

MYSTIC LIGHT

More Light

When, on his deathbed, Goethe was asked if he wanted anything, he replied, “More light.” The evolution of man consists in repeatedly waking to light—in bringing ever more conscious light to bear upon his experience.

Old and New Testament prototypes call upon individual man to become his own prophet and his own evangelist. For what we know as historical event now makes its impact felt as a condition of each person’s soul. John the Baptist is both an historical person and a personification of our individual preparedness to stand as witness to the Light that lighteth every man. John as forerunner in us testifies to the King of Glory who has come to Earth and now dwells in our heart as the Life of our Higher Self.

From out of the wilderness of our mundane consciousness we hear the summons: “Open the eyes of your soul. Wake up in spirit. Listen to the holy words of your heart and remember: God has come to Earth to be born in your Bethlehem. So go forward into the day of your bright becoming. Let the sun of your new life now dawning draw all creation into the light of spirit-beholding. Re-mind your consciousness that Self, the invisible Lord of your life, grounded in Christ, is its source, beyond the seeing of deepest sight, closer than rational knowing, existing before the light of love’s conscious unfolding. Experience Christ Jesus as the



Tempera on wood, 1430-32. Fra Angelico, Prado Museum, Madrid

The Annunciation

The Gospels are formulas of Initiation. The first “good news” is that Christ will be born in the soul of each Ego who espouses a life of purity and service.

way to that Source and as the Light on the way.” So might speak our modern Baptist.

Here on Earth, in dense physical bodies, our Spirit Self is buried, often forgotten, by many doubted, by some fanatically denied. Our waking consciousness is filled with the counterfeit reality of material forms. Our heart beats in our outward looking and what we see seems to place rigid limits on what we can know. Do we care only for the simulated gold of physical sensations and perceptions? It is true that the content of our consciousness shapes our identity. Are we blind to inner realities by living solely according to the testimony of our material seeing? Where our treasure is there also is our heart. We may each ask, what, or where, is my treasure? If we are not what (or where) in consciousness we care to be, then we must confess to being not sufficiently, not strongly enough, Self-conscious, because Self is, in truth, our treasure.

To be fully aware of Self, fully living its reality, is to be where all desire is fulfilled and where human spirit lives Christ's resurrection from death and His ascension to the bosom of the Father.

The greater man's waking awareness, the more important becomes the aid of intelligent habits. Habits are somewhat like unruly animals that we have trained to perform a given task or maneuver. If the habit is useful and supervised, we become more productive. If the habit is not self-regulated, it is like a wild animal making systematic forays into the orderly scheme of life's civilized domain, disrupting and destroying. Eventually, all our desires and passions (all our animals) are to become our servitors, domesticated (and in some cases altered) to strengthen our spiritual economy. But at this stage in our development, many of our habits (faulty thinking, selfish feeling, wrong willing) are unconscious or preconscious. Many of our volitions and desires stem from dream life or from a source more deeply involved.

One of the achievements of Christ Jesus, given as a gift to all humanity, is an enhanced Ego-awareness, which enables us to more deeply penetrate into just these dark regions where desire and impulses of will first arise and to condition these impulses in accordance with spiritual understanding and our evolutionary needs. In esoteric terms (by which all persons, places and times are interiorized to identify faculties and operations in the consciousness of the individual soul), Christ waking the dead describes this bringing of Ego-light by individual man to the sleeping and blind energies of the repressed and unborn life in his own psyche.

As the Sun of the Christ Ego dawns on and awakens the sleeping dead to awareness of their supracarnate existence, so fortified Ego-consciousness extends its light to the night zones of each man's soul and enlists more of his latent forces and faculties in the service of spiritual advancement. Greek myth describes this mission in the account of Orpheus' descent into the nether world to rescue Eurydice, his soul. This ordeal is experienced by every Ego—the descent into his internal darkness, his inferno, to liberate and then regenerate his soul.

As a Son of God, man aspires to be fully Self-willing and Self-creating, while his actual experience demonstrates that a confusion of wills, some human, others subhuman and super-human, exert their influence on his soul, drawing him in many directions simultaneously. At present, man's consciousness of his total being and its workings is comparable to his understanding of the manifold nature and operations of the Earth—an Earth he supposes to be alive (if at all) only at its surface, on the skin of the planet, in the hair of the plant kingdom. However, the more deeply one is able to penetrate the strata of Earth, the more alive and potent are its forces. So it is with man.

If our own internal household is not so secure that an overcast sky can't darken our disposition, surely the emotional weather of planet Earth will roil and rout our soul like flotsam in an ocean tempest. But as we wrest more and more will-impulse from the lairs of inner darkness and tame it, turning it to the bidding of our conscious life, even as on an external basis we are harnessing geophysical energies to serve our material needs, to this extent we free our Spirit from blind captivity and more intelligently forge our own destinies. We want to identify with the permanent member of our being, with the bright (if seemingly remote) presence of our Ego-Sun, ever radiant above the antics and chaotic weather of the personality masquerade, the endless mutations of the moon.

But the air is thin above the clouds of astral phenomenon, above the euphorias and desolations of emotional life; and, like a deep sea diver slowly surfacing, we must, in fact, we can only, adjust to these these rare heights gradually. Mythical Icarus, son of Dedalus, the master craftsman, thought otherwise and pushed his headstrong, headlong, flight toward the Sun. As a result of artificial aids (pseudo-wings, which translate as a crash course is occult exercises), Icarus prematurely entered the spirit worlds. He came too close to the Sun, was spiritually burned and fell to his death.

At the outset, the realms where ideals live as superintelligent beings will appear too remote for habitation, merciless in their rigor, indifferent to the pangs and pains of life in the physical. Just this seeming insuperable distance, the pure detachment

of high thought, sponsors a ruse employed by the endangered material self to convince the brain-bound intellect that ideals are incapable of supporting life—that thoughts not directly pertaining to existence in the physical are phantasms, anti-heart, subversive of human feeling.

We are not duped by this appeal to human sentimentality. The material-based self is intent at all costs in preserving its dominion. It equates feeling with love when, often as not, the two are polar-opposites, the poles being selfishness and selflessness. Love, to achieve the level and range of its true nature, carries consciousness through all the dimensions of separation, beginning with the physical outward person and, percolating up through the region of emotions and the narcissism of self-desiring, into mental dimensions fraught with the perils of self-reflexive thinking that can border on the abyss of cosmic megalomania. (Consider, in this respect, the temptations of Christ Jesus in the wilderness.)

In his purifying ascent love-ward and lightward, man breaks out of the material straitjacket. He jettisons the microcosmic sense of a self whose identity is dependent on form, life, feeling and thought. He realizes: I am none of these. He comes to the peak of his ascent, to the center of his journey to the interior. His yearning for purity and absolute integrity seem to have annihilated creation, seem to have brought about a devastating emptiness—what might be called the Spirit's Winter Midnight.

But it is just at this point of the Spirit's desolate extremity, on this stark mental summit, in the heart's dead center, it is just here that a new life is born, beyond the power of darkness to dim, beyond the capacity of form to dissolve. A consciousness is born in the pilgrim's soul that is unitary, abiding,

all-healing. The Ego is anointed with light.

Daily living provides the basic materials and modalities for the transformation of human consciousness, justifying our being called "the children of light." The course of gradual illumination consists in an unbroken chain of experiential alchemies. Each moment, as a phase in the continuous process, brings new reagents and reinforced energies for forming new environments, enhanced states of consciousness, deeper insights, more inclusive perspectives on a given problem or person. In this laboratory of our consciousness, we find that the most critical "experiments" require the catalyst of human interaction; specifically, that love, in one or another of its forms, is the key to the process of human fulfillment and enlightenment. The lead of raw experience subjected to the powers of intellect may give the silver of memory and understanding. But that silver will not transmute into the gold of wisdom without applying the flameless fire of love, the divinely human ingredient.

And this is the destiny of Earth. It is to become Love. It is to be raised, rarefied, solarized, loved into a condition of being whose outermost body is light. For our own destiny is inextricably linked with that of the planet on which we are evolving. As we wake (and work) to brighter individual light, Earth becomes more like a star.

Universal love conceived man, imbuing him with the potential to be one in consciousness and power with those celestial Hierarchies that parented him. So it is that man gradually throws off his lunar elements, the sterile and inert components which comprise much of his mundane personality. Likewise evolving Earth throws off moons, releases cinders of lifeless matter and both man and his planet manifest increasingly as light, as radiant sources of spiritual light: galvanizing the mineral



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mind up out of its deep trance sleep; warming the sleep-saturated consciousness of plant life with nascent feeling; spiritualizing the dream-consciousness of animal life toward self-identity; and creating in man dynamic centers and clear channels for transmitting and receiving impulses of wisdom and love.

The transformation of consciousness is not primarily a function of one philosophy subscribed to or one religion espoused over and against all others. These metaphysics and their open-sesame exercises encourage humans to activate the most individual and potent faculty of their Ego-being—their Will. More and more the spiritual aspirant discovers the value, the necessity of mobilizing Will to generate right action, of bringing the mind to bear on intelligent doing in order to effect a fuller sense of right being. Creed helps to incarnate energy in deed. Thought marries feeling and the will impulse bearing upon this union generates action and issues as event on the physical plane.

While will is an essential component of right thinking and indispensable in generating right feeling, its ultimate test and demonstration is in impelling right action. In its purest form this process describes the grounding of Godhead. This is Incarnation: When the Will of the Father embodies Love and Truth in human deed and physical form; when Christ is born on Earth, in Earth, and enacts God-consciousness in the Jesus of each human personality.

What distinguishes Christianity from all other religions is not the teaching, for virtually every one of its major tenets will admit of, for example, Buddhist or Hindu counterparts. Rather it is the Person of Christ Himself Who is the Teaching: It is the Being of Christ Jesus walking on Earth, incarnate in deeds. The power of Christianity lies not in what Christ says but in what He does. Through Self-conscious action is light brought to the material world to redeem it and its humanity. This is why the life of Christ Jesus is paramount in the life of the aspirant. His life is the Way. Actual events and accomplishments mark the initiatory way, the path that will takes.

The extent to which a religion or theosophy is true is the measure of that system's success in cap-

turing the uncapturable, in defining the undefinable, in translating the living truth while not utterly destroying or falsifying it, and thereby making the mission of man-unfolding-God a more Self-conscious activity, helping him to abridge or condense the content of many lives' experience into the essential gleanings of several lives lived in intensity and concentration.

But particularly today we may be assured that while Paul plants and Cephas waters, it is God that giveth the increase. We are blessed that Paul and Christian Rose Cross and Max Heindel and Rudolph Steiner and other servants of Christ have planted occult seeds conceived and generated by the omnifertile Word. We are grateful that Peter and Jesus and St. Francis and Thomas à Kempis have watered these precious seeds with their total life's force, with the water and blood of their pure and holy devotion. But for all that, it is God that creates the seed. It is God that begets the Word whence issue the milliard galaxies of seed-stars. It is the Logos Whose Cosmic body of invisible light was, prior to the dawn of creation, differentiated into seed-sparks of individual Being. These seeds, countless spiritual atoms of the one God-Body, rained down through an eternity of time and through worlds of form to fall upon the fundament of Earth.

And we may almost say that for all the eons of planetary and human metamorphosis, these seeds, these sparks of divinity, these Egos, have lain virtually dormant, awaiting the Master's touch, waiting for the vitalizing charge of a Cosmic New Year, the impulse for which was given at the ebb of Earth's spiritual life. This season came but two thousand years ago when Christ, the true Form of our form, the Light of our light, descended to Earth, condescended to die in a human body that the cold dark seed of man's earthbound consciousness might quicken and ignite with its inherent spiritual fire and burst the shell of mortal identity and know its Creator as the essence of its own individual Being.

The flower is the great symbol of love's sacrifice and fertility. It is beauty's silent song of praise, totally giving out and away from its being. It dies creating, broadcasting a largesse of vital seeds, and it lives again multiplied a thousandfold in the

beauty of its progeny. No more does one man or group of men create or have sole custody of spiritual truths than can man create (at present) or truly own plants, animals, or for that matter gold. All are Earth's and Earth is Christ's and Christ is God's. As flowers (through the action of angels and nature spirits) are the Earth's gift to man, so spiritual truths are the gift of the spiritual Intelligences, fashioned from their very substance. They simply are, glorious gratuities, as stones stud a field, as stars bless the sky.

He who walks in the Light relinquishes proprietary claims, be it to material goods or high ideas. He lacks for naught. For him spiritual truths flower in abundance because the consciousness wherein they bloom has its life in the spiritual vine, in Christ. And if the truth bears fruit in the life, it is because the Life of us all is its source. It is because the branch knows that the vine, not itself, is the origin of its bounty.

We as spiritual aspirants should exercise the utmost restraint in identifying ourselves with what may seem somehow to be circumscribed by our privileged awareness, as being our spiritual property. To do so implies that what we know (or think we know, since we know nothing as we ought) and what we relate to as a set of formal teachings doesn't exist in other forms known by other names and isn't equally accessible to all.

Teachings, of whatever origin and however sacrosanct, regarded as realities in themselves, are skeletons. They may afford great insight into the nature of the living form they support(ed), but in and of themselves, they are dead. They may sponsor wondrous revelations, but, for all that, they are simply a scaffolding which is removed and forgot-

ten once the creation, whose reality they helped to actualize, is fully established.

For a while, the Moon was man's proctor and Jehovah was man's God. But the Moon's light is reflected and Jehovah, awe-ful and stern, while an Enforcer, is also a messenger of Cosmic light. The night of the astral moon withdraws at the dawning of Ego-light; it dies with the birth of the Day-Star—Christed consciousness. The center of human consciousness makes a quantum leap from the Old to New Testament Man.

The I AM of each person comes forth as the father of Abraham, (the father of mundane forms and their Earthly authority) and the Law and the Prophets and the Patriarchs bow down in homage to the living source of their wisdom, inspiration, and power.

We ever want to address our will and awareness to the living element in what we know, what we say, what we aspire to. In sharing our knowl-

edge, we are learning to appreciate the importance of establishing

the bond of spiritual community, of living our common identity in Christ, prior to any casual or formal sowing of theosophical seed. For if we truly commit to bring our inner light and genuine concern to bear upon our daily tasks and encounters, they shall, given our sincere profession of faith, engender what in the course of time will yield a feeling for higher truth and call down illumination. For wisdom is born out of love and love is the fertile ground, the earth-fecundating body of Christ, which germinates and nurtures seed-truths into the God-powers that characterize the spiritually mature Ego. □

—C.W.

