

MYSTIC LIGHT

Regeneration

ALL THAT IS is an expression of cosmic energy as it manifests on different planes of being. Ultimately, energy derives from the First, or Will, Principle, of Deity. As it rays down and out through worlds of being, it writes God's signature in the innumerable syllables of His Creation.

Man's mission on Earth is not merely to learn the divine language, but also to speak it and become as God in actuality, a Logos in his own right, as he already is potentially. This being so, advancing self-consciousness describes the way of attainment. Incarnate existence subserves this goal by giving birth to heaven on Earth, by raising consciousness through death, while man is yet in his body, to awareness of Spirit being. For as long as earthly man—sensory man—is at home in his physical body, he is light years away from God. Spiritual progress is marked by the displacement of identity from the mortal personality to the enduring Individuality, the Being of Light. In other words, it involves an energy redistribution and transformation.

As the Holy Spirit is the creative energy in Nature, the sex energy is its reflection in man. Specifically, it is the life ether of the vital body, which is the medium through which the generative function is expressed. Thus, Mary, Mother of Jesus, was, and are all mothers, overshadowed and conceive by the power of the Holy Spirit; astrologically, via Moon influences; in hierarchical terms, through the ministering energies of the angelic hosts whose highest Initiate is Jehovah and whose special emissary relating to childbirth is Gabriel.



Oil on canvas, 1912, Illustration for Tennyson's Poem *Sir Galahad*, Frederick Judd Waugh, Smithsonian American Art Museum

Knight of the Holy Grail

Creative energy is the force by which man may and must effect a conversion of consciousness from the old man to the New Man. A cardinal rule in this conversion is conservation. Use of the creative power for reasons other than procreation is a sin against the Holy Spirit, the one sin that cannot be forgiven (Matt. 12:30-32) but must be expiated (*Questions and Answers*, Vol. 1, pg. 221). Humanity as a whole is suffering for that sin in physical bodies of decreased vitality and impaired functioning and, while incarnate, forgetting its spiritual identity.

The biblical account of Adam and Eve in Eden describes the genesis of the abuse of the creative life force, whereby desire or passion, as personified in the being of Lucifer, attended to the expression of this inherently chaste vital body function and caused man to fall away from consciousness of inner world realities and to live in physical forms subject to death.

The path lying before man now is to cease living degenerate and even generate lives and to live regenerately. This ideal has been set before aspiring humanity in one form as the Mystery of the Holy Grail, whose significance Max Heindel explicitly equates with chastity in *Rosicrucian Christianity*

Lecture 17. Grail knights, spiritual aspirants, took the vow of purity and chastity as a prerequisite to their spiritual advancement. This purity is symbolized by the open flower held by the Cherubim depicted on the door of Solomon's Temple. This emblem "gives to the aspirant the message that purity alone is the key by which he can hope to unlock the gate to God."

The blood is the highest expression of the vital body. It is said that drops of the blood of Christ Jesus, pure and highly charged by vital life forces, were caught in a chalice or grail by Joseph of Arimathea, indicating that Disciple's attainment in spiritualizing his vital body. We know that the flower is the generative organ of the plant. *Chalice* and *calyx* have the same derivation, both referring to the corolla of sepals or petal-like leaves at the base of the flower. They form a cup which contains the seeds or life-principle of the plant. The sacrament of Holy Communion encourages man to participate in and affirm Christ's ongoing sacrifice, the shedding or offering of His life forces for the upliftment of humanity, since planetary ether was revived by the admission of the Christ Life through the agency of the precious blood of Jesus. The Life Spirit of Christ found expression in the vital body of Jesus and thereby was able to refine and accelerate the vibratory quality of Earth's etheric vehicle. This truth underlies the words of Christ Jesus addressed to the Samaritan woman: "Whosoever drinketh of the water I shall give him shall never thirst, for it shall be in him a well of water springing up into everlasting life" (John 4:14). Life ether is a channel to Life Spirit.

The chalice of the Eucharist has its occult counterpart in a nascent structure of the aspirant's vital body which has its root or base at the sacrum, its stem along the lumbar and thoracic vertebrae, and its flower-cup centering in the throat. This figure designates a faculty that will in time be a common possession of evolved humanity: an etheric organ at the place of the larynx that will be capable of generating living forms.

Max Heindel's clairvoyant investigations indicate that the organ which is now the larynx was at one time, when the Ego was yet a complete creative unit and circular in form, part of the generative organ.

This finds its echo in the form of the embryonic child, whose ante-natal development recapitulates the physical development of the human race.

The white rose on the Rosicrucian emblem is at the place of the larynx, signifying what shall be the office of this inchoate structure. When man's love and life have become passionless (represented by the seven red roses) and he has evolved a soul body (symbolized by the golden star), he will speak the creative word and posit etheric forms in space. Already Invisible Helpers (humans working in their etheric bodies) employ this subtle organ to build healthy tissue into diseased areas of their patients' bodies.

The cross of the body and the path of the spiritual aspirant are architecturally set forth in the Gothic cathedral, which has the choir at the place of the larynx, just beyond the place of the heart, or transept, where the vital and desire currents intersect and mortal man is crossed or crucified. From the larynx of the cathedral proceed hymns praising and attesting to the life above and beyond death.

Presently, the Ego is apprenticing its role as creator of living forms by learning how to speak, when to speak, and what to speak. *How to speak* refers not merely to articulation of letters, root phonemes and the like, but also to intonation, inflection, rhythm, and emphasis, which convey feeling and nuance and often carry the essence of communication that may be trivial when reduced to its mere literal components.

When to speak refers to timing and implies attunement to one's surroundings and an understanding of the value or impact of sounds. The World of Thought is characterized by tone; thoughts reveal their essential nature by the keynote they emit. Dissonance in this world is clearly seen as a disintegrating force capable of destroying physical form, based as it is on thought. Physical sounds organize matter in the objective world and preserve its forms. On a higher plane, we may understand the Creative Fiat, "let there be," as a code phrase for the creation of Cosmic Words in their archetypal form. This is what Plato refers to as Universal Forms. The ill effect of harsh or disharmonious words falling upon a child's sensitive being is readily observable, and somewhere in each of us is that child.

What to speak. The Initial Word, the Logos, is the expression of the Love-Wisdom principle of Deity. All materially spoken words should emulate this spiritual prototype and serve as the vehicle for enlightenment and communication of fellow concern.

When we receive creative energy and give it expression in pure form, we glorify our Creator and spiritualize our instruments. This requires that we have mastery over our desire natures, which ever urge expenditure of vital energy to gratify merely personal or worldly interests. If, however, we live

life as a sacrament, if we speak words as we would offer prayers or hymns of praise, if we imbue our actions with the noble impersonality of ritual gestures of service, if we understand service as the continuous consecration of the present moment for the glorification of the divine Presence, if we view and live life itself as an ongoing church service, then creative energy is exalted and all life's forms are holy images in the Temple of the Universe.

We humans ever desire to attain to some high state of being—to sublime visions, lofty thoughts, spiritual powers—yet hourly we squander the energy by which these aspirations can become realities. Sexual incontinence is simply the most obvious abuse of creative energy. This same energy expresses through the spoken word. Archetypally this, the Word, is the alone-begotten of the Father. We remember that the verbal faculty originates in the upward diversion of one-half of the creative force that formerly was employed wholly in autonomous procreation. Thus, chastity and continence of speech ultimately become more critical than generative purity. Man eventually will be working with higher forces and be capable of investing forms with life and not merely, as at present, providing the seed for forms which are invested by other spiritual agencies with life. It is evident that sinning against the Holy Ghost includes promiscuity of speech: prolixity,



Pietro Vannucci (Perugino), 1446-1524

The artist's pictorial rendition of the "memory of nature": "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matthew 12:36-37"

complaining, criticism, trivial conversation, gossiping, boasting—the list of verbal abuses is long indeed.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12:36-37). James makes it clear that if man can control his speech, he can control his desire nature: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body" (James 3:2). The injunction to be harmless as doves refers to the spoken word as well as to the outward deed.

Often the most effective speech is silence. Silence is a cardinal precept enjoined upon the student of Western Wisdom Teachings as highly productive of soul growth. First, it helps conserve life force. Second, it helps maintain continuity of inner-directedness and tranquillity and prepare a hallowed innerness, a sanctuary where Deity may visit and speak words inaudible to the outward ear. In addition, silence may help purge consciousness of self-concern and self-dramatization, since much of our talking is enlisted to advance the transitory personality and to justify its worldly projects. Silence can promote the emergence of the Higher Self into one's immediate awareness.

When man verbalizes his thoughts without gener-

ating vocal sound, he is actually spiritualizing the verbal faculty and building the etheric organ of speech, auguring the day when he will immaculately conceive. Consider the eventuality of our verbal children having the life and reality of our physical children. Does this not give us pause before we thoughtlessly populate the ethers?

Another outlet for the expression of creative energy is through movement of the physical body in outward gestures and actions. When these movements are poised, centered, in balance, and harmonizing with one's environment, man's being in space attains unto the condition of dance. In the same light, perfected speech attains unto the nature of song.

The pacification or resolution of the nervous energy that urges spontaneous, sporadic, meaningless motion is another aspect of self-containment, whereby only that motion is generated which is intelligent, intentional, and directly serving the Ego.

Above all, we strive to control thought and to contain and order its activity in consistency and continuity. Thought, conscious or unconscious, is behind all being in the external world. High thought is generated by high vibrations. Sustained abstract thinking is not possible when one's desire nature is boisterous and constantly leading off energy. Concentrated thought generates prodigious power, making possible virtually any project or realizing any ideal.

These reflections on the conservation of life force as it expresses through man's lower nature indicate the way in which the Ego can and does effect an energy conversion from lower to higher consciousness. Through the husbanding of centrifugal Mar energy, as it expresses out from a center in Aries, through discriminating, controlled out-being on all lower planes, life force is accumulated and a transmutation into plutonian energy in Scorpio takes place. Here consciousness is regenerated. Energy explodes from a center in cardinal Aries and implodes to a center in fixed Scorpio, the sign and vibratory zone of regeneration.

The crux of initiation lies in purity, chastity, gentleness, and selflessness in thought, feeling, word, and deed. Only in this manner may the requisite energy be gathered to enable a new birth. In his

essay, "The Lock of Upliftment," Max Heindel metaphorically depicts the transmutative process. In order that the vessel which is consciousness may ascend from a lower to a higher level of operation, it first must cease to expend itself in motions relative to its lower (fallen) condition. It must contain itself and, equally important, allow itself to be contained, thereby permitting the waters of life to draw into its sphere and not be siphoned off. The vessel of consciousness then rises until the doors, or lock, of containment are rendered useless because the Ego has completely transcended its former station and now may embark upon the seas of a higher level of living and understanding.

The same truth is encountered and demonstrated in spiritual alchemy where, upon the gathering of appropriate reagents (the truths of the science of Spirit) in the crucible of consciousness, the formula is hermetically sealed and then undergoes a transformation, the lead of personality consciousness transmuting to the gold of spiritual consciousness.

On one level, man, or woman, conceives, a human physical form is generated, and mortal existence is asserted. On another level, man, or woman, conceives, and a thought form is generated. If man knows woman or woman knows man in the biblical sense (where the term is a synonym for the generative act), physical consciousness is strengthened and a child may or may not be the product of this "knowledge." If man truly knows his Self, or if woman knows her Self, each knows that true, higher Self as a complete creative entity—a Child of Light such as each Ego was in Hyperborea and will again be in the Jupiter Period. Therefore above the portals of ancient temples was inscribed the admonition: "Man, know thyself": Let the partial, mutable, lower know the whole and eternal higher, the God in man; live into the heavenly man that you in essence are; conceive God; be reborn.

In another context, the brazen serpent in the wilderness symbolizes the rerouting of this energy to regenerate consciousness. The serpent horizontal is an emblem of worldly consciousness and of the desire currents that flow concentric to the Earth's periphery. The serpent power of the life force redirected, however, raised up vertically within the spine and life of the spiritual aspirant, is sympathet-

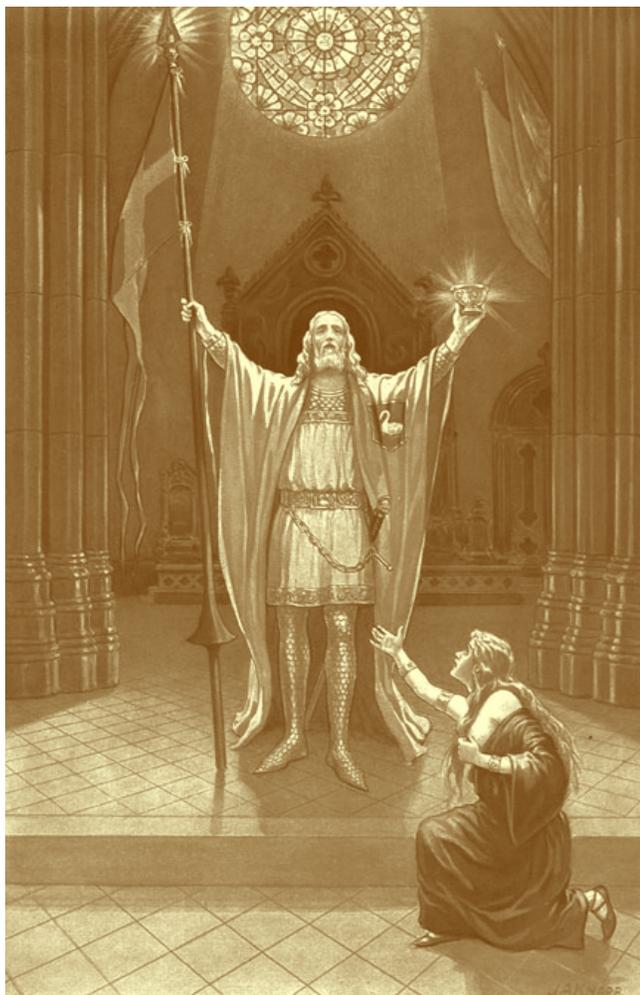
ic with the vital energies that proceed out of Earth's center and can generate consciousness of invisible worlds. As Moses lifted up the serpent in the wilderness of his body, even so must the Son of Man be lifted up (Numbers 21:8-9). Aaron's rod that budded carries a similar significance: a latent faculty in man's Holy of Holies has been vitalized; life energies retained, purified, and spiritualized through exalted thoughts, feelings, speech, and actions have been transmuted into soul powers.

The creative force, evolving in matter physiologically, flows downward to the sacrum and coccyx and structures associated with these basal nerve centers. This same force evolving through, out of, and above matter moves upward in the spinal canal, culminating in spiritual enervation of occult head centers. 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 (*Questions and Answers, Vol. II, p. 235*). The emblem of this practice is the inverted pentacle.

Egyptian murals and figures depict the descended and ascended spinal spirit fire as a serpent whose head protrudes from the pubis, solar plexus, or forehead, depending on the use made of the force. In the latter instance, it signifies the attainment of positive clairvoyance and initiatic powers. The crown with the serpent's head, known as the Uraeus, identifies the activation of the pineal gland.

In Indian iconography, Krishna is sometimes portrayed in meditation with the spirit fire raised in the form of a cobra arching over his head. The same significance of transfigured creative power attaches to the name of the Aztec Indian savior-god Quetzalcotal, which means, literally, "Serpent of the Green Feather."

The staff of Hermes (the caduceus) may be understood in the same light. One of the most cogent and suggestive symbols for soul unfoldment ever given man, it represents the creative power of Deity in manifestation and the direct (as well as circuitous) path to self-conscious union with this Deity as one's innermost Being through ever-increasing sublimation of the creative force.



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Parsifal and the Holy Grail

The pure fool becomes, through trial and travail, the regenerate Self, whose will, enlightened by right reason, completely controls the dense body and emotional nature (Kundry). Right use of the creative force (spear) leads to the holy grail (Life Spirit).

The key point to impress upon ourselves is that all energy, whatever form it takes and animates, is from God and of God, and is fundamentally sacred. For in God we live and move and have our being. If our lives describe the path of least resistance, of riding the waves of immediate impulse, we are living in forms only, which endure only as long as does the etheric force which gives them pattern, cohesion, and vitality. This, in turn, is contingent on the mental force that sustains their archetype in the World of Concrete Thought.

If we walk the path of regeneration, we are continually creating and recreating our consciousness and our environment and being reciprocally acted upon, dying daily so that we may daily reform and

transform. Here change is seen to be at the very heart of ongoing growth. This is not change for its own sake, of course, as the craven solution to a difficult situation or as the anarchist's resort for any condition other than the present. The emphasis is primarily on inner openness, on understanding that life seeks ever more versatile and inclusive forms to realize its divine creative potential. By burning the soft carbon of easy self-centered promptings we obtain but transitory warmth and accumulate much ash which eventually buries us. However, by accommodating inner pressures though retention and concentration of impulses, we fashion the white carbon, the diamond body, clarified and annealed in the purgative fires of sacrifice and suffering. This is the Body of Light, the Philosopher's Stone, the Sea of Glass in Revelation, the Molten Sea in Masonic symbology. This attainment signifies conscious control of a high form of creative energy, or possession of the Grail Power. It brings within view that blessed condition when the aspiring Spirit shall have become a pillar in the Temple of the Living God and shall no more go out.

As Christ Jesus explained to Nicodemus, man, born of flesh, must be reborn of Spirit, for flesh and blood cannot inherit the Kingdom of Heaven. Spirit is parent to formed matter. Now the fire in matter is recollecting itself and essentializing itself.

Light is gathering in the darkness that is fallen man. It is disclosing the hidden God, the Being of Light within. In the composite Being of Christ Jesus, we find the key to true Christian alchemy. An archetypal pattern has been given to the world, a vital formula for transcending material limitations, for annihilating the illusion and delusion of consciousness that knows itself only as a physical body, with its derivative phenomenon of thoughts and feelings. The continuing Presence of the sacrificed Christ radiates the force that puts the lie to this deception because it strengthens the power and faculty for living above and beyond material form. In time, the Christ in each of us shall rise from this death of the purely material perspective and know our true Selves to be immortal and divine Spirits. Attainment of this condition is hastened by our every effort to live regenerately. □

—C.W.

THE HIDDEN TREASURE

There once was a pious rabbi, Eisik of Kracow, capital of Poland, who had a dream in which a voice told him to go to far off Prague, where under the great bridge to the royal castle he would discover a hidden treasure. This same commanding dream was repeated twice. He finally decided to go, making the long journey by foot. On arriving in Prague he found the bridge; but as there were sentinels posted there day and night, he did not venture to dig. However, day after day he returned and loitered around, unostentatiously trying to study the situation. Finally, he attracted the attention of one of the guards. "Have you lost anything, my good man," he asked. The rabbi told him of his dream. The officer laughed and exclaimed, "You poor man, to have worn out a pair of shoes traveling all this way only because of a dream! Why I had a foolish dream once. A voice commanded me to go to Kracow and search for the home of a rabbi Eisik, son of Jekel, where I would find a great treasure buried in a dirty corner behind the stove. Imagine believing is such a dream," and he laughed again. Rabbi Eisik bowing politely bid the officer farewell. He then hurried back to Kracow. There he dug under the neglected corner behind his stove and found the treasure, thus putting an end to his poverty.

In commenting on this tale, Heinrich Zimmer in *The Choice is Always Ours* writes: "Now the real treasure, to end our misery and trials, is never far away; it is not to be sought in any distant region, it lies buried in the innermost recesses of our own home, that is to say, our own being. And it lies behind the stove, the life- and warmth-giving center of the structure of our existence, our heart of hearts—if we could only dig. But there is the odd and persistent fact that it is only after a faithful journey to a distant region, a foreign country, a strange land, that the meaning of the inner voice that is to guide our quest can be revealed to us."