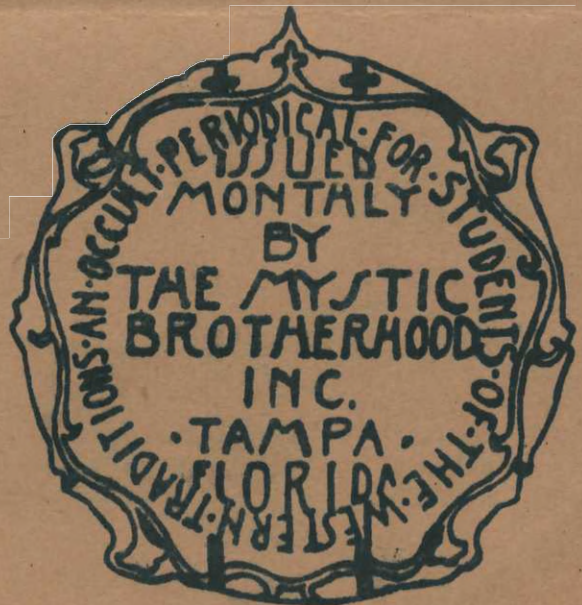




The Mystic Messenger

MAY 1947

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MEDITATIONS AND PRAYERS

Week of May 2nd through May 8th

Meditation.....Neither go back in fear and misgiving to the past, nor in anxiety and foreboding to the future; but lie quiet under His hand having no will but His.

Prayer....."Great God, teach me not only Thy will, but how to do it, teach me the best way of doing the best thing. May I hide in Thee, and meet everything calmly and confidently with perfect faith and joyful trust."

Week of May 9th through May 15th

Meditation....."Never let us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember, for our consolation, that we never perceive our sins till we begin to cure them." Ienelon

Prayer....."Gracious Father, may my mistakes be my teachers! May my failures be my warnings! Turn the foolishness of yesterday into the wisdom of today.

Week of May 16th through May 22nd

Meditation....."You have not fulfilled every duty, unless you have fulfilled that of being pleasant." Buxton

Prayer....."Lord of Life, let my service, wherever it may be, whatever it may demand, great or small, be a pleasure; let my duties be my delights; let Thy statutes be my songs."

Week of May 23rd through May 29th.

Meditation....."Love's secret is to be always doing things for God, and not to mind because they are such little ones." Faber

Prayer....."God of Love, light up the small duties of my life. May they shine with the beauty of Thy countenance! May I believe that glory may dwell in the commonest task."

The Mystic Messenger is a monthly periodical authorized by the Mystic Brotherhood as a channel for information of general interest to the students of the organization and articles of importance to followers of the Pathway of Western Occultism.....

"If ye have faith as a grain of mustard seed..."

It is a common tendency of the Neophyte of the Path, and some more advanced too, it might be said, to seek complexities even in fundamentals. They expect the simple natural form in which a truth is given to hide some abstruse problem which requires divine wisdom to solve.

Perhaps no simpler language has been used to convey a plain truth than the Master's statement on faith, "If ye have faith as a grain of mustard seed ye shall say to this mountain remove hence to yonder place and it shall remove." Yet uncounted tomes of literature have been written about its mysteries. It has seemed hard for the student of the Master's teachings to accept that statement just as it is. "If ye have faith as....." What kind of faith has a mustard seed? In order to grow, that seed is planted in the earth in darkness, coldness, shut away from its kind, alone, there to lie until the natural laws which govern growth, the application of moisture, heat and the nourishment of mother earth have brought it to germination, burst its shell and shot up into another plane of existence, that is, into the light and life of the sun and air. This is not an instantaneous process. It is one of slow growth. Yet, we ordinarily look upon faith as being something which we are to possess full grown and in the

ultimate of power, or which we do not possess at all. It is either considered to be a means of phenomenal demonstration, of accomplishing miracles, or it is discredited as having nothing to do with outstanding achievements.

What the Master was trying to teach us was that the faith by means of which great deeds are done by man, must develop and grow under circumstances that exactly correspond to the growth of the mustard seed. Faith is not a ready made instrument for use at any time by any one. It is "as a seed" in the soul of man. In the darkness and coldness and loneliness of earth life, this seed can develop until it comes forth into the light.

The average person in his use of the word faith has in mind a belief in the power of a Divine Being. We, as occultists, must understand in our use of faith that we are concerned with a universally diffused form of force or energy which might, in one sense of the word, be corresponded to the action of electrical energy, a form of energy or substance which is a part of every atom of physical substance, and therefore like every other constituent of matter, capable of growth, extension and expression.

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Gleanings
from Student's
letters

To complain of trials and tribulations is to display a spirit of weakness. I am faithfully striving to understand and to apply the principles propounded in my lessons to my daily life, accepting all the responsibility with courage and strength, as a sincere seeker. How well I know in my heart that to improve and advance on all three planes of life, mental, physical and spiritual, the soul cannot be intimidated; Wisdom and understanding comes as a result of application and much experience, for sorrow and suffering are only stepping stones to our goal. Every sincere seeker desiring a successful achievement in any line of endeavor should most carefully study their own nature and know their strong points of character and also their weaknesses. That is what I have been doing. Experience has plainly shown me that success is not possible without labor, any one failing to recognize this precept is in complete delusion. If we are to accept that Man is the creator of his own destiny, it means that according to our own laws we must suffer the consequences of our own ignorance. I know that to obtain the most from life I shall give the best that I can give and eliminate as much as possible all unworthy motives. Habits thus formed in relation to my efforts along spiritual lines are bound to put me in harmony with Divine Law. Should I fail to make progress in spite of my efforts, I have no fear, I will face at all times with courage all within the limits of my inherited destiny.

Joseph G. Jimenez, F. M. B.

An important consideration for the student of Occultism is the law of forgiveness and the part which this should take in his life. Pro-

ably much of the delay which students experience while endeavoring to bring about results in their practice work is misunderstanding, or lack of understanding, of the law of forgiveness. Both objective consciousness and subconsciousness are filled with non-forgiveness, a hoarding of illwill of various kinds. Therefore, environment furnishes each individual with certain experiences which contain opportunities for exercising forgiveness. These tests occur again and again for the express purpose of adjusting conscious reactions in such measure that forgiveness shall take place naturally and become an established procedure. It is impossible to go far while withholding forgiveness.

Self-examination reveals that often we believe ourselves to be exercising forgiveness when actually far from accomplishing it, for the mind continues to mull over things believed long to be forgiven. Sometimes we feel justified in remembering unpleasant things unto the time that the offender may adjust matters.

Regular practice of defining this subject may be of help for, if no immediate results were obtained, one would be turning the attention from concrete fixation to abstract contemplation.

We might start by dissecting the word itself, and consider it in the light of "Give-for-ness." The Spiritually minded person will "Give" that is, feel kindness for unkindness. He will go further than this and refuse to recognize unkindness. He will not allow to enter his consciousness any thought of his being offended re-

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It is related of an eminent surgeon that when instructing students in preparing for delicate and difficult operations that required coolness and firmness, he would say... "Gentlemen, don't be in a hurry; for there's no time to lose."

It would be well for all of us, whatever work we are preparing to do, to heed those words. The people in all lines of duty who do the most and the best work are the calm, unhurried people. The calm spirit works methodically, doing one thing at a time, and doing it well; it therefore works swiftly, though never appearing to be in haste.

Those of us who wish to serve others in a mental and spiritual way are particularly in need of having our spirit firmly centered in that inner place of poise and peace. A troubled heart cannot give comfort to another troubled heart, it must first have learned to still its own feverish worries before it can lay the cool hand of comfort upon another.

It is said that one who has suffered is prepared to help others in their suffering, but this is only true when one has suffered victoriously, when the pressure of pain has broken the hard shell of misunderstanding and released them to blessed peace.

A feverish spirit can be more distressing than fever of the body for it not only torments the one who possesses it, but sets up a vibration of negativity that makes others unhappy and uncomfortable. A fretting, irritable person who never finds satisfaction in what

No Time To Lose

By ———— Andre

is done, is very seldom found to accomplish anything worthwhile. There

are people who exert great energy, bustling about, rushing from this thing to that, trying to get things done in a hurry. If they would only realize it a very small portion of that energy redirected in calm action would accomplish twice as effective results.

We have, nearly all of us, known at some time a person whose very presence was soothing, whom we instinctively liked to be with, although if we were asked to analyze it we would find it difficult to name any one singular characteristic; they may not be brilliant, ingenious, beautiful, but they do something for us, they give us something.....and that something is the radiation of their own inner poise.

There is no time, for we who would progress, to waste in hurrying, no time to spend in the shadow of Worry and Fear. There are important things for us to accomplish and we must be equipped with the right instruments for success. We must be determined, but calmly so, not strained and tense with our earnestness. We must be patient, but serenely so, not with a resignation that breeds discontent and irritation. We must be perserving, but with the lightness of expectancy, not with a brooding, dull plodding.

It is our responsibility, we come to realize, to give thought to the way in which we do things, as well as to the things we do. The influence of a life that is centered in poise is far-reaching, ever it lifts and lightens the burdens of the earth-world.

To the followers of one of the great world religions, Buddhism, the month

Buddha
The Perfect One

(the Perfect one), does not seek salvation in austerities, but neither does he

of May is sacred to the memory of their Lord Gautama. May 1st is accepted as the date of commemorating the nativity of Buddha. While much of legend has been associated with the Prince Siddhartha of the Gautama family, his life is historically recorded and a study of his teachings, (many excellent translations of which are now available,) reveal the reasons why they have lived. Their principles are those which must endure because they are aligned with those great Cosmic Principles which have been given to man in the forms which he could understand by all great world Teachers.

for that reason indulge in worldly pleasures, nor live in abundance. The Tathagata has found the middle path.

"There are two extremes, O bhikkus (monks), which the man who has given up the world ought not to follow -- the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded -- and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions.

"Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not verily the eating of flesh.

Throughout the month of May there are other dates significant in the life of the Buddha. May 6th, five days after his birth he was named Siddhartha meaning "Fulfilling all things" and May 26th is the date which is given as that of his enlightenment under the Bo Tree. Also it is said that May 4th was the time of revelations of the esoteric doctrine of Buddha to his disciples. So this month we can appropriately offer a part of a sermon of Buddha, on the worthy theme of maintaining balance or treading the Middle Way.

"Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flowers, but does not wet its petals.

It is related that on one occasion five monks, seeing Buddha approach, agreed not to salute him with the respect that was due one of high religious enlightenment. They had been discussing and criticizing his following of a normal way of life, rather than one of mortification and penance. They were accusing him of living in abundance and indulging in pleasures of worldliness. The Buddha rebuked them for their lack of respect and then gently and kindly explained to them "The Tathagata

"This is the middle path, O bhikkhus, that keeps aloof from both extremes which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!"

Laughter, music and dancing reigned on the village green for the year was young. New flowers blossomed in all their freshness and beauty, and the sun shone above a cloudless sky.

At one side of the green a cook in spotless white presided over a huge vessel. With a ladle he mixed a golden batter made of ingredients the merrymakers had contributed, for he was preparing a gigantic cake of which all should eat.

Gwendolm came and poured in honey, Halwyn gave flour of exceeding whiteness. Elfrida contributed sugar of great sweetness and price.

One by one the merrymakers brought their gifts for the cake, and soon the vessel was nearly full.

Godolph chuckled sourly to himself as he came forward. His contribution was eggs. While he had many at home that were fresh, he brought only those that gave out a gurgling sound when he shook them. No one would know, he thought. The cake was too large for a few spoiled eggs to be detected. He knew old Spinfler was putting in flour from which he had just shaken the roaches, and Bremlin had given butter that was old and rancid. Why should Godolph give anything of greater value than they? Let Gwendolm and Halwyn and Elfrida contribute good things if they chose, Godolph would keep this fresh eggs to sell in the market place.

He chuckled again as he stood back and watched. He was greatly pleased with himself.

A fire was built, and soon the cake was ready. Each rushed forward and received a portion.

"How delicious it is!" exclaimed Gwendolm. "It has the flavor of honey."

The Cake

By

ALAN Emley

"It is a wonderful cake," Halwyn agreed. "It is light and fine, perhaps on account of the flour I gave."

"It is sweet and wonderful," Elfrida declared happily. "I am glad I put in my finest sugar."

Godolph smiled as the cook handed him a piece of the great cake, and then chuckled aloud with the thought: "Now I shall sample Gwendolm's honey, Halwyn's flour and Elfrida's sugar."

He tasted and then cried to the cook: "Why, this is terrible! You must have made some gross mistake."

"No," the cook answered, "there can be no mistake in this cake. It was made according to a divine recipe."

"But it is horrible!" Godolph cried.

"What did you put into it?" the cook asked.

"Well," began Godolph, "I - ah - ah - put in some eggs."

"In this cake," the cook told him kindly, "each receives back exactly what he puts in, only it has grown a hundred fold. There must have been something wrong with the eggs you contributed if your cake is not good."

"Very well, then," Godolph decided "I am not going to eat it."

"Oh, but you must," the cook replied. "Eating the cake is part of the divine recipe. There is no way to escape."

Godolph smiled and shook his head. He would show them. Someone else might eat his cake, but he wanted none of it himself.

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The laws of its universe, assure the mustard seed growth into a mustard plant and not into an oak tree. The laws of our universe assure us that the seed of faith when cultivated, grows into the power which can accomplish the seeming impossible. If we refuse to be discouraged when demonstrations do not come instantaneously, if we recognize that in our constructive efforts we are nourishing the seed and allowing it to grow, it is sure and certain that when the required time is fulfilled our faith will become unlimited power.....Sri Veritus.

Continued from page 2.....

ardless of outer disturbances. His consciousness will not create for itself a channel for receiving unkindness. It is not to be presumed that, like the ostrich we put our heads into the sand and thus see no evil. When the soul voluntarily faces its own past and through practice undertakes self-purification, there is eventually the stage at which one may see with physical eyes and hear with the ears, yet be entirely unaffected through the emotions; that is, there is no lesser-self reaction but rather a giving-for of compassion and understanding. Sometimes this act of forgiveness is a mighty power for healing in favor of the offender as well as the recipient, the one who truly forgives. The offender may in this silent way be brought to realization of his actions and go forth fortified against them. Forgiveness is a quality of character which is sometimes called Charity. As Charity is likened to Love, we may say that true forgiveness also contains the element of Love. One writer tells us that as a preliminary measure the disciple is expected to develop "the Gift

of Charity, which makes the forgiveness of offenses a natural act, not an enforced one." With continued practice the subconscious mind becomes filled with forgiveness as a natural process.
Verena Langhammer, DMB.

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He looked at the others, and listened to their happy laughter. Then an irresistible power seemed to urge him, and he began munching his cake. Nauseated and grumbling he hid in the shadow of a rock, for he was ashamed.

Gwendolm found him there, and sat for a moment at his side.

"Never mind," she soothed. "When we bake another cake you can put in the best that you have."

"There will never be another," Godolph complained, for he was without hope. It seemed to him that he must continue to eat his horrible cake forever.

"Of course there will be another," answered Gwendolm. "Each day we bake a new cake, and you can put in whatever you like,"

"It is a strange affair," said Godolph, "and I don't understand. What is the name of this cake?"

"It is called Life," Gwendolm answered

She tripped happily away, while Godolph sat eating in silence and humility. Spinfler and Bremlin crept to his side, each munching a nauseating portion of the cake, and the three hid in the shadow of the rock, while the others danced and laughed on the village green, for the year was young. New flowers blossomed in all their freshness and beauty, and the sun shone above in a cloudless sky.

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