

MYSTIC LIGHT

VOLUME I, NO. 2



CANCER, 1983

THE KEYNOTE OF CHRISTIANITY



WHEN Christ stood before Pilate, the latter asked him a question which has been asked in all ages ever since man began to seek for knowledge upon the cosmic problem, namely: What is Truth? The bible answers the question by saying, "Thy word is Truth." When we turn to the Gospel of John we read that "In the beginning was the Word, and the Word was with God, and the Word was God, without It was not anything made that was made, in It was Life," we have a wonderful food for meditation upon these meanings and relationship of Truth, God, and Life.

A great obstacle to Truth seekers is that they aim to find faith "once for all delivered" complete and unchanging, they fail to see that Truth is the Word of God. The Creative Fiat which first was spoken at the beginning of Evolution, and every word in that Creative Fiat which has since sounded for our uplift, is like a sentence slowly unfolding the meaning of the speaker. It is still sounding the keynote of all advancement, and the whole Word will not have been spoken, the sentence completed, and Truth revealed until our own spiritual unfoldment has given us the requisite spiritual power to understand Truth in the ultimate.

The great creative Word of Truth and Life is reverberating in the universe today, upholding and sustaining everything that is, and revealing to us a Truth we are now capable of comprehending. It is our duty to endeavor to understand this Divine Truth that we may live It and fit in with the Divine Plan, and keep our minds in a state of flexibility so that as greater and nobler visions of Truth unfold themselves before our spiritual eye, we may be prepared to take up the new, leaving the old, as the Nautilus spoken of by Oliver Wendell Holmes:

Build thee more stately mansions O my soul:
As the swift seasons roll! Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

Different religions were given to humanity at various times each one fitted to that particular class of people who were to grow thereby.

As Hinduism affirms the existence of divine power, above man, as Buddhism affirms the divinity of man himself, and we find also that Moses the divine leader who guides a people of about the same attainment, similarly emphasizes this

in the so-called "Song of Moses," where he calls their attention to how they have been led by the divine powers previously but from then on they are given choice and prerogative that they may shape their own destiny. But he tells them that they will be held responsible for the consequences of their acts under the laws given by their divine, but invisible ruler. Gradually, other religions evolved in Egypt, Persia, Greece and Rome. Later, the Scandinavian countries received their religious systems, foreshadowing in a great measure the latest and the most sublime religion of all, namely, the Western Religion: *Christianity*.

We have just been celebrating the close of the cosmic drama, which recurs annually; the commencement being the mystic birth at Christmas and the mystic death at Easter its close. And just before the final act of crucifixion in the drama as portrayed in the Gospel we find the Christ partaking of the last supper with His disciples. It is stated that when He took the bread and broke it and gave them to eat saying, "This is my body," He also took the wine and they all drank of that mystic blood. Then came the injunction which we will particularly note, namely: "This do in remembrance of Me, until I come."

As a consequence of this injunction, we find that through the centuries Christian communities are every Sunday celebrating the Lord's Death "till He comes," they are performing the sacred mystic rite in remembrance of Him.

Let us suppose that a stranger unacquainted with Christian religion came to our land and visited church after church, finding devout communities gathered around the table in fond remembrance of their Lord. How would the devotion and devout remembrance on Sunday compare with the actions of the same communities during the other six days of the week, when "every man's hand seems to be against the hand of every other?" He said also, and in that commandment He sounded the keynote of Christianity, "thou shalt love the Lord thy God with thy whole heart and thy whole mind, and thy neighbor as thyself." It is easy to go to the Lord's table on Sunday to eat and drink with Him, but alas, how difficult to bear His cross on Monday, to deny ourselves that we may serve and help others, instead of so acting, that we more than merit the accusation of the poet, that "man's inhumanity to man makes countless thousand mourn."

The question: What is love? seems difficult to solve. That wonderful thirteenth chapter of first Corinthians gives us an idea, but that is abstract, and we need something more con-

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THE KEYNOTE OF CHRISTIANITY (Continued)

crete that we bring it into our lives.

Within the family circle we may find some excellent material for guidance in the larger circle of human fellowship. Although sometimes brothers and sisters quarrel among themselves, love still remains and they will defend one of the family whom they have offended for the time being, as readily as any of the rest of the family. When one is attacked, it seems to act as a call to the rest to rally to the rescue and they always respond in the normal family. If one of a family does a disgraceful act, his brothers and sisters do not go out and publish it, nor do they gloat over his misfortune, but seek to cover up his misstep and to find excuses for him, for they feel a unity with him.

So also would we feel toward the larger family, if we were imbued with the Christian sense of love. We would seek to excuse the missteps of those we speak of as criminals, to help and we would, should and ought to feel that what we call their disgrace is really partly ours. We point with pride to all the notable sons of our nation, and we ought also to feel the shame of those who have failed through conditions in our national family, for we are truly responsible for their downfall, perhaps more, for the honor of those who achieved. In the little family, when one of the members shows talents, usually all unite to give him or her the opportunity and education that will develop them, for all are prompted by true brotherly love. We in the national family, generally obstruct and smother the precious ones under the heel of the economic necessity of earning a living. We leave them no leisure for the attainment. Oh! That we might foster these talents to the eternal welfare of humanity as well as succor those who we now trample down as criminals.

But love does not consist in indiscriminate giving. It takes into consideration the motive behind the gifts. Many people feed a tramp at their door because it makes them uncomfortable to think that a fellow being is hungry. That is not love. Sometimes it may be greater love to refuse a professional beggar food, even though we suffer at the thought of his predicament, if we refuse for the purpose of forcing him to become useful to society. Indulgence of bad habits in others without discrimination may lead a brother or sister to the downward path and it may be necessary, even if unpleasant, to restrain such ones from following foolish desires. Whatever our actions may seem they should be dictated by the keynote of Christianity: "Love." For the lack of this, the Church is languishing, the Light upon the altar is almost gone out; many have left to seek the light elsewhere.

Such conduct is analogous to that of the crew on a sinking ship which takes to the boats rather than stand by the pumps as long as possible to save the ship. It is alright to seek the Light, but there should be the purpose to use it properly. Did you ever stand close to a railroad track on a dark night and see a train approaching? Did you notice how the gleaming headlight sends its powerful rays ahead upon the track for a great distance? How, when it approached you

QUESTIONS ... and Answers

If we have wrongly hurt another person, how can we make amends for the wrong which we have done?

There are two ways to make amends for wrong done to another: one involves the spiritual cleansing of our inner nature, while the other involves compensating those we have hurt directly for the suffering we may have caused.

There is in our hearts what is known as the seed atom on which is stored an impregnable record of all we have thought and done during life and also the impact our actions have made in the lives of others.

Immediately following our death, we begin to play this record of our actions in the preceding lifetime back to ourselves in reverse, from our final act to the initial spawning of material consciousness in infancy. We then feel, precisely, every hurt we had inflicted, all joy we had inspired, the effect each thought and action engendered, measured to the intensity of feeling, good or ill, we created in our fellow humans. Here, at last, beyond the threshold of materiality, we can no longer

escape our mortal due. We must pay the price at last in thought and feeling....as well as in deed. Here in the retrospective activity following our departure from the earthly sphere, do we meet our maker: ourselves. And in the many small aspects of living, we are forced to admit, as we stand at death in surveillance of the lifetime we propagated, that we must accept the judgment of our fellow spirits upon us as our own.

This acceptance, this process of feeling, of feeling to the fullest, every rapture of joy and torment of pain reciprocally rendered and felt in whatever manner or degree of appreciation in material existence, cleanses the records of the seed atom.

It is possible with great devotion, humility, and reverence, to actually clean the record of our living while yet in the flesh.

This advantaged stage in consciousness is achieved through the faithful and regular (once in every 24 hour interval) observance of a spiritual exercise appropriately called *retrospection*.

At this sacred time of each day, eventide, when the consciousness in the form of higher vehicles prepares to leave the physical body in sleep, the serious student of life sets aside a few moments to reflect and take stock of the activity of the day. Here is where the scientific approach is best applied. One should try to observe the events of daily life, *in reverse order*, which occurs in the process of the great life panorama at death. By simulating this process on a daily basis.





OF FIRST HAND KNOWLEDGE



IMPULSE TO TRANSFORMATION IN NOVALIS

FRIEDRICH Philipp von Hardenberg, known better as Novalis, was born in 1772, descendant of noble Saxon lineage. His pen name derives from his ancestors' usage of the Latin "de Novali" or, "from the clearing." His wish was to create a clearing, a place of peace in understanding in his work. His efforts were rewarded. One of the leading German Romantics, he expressed the urge to reunite with nature in celebration of human individuality.

As a child, dull and sickly, he emerged from severe illness at puberty, with an overtly active and precocious mentality. This suddenly transformed personality remained through the completion of law school and an early career in government. Then, on an official journey in November 1794, he stopped at the home of a Baron von Rockenthien, and met his stepdaughter, Sophie. He remarked that this quarter of an hour decided his life. By March, he was engaged to marry this young girl, who the most varied contemporaries, Goethe among them, praised. This marked the onset of the next change which permeated later writings through the power of love. It was said of her: "...no description can express in what grace and celestial harmony the fair being moved, what beauty shone in her, what softness and majesty encircled her."

But the marriage was never consummated. Sophie died of a liver abscess two days before her 15th birthday. A stunned Novalis poured out the pain which broke his heart and mind, "My grief is boundless as my love." On Easter Sunday, he visited her grave for the first time. He returned again in May. Now another transformation occurred and the writer we know as Novalis appeared. He began to discover the higher life through death's removal of personal desire.

The mound became a cloud of dust and through the cloud I beheld the transfigured features of my beloved. In her eyes reposed eternity....It was my first and only dream, and since then only have I felt everlasting, immutable faith in the heaven of the Night and its Light, the Beloved.

(*Hymns to the Night III*)

His mystical upliftment at Sophie's tomb brought him to the threshold of the higher worlds and inspired a love of higher consequence.

When Christ reveals Himself to me,
And I am certain that He lives,
How swiftly does the radiance
Of Life devour the dark abyss.
Through Him, as man on earth I stand;
My destiny transfigured shines;
The Indian flower in Northern land
For Him Belov'd her garland twines.

(*Sacred Songs I*)

There is no evidence that Novalis was involved exoterically with the Rosicrucian movements of his day. But he knew

Goethe personally, and his friend, Ludwig Tieck, introduced him to the writing of Jacob Boehme which "deeply impressed him."

Self-educated, Boehme believed his spirit enfolded in divine harmony which manifested in every cosmic vista. The impulse to knowledge in him arose from inner need to reconcile this inspired standpoint with the discord he found around him in the world. Boehme was tormented by the frequency of discord in the holy perfection of Creation.

The resonance of that discordant note sounded in Novalis' life, from the death of Sophie onward, produced a similar urge to know. The process of eternal creation becomes mystery which must be known. Novalis came to a solution in the way romantics must, through an understanding of love.

Greater was the influence of Goethe, who wrote in his poem, *The Mysteries*:

He feels anew the faith of all on earth,
The power of salvation streaming thence;
But as he looks, he feels his very soul
Pervaded by a new and unknown sense:

Who added to the cross the wreath of roses?
It is entwined by blooming clusters dense,
Profusely spreading just as though they could
Endow with softness e'en the rigid wood.

After *The Mysteries*, he wrote, "I have just read *The Chemical Wedding of Christian Rosenkreuz*. From this, there will be a good fairy tale to be told at the right time. But it will have to be reborn, for it cannot be enjoyed in its old skin." Nine years later, *The Green Snake and the Beautiful Lily* was born. This "little masterpiece" inspired in Novalis *Klingsor's Fairy Tale*. Novalis' tale is a combination of strange and remarkable images and ideas. While *Sacred Songs* and *Hymns to the Night* may be more appealing, *Klingsor's Fairy Tale* is striking. Woven throughout there breathes a spirit combining romantic love and the spirit of an age heavily influenced by Rosicrucian ideas. Questioned by the Sphinx, he answers:

What is most Transitory?
Unjust Possession.

Who knows the world?
He who knows himself.

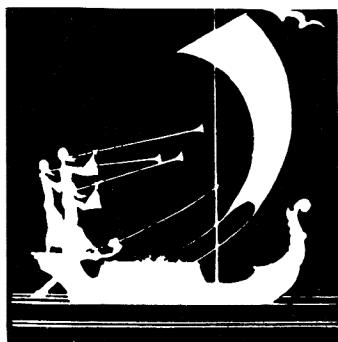
What is the eternal mystery?
Love.

With whom does it lodge?
With Sophia.

In the deepest kind of play on words, the Virgin Sophia, the repository of universal wisdom in Gnostic cosmogeny, has emerged phoenix-like from the archetype of his aborted earthly love.

Novalis' visualization of the transforming effect of the element iron upon mankind reveals a perception of the rela-

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PIONEERS

The Mystic Marriage of Religion, Science & Art.

NORMAN Cousins, in his passionate testimonial, *Human Options*, (W.W.Norton, 1981), writes:

We live in an age remarkable less for its destructiveness than for its desensitization. People have learned how to make their accommodations with the irrational. The missiles and the megatons have been metabolized into everyday facts of life. What is happening today is that the natural reactions of the individual against violence are being blunted. The individual is being desensitized by living history. We are developing new reflexes and new responses that tend to slow down the moral imagination and relieve us of essential indignation over impersonal hurt. We are becoming casual about brutality. We have made our peace with violence.

Imagination is a process which resides within the realm of feeling. The ponderous, world-wide communications network, extending from the most diminutive, computerized intra-satellite, video-correspondence to the family radio on the dirt floor of an Indian hut in Central America, is ever redefining the nature of feelings in a continuous onslaught of images which are pulling the ends of the Earth together faster than anyone seems to be able to derive positive, constructive meaning from them.

The terrifying realization that today it is almost certain that someone, unknown to us, halfway round the globe, knows more about what is happening in our neighborhood than we do, is softened only by the fact that, through computerization, "what is known" materially, is considered to have increased at a rate, in the past year, equivalent to the preceeding fifty!

Nineteen eighty-four is half a year away, and "big brother" is watching us. Fifty percent, and probably closer to seventy-five percent of the world adult population is filed in the sprawling international computer surveillance system, TECS, interfaced into Interpol Headquarters in France. Ever had a traffic violation? Entered a hospital for surgery? Chances are that your name, with relevant information, is available to numerous, even anonymous agencies, places far and wide, unknown to you. Increasingly sophisticated, invasive, electronic surveillance is a hidden fact of life.

The closely guarded environment of the communications network we have created should make us more responsible and loving, as distances between all relations of the human family narrow, as ramifications of individual thoughts and actions become the domain of the public more than ever. What are we realizing in becoming cognizant of the ultimate violence of megaton bombs and the subtle violence of the policing of violence through electronic surveillance systems?

Teachers from ancient times have esteemed the in-

dividual's freedom to imagine a future course of action, within the ceaseless deprivation of material existence, as our gift outright—a golden opportunity to advance in some way, to enrich living with meaning, and by our living, enrich the meaning of life for all.

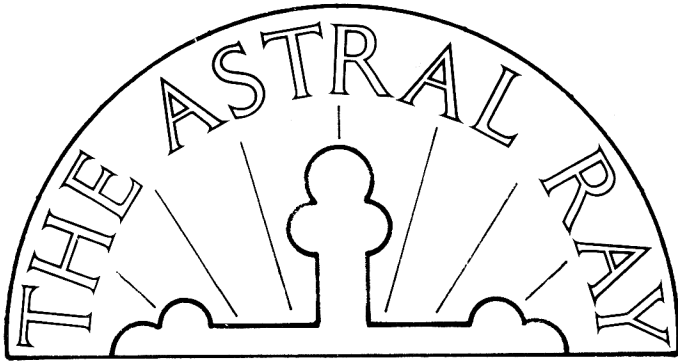
One of the greatest world teachers, Max Heindel, always emphasized the sacred nature of individual freedom. He knew that initiation was gained by experiencing the world, and didn't want us to become insipid, like "hot-house plants," in monastic, isolated pursuit of spiritual attainment, or dependent in guru devotion. He advised that the safest, surest way to transcend the malaise of materiality was in loving, self-forgetting service, and encouraged us to fight the battle of life to the last.

Mr. Heindel informs us, that in the realm of feeling, "a lie is both murder and suicide." The latest film from Zoetrope (Francis Ford Coppola), *Koyaanisquatsi*, addresses the point he makes on a grand scale. The term is a Hopi word meaning, "life out of balance," or really, "the purpose of life gone awry." The film is non-narrative, almost without words, and has no verbal soundtrack. Instead, the panorama of life is hewn in bold images against the backdrop of a mammoth electronic fugue.

We view these images in two distinct sections. The first is an awesome display of God's handiwork in nature, a close-up of the perfect, majestic order and grace in Creation, how "nature, or God does nothing without a logical reason." This homage to wisdom is followed by observation of man's tragic and misguided creation, in what filmmaker Godfrey Reggio, who, at 14, entered a Catholic monastic order for 15 years, because "he felt no idealism" in the world around him, calls a "Trojan horse approach to technology." It is a technological condemnation of the technological self-destruction of our civilization.

Is not the Babel-like, logarithmic expansion of technology, at root, a lie, as every advance divorces us further from our natural, God-given home, feeding on the illusion of fear, the basis of the commercial impulse which has us in its grip? We rationalize the startling inefficiency and destructiveness of the technocratic regime by recognizing increased comfort and material control, but also, as victims of an ever desensitizing, "mass-produced" environment, fabricated from limited understanding, temporal need, fear, and greed. Echoes of our directions in evolution, as shells cast off, proliferate in the material clutter which piles up as the cinematography progressively penetrates the "kingdom of man."

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CANCER AND THE IMAGINATION

IN his wonderful children's book, *The Little Prince*, Antoine de Saint-Exupéry expresses a painful truth as he describes his desperate, inept attempts to console the tearful little friend he has injured by a careless word.

I did not know what I could say to him. I felt awkward and blundering. I did not know how I could reach him, where I could overtake him and go on hand in hand with him once more.

It is such a secret place, the land of tears.

There are other realms where words cannot penetrate and find their way. Certainly among them is the land of the imagination. Who can verbalize the process of turning inward to conceive an image? The attempt is frustrated on the physical plane by the way the brain is structured. Verbal abilities are centered in the usually dominant left hemisphere while the imaginative function is located in the right hemisphere and cooperation between the two is rare. Be that as it may, it is one of our early realizations on the path of spiritual service that the important matters which demand our doing are the things before which we feel most inadequate. Yet, they must be done. We cannot wait until we are perfect before addressing them, or they may never be done, and we may never reach perfection. With this in mind, the following attempt is made in the hope that the converse of an old adage might be true, that "a thousands words may be worth a picture."

Imagination is completed thought, thought given form. Thought can be seen as having two attributes, form and meaning. Imagination as the formative side of thought is neither arbitrary nor unnecessary, except in the most limited definition of thought. Everything in manifest-being is brought into existence through thought, and imagination is the vehicle of its meaning.

The swift, supple and forceful forms of our feelings and desires, the fragile but durable expressions of vital life and of the material forms, from a mite to a metropolis, are solidifications of creative thought. Each imagination is an exact expression of the meaning that impressed it as a print is an expression of the die. The accuracy, validity, or quality of the whole thought is reflected through the form back to the Thinker.

Some modern scientific investigators are not only deceived into the materialistic illusion that thought is a product of electro-chemical interactions but suppose that imagination is unnecessary, the product of electronic static in

the brain. As spiritual students, we have been educated that thought originates much deeper within our being but we often accept the other notion that formless abstractions, which are transcendental ideation or the abstract thought of the higher mind, are the summit of thought. We are nascent creators and the mind is our central creative vehicle. Therefore, it is essential that we practice complete, imaginative thought as much as possible.

On a deeper level and a vaster scale, far beyond even our current capabilities of definitely conceiving Divinity, imagination holds sway at the fountainhead of Creation. Paradoxically, it is associated with the "Word" from the times when humanity (and brain development) was less specialized, and language was both pictorial and verbal. Thus, the opening of John's gospel may be read:

In the ever becoming potential of the Absolute was the Imagination, and the Imagination was with the Power of the Supreme Being, and the Imagination was the form of the Supreme Will.

All things were made by It, and without It was not anything made that was made.

In It was Life and the Life was the light of Individualities.

Imagination is a central aspect of the second, feminine or maternal attribute of the triune manifestation of Divinity on the cosmic and every other level of manifestation. Even the spiritual being of the Author of our solar existence, known to us as God, came into being and creates by the imagination.

In the astrological mandala, Cancer is a negative, passive, or receptive sign. This coincides with the trinitarian view of spiritual philosophy where the first two attributes are seen as active will and receptive imagination, as Father-Mother. Ancient descriptions pictured these attributes as sister and brother as well, to illustrate their close and varied relationship and how they represented two poles of the same motive. In the union of will and imagination, the feminine "knows" the dark, invisible father and receives his impress. To imagine, one must have controlled receptivity and a positive passivity that knows that the object already exists, as any sculptor can testify.

The feminine attribute is associated with the potential of space and its crystallization into matter. The lower (under the Earth) hemisphere of the mandala is similarly designated. Cancer is found at the nadir of this hemisphere, while the potential of time and its manifestation into spirit are found at the midheaven. This spatial aspect of Cancer in the mandala illustrates the surrounding, permeating, suspending, extending, and filling attitude necessary to imagination. Drawing describes the imagination and Cancer. We use poultices to draw things out of and pencils to draw things into space. Imagination is a posture of consciousness. To begin to understand and work with that consciousness, simple drawing and the concentration exercise in *The Rosicrucian Cosmo-Conception* is helpful with persistent application.

Cancer is a watery sign. Water has been a symbol of both space and the fluidic character of feeling. This coincides with the imagination as the second attribute of the triad of willing, feeling (loving) and thinking. To imagine is to feel something into existence. The potential feelings are infinite but several are crucial to the imaginative process. They are best expressed in images. One is the feeling one experiences

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upon seeing a landscape reflected in still water. That total recognition of reality and image is like the feeling of knowing the meaning and facilitating its formation through imagination. A feeling of truth realized is sensed in pictorial idioms like "she is the image of her mother" or "he is the picture of health." The whole of a complex meaning is exemplified in a picture where "seeing is believing." The closeness, contiguity, intimacy, and the almost inseparability of the imagination and its object are known in the sensation and psycho-spiritual impression of wetness. In many ways we have our birth in the waters of life.

Cancer is a cardinal sign and the indomitable will of the Father is expressed in the irrepressible life of the Mother. The passive receptivity of imagination does not obviate action any more than the water standing behind a dam denies a flow. A plan of action clearly imagined is almost irresistible. Imagination is a root of magical action as shown by Hermann Hesse in *Demian* where the hero "wills" people to do things by imagining them to be doing them.

Physiology provides an inspiringly beautiful example. In this case the example is peculiar due to our extreme immersion and crystallization into matter. To continue to exist and evolve in this almost unconsciously dense state, specialized physical polarization is necessary to accommodate both creation and procreation. Strangely enough, the physical polarization follows astrological polarization.

Cancer is the most feminine of the feminine signs, and it is primarily active in *feminine* bodies, in the womb and mammary glands. What speaks more clearly for the marvels of the imagination than the intricate wonders of the intrauterine process? What are more adapted to self-sacrificial nurturing than the mammary glands? Who would dare say more?

We have spoken of only rudimentary and "rough hewn" things concerning Cancer and the imagination. The finer forms of human fancy and natural nuance are for the student to explore, appreciate, and apply.

Cancer and the Moon are not the exclusive rulers of the imagination (all signs and planets participate in all functions). The house position of Cancer represents the field of opportunities and trials for the expression of imagination. On the ascendant, it can indicate a view of the external world as an image or a continuous series of frames portraying intact truths, or external environment filled with pictures such as a gallery. On the other hand, the feeling of knowing associated with imagination and impression could be projected into the world as an assuming superstition and result in a gloomy disposition. The native should carefully discriminate between observation, impression, and imagination. Cancer on the tenth shows potential for pictorial perspective as a means to social or professional objectives. Combined with active balance on the ascendant, it offers social grace. On the eighth, imagination is key to the door to the inner worlds. On the twelfth, it could mean an undoing by accepting images as exclusive realities and not penetrating to the meanings behind, becoming presumptuous as the Leo ascendant might indicate.

The Moon as ruler of Cancer is the active focus of the imagination. As such it indicates one of our first problems with imagination. In an evolutionary sense, the Moon is one of the most primitive planets pointing to some of our more un-

conscious, unregenerate traits. It is associated with dark, formative, crystallizing forces, and the unconscious protective and preservative instincts of the lower nature. We not only have to consciously control the very elusive nature of the imagination, but also wrest its control from the lesser ego, or we will be subject to fearful and paralyzing images of death and destruction.

Moon in Cancer is the classic image of a perfect reflection on a smooth, silvery surface of water calmed by an instinctual feeling of things being as they should be. An acceptance of biological existence promotes evolution through it via the imagination. In Capricorn, her detriment, she is restricted in her fluid pictorial transformations but is traditional in her choice of forms. Gemini is too fleeting, fragmentary, and feckless with respect to the imagination. The subtlety of the airy element does not lend itself well to pictures. The earthy element is graphic and dramatic.

A lack of space does not permit a reasonable venture into the fourth house but a meditation on home and parents and family as formative forces (representing their cosmic counterparts) on the development of the personal psyche will certainly prove fruitful.

Astrology, in its highest estate, provides a vehicle for correlating, understanding and applying the deepest and most subtle truths of God and the universe side by side with the most prosaic things of life. Addressing such spiritual matters, the Bible says, "In Him we live and move and have our being" but also "my ways are now your ways" and "the ways of God are strange to the ways of men." Hence mystics and poets of all ages have been viewed in the eyes of the world as virtual madmen uttering mostly incomprehensible yammerings interspersed with a few glimpses of sublime insight. The world of the spirit is, indeed, awesome and also potentially confusing to mundane consciousness. There are worlds within worlds, meanings within meanings and profound principles permeating it all with ramifications approaching infinity. Fortunately, there is a simple unifying principle—the principle of analogy. It is known also as the Hermetic axiom, classically stated: "As above, so below. What has gone before in Heaven will follow after on Earth. Know this and rejoice."

The astrological mandala is a symbolic representation of the universe with the principle of analogy implicit throughout its construction. It is the horoscope of the universe with all of its members in standard position, i.e. the first sign aligned to the first constellation, the first house aligned to the first sign, the planets in their signs of rulership and the aspects implied within the simple geometric structure. The signs represent fields of opportunity, of forms of mundane activity. The planets represent dynamic foci, focusing the lively qualities of the signs into the receptive, transparent forms of the houses. The planets are like people, composed of sign-like spiritual life within a house-like material form without. The aspects represent tools or modes of activity between planets. They are seen in life as talents or patterns of behavior. By meditating on the astrological mandala and the deviations from the standard positions, the whole and every part of creation can be understood and put into perspective.

Astrology is a guide to creative thought and intuition. Obviously it would be impossible to even hint at the full grandeur and diversity of only one of the basic astrological elements in a single statement, no matter what its length. However, by steady, incremental study and observation, one can begin to comprehend each element, its ramifications and its relation to the whole and also to experience it directly through glimpses of intuition. It is in this hope that these essays are offered as very simple leading thoughts which are certainly not to be taken as comprehensive proclamations of truth once and for all. They are more like the dust of space, not the worlds.

THE KEYNOTE OF CHRISTIANITY (Continued)

these rays were blinding to your eyes? How it rushed past, and then in a moment you were in utter darkness? There are many people who seek the Mystic Light and acquire a great deal of illumination, but like the locomotive, they focus and concentrate it upon the track which they themselves are to pursue, they take every possible care to let no ray stray from that path so that every vestige of light may be used to brighten their own way. They work only to one single purpose: to attain spiritual powers for themselves, and so concentrated are they upon that object that they never even suspect the darkness that envelops the rest of the world. Christ commanded us to let our Light shine, to place It as a city upon a hill which no one could fail to see. Only insofar as we follow that injunction are we justified in seeking the Mystic Light. We must never keep one single ray for our own use but should strive day by day to make ourselves so pure that there may be no obstruction to the Divine Light within, that It may flow through us in its fullness, to all of the human family who are suffering for Light and Love.

Many are called. Few are chosen. Let us take this to heart and be so zealous for Christ in all our dealings and doings, so that we may be chosen; chosen to do His work of Love.



PIONEERS—(Continued)

The Rosicrucian Cosmo-Conception (Fellowship Press, 1909), suggests that the purpose of Earth's existence is not for its own ennoblement or even preservation, but for the spiritual advancement of its inhabitants.

Chaos is not a state which has existed in the past and has now entirely disappeared. It is all around us at the present moment. Were it not that old forms—having outlived their usefulness—are constantly giving birth to new forms, there could be no progress. The work of evolution would cease....Chaos is the basis of progress.

There is a transition in *Koyaanisquatsi* when the mazes of red and white ribbons of car lights flashing across freeways fade into stills of computer board circuitry: a revelation of the depth of our immersion in technology which originated from our desire to evolve. Now, technology has pronounced limitations on life—from the physical nuclear threat to the near infinite precision of computer memory.

While the film's high-tech wrapper ravishes the senses, we cannot avoid seeing the irony that while condemning technology's destructive edge and human alienation from God's truth, the message is jaded by the medium. If we leave the theatre lamenting our woeful plunge into material chaos, one also wonders where a copy of the marvellous Phillip Glass score is available. Because mass-media serves first its master, mass-production, and *Koyaanisquatsi* has taken the form to fulfillment, we are left with that emptiness that, with a twinge of frustration, accompanies the parting of great

friends. We realize that art could say no more about our present, confused condition. Finally, we acquiesce to the futility of the manipulation of matter as an end in itself, and to the weight of the evidence that in the whole history of life, the scientific approach to an understanding of the spirit working through nature has been tacitly ignored in the imaginative efforts of the vast majority of human beings.



NOVALIS—(Continued)

tion between myth, the achemical progress of the individual soul, and the macrosm of larger occurrences. He sees a piece of iron descending from the heavens and materializing into an uroboros, the serpent which eats its own tail. Between the Virgin Sophia and the serpent of cosmic wisdom, we have the temptation of Eve. In Rosicrucian thought, the Luciferian

spirits gain entry into human consciousness in the form of serpents, in the origin of independent activity. Iron is, in reality, the basis of separate existence. Without iron, the red, heat-giving blood would be an impossibility, and the ego could have no hold on the body.

Novalis has a great deal to offer for inspiration or study. Following are selected aphorisms from his work:

The more limited a system is, the more it will please the worldly wise.

We are close to waking when we dream that we are dreaming.

I only know the world is flowing
Away from me like restless dreams;
A Heaven more sweet than mortal knowing
Within my soul forever gleams.

(*Sacred Songs XV*)



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Echoes from Mt. Ecclesia

FOCUS ON GHANA

In Ghana, West Africa, the work of *The Rosicrucian Fellowship* continues with the determination of so many of our brothers and sisters who carry on the Teachings and tradition of Max Heindel and the Elder Brothers.

Although economic difficulties often impose hardships on them in obtaining books and materials from Mt. Ecclesia, we are continuously seeking to find a remedy for the current state of affairs being shared by many of our members there.

Donations of books are presently being made to as many persons as possible but this always falls short of the remainder whom we are not able to help. There are plans for the establishment of a "book fund" for Ghanaians, and several avenues are being explored for assistance from international sources and interested members abroad. All who wish to assist in this "ministry" in West Africa may write: Center and Study Groups, P. O. Box 713, Oceanside, California 92054. Your prayers and suggestions will be most welcome. We always look forward to hearing from the centers in Ghana and know they are persistent in their efforts to bring greater Light to those who are seeking the Path of Enlightenment.

CONFERENCE PLANNED

Closer to home, the 75th Anniversary Conference to be held at Mt. Ecclesia in August 1984 is already in the planning stages and we are hopeful that this will draw members from the U.S.A. as well as from all over the world.

The purpose of this "Conference" will be to discuss the challenges facing *The Fellowship* in light of its past history and present activities. Your suggestions are needed, so start thinking about what is of paramount importance and how we can go about achieving our goals for spreading the Gospel of Truth in the coming years.



*Tell me not, in mournful numbers,
Life is but an empty dream!
For the Soul is dead that slumbers,
And things are not what they seem.*

—Henry W. Longfellow



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QUESTIONS AND ANSWERS (Continued)

and feeling, in the deepest sense achievable, the wrongs and the rights, and how they manifest in others feelings toward us, we can diminish our post-mortem purgation while alive.

Needless to enumerate, fruitful benefits accrue to one who is able to perceive his or her own course of action on Earth carefully, objectively, and in the spirit of fellowship.

To retrospect effectively one needs first to learn to put oneself in another person's shoes. We need to try to feel at each point how we made the other person feel. Robert Burns who once lamented that, "hungry ruin had me in the wind" expressed the great secret of successful retrospection:

O wad some pow'r the giftie gie us,
to see oursels as ithers see us.

If we can summon the *effort* this wish implies as we kneel in honest retrospection before the altar of our spirit and judge ourselves accordingly, reproducing within the feelings of others as to whether we have helped or hurt, then, and only then, may we be sure to have purged our germinal seed atom of the record of events which will not be encountered again.

The path to this sort of purification requires independence as well as love and honesty. We should not take the privilege of retrospection to the extreme, and worry over every action during the course of the day. We must accept what is done as done, and sow the seed for a better morrow. Retrospection should be approached as an exercise daily at the appointed time, and performed faithfully for best results.

We regard here directives of order and peace which form the prerequisite environment for meaningful aspiration. The response we garner from these repetitive queries into the inner tribunal of truth is the basis of cognition. To the degree we recognize ourselves, we are effective in bringing these directives emanating from our highest "recognitions," the roots of spirit, into positive fruition in our lives. We can agree with Ortega y Gasset when he observes that "without a certain margin of tranquility, truth succumbs." The attitude in which we perform our retrospection, or any spiritual exercise, is the environment from which our growth must draw its sustenance. The substance of our endeavor rests solely upon our own efforts, which reflect unerringly the attitudes of our hearts.

In organizing contemplation toward an active purpose, we better ourselves and the life we lead betters the lives of those around us. But direct, self-forgetting service is the surest way to amend our trespasses against others. In this light, we can agree with Kierkegaard's vision, that

"Life is only to be understood backward."

Thoughts are things. If we know that we have impeded another's progress in evolution through our wrong doing, and cannot make it up to that particular individual, let us go out of our way to find someone in a similar situation and extend help on the path which we all inevitably must tread. This is how we walk in each other's footsteps.

