

# **ASTRAL SCHOOLS**

**Lectures delivered in Helsinki, May 1929  
by Mr Pekka Ervast.**

## TABLE OF CONTENTS:

Chapter I: SELF-EDUCATION - - - - -	1
Chapter II: FREEDOM - - - - -	12
Chapter III: REBIRTH - - - - -	21
Chapter IV: MINOR INITIATIONS - - - - -	32
Chapter V: ASTRAL SCHOOLS- - - - -	43



## **PUBLISHER'S FOREWORD TO THE SECOND EDITION**

The first four chapters in this second edition have been photocopied from the first, edited in 1930 by Mr. Ervast himself. 'Astral Schools', a lecture belonging to the same series of lectures given in May 1929, but for some reason omitted by him from the said first edition, has now been added to accompany the first four lectures. This sequence — now constituting the fifth chapter — has been prepared and edited by Mr. Uuno Pore, M.A., leader of the Rosicrucian organization.

Helsinki, October 1979.  
The Rosicrucian literary society of Finland.

## **TRANSLATOR'S NOTES TO THE READER**

The reader should take into account that, originally, this work was delivered in the form of a sequence of lectures, i.e. oral presentations which were more spontaneous and thus less ordered and coherent than a written work would be. He should also remember that they reflect the age in which they were delivered and, lastly, that the style is also influenced by its contemporary Finnish tradition of climactic oratory — consequently, there is, for instance, a build-up to each main point.

There are some passages marked with an asterisk (\*). These were unclear in the original and, after consultation with other translators, a decision was made to remain — despite ambiguity — faithful to the original.

The translation of any word-to-word quotations from the Bible is derived from the King James Authorized Version in 1611, and, similarly, any free captions are translated in compliance with the said source. The former (direct quotes) are indicated by double quotation marks and the source is given in parentheses; the latter (paraphrased statements) by single quotation marks and left uncited.

In any Sanskrit terms used by the author, long vowels are indicated by the addition of a circumflex (^) above any such vowel.



## CHAPTER I SELF-EDUCATION

**M**adame H. P. Blavatsky, the founding figure of the theosophical movement, whose memory is commemorated in the theosophical world on the eighth of May, brought to us a great light in that she provided us with a theosophical concept of life. She brought a great comfort to our daily lives by showing us the objectives that we live for, and how the goal of our lives is to be attained in this world of ours. Its goal — one that we have forgotten — is human perfection; and no vague concept of perfection portrayed as an angelic form after death, to be gained as a matter of course, but a perfection which is completely practicable by human beings; one that we have to acquire for ourselves by our own efforts. Our worldly life would be devoid of meaning, if it automatically resulted in an angelic state attainable after death by no personal merit, or merely by virtue of some mystic religion. If it were so, the point could be made — as many have done — that God could have created men as perfect as angels instead of subjecting them to pain and suffering along the course of a futile life here on earth; a life with no meaning.

Yet Madame Blavatsky showed us that God willed not to create any such perfect beings; that kind of creation would have lacked all foundation. Instead, God created beings who themselves are to seek perfection. Thereby will also their existence find meaning.

The very word 'perfection' conveys to us such immense dimensions that we cannot confine the perfection of an eternal life into any form; instead we state that human perfection is our goal; what comes after that is another matter. As human beings we have received an ideal towards which all evolution will lead, and which we are to strive after; therein lies the purpose of life.

Evolution has been recognized in scientific circles as a general law of life. Neither is man, as a spiritual or human creature, excluded outside of this law. Also he, as a spiritual and mental being, is subject to the law of evolution, and therefore it is comforting to learn of the conviction, supported by a measure of authority, that man exists for the purpose of seeking perfection and reaching it. This is no piece of fantasy work, neither is it a Utopian nor unattainable aim,

but the final goal of life which every individual is to reach — yet not without personal merit. Not in the sense of a man casting himself afloat upon the waves of life saying: 'Make me perfect!' That way nothing is gained. Men are given a chance to reach perfection by virtue of their own efforts. It is, therefore, as if life says to man: 'Bring yourself to perfection.'

To a number of religious persons spiritually foreseeing the truth, this very truth appears impossible in the light of reason and experience, since we in the western world have forgotten the doctrine of reincarnation. Indeed, Madame Blavatsky wishes to point out to us that the attainment of perfection is possible for us for the very reason that we are born again. We are here not for the first time, neither for the last. In terms of evolution we occupy a certain stage, and it is an outcome of several incarnations; but to reach an ideal goal our own aspirations and efforts are called for. This was Madame Blavatsky's theosophical, practical message to us, her guiding principle for life and foundation for reaching this goal. It cannot be attained through Divine Grace, neither is it an outcome awarded to us by a natural course of affairs, but an objective solely to be achieved by virtue of man's own efforts.

Religions have failed if they have made us believe that perfection is bestowed upon us as some sort of present. They have kept to the truth only when they have clearly proclaimed to people: 'Save yourselves no aspirations or efforts, but watch and pray, for it is only through your own efforts to grow that you may attain the goal of your lives. This is the real and true message in all religions to people, and this is also what Madame Blavatsky kept pointing out.

It is another matter, of course, that life presents many kinds of obstacles in the way of our strivings. What would man's aspirations otherwise come to? He could reach perfection in no time, unless he met with all these obstacles lying within himself, and the outer world provided him with all kinds of impediments and difficulties that he has to overcome. Fortunately enough, there are plentiful hindrances in the store of life.

It is equally true, on the other hand, that we receive a great deal of help and grace. Various religions are right in that they have promised spiritual help and grace in the name of this divine being or that, acts of divine grace to the honest persons who sincerely and devoutly aspire for spiritual goals. Man is often about to become frustrated in his efforts, haunted by his own sins and illnesses and distressed by inflictions from the conditions he lives in. If he then finds himself in need of help, help is within reach; for when a man sincerely makes efforts to progress in the spiritual path, it is as if he opened a door to the spiritual world, to gods and angels who are always willing to help him; it is as

if he opened his heart to the Saviour, and the Saviour who is everywhere, the Saviour who is always present in the seeker's spirit, will help him, comfort him, support him, and render new strength to him.

Life has bestowed upon us a great gift of God's grace in that we are not alone. Once we, with sincere devotion, set our feet on the right course of life and wish to travel the way life offers and hopes we will choose, we are granted help. Then we receive inner comfort and spiritual help from one another as well as from other, invisible beings, making it easier for us to overcome any hardships and obstacles, whether from within us or from without.

It is an entirely different issue, if man has hidden motives or secondary thoughts about this, if he seeks progress for reasons other than unselfish reverence for life. In that case he closes the doors to his heart and soul so that other people cannot help him to the same extent, and so he will meet with yet greater difficulties — and it is always within himself that man meets his mightiest challenges.

Bearing witness to this school of life with its inherent hardships and realizing its inner nature as a true school of temptations, we come to ask: 'Whence is all this and how comes it all? Is it put to us to serve a purpose? Are there really powers in life that do take care of us and whose objective is good and fair, or does all this process of evolution rest upon blind fate?

Now, the men of science set their trust in evolution, yet also in chance. They claim that natural laws are blind and active in Nature herself as well as in human life, and that blind, iron-hard laws rule such things as economic life on earth, for example. That is what Mr Marx, the socialistic philosopher and writer, tried to make clear to us. Let the scientists put their faith in blind fate; we who struggle and strive after the good and in our lives catch glimpses of the mysterious ways of Providence, we, spiritual beings that we are, rather choose to stand with Madame Blavatsky, who in harmony with the greatest of wise men, kept repeating that our existence is an absolutely justly ordained cosmic system. There are, of course, many kinds of powers in life that are good and seek to serve true ends; and yet there are also various powers that are inclined to put down any manifestations of the good. This is due to the original duality existing in absolute life, namely that of consciousness and matter.

By its inherent nature, consciousness seeks union and unity; whereas matter, also by force of its inner essence, seeks diversity and variance, therefore opposing consciousness, or spirit, until it is overcome by this very spirit. These two poles of existence are equally necessary and therefore equally valuable; in serving and helping one another they bring forth the blossom of life, a perfect

being who with the help of spirit has become the master of matter. He is the outcome from these two apparently opposing forces. The purpose of life is progress towards harmony, spirit, self-awareness — out of ignorance, darkness and blindness.

I would very much like to tell you now the way man's school of life is made up, or rather, how mankind and our planet relates to the outer world of planets, or the solar system, as it is called. I will not go further into space than this solar system. I would very much like to show you, even if in an insufficient and superficial fashion, what the powers of life within our solar system comprise. This sort of presentation may to some extent amuse those who are well-versed in the art of astrology. For my part, I am no technically oriented astrologer, cannot devise horoscopes and the like — I simply understand, in theory, that astrology is a long forgotten, yet valid branch of science.

When we discuss the school of life, we first and foremost mean that life on this planet of ours serves as a school for us, its inhabitants. Yet we must allow for the fact that our earth is not unique in this solar system, but all the other planets are similar schools for other orders of living beings. This means that all planets — not only earth — have their own mystic schools and secret orders leading the spiritual life on each of them. Each planet has a characteristic school of its own, due to the fact that each also has its specific circumstances and forms of life. Similarly, the inhabitants of each have their own particular problems as well as attainments.

In this kind of solar, or interplanetary, view it is said of old that ours is the 'Star of Sorrow', or a 'School of Painful Effort'. The schools of other planets are different in nature. That of Mercury, for instance, is often called the 'Yellow School of Aspiring Minds'. Venus, again, provides for one which is termed the 'School of Five Distinct Grades', meaning that life on Venus is easier, both outward and inward; its inhabitants have, in other words, spiritually acquired more and advanced further.

All planets influence each other by telepathic means with the help of physical attraction — in the way all mass does in this world of gravitation. They also affect each other magnetically and electrically, as well as psycho-suggestively, as every astrologer knows or believes. This last form of influence is the most important in the spiritual sense and it is, in effect, the very means discussed in astrology.

The suggestion arriving from Mercury, for example, in the form of a telepathic thought current represents true knowledge and wisdom. It is justly said that Mercury is the mirror of the cosmic truth. Mercury-consciousness is



the reflector of facts within this solar system, since this planet is devoted to the exercise of factual matter, being extremely scientific in its nature. Its factual knowledge consists in wisdom that has taken into account a most significant fact of science; one that we on earth have not clearly understood, namely the fact that all living beings are brothers. This is the primary fact of spiritually inspired scientific consciousness. Mercury-consciousness is permeated by this knowledge, and none of its natives would fail to recognize this fact. According to it, all living beings are brothers to one another. No evil act can be committed, but all seek to do good to everyone. We on Earth have not been capable of taking this for granted, even if we all admitted that this might be so. Rather, we oppose both other beings and each other — such is our kind. Only gradually are we growing to understand that we all are brothers to one another.

On Mercury, as stated above, the brotherly co-operation and co-existence is a beautiful outcome of the life of the local inhabitants. Still, until they reached their present position in the spiritual vanguard of our solar system, they too had to fight the hindrances and forces of opposition in their way at that time. Also the aura and inner life of their planet has included many a great obstacle and hindrance. What were they like, then? Falsehood, misjudgment, corruption, fraudulence, larceny, malicious inquisitiveness, all these have been present in the planet's animalistic life, or lower aura; and they all had to be overcome before the most advanced of her natives came to know the truth.

There exists in the cosmos now this Mercury, a planet which affects us. The globe, visible to our eyes, is its physical body; yet, in addition, it has astral, and other auras or bodies, which are invisible to us. How does Mercury-life then affect our planet in terms of suggestion? In its higher sense, like this: 'Seek knowledge and wisdom, and bear in mind that the first of spiritual truths is brotherhood.' Yet, at the same time, there comes a voice, as if from the background, saying: 'To reach the light and knowledge, you must overcome me. My name is falsehood, darkness, ignorance, larceny, fraudulence, wickedness, inquisitiveness.' If we fail to take the right stand of sincerely accepting only elements of higher life (of that aspiration after truth which conveys the golden influence of Mercury) we risk closing the windows of our spirit and opening the locks of our soul to the lower forces of Mercury. These then will come thundering over us and arousing in us deception and deceit, which are opposites to true knowledge and brotherhood.

This may serve as an example of the influence of the planets. Their influence is always dual, and the so-called evil influence will prepare the way for the good. Without struggle no victory is won. We will remain ignorant unless we

ourselves stop being deceitful. We cannot attain knowledge of truth and wisdom unless we ourselves cease being deceitful, false or larcenous. In the school of life everything is real. It always involves real, actual forces of opposition, and the dark ones have to be overcome in order to allow the bright, shining ones to reach us.

I now wish to take the opportunity to remind you of some facts in astronomy, which we once learnt at school. When drawing a scheme of our solar system we draw concentric circles starting from a common point in the middle. This central point represents the Sun, and the circles, the planetary orbits in their course round the sun. The circle nearest to the Sun stands for the orbit of Mercury, the next to it that of Venus. The third is our own, the orbit of planet Earth, which is followed by those of Mars, Jupiter, Saturn, Uranus and Neptune. In terms of major planets, more than these are not known to us at present. In all probability, there exists one planet, possibly even two, outside Neptune, which, as yet, go undetected. Neptune itself, not unlike Uranus, was discovered only recently. In former times it was a common belief that the solar system ended with Saturn.

The planetary distances from the sun are as follows:

Mercury	58	mill.	kilometres
Venus	108	“	“
Earth	149	“	“
Mars	226	“	“
Jupiter	773	“	“
Saturn	1 418	“	“
Uranus	2 851	“	“
Neptune	4 467	“	“

Once we calculate the relative distances, or ratios for these distances that of the Sun, of course, is zero, since the Sun dwells in the exact centre. If, then, we adopt the distance of the Earth as our standard unit (for distance from the Sun) and give it the value of 1, we will result in the following table of relative distances:

Sun	0
Earth	1
Mercury	0,387
Venus	0,723
Mars	1,524
Jupiter	5,203
Saturn	9,539
Uranus	19,183
Neptune	30,054

All these planets exert their own particular influence upon the earth. Each of these has its own central institute of mystic education, a secret order with its own hidden mysteries, sending most magnificent suggestions to the Earth; in other words, specific energies of assistance. Yet each planet's lower side similarly sends its particular suggestions and energies, only lower and opposite in nature.

We, the residents of Earth, have been put here for purposes of growth and development. We are to become perfect. We stand here, not all alone, but subject to all these planetary forces. Long ago, our planet received help from Mercury and Venus. It is said in 'the Secret Doctrine' that we gained help from Mercury; with a somewhat obscure mention of these two names, Mercury and Venus. In the so-called exoteric astronomy and astrology, they were confused with each other and should be corrected to carry a proper reference. Be that as it may, these two planets remaining closer to the Sun than our own Earth, sent us help. It is from there that the high beings who founded our secret schools of mystery, our white brotherhood, came from.

In respect to the ancient educational system, brought and established here by this secret brotherhood, we remember that the old mystic schools and secret orders deriving from this white brotherhood always referred to **four** great initiations. The fifth made the initiate a complete adept, or a perfect man; yet he had to undergo himself four strenuous initiations prior to that occasion.

Let us now enlarge upon these initiations. The password into the first great initiation is brotherhood; in more defined terms, the first spiritual truth in practice, which stands for brotherly love in the visible world. When we bear in mind what was recently stated of Mercury, we may justly claim that the first of the great initiations which has been on earth ever since the times of Atlantis. It has been one that came to pass through the influence of Mercury.

The second initiation depends upon our ability to distinguish between good and evil — and not only in this visible world but above all, in the invisible one. In other words, the world of thoughts and emotions, or, as we call it, the astral world; our ability to tell good from evil, pure from impure, fair from foul, true love from personal affection and so forth. This other initiation is clearly related to Venus, for the influence of Venus is the truth: integrity, purity and beauty in the domain of personal thoughts and emotions. Venus renders such inspiration and under the sign of Venus there lives the ideal which is attained in the second great initiation. Thereafter an individual can no longer mistake the moral validity of his own feelings and thoughts, or those of others.

The third initiation — in the old oriental scheme — which is familiar to us from theosophical literature, puts the individual in a specific relation to the Earth and its visible life, for this initiation renders him the staff of success — not only in the outward or passing sense, but in the true, quintessential sense. The third initiation always elevates a man to honour; if not in the greater world outside, at least in a minor inner circle. His friends, and nearest and dearest ones, will set him in their own hearts upon a seat of honour. The third initiation, is, in fact, the so-called Mount of the Transfiguration, which is discussed in the gospel. Jesus visited the Mount with three of his disciples. These could not at first keep awake, but when they at length opened their eyes, they saw Jesus standing in the company of Moses and Eliah in great glory. Another place in the gospel relates that Peter said: 'Thou art Christ, the Son of God.' Peter knew this within himself, grasped it with his whole essence. And Jesus said to Peter: 'That hath no man told thee; God Himself hath revealed it to thee.' The third initiation signifies a tribute of honour from the closest of friends. Indeed, some disciples and friends feel compelled to make public that their teacher is a master of honour.

The third initiation concerns the inward and outward conditions of the Earth. It constitutes its Hosanna-cry since each initiation brings honour also to the Earth. Our planet will one day shine its own inner light of wondrous glory; yet this cannot be until its wondrous children themselves shine upon the Mount of the Transfiguration. Truly, when the population is shining, also our Earth will shine. Indeed, our planetary aura has gained a remarkable brilliance from the beings who have already helped it — from Jesus Christ, above all. The aura of the whole Earth was transformed through Him. Yet, as stated above, the Earth will not become a shining star until mankind — all inhabitants — ascends the Mount of the Transfiguration. It is therefore, that this third initiation is the Earth-initiation.

The fourth initiation will take the individual, who is willing to undertake it, to the Golgothan path, and eventually to a painful death on the cross, whether this death be physically real or only an inner act of martyrdom. Elevation to glory is followed by a path of sorrow along the Via Dolorosa. It begins with an unspeakable pain and immense sorrow, eventually ending in a martyr's death of one's personality. In the old classification, the fourth initiation is the first leading onwards, off the Earth, as it were, out to a fuller life. Consequently, it is linked to the closest planet among those which are situated further from the Sun than the Earth. It is the Mars-initiation.

Why Mars-initiation, in particular? The influence of planet Mars is most peculiar. Mars is the god of war. Mars is the god of wrath, lust, selfishness, courage, battle, bloodshed and war. It is in this fashion that we have always thought of Mars — and almost solely in that fashion. Yet Mars also has its specific mystic school — an exquisite, sublime, grand school leading the student to remarkable achievements. True, it is called the 'School of Warriors'; yet it is also stated that its real name is the 'School for the Initiates of the Red Fire'. Those who will pass through this school and become one of the Initiates of the Red Fire have unravelled the Mystery of the Sword. They have solved the secret of death and self-sacrifice. For, it is true, when we look back to mankind's history we see how war has affected individuals, especially those who took part in it. It is often proved that war brought forth in them their courage, manly virtue and spirit of self-sacrifice. They were capable of self-sacrifice. At present, such bravery is less in demand, for the warring of the present times is no longer of the kind that it once was. Nowadays war has mostly lost its moral significance, at least on the part of the military. But, then, the influence of Mars is not limited to outward battle and bloodshed. The actual suggestion imparted by Mars is this: 'Learn to sacrifice your selves, forget your own selves. Sacrifice yourselves in your lives for your ideals and the good of mankind. Learn to love devotedly and without distinction. Who loves more than he who gives his life for a friend? Learn to give your lives — not only in a single act of sacrifice, but constantly, all the time while you lead your daily lives. Forget our own self for the good of others.' This is the teaching of the Martian school; it is also the lesson from the fourth initiation. In this fourth of the great initiations a man learns to give of himself completely — even to a sacrificial death. It is for this very reason that Mars stands for the fourth initiation.

We now come to Jupiter and wonder if Jupiter, then, stands for the fifth initiation. Yes, indeed, the fifth is the very Jupiter-initiation, sublime and fair. The secret school of Jupiter is the 'School of Magicians with Blessing'. It is

also called the 'School of the Sower'. It is, then, the school of 'Vainamoinen'<sup>1)</sup>. Those who belong to this school are the magi, or sages, who, though subservient to Nature, can make use of the riches of the earth and a wealth of knowledge. They are white magicians, adepts, masters, beings of perfection. They wield the powers of Nature and they utilize them for the best of others, sowing from the treasures of universal knowledge. For this reason the school of Jupiter is representative of the fifth initiation.

It is clear to those who have attended to these matters that Saturn represents the sixth, Uranus the seventh, and Neptune the eighth initiation. There are, then, two that remain. One is the Moon and the other the Sun, the former representing the ninth, and the latter the tenth initiation. There are ten initiations, as we know, in the old scheme. I shall later turn to these, the highest among initiations.

I now wish to draw your attention to a remarkable matter, a result of Christ's great sacrifice. Jesus Christ started a new age in mankind's history, the New Covenant, as we are used to calling it. Jesus brought about the following change: the initiation mystery, which used to be attainable only for a few, stands now open to any who wish to accept Him. All those who so wish may seek this sacrificial initiation. This means that they may on their own undergo several minor initiations prior to this great one, which would then descend from a realm divine, leading them further down the spiritual path than the first great initiation used to take them in former times. In other words, the first great initiation that will open up to them on their path of following Christ will reveal to them a secret which used to be disclosed at a much later stage. It will, however, call for continued efforts which used to be required later, perhaps owing to the fact that, generally taken, people nowadays are more intelligent and self-aware. The great initiation may therefore be now bestowed earlier. This is because Jesus Christ made the Earth our starting point. While earlier, as some may recall, we were to start from Mercury and Venus, now Christ has enabled us to use the Earth as our starting point. In other words, it is from here that we are to start — from where we are. It is then that the first, second and third initiation will form a kind of a preparatory path, or a way of purification. We as humans are now required to do much more than before. Yet, through Christ and with help from Christ we are blessed with a chance of much greater unselfishness, of much greater self-sacrifice. We have been offered an ideal of much higher grade

---

<sup>1)</sup> in Finnish lore a mythical figure representing wisdom and magical powers. See 'The Kalevala', the national folk epic, in e.g. the newer, highly esteemed translation in prose by Mr. Francis Peabody Magoun Jr., published in 1963 by Harvard University Press

than the one that was previously possible. Now, the Mars-initiation is set as our first major initiation, with the result that all major initiations on the path to Jesus Christ will now start from this one. The following table results:

Mercury	0.387	1st initiation	the way of purification		
Venus	0.723	2nd	“	according to the old	
Earth	1	3rd	“	scheme	
Mars	1.524	4th	“	1st initiation	according
Jupiter	5.203	5th	“	2 <sup>nd</sup>	“ to the new
Saturn	9.539	6th	“	3 <sup>rd</sup>	“ scheme
Uranus	19.183	7th	“	4 <sup>th</sup>	“
Neptune	30.054	8th	“	5 <sup>th</sup>	“
Moon		9th	“	6 <sup>th</sup>	“
Sun		10th	“	7 <sup>th</sup>	“

We shall now leave the Earth for the surrounding space. We have travelled the distance from the Sun to the Earth, but now we undertake a journey off the Earth; and this signifies that we are to attain, already on the way of purification, the wisdom that brotherhood is the first truth. We, on this very way of purification, must attain the ability to distinguish the false from the true. In this way we are to learn to watch our own feelings objectively and critically. We are to know ourselves thoroughly. Then we must, on our path towards the initiation of Jesus Christ, be able to renounce our selves. It is not until we have travelled on the path towards Golgotha — on the path of suffering ending in a self-sacrifice on the cross — that we are capable of attaining the Mars-initiation (that of the Red Fire). It has also been called the one of the Rose on the Cross, that is, the Rosicrucian one. It is only then that we have taken the sword into our hearts, renounced the use of force and sacrificed ourselves for the sake of the truth.



## CHAPTER II FREEDOM

**T**he feast of Pentecost is celebrated in memory of the Holy Spirit, as our Christianity originates in the effusions of the Holy Spirit as received by the Apostles and the first disciples at this very first Pentecost. The Holy Spirit is, in Jesus's own words, the spirit of truth; and truth, Jesus says, will make us free. He said to his disciples: 'As I depart I will send you the Comforter, the Paraclete, and He, the Holy Spirit, will teach you all truth and remind you of all that I have taught you, and teach you much what I could not'.

This is a remarkable statement, and especially worthy of our attention is His assertion that truth will make anyone free. Ever since my early youth this statement of His has exerted a profound influence on me; with this word, our Master, in my view, provided the very best criterion for the essence of the truth. Is it not so that truth always frees us?

What are the 'enemies' of mankind that we are to be saved from? They are to be found both in mankind's existence in general, and within ourselves in particular. The Rosicrucians of old said that there were three of them in all — namely ignorance, disease, and poverty. If we consider the evolution of Life as far into the future as we can even conceive of it, we might say that these three great enemies are: ignorance as the foremost among them; selfishness as the greatest of all diseases; and lastly death, which is the greatest among all forms of poverty. Ignorance, selfishness and death. These are the greatest of 'enemies' for all men — or the greatest of 'friends'; for these magnificent forces of Life, when subdued, will turn into the greatest of friends.

As soon as the great enemy of ignorance is overcome and thus made our friend we have gained knowledge. As the great enemy of selfishness is made our friend, we will win for ourselves the blessing of unselfishness and Divine Love which makes our life ever and anon a happy and sweet one. After, in turn, we have vanquished the 'last of our enemies', as Paul prefers to call it, in overcoming death and making it our friend, we have gained possession of a 'magic wand' so that death no longer has power over us. We have thereby gained Eternal Life, which is unconquerable by death.



When we consider this trinity: ignorance, selfishness and death, we can clearly see how they relate to the threefold foundation of the human essence. Ignorance, thus, is in a way related to our spirit; selfishness, the greatest and deepest of all our diseases, is related to our soul; and death, the extreme form of poverty, is related to our physical body. It is as if we perceived two sets of three gems, yet gaining a third set, namely that of the Holy Trinity. If we properly concentrate our thoughts on these issues, we may perceive a hidden line descending from the Holy Spirit down to the human spirit, and therefrom, through the ascertainment of the truth, down to our ignorance. Another such line runs from the Son of God, the Cosmic Christ, through our soul down to our selfishness. Lastly, the third one descends from God, our Father, through Divine power, victory and might, down to our death and our mortal body. In the hand of our Father is death and destruction, and in His hand is our body. Thus it is that Jesus says in the gospel that nothing will happen without our Father knowing of it, whether it be a hair falling from our head, or a sparrow falling to the ground.

When we think of this triunity and bear in mind that our inward triunity, that of the spirit, soul and body, can be compared with our psychological triunity, that of the knowledge, emotion and will, we have found, altogether, four sets of gems, each related to the other.

<b>The Holy Spirit</b>	<b>The Son</b>	<b>The Father</b>
Spirit	Soul	Body
(âthmâ-buddhi- manas)	(âthmâ-buddhi- manas)	(âthmâ-buddhi- manas)
Knowledge	Emotion	Will
(manas)	(buddhi)	(âthmâ)
Ignorance	Disease and selfishness	Poverty and death

Let us now consider freedom or redemption, which all religions speak of. It is sometimes called salvation, sometimes eternal bliss and peace. The Buddhists talk of 'nirvâna', which to them is release from all limitations and conflicts; the Hindus talk of the 'môksha' or salvation. The Christians, in turn, speak of salvation from the power of Satan, or evil, and evil in Christian belief is primarily seen as sin — a concept that in our scheme falls under the heading 'Selfishness'. In addition, Orientals speak of release from ignorance and

deception or illusion. In all major religions man's goal is salvation. He is saved from all these manifestations of evil. He is saved from ignorance, he is saved from selfishness, he is saved from sin and disease, he is saved from death. This goal appears an almost unattainable ideal; for the mere salvation from ignorance would be immensely magnificent, one beyond words. We could bring ourselves to somehow conceive of our salvation from the deception and ignorance which dwell in our reason, and thus of our realization of truth. But when we are to imagine our salvation from sin, selfishness and evil, we will regard this as an achievement beyond our capacity. At best, we may, by means of scientific study, gradually come to see the truth, but to be saved from sin and released from the selfishness dwelling within ourselves — how can that be?

Most Christians who have sought to reach that goal have arrived at the conclusion that gaining release from selfishness is beyond man. And how could we be saved from death? This is not the same as a vaguely imagined life after death, which we know nothing of in advance. Redemption from death must be a definite, conscious subjugation of death. How is such a feat possible to man?

This appears to us humans as something supernatural, something beyond our powers. It is impossible to be saved from sin and evil. It is impossible for a man who is weak and prone to evil to defeat death. What is more, when we learn that the truth can never be gained by purely intellectual, philosophical or scientific efforts, we feel as if our faith faltered and thereby our last stand wavered. The fact remains, however, that the truth is not subject to solely scientific or intellectual efforts, but Life is, as Jesus Himself has clearly demonstrated for us, the test of the truth. Indeed, the truth is a new life for us. The truth which delivers us from delusion, deceit and ignorance is the life of the Holy Spirit within our-selves. Man has been invited to leading a life under the direction of the Holy Spirit. This is the doctrine of Jesus Christ. All this seems to us so lofty and unattainable. How is it that we ordinary people, leading our petty lives and busying ourselves with our futile strivings to earn our living, could be filled with the Holy Spirit of truth, so that we could live in truth?

And yet, this is the lesson of all the prophets and teachers of mankind throughout its history. We are to begin our release by first becoming redeemed within ourselves, in our spirit. We cannot master our body and defeat death; we cannot be delivered from sin, disease and selfishness, before we have overcome deceit and ignorance. We are first to gain access to the truth, before our reason and spirit can be released. This is the first step. And it is not solely brainwork and reasoning things out, but it also entails delivering our spirit will be delivered from the bond of ignorance. We are to grow to see the truth. We are to grow

to live the life of the Holy Spirit of truth. Only after we have gained access to the truth, have we become free from sin, evil and selfishness. Lastly, we can be freed from the power of death. It is the ultimate step. The first is the release from ignorance, the second that from selfishness, and the third and last, that from the power of death.

All these steps are truly serious. They involve no elements of superficiality, hypocrisy or presumption. They involve true knowledge of the truth, true release from selfishness, true attainment of eternal Life, true subjugation of death, which will create our body anew.

All this great undertaking lying before us is divided in subsequent stages. Final salvation is the outcome of long labour. It involves a systematic programme laid out for us, as Madame Blavatsky in her framework for the theosophical concept of Life sought to show us. It is a path signifying our spiritual progress, leading from one initiation to another. The work of Madame Blavatsky has given us great help: she has been capable of showing us how we shall evolve as human creatures and what the path of spiritual progress is like. She has revealed to us some secrets of initiation and enabled us to keep our faith in the grand goal waiting for us. If we, furthermore, bear in mind that we are born again, and that our work is hence not lost, we cannot fail to see that it is fully possible to achieve the final goal, as stupendously high as it seems to be.

I now wish to show how the initiation scheme that I brought forth at our previous session is related to man's threefold essence; that of the spirit, soul, and body. We shall thereby better understand the long path of spiritual development. We are to realize, however, that even if the spiritual path advances stage by stage, or from one initiation to another, man will not develop in a one-sided fashion. Man's progress is not sequential in the way that spirit would evolve first, soul next, and so forth. His spiritual self-education embraces all aspects of his essence at the same time; therefore he will not merely refine his reasoning, grow his will-power, or cultivate his emotions one at a time, but all his cognitive, volitional and emotional aspects all along his general development, even if one of these three may at any given stage carry more weight than the others.

These initiations are divided in to three stages each of which contains four major ones. There are, however, no more than ten initiations in all, for each newly begun stage always adopts the previous initiation as its own starting point. Each stage includes four initiations and therefore sacred books usually speak of four great initiations only. Let us bear in mind that, while we speak of four major initiations in Christianity, it is exclusive of the four major ones existing in the Old Covenant before Christ. The chart below will illustrate this.

**the Holy Spirit  
the Spirit, manas**

Mercury	...1st initiation	the
Venus	...2nd initiation	prepara-
Earth	...3rd initiation	ratory
Mars	...4th initiation	path

**the Cosmic Christ, the Son  
the Soul, buddhi**

Mars	...1st initiation
Jupiter	...2nd initiation
Saturn	...3rd initiation
Uranus	...4th initiation

**the Father  
the Body, âthmâ**

Uranus	...1st initiation
Neptune	...2nd initiation
Moon	...3rd initiation
Sun	...4th initiation

The Holy Spirit is associated with our threefold spirit, with its principle of reason, or manas. The human spirit comprises three principles: the âthmâ, the buddhi, and the manas. The manas is associated with the Holy Spirit, the soul with the Son, and the body with the Father.

In the Old Covenant, as stated above, Mercury, Venus and Earth correspond to the first, second and third initiation. The fourth one, as we remember, is the Mars initiation. Being the fourth in the old system, it is also the first in the New Covenant. In truth, the first sequence ends with the third initiation. Mercury, Venus and Earth belong to the Earth sequence and hence the attainments of the Old Covenant serve as a preparatory path under the New Covenant. They constitute its stage of purification, or katharsis. The whole path of the Holy Spirit is a preparatory path towards Christ. This is, therefore, the first prerequisite for the seeker of Christ: 'Thou art to be filled with the Holy Spirit'.

No man can be a Christian unless he be filled with the Holy Spirit.

In the preparatory path these three old major initiations are divided into nine minor ones, or nine psychological experiences. In order to become a true Christian, capable of really following Christ, a man is to undergo nine psychological experiences or the three major initiations of the old scheme. Under the New Covenant, these are usually encountered as nine experiences, or nine minor initiations which, after a fashion, are rebirths. It is these that we undergo in the preparatory path of purification towards Jesus Christ.

In the course of this path we shall find help in a method especially emphasized to us by Madame Blavatsky, which has fallen into oblivion in the Christian world. This method is meditation, which can be also called prayer. It is a meditative prayer, which asks for nothing but the truth. It is the only prayer which has been bestowed upon man for the sake of his own good. What a thing of beauty, for a person to humbly kneel down to pray for his friend who is physically or spiritually troubled. It is the way things ought to be. Such a person is blessed: he will receive help. Through his prayer angelic powers may help the needy and the troubled. As Jesus prayed for mankind in Gethsemane, we are also to pray for one another. It is unselfish, humane, noble and fair. But we are to pray for ourselves for nothing but God and knowledge of the truth, wisdom, enlightenment and spirit. 'Pray for the spirit', Jesus has admonished us, and that is what Madame Blavatsky again and again emphasized in our day. She wished not to use the word 'prayer', so often misused here in the western world, but preferred the ancient Oriental term 'meditation'.

In her books Madame Blavatsky has explained what meditation is. On preparing for meditation one is to withdraw into his private chamber so to guard against any disturbance and to concentrate his thoughts and the powers of his soul on the subject of meditation. If this be truth, for instance, he is to immerse himself in the meditation of truth. Nothing may disturb him. He is to learn how to keep his thoughts under control and focused on the subject then under meditation. Thoughts must not wander — flying free as birds to and fro in a tree, or as flies do buzzing about the room. There will prevail peace in his mind as soon as he learns to control his thoughts. This is what Madame Blavatsky sought to teach us, it is this ancient art of meditation that will take us further on the path of the Holy Spirit, the path of truth. A life committed to truth will become our lot, if we, by means of meditation, open the windows of our spirit to the world. There descends plenteous light upon us from above, after we have learnt the art of meditation. The light coming to us will enlighten our darkness and ignorance to such an extent that we ourselves begin to shine

with inner knowledge. Soon there is no darkness within us — we become filled with light. This light, however, is not our own, but that of the Holy Spirit. It is the Light of God which pervades us in the shape of the Holy Spirit. It is, therefore, the Holy Spirit now dwelling within us.

This way we become true men, capable of continuing on a higher path. The light will take us, as we saw in the old system, to a mystic death upon the Earth. Prior to this, it will make our light noticeable to some people near us.

This is what is told of John the Baptist. Great multitudes of people came to him knowing that he was able to help them. It is as if he gave them strength to stop living with deceit, error and delusion, and to start heading towards a new life. If there were any who had erred or transgressed, he made them atone for their deeds abundantly. This is how John the Baptist affected people. Do we not remember Jesus saying that John was the greatest man born of a woman? He had come as far as possible on the path of the Holy Spirit or that of the Old Covenant. And having come so far, a new life dawned upon him on the path of the New Covenant when Jesus came over the Jordan to be baptized. Then John realized that the person standing before him was greater than himself. John had foreseen long ago that Jesus — this miraculous being — held greater secrets than he. Indeed, John saw and heard all that happened when Jesus came to him and took His baptismal from him. Now, also he was allowed to begin the path leading to the kingdom of heaven. It was the Golgothan path for John the Baptist, preparing him for the Mars initiation where his blood was shed and he, now a martyr, was allowed to lay down his life during one of King Herod's feasts.

The old path of the Holy Spirit begins with suffering and pain, with the inner conflicts caused by man's life of ignorance, of not perceiving the truth. In the same way, the path of the New Covenant, associated with the Son and also beginning with the Mars initiation, will begin with great — often public — suffering. Man will, as a martyr, lay down his life for the sake of truth and humankind — if not physically, at least spiritually, in a life-work despised by the world. On this new path, the first (Mars) initiation is followed by the second (Jupiter), the third (Saturn), and the fourth (Uranus).

In the Jupiter initiation, man becomes a Master in the old sense. He becomes a white sage, a white magician, who is capable of spreading blessings around himself. He wields power and strength over the natural elements. Such Masters will appear now and again in history and they are, in a way, paracletes or comforters personified. As Jesus promised to send, after his death, the Holy Spirit or a Comforter, this, above all, refers to the Holy Spirit which

will come to all people who have decided to follow Christ. Yet it also means that the Holy Spirit is wakened in people through the work of a comforter, in other words, a Master. This was the case in our days at the beginning of the theosophical movement. Madame Blavatsky was not, in her own personage, a comforter; her personality served as a docetic personage supported by one, or, in her case, two comforters, or Masters. These were like paracletes who, through workings of the theosophical movement and the agency of Madame Blavatsky came to comfort people and remind them of what Jesus had taught. And since Jesus made an epochal impact on mankind's history, all the wise have always referred to Him. Muhammed, for one, said that He was merely carrying on Jesus's work and reminding people of His message to them. (At its very beginnings, Islam showed a true Christian belief. So must all those who have come to mankind do — in other words, carry on His work and give counsel to humankind and direct it to the right path. They will refer to Jesus Christ. That will prove that they are true paracletes; either they themselves are Masters or they have one in support of them — a Master who has undergone at least the second great initiation on the new path, or on the old one the fifth one, that of a Master.

The next initiation is that of Saturn, and it entails an extension of the former, the Master initiation. It is the 'School of Living Stones'. If the Master be a young one, the Saturn initiation will make him a wise old sage, a 'tshôhan' or a 'lord', who appears as a sage with white/hoary tresses, the symbol of the Endless Time. One who has undergone the Saturn initiation wields power and wisdom, he knows everything and dwells severe and untouchable in his mighty heights. Nothing can touch or shake him — he is a supernatural creature. It is as if he no longer were a human and no longer understood humans. He is so unswervingly, almost dreadfully pure, straight and honest in his untouchable glory as to appear almost cold. Yet this is but a delusion, for in truth he is all through gentle and humane. He is simply devoid of human selfishness and of all imperfection.

When a 'lord' undergoes the next major initiation, he will, in fact, begin a new stage, for the Uranus initiation is also the first initiation in the sequence of the Father. That of Neptune is the second, that of the Moon the third, that of the Sun the fourth, the true fourth initiation, which will no longer start a new one — at least not one that we have any knowledge of.

As stated, in the tshôhan or Saturn initiation a Master will have purified his soul from the very last remnants of selfishness, disease and sin. With the Uranus initiation he will set out on a new leg of his journey. On this path of the Father

he will now undertake to deal with his body. In his soul initiations the adept achieved spiritual perfection and will now, in the third, or his last, stage, turn his attention to his own body. He has to create an immortal body for himself, for he has to overcome death. It is the last task an adept and man has to undertake. He has retained his awareness through all his past lives, and remembers his reincarnations quite well. The ability to memorize he has achieved ages ago. Overcoming death has nothing to do with reincarnation memory. It has to do with the unraveling of the secret of one's own body, and with the creation of a magical body which will not die. It is the celestial body of which Paul speaks and which the adept creates for himself out of his physical body, or, rather, out of its etheric double. The Uranus initiation is like creating an electric body. The adept creates for himself an electric body. It is not a body proper as yet, it is more of an electric veil. His etheric body appears as if positively charged by electricity.

In the Neptune initiation man creates for himself a magnetic veil. At that stage his actual body is in the process of taking shape — this new etheric body, which has not become completely organized as yet. It is not until the Moon initiation that the adept will create for himself an immortal body. In the fourth initiation he will become a Christ-like being.

The Neptune initiation we may also call one of the Buddha, that of the Moon as one of the Heavenly Son, and the last, that of the Sun as one of the Father or the Christ initiation. In this last initiation the adept has — just as Jesus Christ had — achieved such a close union with the Cosmic Christ that he feels like a lord over the entire world. This is, of course, something of such supremacy as to transcend our deficient language and our negligible knowledge.

In this way man has, during the process of undertaking all these initiation sequences, attained the very redemption and salvation that he has been so bold to dream of here on earth.





### CHAPTER III REBIRTH

**T**he miracle of Pentecost began the history of the Christian community. It is the event which founded the Christian church and the whole Christendom. We have become used to calling it the miracle of Pentecost, as it is depicted as quite a remarkable and even astonishing event of miraculous nature. It is related in the Book of Acts that at Pentecost, with the Christians gathered together, “there came a sound from heaven as of a rushing mighty wind . . . and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit” (the Acts 2:2-4). The narrative lends special emphasis to this miraculous occurrence: when the Apostles — Peter above all — began speaking their native Aramaic, those present, no matter of what peoples, could understand everything that the Apostles said — to the extent that they thought: ‘This is most extraordinary; those men speak our own tongue’.

This narrative contains something that attracts our attention and astonishes us. At Pentecost the effusion of the Holy Spirit took place, and its presence resulted in the apostles and disciples speaking the language of each person present. Unless we venture to take this literally, we may, at the least, understand it to the effect that the Apostles’ delivery was such as to make even those who were incapable of understanding their language believe that they understood their speech. This event, as a purely physical phenomenon, is not unique. I once chanced to be present at a theosophical meeting where a variety of languages were used, as there were people of various linguistic backgrounds present, and many of these had understood the delivery of a single speaker, though they did not speak his language. One of these persons related this very fact to me, adding that it had now dawned upon him and many others among the audience what the Pentecost miracle in the gospel in fact meant: this very event, for him, had been like a renewal of the Pentecost.

Indeed, he had grasped the contents of the speech, for he could explain them to me. Accordingly, it was a ‘Pentecost-event’ of some sort, which at least resembled the first so-called miracle, and made it more real and truly understandable.

Even so, I would not, personally, understand the first Pentecost only this way. Namely, when the narrative states that all understood the speech of the Apostles, this, to me, implies that what the Apostles dealt with in their delivery was so universal that any could understand it. For Jews, religion was a thoroughly untransferable 'national' matter; it was impossible and even immoral to share it with other 'nations'. No Jew could ever barter it to others, for even if a person had been converted into the Judaic faith, he could never become a Jew. Nevertheless, at Pentecost it so happened that the Apostles were talking about matters which transcended religion, being human and universal.

This makes us ask ourselves: 'What was the Holy Spirit, which filled the Apostles with the result that some of them claimed to be 'full of sweet wine'? What was this inspiration? Jesus had said: 'I shall leave you now, but I shall send you a paraclete, the Holy Spirit, which will remind you of what I have told you'. Jesus had died. He then imparted the Holy Spirit to his disciples. This is made clear by the narrative in the New Testament. What, then, once more, was this Holy Spirit? Bear in mind that Jesus did not bestow it upon His disciples while He lived, but sent it only after His death. Let me remind you of what was said of John the Baptist. People said that he was full of the Holy Spirit — he was born in it, and grew in this Spirit. Yet, John himself said: 'I will baptize you with water, but after me shall cometh he who will baptize you with the Holy Spirit and fire. I am not capable of doing it. He who cometh after me is so much greater than I am that I am not worthy of unlacing his shoes. It is he that will baptize ye with the Holy Spirit'. We are to bear in mind that John baptized with water and in the whole of Christendom we baptize with water. The Apostles baptized newly converted Christians with water, not with the Holy Spirit. In other words, the first Christians and the Apostles were in the position of John the Baptist. Jesus, on the other hand, is said not to have baptized anyone with water, as opposed to John and the first Christians, who did, as has been the tradition throughout the history of Christianity.

We feel, therefore, inclined to ask: 'What was the baptism with water, and what was the baptism with the Holy Spirit and fire?' Jesus said to Nicodemus, coming to Him at night: 'No one can enter the Kingdom of Heaven, unless he be born from water and spirit.' This utterance may contain a number of hidden, or occult meanings; yet the most striking point is that man is to be reborn out of the baptism with water — even if he cannot ascend to the Kingdom of Heaven unless he is born from spirit as well. Jesus says of John the Baptist that he is the greatest amongst men, and yet the least amongst the citizens in the Kingdom of Heaven is greater than John. John was not one of them, the

citizens of the Kingdom of Heaven. The Kingdom of Heaven can be entered only by those who have been baptized with water and spirit, and it was solely Christ who could baptize with spirit. As we study the scriptures in the New Testament, it becomes clear to us that a true Christian is not he who has been baptized only with water, but he who has been baptized with both water and spirit. In other words, man will reach first — upon being baptized with water — the station of John the Baptist, and can only thereafter advance to the stage of the Apostles — that of becoming baptized with the Holy Spirit and water. And only after being baptized with both water and the spirit, can he enter the Kingdom of Heaven, which all Christian are to be part of. Said Jesus: ‘Now the gates to the Kingdom of Heaven have been opened through me; now, change ye your minds and follow me, so you can reach them’.

Outwardly seen, baptism with water is a symbolic act, a token of the change of mind which has taken place in a man; he will now leave his old life and start a new one. Baptism with water signifies nothing. If a baby be baptized and thus be claimed to have become a Christian and to be received into a Christian congregation, this is an illusion. No such magic trick can be done to an immortal spirit; no one can be made a Christian — one can only become one. No infant, nor any person who fails to understand what following Christ signifies, can be christened or baptized as a Christian. Baptism with water presupposes and symbolizes the very condition that the person be awakened and converted — that there has taken place a change of mind in him resulting in his leaving his old life and starting a new one.

There were many kinds of people who came to John the Baptist and asked: ‘What are we to do?’ When a person asks a question such as this, he has become aware of the fact that his life is not so pure, noble and sanctified as would satisfy him. He suffers from anguish of mind, he would like to lead a different life, his conscience says to him: ‘Thou hast transgressed, thou must mend thy ways’. He learns that upon the banks of the Jordan there dwells a stranger, clothed in camel hair, preaching repentance and sustaining himself only with herbs and plants. Upon hearing this he sets out to the Jordan to hear this stranger speak. John the Baptist stands there in the likeness of a stalwart prophet preaching of the sinful lives people are leading, of the wrong foundation upon which their lives are built. His audience is moved by a lofty emotion; they want to leave their old life and start a new one. In their hearts they realize an unforeseen decision: they wish to cast aside sin and deceit, and start living a new, pure and sanctified life. They descend into the water to be baptized by John, and he baptizes them with these words of warning: ‘Go now and transgress no more,

atone for all that thou hast transgressed'. And they feel a strong and inspiring influence flowing into themselves through the water shed upon them by John. Grave and solemn, upright and steadfast they set out from there, intent upon henceforth making every effort to live like true men.

We know from the Gospels that flagrant injustices were committed in the society of those days. Common people were extorted by tax collectors, inflicted with exorbitant prices by tradesmen, assaulted by soldiers. Man's inclination to brutality was easily recognizable to everyone. In modern societies, things are more complex. The evil is more hidden. Those days, if man discovered his proneness to evil, he set out on a new path and started living a new life. A person who so far was not consciously ethical, became so. Another who had been untutored in spirit, became a cultured being who wished to commit no wrong. If we with open eyes examine the present Christianity, are we bold enough to claim that all 'Christians' be fit for even a baptismal? Are all the members in all the Christian churches and congregations fully ethical beings, who were incapable of committing any wrong? Is it not the very opposite: are not all kinds of passions raging loose among Christians — as they have always raged among mankind? There are similar ambitions in these days too: ambitions running wild for power, glory and social status; people driven by egotistic passions. In our days, of course, there are more of those who seek to do right, than there were in those times. In many respects, Christianity is ahead of the former times, and personal morals, as a whole, are more developed than they used to be in those days. The individuals within Christendom, however, are far from meeting the picture of true men as outlined by John the Baptist and fall short of the standard which John's followers sought to meet. Much to our astonishment, we, therefore, have to admit: if we by far fall short of John's model for man in the present Christianity, how then could we be Christians? True Christians in the sense meant by Jesus Christ in his dictum that we were to be born from both water and the spirit before we could enter the Kingdom of Heaven? As yet, we have no clear concept of what it means to be born from the spirit, and what the Holy Spirit is.

The gospel speaks of the Holy Spirit, particularly in connection with Pentecost and the baptism of Jesus. John the Baptist announced that the one who would come after him, would baptize with the Holy Spirit and fire. And when Jesus let John baptize Him, it is told in the gospel that the skies were opened — Jesus saw it, but we may assume that also John saw this — the Holy Spirit descended in the shape of a dove upon Jesus, and a voice was heard as saying from the skies: 'Thou art my beloved Son, whom I have today delivered'.

One would hardly think that John the Evangelist would have related this, if only Jesus had heard and seen it. We may, therefore, conjecture that also John heard and saw it.

It is also told in the Bible that John was, ever since his early youth, filled with the Holy Spirit. In addition, it relates the true story of Mary, Jesus' mother, and her encounter with Elisabeth, who was then carrying John. Upon her arrival, the child in Elisabeth's womb was startled with joy and was filled with the Holy Spirit — and also Elisabeth was filled with it. When the angel Gabriel appeared to Mary and said: 'Thou, by the Grace of God, are to give birth to a Son of God.' Mary then asked: 'How am I to give birth, as I have no knowledge of a man yet?' To this the angel replied: 'It is of the Holy Spirit that thou wilt be with child.'

Why did John baptize with water only, and why only Jesus could baptize with the Holy Spirit? John the Baptist, who was himself filled with the Holy Spirit and lived in it, could not baptize with it. In other words, he could not suddenly elevate people and initiate them to the stage in their spiritual life where he himself was — he could only help people to prepare themselves for that stage. No disciple is above his teacher; if the disciple should rise above his teacher, he no longer can be a disciple. Even if John dwelled in the Holy Spirit, he could not transfer it to other people; he simply baptized them with water, making others thereby aspire to a spiritual life and to give up their evil ways.

In contrast with John, Jesus Christ baptized with the Holy Spirit. He held the status of God's Son, and thereby could lift people to be equals with John, so as to make them aspire to progress further. Let us not forget that John entered the Kingdom of Heaven through his own efforts: filled with the Holy Spirit, he worked for all mankind and died a martyr's death, thus taking the Mars initiation, which opened for him the entrance to the Kingdom of Heaven. Jesus Christ was God's Son by birth, and prior to that He had undergone all the grades of the Holy Spirit. It is his own progression that took Him now to the Father.

Now we may justly ask: "What is that Holy Spirit and the state of the Holy Spirit within man?" What does it signify that a person is filled with the Holy Spirit; in other words, becomes a Christian, or — in Jesus's own term — a person who enters the Kingdom of Heaven? And what about the issue of Mary's conception by the Holy Spirit, thus causing the conception of Jesus?

To understand those matters, we might for a while dwell on our arrival and birth in this world, as well as our life here — issues which are broadly discussed in theosophical literature. I now wish to shed some light upon an

individual's birth in this world; that will also illustrate the nature of being born out of water or the spirit. At school, when we studied Christian dogmas, we learnt, among other things, that Christian theologians, while pondering the birth of the human soul, could not arrive at a perfect explanation, but resorted to three possible theories. These three solutions to the dilemma of the birth of the human soul were these. First, the creationistic theory had it that God created a soul for man at the very instant that he was born. Second, the pre-existential theory held that every human soul existed before his birth, in the sense that God had, in the morning of Creation, conceived all human souls at the same time, and that these souls were, in a heaven of some sort, waiting for their turn to be born. Lastly, the third, traducianistic, theory maintained that man's soul be conceived of the parents, or at least, that the child inherits it from his father. I still recollect that our teacher regarded the last alternative as the most acceptable to reason, but also saw God having some share in it — for, he reasoned, the father could not bestow his child with an immortal soul. We were, of course, young when we heard of these theories, and, accordingly, they appeared to us immensely scholarly — yet one became none the wiser through them. It was not until the doctrine of reincarnation made them more understandable, and by means of it the whole issue of soul becomes rational and conceivable to us.

When a person is born in the world there are, indeed, a number of factors contributing to it. The soul about to be born has, naturally enough, existed a vast length of time. It is not created at that time, and its origin is a totally different matter. All the same, the process through which an individual soul, embodied in the child, is born into the world is a complex process as such. We could aptly claim that all the above three theories are, in a sense, valid, if we only interpret them correctly. The creationistic account reflects the fact that all human souls have their origin in God, not through supernatural creation, but through wonderful emanation. The pre-existential interpretation, in turn, takes the stand that all souls that belong to our human kind, have existed immensely long times, born from God. This theory presupposes it.

Now, when a child is to be born in this world, the traducianistic view is valid — for it is then that the parental contribution occurs — as well as the pre-existential one, since the individual soul acts as an important factor per se. It is not the parents alone that determine that a child be born — rather it is the soul that chooses the parents for itself. Excluding the karma, there are three main factors: the father, the mother, and the immortal ego or self in the heaven, desiring to be born. The reincarnating soul, as we can remember from our

theosophical investigations, is clothed in a veil that ancient Indian occultism designates as *kârana-sharîra* or the 'causal body'. This 'auric sphere' is his most occult principle, as Madame Blavatsky says. It is the parents that enable the soul's physical embodiment, in other words becoming a visible human being. Man's manifestation is not confined to his physical body only; it certainly includes its double, the etheric body, and his personal self in all, which constitutes his emotional and cognitive life. Theosophical literature terms this constituent, man's personal 'soul', his astral, and mental body. Yet, in occult terms, it is not a body but an aura of shining colors, man's 'spiritual atmosphere'. Man would not be a personal being, unless he felt that his soul had specific contents. Consequently, modern psychologists are, in a way, right in that they, with the concept of 'soul', also refer to man's mental and spiritual life — yet having no knowledge of man's auric sphere — to speak nothing of the mere existence of such phenomena, unperceivable to the five senses.

What, then, is the way these three factors, the father, the mother and the reincarnating soul, influence the formation of personality?

This process can be briefly sketched as follows. The father provides the seed for the child's body, the mother moulds and modifies it, and the individual himself — or rather, the reincarnating ego or self can implant his occult etheric double into the physical body — an etheric body, which is, in a way, projected from its auric veil, as determined by karma. The parents, first and foremost the mother, transfers to the child his mental and spiritual life, in other words, his thoughts and emotions. This bestowal takes place at the very outset — as soon as the child's own self begins a life of its own, man himself becomes the prime mover in the formation of his own soul, of his spiritual life. The foundation for it he receives from his mother, and the most influential time is the period when he as a fetus dwells in his mother's womb. What she feels and thinks during her pregnancy, affects the child most. In case his father and mother share a good relationship, the father's mental and spiritual life, too, has a positive effect upon the child. At the age of three or four; or possibly later, the child, when he is awakened as a self-conscious thinking self, will receive influences from his own etheric body, which he has brought along as his karma. This karma entails his Book of Life, where he has recorded the debits and credits of his former lives, both the positive and the negative habits, ways and inclinations he has. Accordingly, a perfectly ordinary family may receive a genius child, for instance. The father is no genius, neither is the mother — she, however, is capable of great emotions and thoughts, rich imagination and so forth. A genius — what is that? Something that is not derived from father or mother; it is the



child's own karma, which, for instance in the shape of an artistic talent, dwells in his etheric body. Nothing in the present life can stop him from evolving into a genius artist — provided he himself does not object, for his 'inherited' artistic inclinations and talents will bloom from the etheric body, where they have been implanted from the auric sphere. This is a natural solution of the law of inheritance. Obviously enough, a person resembles his parents by his carriage, gestures, even thoughts and emotions. As obvious is, however, that all in him which is new and distinct from his parents is his own self, his own karma from the past — his memory, as Plato would have it.

Nevertheless, there is yet another thing of great importance. The child's mind, his mental-spiritual life, is not made up of the personal minds of his mother and father, there are other contributing factors as well. The mother, as a woman, leads her own life in a very close connection to the aura and spirit of her own nation. It often happens that she is not so aware of her own nation and national spirit as man is, when he feels so disposed. Yet, a woman by her inherent nature lives the instinctive life of her nation. This inherent quality has given rise to the view that women tend to be conservative, will not easily change, but adhere instead to the current outlook, are prepared to uphold religion, old customs, traditions and society as a whole. This tendency is due to the national aura's influence upon them; their own soul is nationally inclined, in terms of emotion. If, for instance, the sovereignty of a nation should be endangered, who would then feel deeper than they, who more want it to be defended? None other. They feel: It is now that men must set out to fight and defend the home and the country. If women would view things realistically in the sense that they should cry and bewail: 'Woe upon us, how are we to escape this war!', then, perhaps, all war could come to nought. Yet, at the same time, they themselves — and with them the whole world — would feel that it was women now that deceived themselves. As long as they hold fast to that instinctive habit of theirs, it will be a matter of course for them to encourage their husbands and sons to set out for war. In ancient Greece, the mother bid farewell to her son by handing over to him his shield with these words: 'Thou shalt return victorious bearing this shield; or else upon it, dead.'

While the child lies in the mother's womb and during his following few years, which are most influential to his spiritual life, he of course, through the agency of his mother, absorbs a great deal of the national aura and grows in the mould created by the national spirit. Accordingly a person, whether he be a man or woman, feels himself to be a Finn, Swede, or German; for, in this sense, it is in his blood, and he cannot help it.



What I have just outlined in a handful of words was my brief illustration of what it means to be born out of flesh. I now wish to move on to the latter question: 'What does it mean to be born out of water?' What does the baptism of John signify? To be born of water is a form of personal purification. Man has inherited, on one hand from his parents, on the other from his past lives, all sorts of evil and selfishness into his mind and spirit. Yet, when he is born of water, his personal mind will be cleansed of all evil that he has brought with him from his past and also of what he has inherited from his parents. He gives up his old immorality and becomes a moral being. This is what baptism with water implies and results in an individual's spiritual life. This baptism will not be possible unless the person in question be a thinker and seeker after truth, unless he practise prayers and meditation, unless he cleanse his very soul from impurity. The baptism with water does in no way affect his position as an individual and a member of society — on the contrary, it will make him an honourable citizen, a true Israelite, Finn or German; one who is devoid of deceit and knows what his nation expects and demands from him. He becomes the 'greatest man born of a woman', as Jesus said of John the Baptist.

Still, what does it signify to be born out of the spirit; what was the baptism bestowed by Jesus, which was beyond the capacity of John? What is the baptism with the fire of the Holy Spirit that made the Apostles and will make each and every Christian so universal that all nations understand him? This kind of birth out of the Holy Spirit is a truly distinct matter. We, perhaps, can understand it better if we dwell on Mary, think of her being filled with the Holy Spirit, receiving conception from It and giving, then, birth to God's Son.

The life and work of Jesus Christ has made clear to us what being born out of the Holy Spirit truly means, a birth that was experienced by Mary and the Apostles; and should be experienced by every single Christian. It is not such a miracle as to render it beyond the capacity of each Christian, the only miraculous aspect of it is that it is a reality, it does take place among us. The Holy Spirit is a new life which is born within us and fills us completely.

What new life was it that filled Mary, then? She was a woman who had opened with all her capacity to the national aura of Judea; this aura, so to speak, lived in her. She possessed a great and beautiful view of her nation. She was a godly and devout woman. Now it was said to her: 'Thou art to conceive with the Holy Spirit, a new life awaits for thee which thou didst not possess before. This new life maketh it possible that thou mayest give birth to the Son of God, who will become the Saviour of thy nation and the whole of mankind'. What was the new life of the Holy Spirit?

The Holy Spirit is the life, the inner awareness which is common to all mankind. It is the reason or thought of all mankind, its knowledge of truth, its imaginative power living coherent and uniform in all Christendom — everywhere men can raise their awareness of the Holy Spirit of truth and togetherness. It dwells above all differences and distinctions, above all forms of religious faith, of nations, consanguinity, social status, and the like. It is the Spirit of general brotherhood, of Divine Love and the truth that all creatures derive from God, the one Father. The Holy Spirit dwells in man when he has risen above all matters such as ‘I am a Finn, a German, or an Englishman — all he can say is ‘I am a human being’. And at the same time, of course, he will know and feel what it is to be one.

I shall, once more, draw your attention to the matter which I cannot help bringing forward again and again. Since I am a human being, a child of the same Father as all the others are, too, (for I have not created myself or any other beings) I have power neither over death nor life. I cannot bring myself to kill anyone, or even hate, to become angry with or offended by — all I can do is to love him — not make war against him. This is a dilemma for many of us. I cannot wage war or be driven to acts of violence, or even force anyone. All my brethren who walk upon this earth are equally honourable and precious to me. God will let the Sun rise even for the evil as well as the good ones. It is not my duty to judge others, but to see that I myself keep from evil and will help others towards what is good. This miraculous love and knowledge of truth is the Holy Spirit bestowed upon us by Jesus Christ. It is towards a life such as this that He is calling us. He will bestow upon us a baptism with fire which will make us men.

Accordingly, it is easy for us to see now that very few are those individuals — though their number be thousands, yet they are few — who are the followers of Jesus, ones filled with the Holy Spirit. As an issue of practical nature, that of violence and war is the most problematic, for it is not merely a social one or one to do with the masses, but an individual one. A life filled with the Spirit would not say, for instance: ‘Now Finland should not take upon herself to wage war’; but it says: ‘Are all Finnish citizens Christians, filled with the Holy Spirit?’ Should we be so, it would be a matter of course that we waged no wars. The Holy Spirit does not even come to warn us: ‘Do not make war!’ ; but, instead, it says: ‘Become filled with the Holy Spirit, become one who will

---

As stated in the translator’s note to the reader, double quotation marks are used to denote direct quotes (from sources given in parentheses); and single quotation marks to indicate paraphrased statements that are uncited.

follow Christ.’ And the Spirit tells this to individuals, individuals only; whether they be thousands in number. An individual who has been born into the Life filled with the Holy Spirit, will become humane in society where the majority are not even aware what ‘humane’ or ‘humanity’ means. An individual such as he will become used to travelling his own path, the path in Christ’s footsteps which often takes to martyrdom. Then again, the true Christian faith begins with the baptism of the fire of the Holy Spirit.

That was the baptism with fire that Paul received upon the road to Damascus, the Apostles at Pentecost, and Mary when the news of the coming birth of God’s Son was revealed by the angel Gabriel. Mary’s womb embraced the coming Son of God, when she became filled with the Holy Spirit. No evil or selfishness could touch her soul, for, prior to that occasion, she had been ‘baptised with water’ and purified in her soul to the extent that Jesus could take his place in her womb upon the descent of the Holy Spirit. And who was this man ‘Jesus’? A unique human soul, who had travelled the path of the Holy Spirit becoming a Son of God, and now, in the form of a Nazarene, underwent the last initiation sequence, the subjugation and victory over death. The conception of Jesus was possible for Mary — not because she had no knowledge of a man, but by receiving a seed from Joseph, making it possible for her to bestow a body upon Jesus. Jesus was the Son of God upon the moment of His birth, it was not until the baptism in the Jordan that the Cosmic Christ was bestowed upon Him, and that the Father, the God of all the Universe, the Great Origins of Life, accepted Him as His Son: ‘Thou art my beloved Son, who today has been born’. That starts the progress of Jesus in the last initiation sequence. While having been a Saturn-initiate, who had attained all wisdom, He now became rejuvenized with the Uranus-initiation; once and for all young; an eternal, immortal being. His path took Him, through the third initiation sequence, all the necessary stages changing his body from physical into a magical, magnetic and electric one. He could not have been born to the world at all, unless His mother be filled with the Holy Spirit.

This matter both shows and proves to us that, when we in Christianity eventually become true Christians, this great transition will start with women. It is they who are first to be filled with the Holy Spirit, in order to make the aura of the whole earth cleansed. It is that way that they, as women, will give their children a heritage, which shall not only greatly benefit their own children, but the whole of mankind.



## CHAPTER IV LESSER INITIATIONS

**A**mong Rosicrucians lesser initiations are nowadays discussed when an attempt is made to describe the fairly long path of preparation leading to the station of Christ — with the provision that man can be, at all, able to follow Him towards Golgotha. These lesser or minor initiations were not discussed in times before Christ; then it was thought that this preparatory path contained only a few major initiations. At present, we prefer to speak of 'lesser initiations' or, as stated at our previous meeting, of 'great spiritual experiences'. This latter designation derives from the fact that these lesser ones, as a rule, are not initiations in the actual sense of the term, but have rather the nature of an inner change. There are nine of these experiences or changes; also this has changed after Jesus Christ. Before His time, there was a path preparing for the actual way consisting of four so-called major initiations, three of which corresponded with what we now call a preparatory path.

Why is this so? It may be advisable to briefly relate the reasons. Before Christ our earth, technically speaking, was under Satan, but after Christ, His power is broken. This means that the inner, secret school on the earth, called the 'School of Painful Efforts', should lead individuals into the so-called white magic. In other words, to wisdom connected with magic powers over the natural forces and living beings. For this very reason this same secret school may lead some astray, into the so-called black magic. Especially he who is not a student of a secret school, who absorbs a strong earthly influence in himself and goes his own way, may stray in the delusive paths of black magic. On the other hand, an individual who has reached the perfection which is possible on the earth, has also completely overcome black magic. We cannot become perfect on this earth, unless we become superior to the temptations of black magic, or Satan, as religion prefers to call it. This ruling spirit of our planet commands such might and knowledge that he has been entrusted with the management of a school of pains which may lead into black magic. The capacity of inner inspiration is necessary for us to gain insight into these matters. Not just anyone can be entrusted with the charge of a school whose pupils may be deluded into

black magic — only he who is deeply humble and looks forward to the day of Redemption. In her novel 'Prince Lucio' Marie Corelli depicts Satan very aptly. The said prince is Satan, yet not in the likeness of a 'dragon' or 'roaring lion', no more than a scornful Mefisto or a cloven-hoofed Devil; he is a handsome, fair, wise being who seduces man into a twisted path and yet immeasurably rejoices over each man that does not fall into his temptations. Admittedly, this prince is stern and ruthless if also courteous in his attempts to lead man astray; yet his heart is touched each time man overcomes evil. This is a fair picture of Satan and truly resembles the spirit of our earth. Remember, Corelli was a student of the occult.

This astounding angelic being, the spirit of our earth, was redeemed through Jesus Christ and surrendered his power to Christ. In former times he used to be a rampart against the cosmic Christ, blocking anyone's way to Him, until He broke Satan's wall — it was not until then that man was able to come into union with Christ. Due to Jesus Christ's work, a change is come. Satan no longer stands as a wall separating mankind from Christ; the light of Jesus has pervaded the darkness, through Satan's wall, reaching all the way to mankind. Thereby Satan has, in fact, given up his power over the earth, and Christ now wields this power — yet this does not mean that all individuals were by some strange means 'redeemed' from all personal effort leaving us nothing to do. Indeed, each and every individual still has to redeem himself in order to allow the Christ within himself to become alive; yet there no longer exists the wall of Satan to impede him. Now the light of Christ, the Holy Spirit dwells with each of us, and He knocks upon the door of each heart. The cosmic Christ is so close to everyone that we may safely begin the path leading into union with Him, since our passage through the wall of Satan no longer is so laborious as it used to be before Christ. Though everyone has to travel that way, no special techniques of initiation are needed, since the same attainments may be reached through spiritual experiences and rebirths.

This is the difference between the Old and New Covenant. In the Old man had to, by himself, arise to battle against Satan and overthrow Him. Then man could gain no help save from those who had already travelled that road. He could not resort to his own inner self, but his teachers gave him advice which he was to carefully observe. When he succeeded, the teachers initiated him to a certain grade within some sacred order.

Now this is otherwise. An individual may, of course, still travel the old path and undergo initiations attaining a given status within the order. Yet he needs not necessarily do that, if he wishes to invoke the help of the Holy Spirit now

dwelling within Christendom, sent by Christ. Once he is filled with the Holy Spirit, he may come into union with Christ and go with Him towards Golgotha. He needs help here too, yet he need not undergo the major initiations, but may pass all tests in the form of spiritual, inner rebirths. Since all attainments under the New Covenant are solely of an inner nature, they come in varying order to various individuals. \* Since this path is like travelling to a central point, man may travel direct towards it and on his way undergo all the nine inner transformations without a regular, predetermined order \*. Each may attain his experience in the order that suits him best; yet always aware of the fact that until he has accomplished all nine, he cannot enter the Kingdom of Heaven — and is not a Christian — in the actual sense of this word. One must reach nine great, spiritual attainments before qualifying for a journey with Christ towards Golgotha.

It was my hope to present you with this sort of overview before giving our full attention to actual attainments. As we must manage with one session only, you are likely to find my presentation rather schematic in nature. Yet I intend to clarify for you a number of things in a brief manner. Immediately before starting with my subject, I wish to point out to my listener a particular matter he may encounter on his preparatory path towards Christ — the way of the Holy Spirit. In actual fact, you see, he may come across an order or secret society which will bestow upon him, as it were, external initiations. With this I refer to nothing mystical; what I mean is that he, for instance, becomes a freemason. To him this grows to be a special experience which will affect him very strongly. In the same way, an individual on his preparatory path may become a participant in a ceremony of initiations occurring in the astral dimension. He may witness a dream in which he is initiated into a secret order, and this, of course, will have an indelible impact upon him, the seeker for the truth.

These two initiatory experiences will often fall upon a traveller on the path of the Holy Spirit; yet they mean little unless they strongly affect his soul and prove to be something of value to him. On the other hand, if such an experience reveals to him unprecedented truths, allowing a better understanding of himself and also of the whole world, they will therefore be part of lesser initiations, in other words, of the spiritual attainments of which man has to achieve no less than nine.

Now, these nine experiences may in their natural course be divided into three periods, due to the fact that we, as human individuals, find ourselves in this state between birth and death — in other words, in a world where our consciousness takes three different shapes, appears in three distinct forms.

To start with, there is the daily consciousness where we live in the waking state, being more or less self-conscious, i.e. conscious of our own existence. The dream-consciousness where we sleep and dream is the second manifestation of our consciousness. The third, then, is one where we dwell when sleeping so deeply that we do not dream at all, but find ourselves well rested upon waking from it. That signifies a third state, called dreamless or hidden consciousness. In short, the first was the waking state, the second the dreaming state, and third the state of dreamless sleep. We all have experienced each of these three — they are part of our personal life. But there are deeper states yet. An ancient Indian classification speaks of a fourth state, one beyond the dreamless sleep. That realm an ordinary person's consciousness is incapable of reaching as yet.

A personality's consciousness lives alternately in any of these three states of consciousness, turning from one to another as if in a spiral between birth and death. During the day we dwell in the waking consciousness: in the night, first in the dream consciousness and lastly in the hidden one, again returning to the condition of dreams and back to the waking state. Since we are to be filled completely by the Holy Spirit on our preparatory path, in due course taking us into union with Christ, this influence of the Holy Spirit is not limited to the state of our daily consciousness, or the waking state; it must also reach our dream and hidden consciousnesses. We are to achieve as much on the preparatory path as will suffice to allow the influence of the Holy Spirit to pervade the whole of our personality — it is only then that we may ascend to Christ. This will be our long and great process of catharsis or purification.

It goes without saying that we are to become seekers for the truth, persons who think, question, and seek knowledge of life and death, before we can at all begin our journey on the path of the Holy Spirit. This path will not be found by anyone who is indifferent to life, carefree and worldly — one who pays no heed to God or Devil. It is imperative that man in his spirit be reborn as a truth-seeker who would not live in vain nor be buried without knowledge of God. Only with the very provision that he craves the truth will he be able to approach the gate of life leading into the Kingdom of Heaven. As our Master said: "Repent ye, for the Kingdom of Heaven is at hand" (Matthew 3:2).

The New Covenant is significant in that the Cosmic Christ has approached us. Jesus said that when He departs He will send a Holy Spirit which will teach and guide us. Once we, as seekers for the truth, step on the path of the Holy Spirit, which will take us to Christ, we are immediately aware that self-education is what is called for. For what is the Holy Spirit of Truth, the Life which we know we are to become participants in? It is a life of brotherhood, one of love.



For this very reason Mrs H.P.Blavatsky set as the foremost stipulation for the theosophic movement the recognition of a general brotherhood. Once we are prepared to recognize a brotherhood uniting everyone, we are true seekers for the truth who can progress on the path of the Holy Spirit, for it is this Holy Spirit that unites all individuals to each other. In former times there ruled in the world a national spirit, which ruled supreme, separating men from each other, very much the way it does at present, as well as the class spirit or the spirit of gender, unless it be born again from fire and spirit. The Holy Spirit stands with all men and works to the effect that an individual understands and knows and feels that all men are equal irrespective of their social status, native country, gender and similar inessentials. This is a vision yielded by the Holy Spirit, the recognition of common brotherhood.

Journeying on the path of the Holy Spirit therefore signifies a practical realization of this principle of brotherhood. Prior to setting out on this path, we recognize the demands of this love in our spirit, yet cannot carry them into practice. Once we have learnt to love, we are able to enter the Kingdom of Heaven. For some this may occur in a single life on earth, for others it may take several incarnations. At any rate, one understands that this road will demand from him versatile self-education and effort. Life as such will help him — yet the gods will only help those who will work for themselves. Accordingly a seeker, once this road lies open for him, will start the practice of meditation, for man cannot reach any goals on the road of self-education unless he can learn to control his thoughts. Once the student of the truth sets out to educate himself through the concentration of thoughts and the method of meditation, he will develop the first of the nine required qualities. All nine will somewhat manifest themselves to a degree in his consciousness, and I wish to point out that these qualities can be exercised in a varying order depending on the individual — they do not necessarily develop in the order that I am now about to present.

The first of these qualities, however, is one that is developed in man through the exercise of thinking and takes place within him as a quite notable experience. That is, he begins to feel utterly lonesome, at times even helpless, forlorn and wretched. Many a religious person has experienced these feelings. And the very point of this is that the spiritual student has to feel how alone he is, like a ship run aground and abandoned. He will find in himself nothing fair, good or noble. The more he exercises the art of thinking and learns to meditate, the more clearly he will see his own wordliness and sinfulness. The art of self-education is such — its fruits will not be seen on the surface. The aspirant believes himself to have failed and fears that all his fellow men will see



his insignificance. He feels as if God or the Master is taking no heed of him. Nonetheless he will continue to make new efforts and let nothing discourage him. That, he feels, is his inescapable duty.

Along with this runs another spiritual experience concerning other people. For the student will also come to discover the imperfection of others. He gradually sees it so clearly that, when comparing himself to others, he could experience within himself a rising sense of pride, which could take shape as the following thought: 'Indeed, I am no inferior to others — on the contrary, in some respects I am superior to them!' This is the voice of the tempter. The spiritual seeker is to learn the lesson of brotherhood. It is the standard of truth on this path. Once his eyes are opened and he can see what others are like, this must not lead him into self-righteousness, but into humility, instead. This new vision is to help him strive towards greater tolerance: he is to learn that the happiness in brotherhood rests on the difference between individuals. My love for others is reflected by my loving them as they are. I must not become impatient nor demand that others be 'better' than they are. On the contrary, I am to learn to find joy in others; that they are good as they are. It is with serenity that I am to behold their errors and imperfections and learn to rejoice over the degree of goodness they will attain once they grow, for where man has a weak spot there he will become strong and pure, once grown.

Humility is, then, the second of the nine qualities. It is quite inevitable on the path of the Holy Spirit. If we, while studying ourselves, find fault with ourselves in this respect, if we find ourselves hasty and spiteful in our judgement of others, we are to learn patience, kindness, tolerance and forgiveness. In that way we retain our humility.

In addition, the daily consciousness or the waking state includes a third important quality which we must develop. It is the release from the fear of suffering. We must not fear or evade suffering. Suffering is an important part of our karma, one could even say, exceedingly good karma. It is as if karma favoured us by casting great suffering or disappointment or pain in our way. While paying off our old debt, we must learn not to incur any new ones. In Christianity we have been taught to save our souls by eschewing the fire and inflictions of Hell; yet while journeying on the path of the Holy Spirit, we must — quite the reverse to that doctrine — learn to think that it would be wrong to escape the fire of Hell merely to save our own souls, if our presence there might be of help and comfort to others. Christianity has also taught another doctrine: the one that people in Heaven will rejoice over God's righteousness while witnessing how the evil are suffering in the fire of damnation. This is such

an utterly immoral stand that one journeying on the path of the Holy Spirit cannot but say this: If there should exist eternal Hell, then it is I who should willingly enter it, for surely I could somehow be of comfort and help to the wretched pining there.

Now, there is no such state as damnation, and therefore the spiritual aspirant is to release others from fear of damnation and teach himself with humble joy in order to suffer the results of his own misdeeds, whether they were committed in this life or in any prior to it. He knows that no suffering will come his way unless he has violated the law of Life. When personally inflicted with suffering, it is part of his personal karma. On the other hand, if he can join to reconcile the karma incurred in common by a tribe or nation, he works there as a source of good will and peace alleviating the common burden and working for joy and happiness in the midst of a general plight. Though involved in the general suffering, he is not carried away with it, but seeks to ease the anxiety of others.

Neither does he seek pointless suffering — suffering for its own end — such as is found in exercising ascetic practices; it will not serve to further his progress on the path of the Holy Spirit. It is true that he may feel, ‘Now I will deny myself from this or that thing, or now I will train my willpower through fasting’; and when he feels an inner inspiration for it he may do so, even if it brought him great pain. It is a fact that man willingly denies himself a great many things, while being ill and knowing that self-denial will restore his health. Similarly, man may from an inner compulsion take upon himself moral duties. Yet the aspirant will always bear in mind what Jesus said: “When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. ...But thou when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which seeth in secret...” (Matthew 6:16-18).

Then there are three qualities which actually belong to the sleep-conscious state. When a man wanders on the path of the Holy Spirit, his dream life will be changed; his dreams will become more enlivened, while dreaming he finds himself dealing with a new world and new circumstances, and will meet there people previously unknown to him. His dreams will often become prophetic; he will see in advance what is to come, things that will occur later. It is as if dream-consciousness were equipped with a new sense of perception. In a word: his dream life will grow most interesting indeed.

I now wish to have your attention to what qualities the aspirant will have to develop with respect to that dream life, and in what way these qualities are reflected by him in his daily consciousness. One who wanders on the path of the

Holy Spirit is not to stop and be satisfied with the fact that his dream life will be changed by itself into one of variance, serene happiness and sublime beauty, so that he finds pleasure in sleeping and dreaming; indeed, he must be aware of the fact that the power of the Holy Spirit is to fill all his states of consciousness. He therefore asks himself what he is to do in his dream consciousness, what he is to learn while in his sleeping state. He remembers that the student's moral standard is brotherly love. With love as his yardstick he now asks: 'What qualities am I now to develop in myself?' Though the involved qualities would occur in his dream world as peculiar psychological phenomena, they will all the same be present in his daily consciousness in a certain shape; thus he knows what qualities he is to develop for his dream life.

The first of these is severity towards himself. While dreaming he is to observe whether or not he controls himself in the world of delusions, whether or not he can refuse, whether or not he can be brotherly, good, impartial, unselfish and morally pure. If not, he has to learn the quality involved, for in dream life he must be strict with himself. Even if in daily consciousness, in the visible life, he had gained a control over himself and could easily refuse any enticements, this is not good enough. In his dreams he is to be equally strong and calm. This is possible to learn when he, while asleep, grows aware of his being asleep. And in daily consciousness he must teach himself towards it.

Another quality the necessity of which in his dream life the student will soon discover himself is the protection of others from temptations. He must learn to be wise and steadfast with respect to his fellow beings. It will not suffice that he will not fall for temptations himself, but he must be so unwavering, strong and noble as to be capable of helping others by his personal example: by word and deed. Though he has grown conscious of the fact that he lives in a dream world of his own, he must in it also learn to conduct himself properly and in keeping with the principle of brotherly love.

This is a fairly demanding lesson for a spiritual student. He is to be firm with himself and help others from yielding to a temptation; however one tries to give advice in words he must not overdo it, for a long reproach will create an effect opposite to the one intended. Every housewife knows that if she preaches at her husband for coming home late in the evening, the man will not mend his ways — on the contrary. He has his own nature; his wife is to understand the ultimate importance of love with forgiveness. She must be patient, content and cheerful, so that she will win to her side her spouse. It is possible that a man's heart will succumb to his spouse's lectures, but that is not often the case. All in this life is reconcilable by forgiving. In the other, that of dreams, one must help

others by being unswerving in morals. Indeed, it is a difficult lesson, for help is needed in both worlds: in the visible with silent works of love, in the invisible with constant words of encouragement, advice and reproach. This is a quality impossible of gaining unless one's heart is filled with keen willingness to be of service.

A third quality, slowly developing in the dream life of the spiritual aspirant and reflecting itself in the visible world, is a peaceful frame of mind which will not be alarmed but always is the lord of the situation and radiates peace around itself. And strangely enough, the wanderer will then become so self-conscious in his dream life that he will no longer say: 'This is my subjective dream', but will become so convinced of the fact that it is simply another objective existence where he lives beside his visible life. There he works, employed in a variety of ways, gaining a number of evidence of its objectivity. His dream life is not confined to his own aura — as we technically term it — but he is constant dealings with other beings. It is a real, full life where he receives teachings from others, and, in turn, teaches others, yet with the constant understanding that the astral life, after all, is symbolic in essence, however real and objective it may appear. He deliberately leaves his body, being fully conscious in another vehicle, and encounters in this other world of thoughts and emotions other beings capable of thought and emotion — and yet all there is to be understood as a symbolic mode of existence.

This is a most vital attitude gained by the spiritual student. He must not become an astral wanderer, living in a dream world and believing it more real than the physical existence — he is to bear in mind all the while that the astral domain of illusions is symbolic, however real it may appear. For it is not real in the same sense as our physical reality or in that of the way the spiritual life and dimension is later to become real.

In the end the traveller on the path of the Holy Spirit will encounter the hidden consciousness. Also here he is to achieve three capabilities or qualities; these will make clear to him what objectivity means in the astral sense, what the consciousness is that really exists without his body. As he in the state of this hidden consciousness develops certain qualities within himself, objectively taken it occurs without his body. In our daily consciousness we are not able to discuss more than their psychological effect, perhaps, for life in the state of hidden consciousness is connected to the mysterious phenomenon that we call a duality in the psyche of this traveller. In this state he is, to be sure, another person, another personality than the one within his body.

The first quality connected to the hidden consciousness is reflected in

the physical body to the effect that a person sees himself as a being who is outside his physical, there and then, ego personality, weighing its deficiencies and shortcomings, its virtues and capabilities, but not in an emotional way, but instead, calmly and objectively. It is as if there were another ego within him, who is capable of objective judgement of himself — in a way that he has not been capable of doing before. While this duality takes place in the daily consciousness, during sleep he begins to grow increasingly aware of his physical body; yet not in the way it formerly used to happen in sleep, when he found himself the same, usual, self as in the daily consciousness, but a new one which is better and more perfect than before and which steps out of his body, sees it and gains full clarity of vision and awareness of his existence independently of his physical body. He thinks he has solved the problem of immortality, since he can leave his physical body and set out as an angel towards the other world. Prior to arriving at a full certainty, he makes a variety of observations and conducts a number of tests, for instance, leaving through a closed door or window — nothing will impede him — for a street at night and, for instance, comes to witness a fire flaring up out there; he watches it burn, engraves into his memory a wealth of details and persons present, who, of course, are unaware of his presence. Upon waking up next morning he picks up the paper and reads news of the fire that night that he can recall down to the minutest detail. And he need not stay in Helsinki for the night; he may leave for Sicily or watch the destruction of Messina, for example, and, again, after a few days check in the papers the events that occurred on that night and were witnessed by him.

Another quality which must be developed in the student's hidden consciousness and be reflected in his daily consciousness, is the gentle, all-embracing calmness which gives a pacifying and uniting effect to others. It is not only his own mental calm, but positive strength. In his hidden consciousness he constantly comes across matters which, in ordinary terms, signify quarrels, disharmony, strife, battle. In his spiritual world he will take up peculiar duties, repeatedly occupy himself with eliminating cause of war, strife and dispute, and make efforts to bring peace and brotherhood in their stead. This is reflected in his daily consciousness to the effect that the wanderer fully knows the utmost importance of harmony, peace and love in life, works for them and exercises a purifying influence on other people. It is a noteworthy ability to the wielder of hidden consciousness, which later on brings about a number of transcendental experiences.

The third quality of the hidden consciousness, or the ninth minor initiation, lies in the fact that the spiritual student has eventually evolved a lucid and bright

personality, a shining angel radiating with truth, love, purity and peace. This is reflected in his physical essence as a peaceful power of doing good; yet in the other world, outside the body, this wanderer appears in the likeness of a man clad in shining wedding robes invited to a kingly ceremony of consecration. Why is this? It is because of his learning, in the process of acquiring this third capability, of a great and ultimate lesson: he declines the practice of black magic. While being outside his body he constantly comes across the spirit of the world, which represents black inspiration. Albeit the evil resides in man himself, and neither will the spiritual student suffer from things evil, other than those (hidden) within himself, evil — objectively taken — exists in that the spirit of the world will help the souls evolving here through setting them temptations. This is so-called black inspiration in the life of this world. Outside his body, the spiritual wanderer is subjected to great temptations, unless he has taught himself to the effect that he may, as a matter of course, overcome them. It is as if one of the fairest spiritual beings should whisper in his ear: ‘You merely take my advice and you may rule over the whole earth; just hold out your hand to me and stand by my side, and all living things will bow before you’. The wanderer must ever have subject himself to new lessons to be able to say, as our Master did: “Get thee behind me, Satan!” (Mark 8:33). It is then that Satan greatly rejoices.

These lesser initiations may take several incarnations, for it is only when an individual has attained the nine qualities that are imperative for a traveller on the path of the Holy Spirit — only when he has declined black magic and made a definite choice for good — it is only then that he is ready to pass through the straight gate into the Kingdom of Heaven and into union with Christ. Only then will his progress towards Golgotha have begun.



## CHAPTER V ASTRAL SCHOOLS

I have titled this lecture 'Astral Schools' with a view to carrying on the presentation delivered last Sunday. At present, I find myself somewhat astonished at the choice of a subject of such complexity and lofty style to be the last lecture of this series. It may, however, furnish some useful material for thought for the coming summer. In fact, the matters now under discussion would require, if thoroughly dealt with, a lengthier treatment by far. For our present purpose, however, I intend to confine myself to a few analogies which are essential for our subject. All the same, I am confident that these matters will become considerably clarified when each of us gives them some thought. — As for the view that these matters are too lofty, we may justly ask ourselves if there is anything in this world which is not somewhat theoretical even while dwelling on a practical level. Save being theoretical, all ideas can be practical, provided they are properly related to and identified with reality. If an idea or theory cannot be presented in any form but that of a notion; in other words, unreal to this world, it will have no practical significance. As long as any such idea is consistent with true, physical, and cosmic things — and in so far only, it is practical. A branch of modern science, considered very Utopian by modern scholars, is astrology, the deeper study and understanding of stars. Our scholars find this discipline rather a fantastic one. They cannot bring themselves to believe that stars could exert a directive influence upon man's psyche and circumstances upon this earth — save certain very well-known exceptions. If we seek to avoid a biased stand and are willing to study this subject — as one searching after the truth always is to do — we are bound to arrive at similar conclusions as the astrologer has; namely that there is some truth in astrology. Once we have studied a sufficient number of horoscopes, we shall find that they are introductory to the individual's mind as well as the events of greatest consequence in his life. This is an empirical fact, implying that one who has carried out such an examination, will be compelled to change his outlook on world and life into one that complies with astrological truths.

The subject stated for our session tonight is, in a sense, astrological as well; yet not in the sense that it would require astrological calculations. Rather, it



has to do with understanding of the great, wonderful, spiritual and ideal truths lying at the background of astrological facts. Accordingly, we shall not dwell on a great number of particulars of the astrological discipline, either, but direct our attention towards the said principal influences of the stars, instead.

I sought to make clear in our previous presentation that the higher, more spiritual influence exerted by each star and planet in our solar system originates from the fact that they each have a particular mystic school, a white brotherhood, if you like, or a private, secret spiritual academy giving tuition to its inhabitants, in a visible or invisible form. This is how things are upon our Earth. Such a secret, hidden 'university' which exists on Earth is working in secret; in other words no one knows of its existence before reaching the stage in his personal spiritual development where he is enrolled in that school. It is not until then that he will learn the marvellous order of things: there is no chaos, things are fine and well also upon the Earth. The same applies to the high academies existing upon all other planets. Each of these academies is closely linked to a specific hierarchy of its own as well as to the angelic host in our solar system.

We know that there are seven principal angels, or archangels, as they are called, in our solar system. Or, rather, we could say that their number is  $7 + 5 = 12$ , and of these, nine, at least, are known. In other words, we may also say that there are twelve distinctive hosts of angels exerting an invisible influence, of which nine are known to our western occult science, and that, more commonly, their number is given as seven.

All these are influencing our lives in general; yet they each also have a special relationship to a certain star. An individual advancing in the school of Life will duly reach the status which entitles his participation to the mystic knowledge of that school and a contact with hierarchies other than that of his star. It is the very opportunity opened by that education that an individual gains an access to the knowledge existing in the treasury of other planets. As soon as we on Earth truly make efforts for our spiritual progress, in due course gaining acceptance to a mystic school, we can receive influences from various hierarchies (and their mystic schools) in connection with various planets. These planets impart good, pure and spiritual influence, but they also transmit influences of lower grade, for the simple reason that an earthling still is an undeveloped being, thus being incapable of receiving the higher influences of other planets; the planets affect his lower consciousness, which hence will impair any (good) influence they may have. While any given mystic school aims at certain attainments and certain virtues, each planet will exert certain kinds of influence and pose certain kind of obstacles to be overcome — all of which are characteristic of



it. The personal aura of each planet has, so to speak, specific shades in contrast with light — shades which oppose the higher Light, are in constant conflict with it, and serve as impediments on the way towards this higher Light. Let us not forget that the main issue of Life is that nothing comes out of itself, by grace. On the contrary: whatever we may gain is accomplished by our own efforts. Man, an eternal being, will always have to make efforts and take pains to progress further. Assistance is bestowed upon him, it is true — not unlimited assistance; yet he has to make his own, personal efforts as well: ‘God helps those who help themselves’, as the saying goes. On the other hand, no one will receive help, unless by his own endeavours and aspirations, making every effort he is capable of; it is his aspirations which will bear witness to the extent that he is both in need of help and capable of receiving any. Religions aptly give evidence to this fact in claiming that God will grant no help nor the Saviour any comfort or peace of mind, unless you submit yourself to Him. It is then that you are prepared to receive help from God. And this is particularly apt to us Europeans, for we are truly wanting in submission. Yet, we may bear in mind that genuine humbleness is not of the cringing sort, nor does it build upon tearfulness, self-abuse, or hypocrisy! On the contrary, it is of the happy kind which will admit its inherent failings, being of cheerful mind and willingness to survive all difficulties and inflictions, as taxing as these may be. For this beautiful kind of human humbleness, which is free from pride, self-love, and vanity, will receive its natural reward: such an individual will readily receive Divine help.

As we remember, this planet of ours is also called the ‘School of Painful Efforts’, this designation being applied to our mystic spiritual academy as well. It is in this very academy of painful efforts that we gain any spiritual victories that we may have; and also gain a great deal of assistance from our fellow academies upon other planets. We, in turn, also send a good deal of help to the beings upon other planets; for our particular planetary inspiration stresses perseverance: ‘Stand any inflictions you may have’. We are ourselves upon our planet to learn the lesson of self-confidence and perseverance, for the third initiation, as emphasized earlier, is the very Earth-initiation; and the one who has mastered it can stand stalwart and firm on his ground and be honoured for his attainment. His achievement signifies the fact that his self has been unified by the sufferings he has undergone, and confirmed to the extent that no earthly fear can shake him. He will gladly face all the pains in store for him and seek not to evade any sufferings awaiting him. In other words, he has gained the strength to vanquish all fears, this strength being the distinctive feature of the third initiation.

I earlier touched the influence which the planets may exert upon our lives upon Earth. A historical figure exemplifying man's contact with a planetary hierarchy other than ours, I would now like to bring to mind a person of notable interest. Some may even remember that I spoke on this person some years past, namely that of the French physician, Nostradamus. He did not cut much of a figure as a physician, as we know, but as a prophet. As might be expected, our scientists have stamped him as a great cheat and master of deceit, and lastly even a great 'magician'. He earned no great honours. It is not until the last decade that he has, for some reason, won increased attention. In his native France he has always been held in high esteem. No less people than kings, in addition to the average Frenchman, have regarded his works almost as sacred: Even if they have not necessarily gained much understanding of them, they have nevertheless found some comfort in them. In England as well as Germany, and in Denmark in particular, much attention has been paid to his prophecies and they have been proven strangely accurate, though cast in the 16<sup>th</sup> century. He published his book himself, and, thus, there remains something even from his first publication. This is an undeniable fact. His first work came out in 1555, prophesying the history of France in rough outlines. It features incidents chosen from various developments along the course of French national history, always depicted in the minutest detail. When he, for instance, discusses the French Revolution towards the close of the 18<sup>th</sup> century, he states the Louis XVI makes an attempt to flee from Paris at night with the Queen; the King in a grey, the Queen in a white dress, and that they are caught in Varenne. They were caught by Saulce and Narbonne, who was the Minister of War and betrayed him. Next Nostradamus saw that in 1792 an attempt was made to introduce a new calendar, but that it would not stand long. In other words, he gives the exact year. And we know from our history lessons at school that in that very year such a new calendar was adopted, and also that they soon resumed the old Christian system of keeping record of time. Nostradamus also discusses Napoleon and his amazing career, for instance, his coronation as the emperor.

All this is amazing; amazing and astonishing to the extent that those who have acquainted themselves with these matters advocate him as the greatest soothsayer that ever lived upon the Earth. Nevertheless, most find him difficult to understand: he always first wrote in four verses about each topic under discussion until his inner voice forbade him from making his forecasts in public and comprehensible to anyone. He then wrote his quatrains — as he prefers to call them — each on a different piece of paper. He subsequently mixed them, thousand in all, and had them printed in that random order. As if

that were not enough to complicate things, he used old French with frequent insertations from Latin and Greek.

Every student of Nostradamus finds him also an astrologer, for he cast horoscopes, as we remember. In the capacity of a physician in the service of the Empire, he helped people at the time of the great pestilence. In gratitude for his services he was awarded a notable sum of money and a considerable pension. At the age of forty-five he had a private residence built for himself halfway from Lyon to Marseille. Many were the persons travelling through France who then visited him there. He gave them good advice and treated them in his medical capacity. All the same, these details are inconsequential and outward; merely matters of exoteric nature.

In reality, inwardly, Nostradamus never regarded himself as an astrologer proper — one who calculates persons' destinies — but rather saw himself as a practitioner of the mystic and occult, working in co-operation with the spiritual world. In his residence he had built a particular tower for the observation of celestial phenomena. Yet, during the hours spent in nightly study in his tower, he did not merely observe any incidents of starry skies, in the ordinary sense of the term. He spent these spells deep in mystic studies, which he has discussed in some of his works. In other words, the above matters are not my personal conjecture, but matters he has himself described. He, furthermore, discloses that from his early childhood he had taken a keen interest in matters spiritual, was an inherent mystic, and learnt a great deal from his grandfather, who had made profound studies (and hence was well-versed) in the occult tradition of the Jews, Christians, and ancient Greeks, as well as the secret lore of the medieval Templars. His grandfather had taken the pains to teach him a great many things from this lofty, old treasury of his, as soon he had observed the inclination his grandson felt for them. These practices were carried on until he eventually became a doctor; at that time he already had the gift of healing. Later, at the age of forty-two, he again took up the studies that had fascinated his mind ever since his childhood and youth. He sought to gain communion with certain heavenly hierarchies. In his own view, his lineage from Issachar accounts for this pursuit. This signifies a great deal in his opinion. Not to the point of making him a Jew; his family was simply descended from the line of Issachar. In the Chronicles of the Old Testament the lineage of the whole of Israel is related, as well as the ways these tribes supported King David. It is said in them that the best among the twelve tribes of Israel were particularly talented in the comprehension of various ages — in contemporary terms: in all aspects of astrology, or the art of interpreting the stars. They were in the position of

advising the King on various matters, for example as to what measures to take. In those days, such issues were matters of astrological wisdom. Enlarging upon the subject of the tribes of Israel, we will recall that there were twelve sons to Jacob. These sons are comparable in number to the hierarchies of twelve, often occurring in the occult science, for instance the twelve signs of the zodiac, with which they have a connection. The Christian kabbala views Issachar as representative of the sign of Taurus, since Genesis, the first Mosaic book, names Issachar in a reference which reads: 'His donkey rests in peace'. Upon naming the sons of Jacob, one realizes at once the sign of the zodiac which each stands for, and that Issachar represents the Taurean sign. This is the one of the twelve which is connected to Venus; in other words, Venus is its ruling planet. This is a planet of mysterious influence. Yet, we have derived much help from her.

In the majority of modern works on astrology, Neptune is seen as representative of an influence that is higher, subtler and nobler than that of Venus. Venus creates love and affection, but Neptune brings forth a more elevated, divine love and charity. As we remember, Neptune is the sign of Jesus, being the planet that, through Him, influenced the Earth. This planet is not very well known, since it has been only recently discovered. Now, Nostradamus did not think of Neptune as connected with himself, but thought, rather, of Issachar, from whom he himself descended, as representative of the sign of Taurus. Nevertheless, he was aware of some higher influence descending upon him from there, since he came into contact with such celestial hierarchies which are influenced by Neptune, imparting prophetic energies. I do not know if modern astrologers are aware of this; but I myself am inclined to regard Neptune as a planet which makes a person a prophet — with the provision that the individual involved is capable of receiving its higher influence. In case he is prone to absorbing its lower influences, they will render him in some ways strange and unhealthy. Nostradamus, in turn, sought a union with the powers who could render an ability to see into the future. He relates how he kept sitting in his tower for ten long years, in a tower organized in compliance with the occult principles governing matters such as these. There was to be found sacred water and incense upon an altar consecrated to Apollo, whose statue stood there holding a magic mirror in its hand. Nostradamus consecrated the room with certain Greek and Jewish rituals, derived from his grandfather. He dipped a sprig of bay into the water and touched his forehead with it. He drew a magical triangle. He performed all those rituals to reach an ideal aura and state of mind. And, he experienced a variety of strange events. It so happened that in deep meditation, for instance, he suddenly saw light coming into the

room through the mirror of Apollo, spreading images before him. He relates these magic visions, and says that he can foresee mankind's history, and, above all, the history of France.

Another way of mediating information from above was for him to fall into a trance-like state of ecstasy; his body grew tense, and in this state he was told many things. As soon as this spell of mediation was over, he recorded everything he had seen or heard. Later in the morning he worked this subject matter into his famous quatrains, where every single word contained a number of meanings; this resulting in their complex nature. These procedures, of course, were impossible to perform night after night; yet he could sustain this practice once or twice a week. In this fashion he completed a collection of some 4000 lines and, hence, 1000 verses; some ten 'centurions' containing a hundred quatrains. It took him a decade to complete these writings. And, subsequently, as I told you, he mixed them all up. All this evidence bears clear and historic witness to a process of a sage and mystic seeking and reaching for contact with a given hierarchy — a certain inner school of wisdom — for instance that of Neptune, and receiving his visions from it.

I now wish to show you some strange analogies and symbols for the celestial worlds and their relationship to us humans, and touch upon some facts disclosing our spiritual evolution, written in the stars — the planets of our solar system. In my earlier lectures I have discussed some initiations. Of these I will further say some words, and also refer to some other aspects connected to our subject.

In an earlier lecture I listed the planets in their customary order. Yet, as you have seen mentioned in the 'Secret Doctrine', those well-versed in these matters will have Mercury and Venus interchanged, on the account of their occult significance. I, too, have made some observations to the same effect. Be that as it may, I do not now intend to go into the details, but wish to show how human principles are distinctly represented in the planets of our solar system.

What should be more natural than that the Sun is in the midst of all, the innermost body. Equally natural is, as we draw away from the Sun, that we at the same time leave 'âtmâ' (Sanskrit for 'spirit' or 'self'); the innermost principle in the human essence. We then arrive at the second principle (which Madame Blavatsky deals with in her theosophical works), which is the 'buddhi', and the third is the 'manas'. The 'buddhi' is the shining halo of the 'âtmâ' and the noble principle of brotherly love — it contains all the grand sentiments. Next comes our own planet, which on the human plane equals that of our personal self. That can be called the ego, the 'manas', but Madame Blavatsky has termed it,

owing to its composition, the 'kâma-manas'. The manas being the pure reason, the 'kâma-manas' the ego, the lower 'manas' is our understanding, which raises us above the animal. Then we arrive at Mars, which in the system of Madame Blavatsky is 'kâma', standing for lusts and desires — in short, for all personal emotions. This of course means love, the tenderness which is the creative force in Nature. Next we meet Jupiter, whose equivalent among human principles we term the etheric body, or 'linga sharîra' in Sanskrit. Madame Blavatsky terms it also the 'astral body'. In connection with these principles, she always uses the term 'prâna', which is a very common designation and manifests itself also in humanity — though not directly a human principle; and, therefore, we may leave it out as long as these principles are dealt with. It is the life force within the Sun, dwelling everywhere and working through the workings of the 'linga sharîra', transforming the solar energy into the human 'prâna' or life force. We, then, arrive at the physical principle called 'sthula sharîra' by Madame Blavatsky.

Earlier, when I dealt with initiations, I stated that, according to the old system, they were as follows: 1) Mercury, 2) Venus, 3) Earth, 4) Mars, 5) Jupiter, 6) Saturn, 7) Uranus, 8) Neptune, 9) the Moon, 10) the Sun. Mars, the 'kâma', is the initiation of crucifixion, one of death on the Cross; and the next, of Jupiter, or 'linga sharîra', is one of becoming a Master — for the school of Jupiter is the 'School of Magicians with Blessing'. Mars is the school of warriors, the 'School of the Red Fire'; in other words, one for those who are involved in solving the secret of the sword and blood, for those who will — in symbolic terms — put the sword into their hearts. That is the only proper and true way of using a sword, for putting the sword of the truth into one's heart will let out the 'blood of the self'.

When we, next, study the new path opened for us by Christ, the first initiation in this system will fall on the fourth one in the old one. The first three old initiations combined make up a preparatory initiation, or three major preparatory experiences, or, to use new terms once more, nine lesser initiations, which man will — with great personal efforts — be able to undertake on his own. In these it is not imperative to have access to a teacher, since the aspirant always has Jesus by his side, as his inner spiritual guide. He thus undergoes the nine remarkable psychological experiences. Those who have accomplished this, understand them.

The first great initiation (of the new system) stands for the death of one's personality and self, the initiation of Mars. 'Away with bloodshed, anger and wrath'. It is with love that this initiation begins. Christ cannot be followed

unless the aspirant takes love into his heart. Should he wish to avenge himself, grow angry or lose his temper, let he remind himself ‘This is not the path of Christ’. Only after he has given up all evil, willingness to war or bear grudge against any fellow being, will he find himself on His path. None among the followers of Christ can wage war on his fellow humans unless forced, for he finds it simply dreadful — something he definitely must refuse. Nothing more frightful can meet anyone than to be executed. During the first World War any conscientious objectors were imprisoned. This was the case in a number of countries at the time. In other terms, it is not permitted to follow Christ to the end here on earth; we remain as nominal Christians only.

Once more, when a person undergoes a real new initiation on this new path, that signifies the Mars-initiation. He has started the path of real love, for this is a path of gentleness and peacefulness. — — — I here must confine my presentation to some main issues only. — — — When an individual then has started this new path — or, if he used to progress upon the old path and then took up the new one — his own self will there start a major undertaking. The first and foremost issue being that he himself now gradually changes his emotional and passionate life into one of thought and reason. It is a wonderful progression which he is spontaneously undertaking. In other words, he will transform — except of course any sentiments to do with love and the good — his emotional life from dark and muddy into clear and lucid. All that is selfish and dark in his aura, will turn into reasonable and bright. The ‘kâma’ is turned into the ‘manas’. During this process the person is starting something new in his human essence, an esoteric or occult veil, so to speak, in his true self, or his real ego-structure. Anyone who has acquainted himself with some theosophical literature will know of a hidden body or veil of man, called the causal vehicle, or ‘kârana-harîra’, which is the illumined body of our immortal self. It can also be termed the auric sphere, the newly-manifested world of man, that of his immortal ego. As a rule, man is not aware of his own immortality. This auric sphere man has gained, if you please, as a gift; he has received it. This concept appears rather mystic — it has not been a subject of much conversation. Among her first esoteric teachings, Madame Blavatsky even declined any discussion concerning this subject. It has been discussed since, and, truly, it must not be neglected. We humans have an auric sphere, bestowed upon us by Life itself, inside which every individual stays sealed as a little chick in a shell. It is from Mother Nature that he has received this outer sphere to his own essence, his own microcosm, as it were, which is constantly being constructed. This is what Madame Blavatsky states in her ‘Secret Doctrine’ of the ‘linga-sharîra’, or the etheric body. And,



to go one step further, there is no other material world beyond this physical-etheric domain. Madame Blavatsky says that the 'kâma' should be no body or vehicle as such — as is claimed in subsequent theosophical literature — but rather a principle. It is only after death that it can serve as his veil (or vehicle). During this earthly life man has no body save his physical veil and the etheric one, the 'linga-sharîra', behind which lies his immortal veil, the auric sphere, his true self, which in turn gives seed to this 'linga-sharîra'.

When the aspirant now starts to change his emotional life, in other words also his desires and lusts, into one of crystal clear sentiments, he at the same time is gathering into his auric sphere something that somewhat affects his 'linga-sharîra'. This effect does not amount to much at first, but he all the same manages to bring about something in his immortal self: he creates the 'manas' out of the 'kâma'. At the outset of this transformation he turns to Uranus and all the hierarchies it represents. These bring about a sort of electricity in him. This is no ordinary electricity; what Uranus has produced is a kind of electric veil or vehicle: in his higher self is created this electric veil, which is the first work of wonder taking place in him. Yet, we would be exaggerating in claiming that he — consciously — was now building an immortal body for himself. As yet, it is beyond his capability. Later on, as he starts working in the 'linga-sharîra', his etheric body, he undertakes this task and gradually fills the 'etheric' content in this body with the 'buddhi'. Quite in the fashion that the 'kâma' received the 'manas', the 'linga-sharîra' is now being filled with the 'buddhi'. This in turn works to the effect that brotherly or divine love achieves an influence on the etheric body. He is then connected to the hierarchy called Neptune. He interacts with Neptune and keeps building out of his etheric body a Neptunian, or electric, veil which, in occult terms, is a magnetic veil. In other words, inside him there is created a magnetic veil — with his 'linga-sharîra' being reformed as one — standing for his second major initiation. This conforms with his 'kâma's' earlier transformation into an electric veil, which, in turn, stood for the first major initiation. And to follow, the third major initiation will take place when the student takes upon himself the transformation of his 'sthûla-sharîra' into his true vehicle, an immortal body. This immortal vehicle represents the objective of his evolution, for our spiritual progression aims at our building a veil of immortality for ourselves. This third initiation, then, corresponds to the 'âtmâ' — not the actual 'âtmâ' itself, however; as we are discussing a body, a veil. In the hidden esoteric, or occult, terms it is depicted as having the symbol of the Moon, as it is sustained as if by reflected light. By the same token, this veil of immortality is made up of 'atmic' power, as it were, of a shining 'atmic' light. It



is referred to in, for instance, the 'Revelation', where John relates that Mary, the Holy Virgin, the Mother of our Master, is standing on a crescent moon. This is the miraculous Divine mother, Isis, who stands on the crescent.

While the school of Jupiter was the 'School of Magians Bestowing Blessing', that of Saturn is called one of 'Living Stones'. In the school of Uranus are raised the magicians who are to do with the 'Violet Fire'. That of Neptune, in turn, is the one of 'the Sons of Visnu', or 'the Sons of Christ'. The third major initiation is represented by a moon, which stands for veil of immortality and, in the terms employed above, the 'School of the Sons of the Divine Virgin'.

There yet remains the final fourth major initiation, unifying all the previous ones: the one of Christ Himself, the 'Initiation of the Son of God'.

Hereby we have gained a new system of initiations, a system distinct to our solar system. As a whole, our knowledge of it extends as far as Neptune — even if there are one or two remaining, which will occur at some subsequent stage on the spiritual path.

- Sun, the 'âtmâ', spirit, self
- Mercury, the 'buddhi'
- Venus, the 'manas', reason
- Earth, the 'kâma-manas'
- I 4. Mars, the 'kâma', lust, personal emotions
- II 5. Jupiter, the 'linga-sharîra', etheric veil
- III 6. Saturn, the 'sthûla-sharîra', physical body
- Uranus, electric veil
- Neptune, magnetic veil
- Moon, immortal veil
- IV10. Sun, the Christ-initiation

