures and worldly esteem. Dark resignation, fatalism, or desperate anarchism are intermediate states of mind characterizing those souls who are repeatedly scarred and burned by seeking fulfillment solely in life's outer dimension. But every forfeiture of expectation, every desire denied has a jarring and ultimately salutary effect on man's conscious mind. For these psychic jolts awaken and stimulate the mind's activity, promot-

ing a dissociation between the life of impulse and the faculty of thinking, which traditionally has subserved man's selfish impulses. Freed, to a degree, from emotionalism and personal desires, man's intellect is empowered to consider the merit and truth of ideas advanced by the science of spirit. Causes for suffering are explained as resulting from living for merely personal satisfaction. One begins to realize that truth may bear little or no obvious relation to our emotional response to it, be it one of attraction or repulsion. Truth retains its reality and integrity regardless of our feeling about it.

One would expect to find more of humanity having arrived at this juncture, where they would be amenable to, indeed, would enthusiastically embrace, the teachings of esoteric Christianity. At least, is it not clear that, as phrased in 1st Corinthians, pursuits of the flesh reap corruption and that pursuits of the spirit secure life eternal? Apparently it is not clear enough. It seems that the matter has to become yet more basic. The pivotal point or basic hurdle is in

acknowledging, in appreciating the very possibility of the existence of the spirit, let alone that the spirit undergirds and conditions one's life, working into it meaningfully and providentially.

Once inner consent is given to an unbiased consideration of spiritual truths, vast inner perspectives begin to unfold. What we may minimize or overlook is the nature and origin of resistance to this admission. When his consciousness can be so radically transformed, man's entire cosmos is altered, and consequently the myriad entities evolving in this system receive energies from him which are modified in force and quality. Among other things a kind of suicide is implicit in this conversion whose impact reverberates far beyond the immediate human sphere. Ultimately, consciousness is voluntarily crucified to the personal material man and centered in the heavenly, spiritual man. The history of this transition is recorded in man's soul over numerous embodiments during which beings of awesome shadow work to enthrall

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him to their own needs while benevolent powers seek to secure for man freedom and wisdom to evolve in harmony with the Universal plan. Life's tensions and temptations are (largely) the expression of spiritual entities who would make of humanity and planet earth their crown colony that they might enlist its forces for their deviant projects. Small wonder, then, that our worldly self may view esoteric teachings with aggressive opposition or dismissive insouciance, since it is the unwitting servant and supporter of these entities who flourish when we channel our energies materialistically and egotistically; their best interests are served by perpetuating in us both ignorance and false knowledge. However, when the earthly self agrees to love, honor and obey the true or spiritual self, it rings its own death knell, and thereupon begins the liberation of earth and human evolution from the overriding influences of anti-Christ forces.

Those of us who acknowledge the reality of spiritual worlds and spiritual beings have little occasion for presuming any distinction of a personal nature attaching to this conviction, or for conceiving any superiority over our less informed brethren. Have our lives so transformed in mode and achievement that our helpfulness and effectiveness obviously attests to what we know and espouse? For it is safe to say that we still find ourselves just where most of humanity likewise are to be found: In that distinctly mortal context of coming to grips with knowing and living the Good life: The life that is holy in that man thinks toward and seeks the whole of life; the life that is good in that man thinks toward and seeks communion with the God that gives and lives through all creation, a God either expressed or implied. For He is at the heart of all man's seeking. Paraphrasing Paul's letter to the Romans: Whether we will or not, whether we know or not, whether we live or die, we do all things in and unto God. Also, one can and many do live exemplary lives without explicitly acknowledging esoteric truths or even admitting a religious persuasion. All of us, whether we are professing Christians or non-professing humanists, kind-hearted material-



Oil on canvas, (detail), Giovanni Bellini (1426-1516), The Frick Collection, New York

### *St Francis in the Desert*

*Ultimate commitments can be made in caves or condominiums, cities or deserts, in robes or in khaki. They are, in essence, purely interior acts.*

ists or calculating occultists, are faced by the same conditions of existence and are drawn upon similarly to activate our will to make the best of our lives and the most of the resources at our disposal.

It is an understandable cause for discouragement when the verbal statements of a spiritual aspirant are not commensurate with or borne out by his tangible acts. For the function of the wisdom teachings is to promote lives more productive of the general good, more in accord with the laws of man's and earth's evolution. Better we said not a word than that we should evangelize and then by our actions scandalize.

It can be our most vital and useful exercise for presence of mind and control of consciousness to locate our being again and again exactly where so many of humanity falter and turn back from, ignore, or simply dismiss—to zero in on that transitional zone between the seen and unseen, the obvious and the mysterious—that twilight dimension of awareness where the sun of material consciousness is setting and where the alert Ego can be receptive to and discern intimations of a spiritu-

al sun dawning upon an inner landscape.

What we know, largely, if not completely, has come *to* us, not *from* us; that is, it has not originated in us as uniquely ours. It is all well and good that we affirm high truths, but the livingness of our affirmations, the rootedness and vitality of these truths, are the consequence of acts of willed being as our mind dips down deep into our stilled awareness and discovers for itself the reality of what the spoken and written words of seers and the lives of saviours have attested to. Without this direct, radical experience, this willed being in the profound quiet of our inmost wakingness, our words must ring somewhat hollow and our actions can be more creative of commotion than quiet accomplishment.

Upon the spiritual aspirant, then, it is especially incumbent that he return repeatedly to that very place in his soul that the materialist finds to be a mere vacancy or an inner limit to reality. Here begins the work of establishing the reality of the eternal I as it confronts its Self but at first has no eyes to see; that is, the inner light by which our Ego can see has not yet risen above the horizon of our spiritual world; therefore our first work replicates the divine fiat: Let there be Light.

To this interior shrine we come as pilgrims: determined, reverent, patient, tranquil, ardent, fully but positively receptive. We do not come laden with the heavy baggage of outer learning, with facts and figures, formulas and mottoes jangling in our brain. For as it is written: The wisdom of this world is foolishness with God (1 Cor. 3). It is for this very reason that we divest ourselves of our earthly gatherings, our worldly knowing, and present ourselves, nearly as possible, empty and naked before the altar of the inner sanctuary, much as little children.

A notable One has made this journey through the humbling lowlands of human mortality. His Name and His way are given to a religion that millions espouse. Yet while Christianity teaches a method of spiritual becoming and while Christ Jesus holds out the promise of self-transcendence, of resurrected life, the stark fact remains that each of us is eventually thrown back upon himself to do, to seek, to fail, and to find. Each of us is a spiritual pioneer blazing a new trail, a first-born walking a

virgin path. That another like us has done what we think we are to do and hope we are doing gives us initial consolation and firms our resolve. Yet, for all that, the authentic beginning is on unplotted terrain and our progress (dare we call it so) is based on self-reflexive measuring and frequent regular retrospecting rather than in following an explicit set of prepared directions. The uniqueness of our situation is, however, universal: we share the need for full self-help and self-reliance with the entire human life wave.

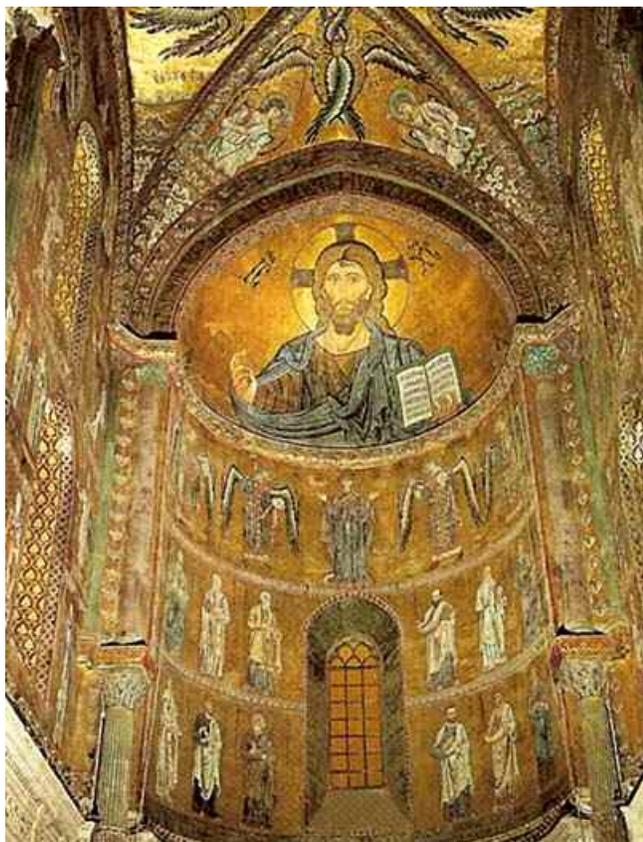
In emphasizing individual will we are not subscribing to the Luciferic mode of spiritual becoming, making the personal the exclusive factor in achievement. We could not act did not the potential for doing and the field for all enactment pre-exist, and both are God-given. The only way to know divinity is to inwardly seek it, to align ourselves to what we intuit it to be and practice it, necessarily starting small and humble. We know all our efforts are weighed and duly compensated. We know our faltering steps are heeded by those lofty Beings whose concern for our spiritual advancement prevents them from making our lives easy. They would far prefer to see us stand and fall and stand up again than to catch and crutch us and make us dependent on their constant intervention and so fashion us into spiritual somnambulists programmed to external or alien impulses.

The only way to make the truth of God living is to live God. This simplistic statement borders on either nonsense or blasphemy. But deliberation on the matter points to no other recourse. Spelled out, we mean that for God to live in us He must incarnate in us: He must be born in us. The esoteric perspective rests upon and is conceived from this understanding. God ever seeks to give His only Son to the world that the worldly man might be saved and raised a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1) Baptized in this understanding, we prepare, apply, and dedicate ourselves with a strength of commitment and singleness of intention that knows no precedent nor admits of insuperable obstacles. For the crown we seek makes all worldly crowns but dull trinkets. We greatly expand our inner space to

accommodate the new dimension of our dawning spiritual understanding; better, we open up existing space and discover worlds within the familiar, much as atomic physics has described matter as being basically empty space. We imagine (that is, we form or perceive images of) spiritual beings and spiritual forces, two terms signifying the same superphysical reality. These force-beings permeate our bodies, wear our thoughts as their garments, and expand their comprehension through the feelings generated in us and thrown upon the reflecting screen of our waking consciousness. We begin to see all content of consciousness as various grades of manna or spiritual substance. We see concrete form as a kind of spiritual excrescence, as condensed or fallen thought form. All mineral being, the purely physical structure, whether of plant, animal or human, can be conceived as a kind of cosmic sculpture shaped by spiritual Beings, be they Principalities, Powers, Angels or our own immortal Egos. Thinking in this light, living from moment to moment in a concerted knowing of our relatedness to spiritual sources and forces, puts us in close proximity to actual spiritual disclosures, attunes us to etheric perceptions, works toward more vivid and memorable desire-world experience during sleep.

As students of esoteric Christianity, we intend to become alive to spiritual realities. We intend that spiritual realities shall come to life in us. We know and daily affirm this intention simply because we know that all that is is fundamentally spiritual. Spirit is the alpha and omega of form. Original form as Logos proceeds out of the throne of God, suffers the distortions and contractions of outforming and downfalling through spiritual worlds to the floor of physical earth. Concrete form imprisons spirit. Through privation and restraint this form awakens spirit to self-consciousness (be it first disguised in the form of a physical identity). Then with the wings of high reason, the thrust of will and the joyful courage born of an enkindled love for one's true Homeland, spirit soars out from and above all the forms it has indwelt (for eons) and it becomes the omega, the returned Son of the heavenly Father, Self-conscious Light whose Source is in the heart of the cosmic Sun.

Spiritual Science opens up to the spiritual



Apse mosaic, Duomo, Cefalu, Italy

### **Christ Pantocrator**

*The awesome sense of Jehovah God's potent omnipresence, as expressed in Psalm 139, is effectively portrayed in the Pantocratic Christ of the early Byzantine church. All form is a condensation of spirit; divine truth informs all creation.*

aspirant grand gamuts of invisible worlds and describes how man is membered into many of them simultaneously. But esoteric Christianity gives focus to and individualizes this knowledge. It provides the seeking soul with reason and motive for doing something with the occult information. To be true and complete, spiritual science must relate all spiritual dimensions and events to spiritual Beings and ultimately to One Being. In our Cosmos this Being is the Three-Personed God, and man is the living image of this God—His Son; in time and beyond time to become one with God in Love, Wisdom, Power and Effectuality. Esoteric Christianity humanizes divinity: It brings God to man. In so doing it divinizes humanity: it describes God's plan for making of man a self-same God. In one way or another each human Ego wakes to this spiritual plan and patrimony and thereupon sets to making of a promise a realized glory.

To vitalize spiritual truth, to make it operational and individual, one breathes, eats and sleeps in the new awareness. Yes, one doubts, excretes and forgets within a consciousness hallowed by the knowledge that all doing and all not doing alike are saturated by spiritual beings and inescapably God-related. David's Psalm 139 describes the wonder and wisdom of this spiritual awareness, this ubiquity of the living God: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there; If I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me; the darkness and the light are both alike to Thee."

The strictly material world will become too small for every Ego, each in his own good time. Its potential for satisfying human aspiration will be judged inadequate, then impoverishing. A demand for more shall discover more, since no spiritual need of man once expressed goes unrequited. No possibility of being, once consciously seized, is withheld from him. Thinking a thing so needs but the active will to make it so—truly a momentous realization: In man is dormant, if not germinating, the seed of God-Being, and man's conscious tending of this divine essence will make his boldest imaginings eventually but modest actualities: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2)

While present human pursuits and ideals are shot through and through by materialism, while observations of typical human endeavors reveal simply a disinterest in, impatience with, or even scornful intolerance for spiritual truths, eventually spiritual science shall form the backbone of human education. Why? Because man seeks truth, truth of the whole. His very mind was rayed into him that he might know truth. For man is the thinker. *Man* and *mind*, as words, both derive from the word *mens*, meaning to think. Man knows in his heart, be it above or below waking consciousness, that the full truth, lucid and complete, inclusive and

holy, does exist, must exist. He knows that this truth is cognizable, more, that it can be experienced, that it can be lived. Man knows that to become whole, healthy in the fullest sense, he must live in the awareness of his spirit-essence, he must nourish it, use it, as he uses air, minerals, light and vitality to shape and prosper his physical being. In assimilating spiritual substances, high thoughts and noble feelings, man builds his higher being, raises it to its rightful place, crowning and enthroning the God within.

Always, with what we know and what we believe, its relevance, its value, comes from giving it birth into our space-time continuum, in putting Bethlehem on the map of our individual consciousness, in experiencing the spiritual topography of Israel. The proof of truth lies in the trying: As we try it, it tries us. The trial of truth involves problems that arise from probing, attempting to prove what is right and true, as the term *probationer* implies. It involves practicing truth, making it practical, integrating it into the moment of *now*, the one true integer, where we think, breathe, die, live beyond death, and love. The only time we can do anything about anything is *now*. The only place we can begin to do what needs doing is *here*. We must return again and again to here and now and re-consecrate it, reconsecrate ourselves to it, blessing it, deeming it the fount of all spiritual possibility. As the author of Revelation hears the summons: The time is at hand. This time, ever now, is the moment and means to transcend time. This place, ever here, is the place to transcend the finitude and fixity of space. Here, now, is the focus of worlds visible and invisible—if we but conceive it. Here is the door to the Kingdom of God—may we so find it. Now beats the heart, the pulse of eternity. In the soil of now we plant our spiritual seed-promises that shall yield us spiritual harvest—fat or lean, according to the measure of our applied wisdom and our dynamized will. All we need is here. What we don't yet know is here. What we shall be is here. Let us endeavor in Christ to re-mind our thinking and remember our being, to farm this fertile ground of our present spiritual awareness that we each may grow more consciously into Christ. □

—C.W.