

Compiled from the Numerous Writings and Lectures of a Mystic

Foreword

The information contained in this booklet is taken from the lectures and writings of Max Heindel, and has been previously published from time to time either in magazine or book form. The "Echoes" (magazine), first published by Mr. Heindel in June, 1913, contains a mine of knowledge and wisdom concerning this and other important occurrences of mystical significance. A few sections on Easter are also to be found in [Gleanings of a Mystic](#) and [Teachings of an Initiate](#).

This humble effort is intended to be an inspiration to those who have glimpsed that Spark of Divine Light and Love, and who are striving to reach that ultimate goal which was attained by Christ Jesus two thousand years ago on Golgotha. What He accomplished then is the task that lies before each and every one of us. When

we have surrendered all to the Higher Self or Christ within us, then will come the resurrection or complete liberation from matter. Then we can say with Christ, "It has been accomplished."

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I. The Cosmic Christ

*Though Christ a thousand times in Bethlehem be
born, and not within thyself, thy soul will be forlorn.
The Cross on Golgotha thou lookest to in vain, unless
within thyself be set up again.*

—Angelus Silesius.

The popular song of today in which everybody joins with enthusiasm but which is forgotten tomorrow, the play that goes over the stage for perhaps a hundred nights in succession to be relegated to dusty shelves

forever after, and all other things which are evanescent, show by that very fact that they have no intrinsic worth. The blaze of a shooting star may illumine the heavens for a moment, but though the others are paler and attract less attention, their light cheers the traveler night after night through the ages. Only the songs that are of the music of which we never tire, have a real value in life. So it is also with recurring cosmic cycles marked by the feasts of the year. As they come again and again, they teach us the same old lessons from a new point of view.

The life impulse from the Cosmic Christ which entered the Earth last fall, came to Mystic birth at Christmas, performed its wonderful magic of fecundation during the months between autumn and spring time, and liberated itself from the cross of matter to ascent again to the throne of the Father, at Easter leaves the Earth clothed in the verdant glory of spring and ready for the physical activities of the summer season.

As it is above, so also below. The processes which take place upon a larger scale in the Earth are reproduced also in man. During the months from September to March we are more thoroughly impregnated with the spiritual vibrations which

predominate in winter than we can be under the more material condition prevailing in summer. There comes to us in the fall a new impulse toward the higher life; it culminates on Holy Night and works its magic in our natures according to the way in which we have embraced our opportunities. According to our diligence or dilatoriness in the past season, progression will be accelerated or retarded in the next, for there is no truer word than that which teaches us that we are just what we have made ourselves. The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness. The "nails" which bound the Christ to the cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells—like the tide of love which yearly enters the Earth and imbues it with renewed life.

You know the analogy between man—who enters his vehicles in the daytime, lives in them and works through them, and at night is a free spirit, free from the fetters of the dense body—and the Christ Spirit dwelling in our Earth a part of the year. We all know

what a fetter and what a prison this body is, how we are hampered by disease and suffering, for there is not one of us who is always in perfect health so that he or she never feels a pang of pain, at least not one who is on the higher path.

It is similar with the Cosmic Christ, who turns His attention toward our little Earth, focusing His consciousness in the planet in order that we may have life. He has to enliven this dead mass (which we have crystallized out of the Sun) annually; and it is a fetter, a clog, and a prison to Him. Therefore, it is right and proper that we should rejoice when He comes at Christmas time each year and is born anew into our world to help us leaven this dead lump wherewith which we have encumbered ourselves. Our hearts at that time should turn to Him in gratitude for the sacrifice He makes for our sakes during the winter months, permeating this planet with His life to awaken it from its wintry sleep, in which it would remain were He not thus born into it to enliven it.

During the winter months He suffers agonies of torture, "groaning, travailing, and waiting for the day of liberation," which comes at the time we speak of in the orthodox churches as the passion week. But we realize that according to the mystic teachings, this week is just

the culmination or crest of wave of His suffering and that he is then rising out of His prison; that when the Sun cross the equator, He hangs upon the cross, and cries "Consummatum est!"—"It has been accomplished!" That is to say, His work for that day has been accomplished. It is not a cry of agony, but a cry of triumph, a shout of joy that the hour of liberation has come, and that once more He can soar away a little while, free from the fettering clod of our planet.

The point to which I would like to call your attention is that we should rejoice with Him in the great, glorious, triumphal hour, the hour of liberation when He exclaims, "It has been accomplished." Let us attune our hearts to this great Cosmic event; let us rejoice with the Christ, our Saviour, that the term of His annual sacrifice has once more been completed; and let us feel thankful from the very bottom of our hearts that He is now about to be freed from the Earth's fetters; that the life wherewith He has now imbued our planet is sufficient to carry through the time till next Christmas.

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Nature is the symbolic expression of God. Therefore if we would know God we must study nature, always remembering that there is a purpose behind every manifestation; that life is a school, and through

learning its many lessons humanity is slowly evolving from a divine spark to Godhood. Had we learned life's lessons as they were given to us there would have been no necessity for the great sacrifice which was made and is annually being made by the Christ Spirit, who is the embodiment of love. Through selfishness, disobedience to laws, and evil practices we were fast crystallizing not only our own bodies, but also the Earth on which we lived, to such a degree that as means for evolution both were fast becoming unusable. When nothing else could save us from the results of our own wrongdoing the compassionate Christ offered Himself and His great love power to break up the crystallized condition of man's bodies and the Earth. For three years He taught mankind by word, precept, and example.

When He was crucified on Golgotha His great sacrifice for humanity had only just begun. Each year since that time on the twenty-first of September when the Sun passes from the zodiacal sign Virgo into the sign Libra, the Christ Spirit returning to our Earth touches its atmosphere. He starts on this downward journey about the twenty-first of June at the summer solstice, when the Sun enters Cancer. He reaches the center of our Earth at midnight, December the twenty-fourth. There He remains for three days, and then He starts to

withdraw. This withdrawal is completed at Easter. From Easter until the summer solstice He is passing through the higher worlds, and reaches the World of Divine Spirit, the throne of the Father, on June twenty-first. During July and August, while the sun is in Cancer and Leo, He is rebuilding His Life Spirit vehicle which He is again to bring to the world and with it rejuvenate the Earth and the life kingdoms evolving in and on it. From Christmas until Easter He gives of Himself without stint or measure, endowing with life, not only the sleeping seeds but everything about, on and within the Earth.

Without this yearly infusion of Divine life and energy, all living things on our Earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned. It is this germinal activity of the Father's life brought to us by the Christ and fully delivered by Easter time that starts a renewed growth and augmented activity in plant, animal, and man at this particular season of the year. The Christ does not leave the Earth at Easter until He has give of Himself to the utmost. It is then that the infusion of His life, together with the more nearly vertical rays of Sun, causes the seeds to grow, the trees to bloom, and the birds, directed by their Group Spirits, to mate and build their nests. Mankind is then strengthened and imbued with the necessary energy

and courage to meet, profit from, and grow by encounters with the varied and perplexing problems of life.

For those who have chosen to work knowingly and intelligently with Cosmic Law, Easter has a great significance. To them it means the annual liberation of the Christ Spirit from the cramping confines of the Earth and His joyful ascent into His true home world, there to remain for a season resting in the bosom of the Father. And if their eyes are truly open they behold angelic hosts waiting, ready to accompany Him on His heavenward journey; if their ears are attuned to heavenly sounds they hear celestial choirs chanting His praise in glad hosannas to the risen Lord.

To the enlightened ones Easter brings a keen realization of the fact that all humanity are pilgrims on the Earth, that the real home of the spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of the Earth. Then like the liberated Christ they will come to a realization of that glorious immortality which is the reward of the perfected Spirit. To the illuminated ones Easter symbolizes the dawning

of a glad day when all mankind, as well as the Christ, will be permanently freed from the cramping confines of materiality, and will ascent to heavenly realms to become pillars of strength in the Father's house, from which they shall no more go out.

II. An Event of Mystic Significance

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.

—John 13:36; 14:12.

Were we to attend an orthodox church on Easter Sunday, we should probably hear the story of Jesus, the son of God, who had been immaculately conceived and who, at the age of thirty years, took up a ministry which lasted for three years and terminated in crucifixion and death for us; that through his blood we might be saved. We should probably also be told that on Easter day he arose again from the dead and later ascended to the Father, where he is now seated at the right hand of the majesty of God; thence he shall return to judge the living and the dead at the last resurrection.

But while we know, because of our inability to read the memory of nature, that Jesus did live and die, that he had a mystic mission of the very greatest importance to human evolution and that the main events of that great life took place substantially as set forth in the gospel, we know also that the mission of the Mystic Christ is something infinitely more glorious than has ever entered into the hearts of those who know only the orthodox interpretation of the gospels.

The feast of the resurrection which we call Easter is, in the first place, not simply the resurrection of an individual, but a Cosmic event. It would be foolish in the extreme to celebrate the death and resurrection of an individual which must have taken place on a certain day of the year, by a feast that is movable, and determined by the position of the Sun and Moon in the zodiacal sign Aries, the ram or lamb.

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Each year a spiritual wave of vitality enters the Earth at the winter solstice to impregnate the dormant seeds in the frozen ground, to give new life to the world wherein we live, and this work is done during the winter months, while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces. Then it crosses the celestial equator, from the southern signs

where it has been during the winter months, and this cross-over or crossification, or crucifixion is now cosmically associated with the sun's entrance into the sign *Aries, the ram or lamb*. Then the Sun ascends into the signs of the northern heavens to foster with its warming rays the growth of the seed in the soil which has been revitalized by the Christic life wave during the winter months. Without that annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility; with that there could be no physical bread and wine nor the transubstantiated spiritual tincture prepared by alchemy from the heart blood of the disciple.

The lamb was slain from the foundation of the Arian world epoch in which we now live, its blood was the symbol which saved the God-chosen people from death when they left the mythical Egypt, the home of the worship of the bull Taurus or Apis. From that day it became idolatry for those who had been saved by the blood of the lamb to worship the golden calf, for the old religions of the bull Taurus had been superseded by the religion of the lamb, when the Sun by precession left the sign Taurus and entered the celestial sign Aries, the lamb or ram. In the fullness of time when the Sun by precession had reached seven degrees in the sign of the lamb, Christ came in the body of Jesus to make a

new covenant under the seal and symbol of the mystic bread and water of life. The Lamb of God was about to pass away; it did so individually when Christ left the body of Jesus, and cosmically when the the Sun by precession left the sign Aries the lamb. A new symbol had to be given to those who were to be messengers during the coming Piscean age, hence He, Himself, at that last supper represented the sacrificial lamb. The bread of life and living water were given as symbols of his body and his blood to be used during the coming age in remembrance of him. There is, therefore, a connection between the mystic wine and the blood, also between the mystic bread and the body, which we should understand if we would know the true significance of the mystic death and resurrection.

Appropriate food had been given to aid each of the vehicles of man in their evolution. A vehicle such as our physical body, composed of chemical compounds, can be nourished only on a chemical substance, likewise by analogy, only spirit can act on spirit, and therefore, wine was added to the diet of man to aid him to break up the heavy molecules of flesh and stimulate him in the battle of existence. This is told in the story of Noah ([Genesis 9:2-20](#)), who, with his followers, represents humanity in the rainbow age where a so-called "mixed-

diet" and wine furnish the nourishment needed for the present phase of evolution.

Fortified by the flesh-fed mind and the spirit of alcohol man has wandered further and further away from the path of brotherhood, for while he feeds upon the food of the carnivora he necessarily becomes ferocious as a beast of prey, and preys upon all his fellow men by instinct. The system of inbreeding and marriage in the clan tied him very firmly to his fellow tribesmen, however, he did at least show love for them. Since international marriages have come in vogue and he is becoming emancipated from the race spirit in a measure, he preys upon all men, even upon his own family. There are no bounds of selfishness, nothing is sacred from greed, and each human being lives in economic fear of all others. Moreover, the cup that cheers does so only at times—there is not rest, no lasting peace or happiness on the path of passion and self-gratification, therefore, there comes a time when man desires lasting cessation from sorrow more than anything else, and commences to seek the path of peace which is also the path of purity and self-abnegation. Then he is instructed in the mystery of Golgotha, of the Cleansing Blood, and the Rose Cross, as follows:

Cleansing the blood from egoism is the Mystery of Golgotha; it commenced when the blood of Jesus flowed; it has continued through the wars of Christian nations whenever men fought for an ideal, and will last until the horrors of war by contrast have sufficiently impressed mankind with the beauty of brotherhood.

Beneath us in the scale of evolution are the plants and animals, above us are the gods; anatomically we belong to the animals and in our past lives we have lived beneath our status; like the animals we have gratified our sex desire and our appetite, but while they were held in restraint by a wise group spirit, we have exercised no control over our appetites, hence sickness, sorrow, and suffering have become our portion. Now we aspire to tread the path of peace to the serene bliss of the gods. To attain that we must become like the plants, which are pure and passionless. Consider the ancient Atlantean Mystery Temple, also called "The Tabernacle in the Wilderness." When, under that bygone dispensation, flesh offered for sins was burned on the altar of sacrifice the stench rose to heaven attesting the nauseating nature of transgression, of passion and impurity. But within the tabernacle itself stood the seven branched candlestick where the essence of olives burned without disagreeable odor. All flesh has been conceived in passion and sin, but the generation of the plant is pure

and immaculate. Therefore, the *fragrant flower*, particularly the red rose, stands in direct symbolical opposition to tainted flesh. The flower is the generative organ of the plant and it tells us that the immaculate organ of the plant and it tells us that the immaculate conception in love and purity is the path to peace and progress. Christ in the final session with His disciples took the cup as the symbol of the new covenant, gave them the bread to eat which symbolized His body, the cup symbolizing his blood. This was no ordinary cup in which any liquid might be poured, nor was it the liquid alone which had the potency necessary to ratify the new covenant. *The mystery lies in the fact that the cup and its contents were integral and necessary parts of one sublime whole*, and the Latin name for this mystic cup was "Calix"; in Greek it was called "Poterion."

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Under the ancient dispensation water alone was used in the temple service, but in time wine became a factor in human evolution. A God of wine, Bacchus, was worshiped and orgies of the wildest nature were held, in order to drown the aspiring spirit, that it might apply itself to conquer the physical world. Even under the Mosaic dispensation the priests had been strictly forbidden to use wine while officiating in the temple,

but Christ, on His first public appearance, *changed water to wine*, ratifying its use in the order of things then existent. Note, however, that *this was done in public*, and that it was *His first act* as a public minister, but *at the last esoteric session of the Christ with His disciples, where the New Covenant was given*, there no flesh of lamb (Aries), as required under the Mosaic order, neither was there the wine, but only the bread, a vegetable product and the *cup*, of which we shall presently speak when we have noted His words at the time: "I will no more drink of the fruit of the vine until I drink it with you new in the Kingdom of Heaven." The newly pressed juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food, and thus followers of the esoteric doctrine have been instructed by Christ to use non-flesh, non-alcoholic food.

It has generally been supposed that the cup used by the Christ at the Last Supper contained wine, though as a matter of fact there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried *a pitcher of water*, none of the Evangelists say that the cup contained *wine*. Furthermore, research of the memory of nature

shows water was used, and that so far as the esotericist was concerned wine had had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in such processes.

The use of water at the Last Supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of Fishes, *a watery sign*. A new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self indulgence was to be superseded by self denial. *bread*, the staff of life, which made from immaculately generated grain, does not feed passions like flesh, neither does our blood, when diluted with *water* surge so passionately as when wine is imbibed. Therefore, bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity, and the Catholic church has given to its followers the *Piscean water at the door* of the temple, and the *virginal bread at the altar*, denying them the wine cup at the service. But even the foregoing consideration does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The *old-wine-cup*, given to us when we entered the Fifth Epoch Earth, the land of generation, was filled with destruction, death and poison, and the *Word* which we then learned to speak is dead and powerless.

The *new-wine-cup*, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ build within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or *seed-cup*, is truly a creative organ, *capable of speaking the Word, Life and Power.*

The present word is generated by clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But air is a heavy medium, difficult to move, in comparison with nature's finer forces, like electricity, which moves in the ether, and when this organ has been evolved it will have the power to speak the word of Life, to infuse vitality into substances that were hitherto inert. *This organ we are now building by service.*

You will remember that Christ gave not the cup to the multitude, but to His disciples who were His messengers and servants of the Cross. At the present

time those who drink from the cup of self-abnegation that they may use the force in the service of others, are building that organ, together with the soul body which is the wedding garment. They are learning to use it in a small way as [Invisible Helpers](#) when they are out of their bodies at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissues.

When the Atlantean Age was drawing to a close and mankind left its childhood home where it had been under the direct guidance of the Divine Teachers, the old covenant was made, giving them flesh and wine, and these two, together with the unrestrained use of the sex force, have made the current Fifth Age an age of death and destruction. We are now drawing to an end of that era; we are looking for the Kingdom of Heaven, the New Galilee, and in order to prepare us for that time Christ has given the *Bread and the Water of Life*, bidding us at the same time not to lust. Having given this new covenant He went to the cross of liberation leaving behind Him the *body of death*, to soar away in a *vehicle of life*, the vital body. He gave His followers the assurance that though they could not follow Him then, where He went they should follow later. Everyone is a Christ in the making and some day will be "Easter" for each of us.

III. The Cosmic Meaning of Easter (Part I)

The whole life of Christ was a cross and a martyrdom, and dost thou seek for thyself rest and joy? The higher a man hath advanced in the Spirit, the heavier crosses he will often find, because the sorrow of his banishment increaseth with the strength of His love.

—Thomas a Kempis.

On the morning of Good Friday, 1857, Richard Wagner, the master artist of the nineteenth century, sat on the veranda of a Swiss villa by the Zurich Sea. The landscape about him was bathed in most glorious sunshine; peace and good will seemed to vibrate through nature. All creation was throbbing with life; the air was laden with the fragrant perfume of budding pine forests—a grateful balm to a troubled heart of a restless mind.

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Then suddenly, as a bolt from an azure sky, there came into Wagner's deeply mystic soul a remembrance of the ominous significance of that day—the darkest and most sorrowful in the Christian year. It almost overwhelmed him with sadness, as he contemplated the contrast. There was such a marked incongruity

between the smiling scene before him, the plainly observable activity of nature, struggling to renewed life after winter's long sleep, and the death struggle of a tortured Saviour upon a cross; between the fullthroated chant of life and love issuing from the thousands of little feathered choristers in forest, moor, and meadow, and the ominous shouts of hate issuing from an infuriated mob as they jeered and mocked the noblest ideal the world has ever known; between the wonderful creative energy exerted by nature in spring, and the destructive element in man, which slew the most noblest character that ever graced our Earth.

While Wagner meditated thus upon the incongruities of existence, the question presented itself: Is there any connection between the death of the Saviour upon the cross at Easter, and the vital energy which expresses itself so prodigally in spring when nature begins the life of a new year?

Though Wagner did not consciously perceive and realize the full significance of the connection between the death of the Saviour and the rejuvenation of nature, he had, nevertheless, unwittingly stumbled upon the key to one of the most sublime mysteries encountered by the human spirit in its pilgrimage from clod to God.

In the darkest night of the year, when Earth sleeps most soundly in Boreas's cold embrace, when material activities are at the very lowest ebb, a wave of spiritual energy carries upon its crest the Divine creative "word from Heaven" to a *mystic birth* at Christmas; and as a luminous cloud the spiritual impulse broods over the world that "knew it not" for it "shines in the darkness" of winter when nature is paralyzed and speechless.

This Divine creative "Word" has a message and a mission. It was born to "save the world," and "to give its life for the world." It must of necessity sacrifice its life in order to accomplish the rejuvenation of nature. Gradually it *buries itself in the Earth* and commences to infuse its own vital energy into the millions of seeds which lie dormant in the ground. It whispers "the word of life" into the ears of beast and bird, until the gospel of good news has been preached to every creature. The sacrifice is fully consummated by the time the Sun crosses its Easter(n) node at the spring equinox. Then the divine creative Word expires. *It dies upon the Cross at Easter* in a mystical sense, while uttering a last triumphant cry. "It has been accomplished" (*consummatum est*).

But as an echo returns to us many times repeated, so also the celestial song of life is re-echoed from the

Earth. The whole creation takes up the anthem. A legion-tongued chorus repeats it over and over. The little seeds in the bosom of Mother Earth commence to germinate; they burst and sprout in all directions, and soon a wonderful mosaic of life, a velvety green carpet embroidered with multicolored flowers, replaces the shroud of immaculate wintry white. From the furred and feathered tribes "the word of life" re-echoes as a song of love, impelling them to mate. Generation and multiplication are the watchwords everywhere—*the spirit has risen* to more abundant life.

Thus, mystically, we may note the annual birth, death, and resurrection of the Saviour as the ebb and flow of a spiritual impulse which culminates at the winter solstice, Christmas, and has egress from the Earth shortly after Easter when the *Word ascends to Heaven* on Whitsunday. But it will not remain there forever. We are taught that "Thence it shall return," "at the judgment." Thus when the Sun descends below the equator through the sign of the scales in October, when the fruits of the year are harvested, weighed, and assorted according to their kind, the descent of the spirit of the new year has its inception. This descent culminates in birth at Christmas.

Man is a miniature of nature. What happens on a large scale in the life of a planet like our Earth, takes place on a smaller scale in the course of human events. A planet is the body of wonderfully great and exalted Being, one of the Seven Spirits before the Throne (of the parent Sun). Man is also a spirit and "made in their likeness." As a planet revolves in its cyclic path around the Sun whence it emanated, so also the human spirit moves in an orbit around its central source—God. Planetary orbits, being ellipses, have points of closest approach to and extreme deviation from their solar centers. Likewise the orbit of the human spirit is elliptical. We are closest to God when our cyclic journey carries us into the celestial sphere of activity—heaven, and were are farthest removed from Him during Earth life. These changes are necessary to our soul growth. As the festivals of the year mark the recurring events of importance in the life of a Great Spirit, so our births and deaths are events of periodical recurrence. It is as impossible for the human spirit to remain perpetually in heaven or upon Earth as it is for a planet to stand still in its orbit. The same immutable law of periodicity which determines the unbroken sequence of the seasons, the alternation of day and night, the tidal ebb and flow, governs also the progression of the human spirit, both in heaven an upon Earth.

From realms of celestial light where we live in freedom, untrammelled by limitations of time and space, where we vibrate in tune with infinite harmony of the spheres, we descend to birth in the physical world where our spiritual sight is obscured by the mortal coil which binds us to this limited phase of our existence. We live here awhile, we die and ascend to heave, to be reborn and to die again. Each Earth life is a chapter in a serial life story, extremely humble in its beginnings, but increasing in interest and importance as we ascend to higher and higher stations of human responsibility. No limit is conceivable, for in essence we are divine, and must, therefore, have the infinite possibilities of God dormant within. When we have learned all that this world has to teach us, a wider orbit, a larger sphere of superhuman usefulness will give scope to our greater capabilities.

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"But what of Christ?" someone will ask. "Don't you believe in Him? You are discoursing upon Easter, the feast which commemorates the cruel death and glorious, triumphant resurrection of the Saviour, but you seem to be alluding to Him more from an allegorical point of view than as an actual fact."

Certainly we believe in the Christ; we love Him with our whole heart and soul, but we wish to emphasize the teaching that Christ is the first fruits of the race. He said that we shall do the things He did, "and greater." Thus we are Christs-in-the-making.

We are too much in the habit of looking to an outside Saviour while harboring a devil within; but till Christ be formed in us, as Paul says, we shall seek in vain, for as it is impossible for us to perceive light and color, though they are all about us, unless our optic nerve registers their vibrations, and as we remain unconscious of sound when the tympanum of our ear is insensitive, so also must we remain blind to the presence of Christ and deaf to His voice until we arouse our dormant spiritual natures within. But once these natures have become awakened, they will reveal the Lord of Love as a prime reality; this on the principle that when a tuning fork is struck, another of identical pitch will also commence to sing, while tuning forks of different pitches will remain mute. Therefore, the Christ said that His sheep knew the *sound* of His voice and responded, but the voice of the stranger they heard not. (Jon 10:5) No matter what our creed, we are all brethren of Christ, so let us rejoice, the Lord has risen! Let us seek Him and forget our creeds and other lesser differences.

IV. The Cosmic Meaning of Easter (Part II)

The sign of the Cross shall be in Heaven when the Lord cometh to judgment. Then all servants of the Cross, who in life have conformed themselves to the crucified, shall draw nigh unto Christ with great boldness.

—Thomas a Kempis

Once more we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our Earth. It is completed at the Mystic Birth celebrated at Christmas, and the Mystic Death and Liberation, which are celebrated shortly after the vernal equinox when the Sun of the new year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon Earth. At this time of year a new life, an augmented energy, sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities whereby they learn new lessons in the school of experience. Consciously or unconsciously to the beneficiaries, this outwelling energy invigorates everything that has life. Even the plant responds by an

increased circulation of sap, which results in additional growth of the leaves, flowers, and fruits whereby this class of life is at present expressing itself and evolving to a higher state of consciousness.

But wonderful though these outward physical manifestations are, and glorious though the transformation may be called which changes the Earth from a waste of snow and ice into a beautiful, blooming garden, it sinks into insignificance before the spiritual activities which run side by side therewith. The salient features of the cosmic drama are identical in point of time with the material effects of the Sun in the four cardinal signs, Aries, Cancer, Libra, and Capricorn, for the most significant events occur at the equinoctial and solstitial points.

It is really and actually true that "*In God we live and move and have our being.*" Outside Him we could have no existence; we live by and through His life; we move and act by and through His strength; it is His power which sustains our dwelling place, the Earth, and without His unflagging, unwavering efforts the universe itself would disintegrate. Now we are taught that man was made in the likeness of God, and we are given to understand that according to the law of analogy we are possessed of certain powers latent within us which are

similar to those we see so potently expressed in the labor of Deity in the universe. This gives us a particular interest in the annual cosmic drama involving the death and resurrection of the Sun. The life of the *God Man, Christ Jesus*, was molded in conformity with the solar story, and it foreshadows in a similar manner all that may happen to the *Man God* of whom Christ Jesus prophesied when He said: "The works that I do shall ye do also; and greater works than these shall ye do; whither I go thou canst not follow me now, but thou shalt follow me afterwards."

Nature is the symbolic expression of God. She does nothing in vain or gratuitously—there is purpose behind every thing and every act. Therefore we should be alert and regard carefully the signs in the heavens for they have a deep and important meaning concerning our own lives. The intelligent understanding of their purpose enables us to work so much more efficiently with God in His wonderful efforts for the emancipation of humanity from bondage to the laws of nature, and for its liberation into a full measure of stature of the sons of God—crowned with glory, honor, and immortality, and free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and nonconformity for the laws of God. The divine purpose demands this emancipation, but

whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of Initiation depends upon whether or not we are willing to lend our cooperation. The majority of mankind go through life with unseeing eyes and with ears that do not hear. They are engrossed in their material affairs, buying and selling, working and playing, without an adequate understanding or appreciation of the purpose of existence, and were it unfolded to them it is scarcely to be expected that they would conform and cooperate because of the sacrifice it involves.

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It is no wonder that the Christ appeals particularly to the poor, and that He emphasizes the difficulty of the rich entering the kingdom of heaven, for even to this day when humanity has advanced in the school of evolution for two millennia since His day, we find that the great majority still value their houses and lands, their pretty hats and gowns, the pleasures of society, dances, and dinners more than the treasures of heaven which are garnered by service and self-sacrifice. Although they may intellectually perceive the beauty of the spiritual life, its desirability fades into insignificance in their eyes when compared with the sacrifice involved

in living the spiritual life. Like the rich young man they would willingly follow Christ were there no such sacrifice involved. They prefer rather to go away when they realize that sacrifice is the one condition upon which they may enter discipleship. So for them Easter is simply a season of joy because it is the end of winter and the beginning of the summer season with its call of outdoor sports and pleasures.

But for those who have definitely chosen the path of self-sacrifice that leads to liberation, Easter is the annual sign given them as evidence of the cosmic basis of their hopes and aspirations.

In the Easter Sun which at the vernal equinox commences to soar into the northern heavens after having laid down its life for Earth, we have the cosmic symbol of the verity of resurrection. When taken as a cosmic fact in connection with the law of analogy that connects the macrocosm with the microcosm, it is an earnest that some day we shall all attain the cosmic consciousness and know positively for ourselves by our own experience that there is no death, but that what seems so is only a transition into a finer sphere.

It is an annual symbol to strengthen our souls in the work of well-doing that we may grow the golden wedding garment required to make us sons of God in

the highest and holiest sense. It is literally true that unless we walk in the light as God is in the light, we are not in fellowship; but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density, then we shall be able to imitate the Eastern Sun and soar into the highest spheres.

With these ideals firmly fixed in our minds, Easter time becomes a season when it is in order to review our life during the preceding year and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending sun should lead us to a keen realization of the fact that we are but pilgrims and strangers upon Earth, that as spirits our real home is in heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent with proper service. Easter Day marks the resurrection and liberation of the Christ Spirit from the lower realms, and this liberation should remind us to look continually for the dawn of the which shall permanently free us from the meshes of matter, from the body of sin and

death, together with all our brethren in bondage. No true aspirant could conceive of a liberation that did not include all who were similarly placed.

This is gigantic task; the contemplation of it may well daunt the bravest heart, and were we alone it could not be accomplished; but the divine hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their sidereal worlds, and with their help we shall eventually be able to accomplish this elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women, so that by our example we may waken in others a desire to lead a life that brings liberation.

V. The Lesson of Easter

For if thou be dead with Him, thou shalt also live with Him, and if thou be a partaker of His sufferings, thou shalt be also of His glory.

—Thomas a Kempis.

Then the Earth reaches the vernal equinox in its annual circle dance about the sun, we have Easter. The

spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the Earth is about to ascent to the Father's Throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World Drama is acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll on.

This great cyclic influx and efflux are not confined in their effects to the Earth and its flora and fauna. They exercise an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition that the same earthly vibration which beautifully adorns bird and beast in the spring is responsible for the human desire to don gay colors and brighter raiment at that season. This is also "the call of the wild," which in summer drives mankind to relaxation amid rural scenes where nature spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.

On the other hand, it is the "*fall*" of the spiritual ray from the Sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the Earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better. Did not this great wave of selfless Cosmic Love culminate at Christmas, did it not vibrate peace and good will, there would be no holiday feeling in our breasts to engender a desire to make others equally happy; the universal giving of Christmas gifts would be impossible, and we should all suffer loss.

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As the Christ walked day by day, hither and yon, over the hills and valleys of Judea and Galilee, teaching the multitudes, all were benefited. But He communed most with His disciples, and they, of course, grew apace each day. The bond of love became closer as time went on, until one day ruthless hands took away the beloved Teacher and put Him to a shameful death. But though He had died after the flesh, He continued to commune with them in spirit for some time. At last, however, He ascended to higher spheres, direct touch with Him was lost, and sadly these men looked into each other's faces as they asked, "Is this the end?" They had hoped

so much, had entertained such high aspirations, and though the verdant glory was as fresh upon the sun-kissed landscape as before He went, the Earth seemed cold and dreary, for grim desolation gnawed at their hearts.

Thus, it is also with us who aim to walk after the spirit and to strive with the flesh, though the analogy may not have been previously apparent. When the "*fall*" of the Christ ray commences in autumn and ushers in the season of spiritual supremacy, we sense it at once and commence to lave our souls in the blessed tide with avidity. We experience a feeling akin to that of the apostles when they walked with Christ, and as the season wears on, it becomes easier and easier to commune with Him, face to face as it were. But in the annual course of events Easter and the *Ascension* of the "risen" Christ Ray to the Father leave us in the identical position of the apostles when their beloved Teacher went away. We are desolate and sad; we look upon the world as a dreary waste and cannot comprehend the reason for our loss, which is as natural as the changes of ebb and flood and day and night—phases of the present age of alternating cycles.

There is a danger in this attitude of mind. If it is allowed to grown upon us, we are apt to cease our

work in the world and become dreamers, lose our balance, and excite just criticism from our fellow men. Such a course of conduct is entirely wrong, for as the Earth exerts itself in *material endeavor* to bring forth abundantly in summer after receiving the *spiritual impetus* in winter, so ought we also to exert ourselves to greater purpose in the world's work when it has been our privilege to commune with the spirit. If we do thus we shall be more apt to excite emulation than reproach.

We are wont to think of a miser as one who hoards gold, and such people are generally objects of contempt. But there are people who strive as assiduously to acquire knowledge as the miser struggles to accumulate gold, who will stoop to any subterfuge to obtain their desire, and will as jealously guard their knowledge and the miser guards his hoard. They do not understand that by such a method they effectually closing the door to greater wisdom. The old Norse theology contained a parable which symbolically elucidates the matter. It held that all who died fighting on the battlefield (the strong souls who fought the good fight unto the end) were carried to Valhalla to be with the gods; while those who died in bed or from disease (the souls who drifted weakly through life) went to the dismal Niflheim. The doughty warriors in Valhalla

feasted daily upon the flesh of a boar called Scrimner, which was so constituted that whenever a piece was cut from it the flesh at once grew again, so that it was never consumed no matter how much was carved. Thus, it aptly symbolizes "*knowledge*," for no matter how much of this we give to others, we always retain the original.

There is thus a certain obligation to pass on what we have of knowledge, and "to whom much is given of him much will be required." If we hoard the spiritual blessings we have received, evil is at our door, so let us imitate the Earth at this Easter time. Let us bring forth in the physical world of action the fruits of the spirit sown in our souls during the past wintry season. So shall we be more abundantly blessed from year to year.

VI. The Symbol of the Egg

So when the corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

—I Cor. 15:54

The dark, dreary days of winter are past, Mother Nature takes the cold, snowy coverlids off the Earth, and the millions and millions of seeds sheltered in the

soft soil burst its crust and clothe the Earth in summer robes, a riot of gay and glorious colors, preparing the bridal bower for the mating of beasts and birds.

At this time the mind of the civilized world is turned towards the feast we call Easter, commemorating the death and resurrection of the individual whose life story is written in the Gospels, the noble individual known to the world by the name of Jesus. But a Christian mystic takes a deeper and more far-reaching view of this annually recurring cosmic event. For his there is an annual impregnation of the Earth with the Cosmic Christ Life, an *inbreathing* which takes place during the fall months and culminates at the winter solstice when we celebrate Christmas, and an *outbreathing* which finds its completion at the time of Easter.

The cosmic drama of life and death is played annually among all evolving creatures and things from the highest to the lowest, for even the great and sublime Cosmic Christ in His compassion becomes subject to death by entering the cramped conditions of our Earth for a part of the year. It may, therefore, be appropriate to call to mind a few ideas concerning a death and rebirth which we are sometimes prone to forget.

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Among the cosmic symbols which have been handed down to us from antiquity none is more common than the symbol of the egg. It is found in every religion. We find it in the Elder Eddas of the Scandinavians, hoary with age, with tell of the mundale egg cooled by the icy blast of Nievelheim, but heated by the fiery breath of Muspelheim until the various worlds and man had come into being. If we turn to the sunny south we find in the Vedas of India the same story in the Kalahansa, the Swan in time and space, which laid the egg that finally became the world, Among the Egyptians we find the winged globe and the egg-bearing serpent, symbolizing the wisdom manifest in this world of ours. Then the Greeks took this symbol and venerated it in their Mysteries. It was preserved by the Druids; it was known to the builders of the great serpent mound in Ohio; and it has kept its place in sacred symbology even to this day, though the great majority are blind to the *mysterium magnum* which it hides and reveals—the mystery of life.

When we break open the shell of an egg, we find inside only some varicolored viscous fluids of various consistencies. But placed in the requisite temperature a series of changes soon take place, and within a short time a living creature breaks open the shell and emerges therefrom, ready to take its place among its

kin. It is possible for the wizards of the laboratory to duplicate the substances in the egg; they may be enclosed in a shell, and a perfect replica so far as most tests go may be made of the natural egg. But in one point it differs from the natural egg, namely, that no living thing can be hatched from the artificial product. Therefore, it is evident that a certain intangible something must be present in one and absent in the other.

This mystery of the ages which produces the living creature is what we call life. Seeing that it cannot be cognized among the elements of the egg by even the most powerful microscope (though it must be there to bring about the changes which we note), it must be able to exist independently of matter. Thus, we are taught by the sacred symbol of the egg that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg.

When we have the true knowledge conveyed by the egg symbol that life is uncreate, without beginning and without end it enables us to take heart and realize that those who are now being taken out of physical existence are only passing through a cyclic journey

similar to that of the Cosmic Christ life which enters the Earth in the fall and leaves it at Easter. Thus we see how the great law of analogy works in all phases and under all circumstances of life. What happens in the great world to a Cosmic Christ will show itself also in the lives of those who are Christs in the making.

We must realize that death is a cosmic necessity under the present circumstances for if we were imprisoned in a body of the kind we now use, and placed in an environment such as we find today, there to live forever, the infirmities of the body and the unsatisfactory nature of the environment would very soon make us so tired of life that we would cry for release. It would block all progress and make it impossible for us to evolve to greater heights such as we may evolve to by re-embodiment in new vehicles and placement in new environments which give us new possibilities for growth. Thus we may thank God that so long as birth into a concrete body is necessary for our further development, release by death has been provided to free us from the outgrown instrument, while resurrection and a new birth under the smiling skies of a new environment furnish another chance to begin life with a clean slate and learn the lessons which we failed to master before. By this method we shall

some time become perfect as is the risen Christ. He commanded it, and He will aid us to achieve it.

VII. The Cross of Christ

If any man will come after me, let him deny himself, and take up his cross, and follow Me.

—Matt. 16:24

According to an ancient legend Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh. The other was taken to Solomon's temple, with the intention of making it into a pillar, or fitting it in somewhere, but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook which was outside the temple. The third of the cuttings was used for the cross of Christ, and upon it He suffered for our sakes, and was finally liberated, drawing into the Earth and becoming the planetary spirit of our globe, in which he is now groaning and travailing until the day of liberation.

There is a very great significance in this ancient legend. The first cutting represents the spiritual power

wielded by the Divine Hierarchs in the days when mankind was in its infancy, wielded then for our benefit by *others*. The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba, no place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated. The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual powers. So *"It was used as a bridge across the brook."* There are always souls, the real, the true *mystic masons*, who have been able to make use that bridge, which leads from the visible to the invisible, who are able to return to the Garden of Eden, to Paradise, across that bridge. It was the third cutting from the tree of life which formed the cross of Christ. By climbing that cross, He gained liberation from this physical existence, and entered into higher spheres. Likewise, we also, when we take up our cross and follow Him shall develop our soul power and enter a larger sphere of usefulness in the invisible world. May we all strive so that day by day we shall be found kneeling, and overcome, clinging to the cross of Christ, so that one day not far distant we shall climb our own cross and from this attain the glorious liberation, the resurrection of life of which the Christ was and is the first fruits for every believing soul. This is the real, the

true Easter message, and every one of us should realize that we are Christs in the making, and that when the Christ is really and truly *born within*, that Christ will show us the way to the cross where we may attain and advance from the tree of knowledge, which brought death to the tree of life in the vital body, which brings immortality.

VIII. What Became of the Physical Body of Jesus?

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

—II Cor. 5:1

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What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? And if the vital body of Jesus is preserved to be used again by Christ, what does Jesus in the meantime do for a vital body? Why would it not have been more practicable to have obtained a new vital body for Christ at the second coming?

The foregoing questions were answered in *Echoes of 1914*, as follows:

Study of the scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went, or if they did, no mention has ever been made of it. But the reason was that, being so glorious a Spirit, the vibrations were too high for even the best and purest of physical vehicles, and it was therefore necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Therefore the Christ was wont to go to the Essenes and leave the body in their care. They were experts and the Christ knew nothing about handling such vehicles and He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe and the earthly ministry had been ended, the Essenes ceased to interfere, then things took their natural course, and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. electric

currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focuses through a lens the vibratory rate is lowered and then we have fire, which destroys. Likewise, when Christ, the Great Sun Spirit, came into the dense body of Jesus, the vibratory rate being lowered by the resistance of the dense matter, must burn up the body as in cremation if not interfered with. The force was the same, the results identical, save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire, there were no ashes. In this connection it is well remember that fire sleeps invisibly in everything; we do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substances.

It is one of our illusions that the body which we inhabit is alive. As a matter of fact it is nothing of the sort. At least there is such a very small portion of this body which can really be said to be alive that our statement is practically true. The larger portion is absolutely asleep if not entirely dead. This is a fact well

known to science, and something which reason must teach us is so. That is because our spiritual power is so weak that it cannot furnish this vehicle with life to a sufficient extent, and in the measure that we fail thus to vitalize the body it seems like a heavy clod of clay which we must laboriously drag along with us, until after a few years it crystallizes to such an extent that it is impossible for us any longer to keep up the vibratory action. Then we are forced to leave the body and it is then said to die. A slow process of disintegration takes place to restore the atoms to their original free state.

Contrast now the state of affairs when one of these same earth bodies is taken possession of by a powerful spirit like that of the Christ. You will find an analogy in the case of a man being resuscitated from drowning. There the vital body has been extracted, and the vibratory action of the physical atoms has ceased almost, if not altogether. Then when the vital body is again caused to permeate the physical body, it begins to prod every atom into action and vibration. This attempt to awaken the sleeping atoms causes that intensely disagreeable pricking sensation which persons who have been resuscitated from drowning describe, and this sensation does not cease until the physical atoms have attained a rate of vibration one octave

below that of the vital body. Then they are insensate and nothing is felt save as we ordinarily feel.

Take now the case of Christ entering the dense body of Jesus. There the atoms were naturally moving at a speed much lower than the vibratory forces of the Christ Spirit. Consequently, an acceleration had to take place, and during the three years' ministry this marked acceleration of the vibration of these atoms would have shattered the body had not the powerful will of the Master, assisted by the skill of the Essenes, held it together. Had the atoms been asleep at the time when the Christ left the body of Jesus, the same as our atoms are asleep when we leave our bodies, a long process of putrefaction would have been required to disintegrate the body, but they were highly sensitized and alive and, therefore, it was impossible to keep them in bondage when the Spirit had fled. In future ages when we learn to keep our bodies alive we shall not change atoms, nor bodies so often, and when we do it will not take so long as at present to complete the process of putrefaction. The tomb was not hermetically sealed, and would not offer obstruction to the passage of atoms.

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Upon the death of the dense body of Jesus, the seed atoms were returned to the original owner. During the three years' interval between the baptism where he gave up his vehicles, and the crucifixion which brought the return of the seed atoms, Jesus gathered a vehicle of ether as an Invisible Helper gathers physical material whenever it is necessary to materialize all or part of the body, but material not matched with the seed atom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this was therefore only a makeshift. When the seed atom of his vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things, and differs diametrically from the work of Christian Rosenkreuz, which has been with State, industrial, and political problems wherefore he needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the second coming of Christ, instead of providing a new vehicle, is given in "Faust," which is a myth setting forth in pictorial terms great spiritual truths of inestimable value to the seeking soul. Faust, by

endeavoring to obtain spiritual power before he has earned it attracts a spirit ready to pander to his desire—-for a consideration—for unselfishness is a virtue singularly lacking in such. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its one point turning toward him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why not go through the window or chimney? Lucifer then reluctantly admits that:

*For ghosts and spirits 'tis a law,
That where we enter we must withdraw.*

When, in the natural course of events the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night it leaves the same way, to reenter in like manner the next morning. The Invisible Helper also withdraws and reenters his body by way of the head. And at length when our life on Earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gate of the body, and therefore *the pentagram with one point up is the symbol of white magic* which works in harmony with the law of progression.

The black magician, who works against nature, subverts the life force and turns it downward through

the lower organs. The gate of the head is closed to him, but *he withdraws by way of the feet*, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer to enter the study of Faust, for *the pentagram, turned with two horns toward him, represented the symbol of black magic*, but on trying to leave he finds the one point facing him, and cringes before the sign of white magic. He can only leave by the lower door because he entered that way, and thus he is caught when that is blocked.

Similarly Christ was free to choose His vehicle of entrance to the Earth where He is now confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way, and were that vehicle destroyed, Christ must remain in the cramping surroundings till chaos dissolved the Earth. This would be a great calamity, and therefore the vehicle He once used is most zealously guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all the soul-growth accomplished during his thirty years on Earth prior to the baptism and contained in the vehicle given Christ. This was, and is a great sacrifice made for us, but like all good deeds it will rebound to a greater glory in the future, because this vehicle so used and which is to be again used by Christ when He comes to

establish and perfect the Kingdom of God, will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles, and though this has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. For "greater love has no man than that he lay down his life," and giving not only the dense body, but also the vital body, and for so long a time, is surely the ultimate sacrifice.

The Resurrection

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power.

It is sown a natural body; it is raised a natural body. There is a natural body, and there is a spiritual body.

And so it is written; the first man Adam was made a living soul; the last Adam was made a quickening spirit.

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