

THE MYSTIC MESSENGER



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ISSUED MONTHLY BY THE
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•• TAMPA FLORIDA ••
AN OCCULT PERIODICAL FOR
STUDENTS OF THE
WESTERN TRADITIONS

♦ THE MYSTIC MESSENGER ♦

THE MYSTIC MESSENGER IS A MONTHLY PERIODICAL AUTHORIZED BY THE MYSTIC BROTHERHOOD AS A CHANNEL FOR MESSAGES OF GENERAL INTEREST TO THE STUDENTS OF THE ORGANIZATION AND NEWS OF IMPORTANCE TO FOLLOWERS OF THE PATH OF WESTERN OCCULTISM

THE MESSAGE



This is a month commemorating one of the most significant days in our calendar year - a day of festivity in which each and every individual may wholeheartedly participate, regardless of age, of condition, or of religious or political affiliation. It is a day in which we all join in the common fellowship of acknowledging with earnest sincerity our thankfulness for that which has come to us in the past twelve months.

To the Occultist each twenty-four hours is a day dedicated to the acknowledgement of God's gifts, but it is during this special yearly holiday of rejoicing that we have the privilege of giving public acclaim to those Forces which have operated for our good and for the good of others.

We are all cognizant of the many treasures which are ours; of the joys - mundane and spiritual - which have gone into the making of existence the transporting, exhilarating experience which it is; but there is one faculty which perhaps we have failed to include in our enumeration of Cosmic gifts.

I speak of the faculty of Sensitivity.

It is a consciousness of Physical pain and discomfiture, surely; but more than that it is a susceptibility to Impression, which makes it possible for one to apprehend and respond to environmental conditions - to feel that upon ones own shoulders rests a degree of responsibility as to bringing about a helpful change for the better. Crime, lawlessness,

unhappiness, derangement and confusion, are subjects which occupy the attention of each and every individual of this modern age. They occupy the attention of vast groups of persons, but within those groups how many individuals feel that to any degree whatsoever a change in these affairs rests upon their acknowledgement of a personal duty toward reorganization? One has a tendency to repeat the tales of current disasters; to cry aloud at the ghastly and repulsive events which have transpired. Publicity even though it be true, has increased the circulation of these infamous stories. It takes a high sort of moral courage to implicate one's self as being a contributor to events of this kind, even in small measure, by supporting the general desire to enlarge upon their effectiveness by constant reiteration and discussion. Unconsciously and unintentionally by continual emphasis on the effect of lawlessness one augments its tenacious and invidious hold.

We do not wish to convey the thought of negating or denying the existence of malicious forces in the current world, but let us go one step further than the unlearned, evidencing in this way the Occult principles which have been studied. When one recognizes the existence of those elements which are undesirable, let him remember that one Force is met by another, and that his native aversion to evilness can best be expressed by action, rather than by a further delineation of those powers which make for the disparagement of all that we hold to be true and just.

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We ask "What can I do?", perhaps we feel that our opposition to these Forces is an action belonging to the minority group; that may be so, but there is something that each and every individual can do, in a large or a small way, to accredit his divinely given powers and to stand stalwartly opposed to forces of negativity which must be controlled.

One can hardly avoid being influenced by the misdeeds of others. Evil in the individual affects the Group Soul of the Race - a portion of the knowledge which one must absorb is a recognition of one's identity with the Whole. In the words of the treasured volume, "Light On The Path;" "Remember that the sin and shame of the world are your sin and shame; for you are a part of it. Your Karma is inextricably interwoven with the great Karma." Each is free to choose his course of action, whether it will be one to swell the volume of virulent influences, or one which will bring a vibration of Divine Love, Infinite Peace and Harmony to bear against that which is undesirable. By thought, word and deed may we live as the Master has taught us.

In times of terrestrial disasters, when flood waters ruthlessly destroy the property which we have learned to cherish as a homestead, one does not look on in inert apathy at the progress of destruction, but he bends every effort toward preserving that which can be secured against the deluge, and fights, with valiant courage, for life itself. Is it not reasonable to grant that this urgent desire for physical preservation is translatable on the Higher Planes in terms of soul protection? If in the face of disaster, we battle for that which is ours on the Material Plane why do we not accept a similar responsibility when it is the Soul which is endangered? Certainly this avalanche of degrading influences which cloaks the world today is more threatening to our own integrity than millions

of tons of flood waters would be to our homes and property. Now has come the time for us to go forth to battle, just as confident of the forces at our command as were the warriors of a past day who fought for spiritual principles. Our weapons for defense are vastly different, but not our intentions.

We are fighting the menace of evil because this battle has become to us, not an abstract impersonality but has been translated into terms of individual duty and responsibility which demands action.

The Sword which we use is not one to cut the flesh of the offender; it is a sword of Right Thinking which builds on constructive lines healthful minds that will have no desire and no tendency to turn to lawlessness for the gratification of unbalanced appetites. It is a sword of harmonious cooperation which destroys at the root, Evil which would bring so much of heartache and disillusionment if it bore fruit in expression.

The Shield which we use is one of Restraint. We do not invite lawlessness by extolling its successfulness. We stand opposed to it; expressing in thought and in such activity as may fall to our hands, our desire to perpetuate Harmony and understanding and support the most constructively exemplary standards of attainment.

And so, on this Thanksgiving Day which is unique in prevalent conditions characteristic to this age, let our Hymn of Praise include an acknowledgement of our ability to do what we can, in large ways or small, for the good of our fellowman. For this Sensitiveness to Responsibility may we be justly thankful, and too, may we prayerfully ask for strength and guidance in carrying out the Master's Plan.

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Isa. 41:13.

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ASTROLOGY

to a logical and spiritually advantageous end.

Each Sign and each Planet reflects characteristics native to the Symbol or the Heavenly body. As the years go by, of course the volume of research increases, these investigations add to the total of recorded experiences of Astrological survey, making the Astrologer's art more thorough and inclusive.

The Science of Astrology has been rightly valued by the Esoteric Philosopher for thousands of years. In past ages, perhaps more than at the present time, it was revered for its authenticity and its Divine Tradition. In many ways mankind was, at that period, closer to God, and being correspondingly less materialistic in viewpoint, was more willing to give sympathetic hearing to the Inner Teachings.

There is every evidence to support the assertion that the writers of the Scriptures were astrologers of note. In fact one can almost go so far as to say that an adequate understanding of the Scriptures is hardly possible without Astrological knowledge. It is the Key, not only to the Old but to much of the New Testament particularly to the Book of Revelations.

Astrology is the Science reviewing for us the Divine Plan of the Universe. Astronomy is a branch which sprang from the Mother Science of Astrology, the later carrying operations one step further in acknowledging the effect of stellar vibrations in human life.

Just as the Moon, in one aspect of its force, exerts influence over the maritime tides on the Earth's surface, so does it, in more subtle ways, react upon the affairs of man. The Earth is a part of the Solar System, and in turn the Solar System is a part of the greater Whole which is the Universe. Therefore, it is well that the individual give proper attention to his relationship with these subtle forces that he may, to his best ability, understand himself, become more conscious of his own abilities, and weave his purposes

All through this life, dear Lord, let me touch as many lives

as possible for Thee; and every life I touch, do Thou by Thy Holy Spirit quicken, whether through the words I speak, the prayers I breathe, or the life I live; so shall Thy Kingdom come and Thy will be done on earth as it is in Heaven. - Amen (Composed by the Bishop of London and used on his visit to America).

Joseph Darrow has said that the aspects of the stars, (that is, their angles of influence with one another) are like verbs - that they denote action. That the Planets represent the driving forces of the Universe, and that the Signs denote the static Forces. When the Planets are weighed in the signs

one is given a picture of the character and Inner capacity of the individual.

A Chart is the revealing portrait of the man; the knowledge of the Astrologer is the lens thru which he analyzes his subject. To him Astrological influences represent the conditioning sheaths of the Soul, for he

sees the planetary forces as a garment assumed at birth and discarded at transition. These influences constitute a sort of vestment, fashioned after a Karmic pattern, to be altered by the Soul in the passage of time. The garment is one, which altho it conditions appearance, disposition, and tendencies, nevertheless permits free movement and creative expression. So then does it behoove the man zealous in his spiritual aspirations to take proper heed of the influences drawn about him, to see wherein he may demonstrate to good advantage the best qualities of his nature, and overcome the less commendable attributes.

(Continued on Page Four)

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For These Blessings We Are
Truly Grateful.



We are using this column of the Messenger for the purpose of extending a word of very sincere appreciation to all of our students and friends who have been so kind as to forward offerings toward the expense of maintaining this little Occult magazine. In every case the personal instructor may not have spoken with the student regarding this matter, but we assure you that each and every contribution has been indeed appreciated.

We thank those who have sent in gifts for other causes which have helped us to help others. We rejoice with them in their spirit of true service, for we feel these gifts are a reflection of other meritorious deeds.

Not the least of the contributions which have come in have been those toward the literary material in the Messenger. All have been welcome, and will be carefully preserved until the opportunity for publishing is furnished in these pages.

It is our intention to expand the Messenger, and to make of it the ideal Occult channel which we have in mind.

And so, to those who have helped us to help others, we extend our appreciative blessings.

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EACH DAY

Wouldst shape a noble life? Then cast
No backward glances toward the past,
And tho somewhat be lost and gone,
Yet do thou act as one newborn.
What each day needs, that shalt
thou ask

Each day will set its proper task.

-- Goethe

The lamp of thy body is thine eye;
when thine eye is single, thy whole
body is also full of light.

-- Luke

ASTROLOGY (cont'd)

Herein we have the difference between the enlightened and the unenlightened man. Knowledge of Zodiacal forces endows one with a weapon of defense and an incentive for continuance which all those who are truly seeking for Illumination appreciate.

In "The Riddle of Life" we read-

"Man is a Spirit Intelligence, who has taken flesh with the object of gaining experience in worlds below the Spiritual, in order that he may be able to master and to rule them, and in later ages to take his place in the creative and directing Hierarachies of the Universe."

□ □ □

The Question of Clairaudience

Clairaudience is the faculty of psychic hearing. There are means of communication on the Astral as well as on the Physical plane, and when the faculties of the Psychic Body are developed it means that the Psychic Senses of apprehension are adjusted to a working focus. We remember, of course, the description given in the Scriptures, of St. Paul's experience with the Voice on his way to Damascus. This can be used as an example of developed clairaudience.

In Psychic work there are no "tricks" to be learned; apprehension is simply a matter of Psychological awakening. One must be willing to follow a disciplinary Path to attainment, abiding by the five-fold laws of the Seeker: the cultivation of sympathy, understanding, zeal, the power of meditation and an appreciation of man's various vehicles.

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"Not God himself can make Man's best, without man's best to help him. 'Tis God gives skill, but not without man's hands. He could not make Antonia Stradivari's violins without Antonia."

George Elliott.

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THANKSGIVING

"Behold the lillies of the field, they toil not, neither do they spin, yet Solomon in all of his glory was not arrayed like one of these."

Unless precedent is cast aside, the President in a few days will decree that on a certain day we shall gather at our accustomed places of worship to give thanks for that which we have received from a Gracious Providence during the past year.

Many will there be, who will use the day for any other than giving thanks; the greater the abundance the less will be the appreciation, and the fewer material blessings in evidence, the greater will be the response of the heart to what we have.

Lo these many years have I observed the thankfulness of the poor and the apparent unappreciativeness of those who have an abundance and waste of the substance they have. A table groaning under the weight of elegantly prepared and appetisingly decorated food is an every day occurrence in the lives of the rich, but becomes an occasion for thanksgiving for those who labor that they may have one day in which to praise the Giver of all good.

My earliest recollections of Thanksgiving will, I hope, always remain with me. As we seated ourselves about the long table, each youngster with his eyes glued on a drum stick, we impatiently bowed our heads as Grandfather, with his long gray beard said a blessing befitting the occasion. Those were the happy days, the days of real thanksgiving.

In many sections, festive boards will carry meager portions compared with other years but there will be a spirit of Thanksgiving present that will bespeak the gratefulness of those gathered about it.

Some how in our hurry and haste we forget the all important One in

this life. We become too eager for the accumulation of materiality; too engrossed in the gathering of earthly wealth; too concerned about self and tomorrow. We become so wrapped in business that we forget the Source of supply.

As the Master beheld the wild scramble for gold and materiality in his day, He must have smiled at their ignorance - today he would no doubt laugh out loud. 2,000 years of the practice of Christian teaching have not taken us far, in fact we may have lost some ground. Few are those we contact who have an understanding of the Finer and More Important things of Life, but they are the contented ones; the happy souls who make life a Psalm of Thanksgiving.

We have often heard the question asked, "How can they be happy in the midst of poverty?" The answer is - They have found the Pearl of great price. They have the Master Key to the Treasure Chest of which the Master spoke in the first sentence of this musing.

A little poem by Clifford J. Laube in the New York Times unfolds the secret mystery.

GRACE AFTER DROUTH

When from Thy hand a bounteous
hoard,
Bright from the reaping, blest my
board,
Did I not thank Thee, Lord?

Now that, the harvesting is spare
Accept for this frugal fare
As generous a prayer.

For just as nature's ample yield
In other years, from fold and field
Thine opulence revealed,

So now these lesser fruits of
earth,
Meagerly garnered, by their dearth,
Teach what Thy gifts are worth.

Old Joe.

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DEFINITIONS

In response to the requests for Occult definitions of various words employed in the Lectures, we shall include in the Messenger each month an explanation of the key words most frequently used. If there are words you would like to have defined here, speak with your Instructor concerning them.

Simulacrum: an image, something which is formed in the likeness of a being or thing.

The five Tattvas: Akasha, Prithivi, Vayu, Apas, and Agni, the last (sometimes called Tejas) The definition of "tattva" was given in the Mystic Messenger for October, Pg. 3.

Nirvana: The state of mind in which the downward tendencies of mind absolutely die out, and in which therefore, the mind remains merged in the soul without the occurrence of rebirth.

Amun-Ra: The Supreme God of the Egyptians. He was the concealed God and is termed the Celestial Lord who sheds light on hidden things. From him all things are said to have emanated, altho he created nothing. His symbol was the Ram, and this animal was held sacred to him. His likeness is represented as that of a human being, with a red cap to which two feathers are affixed. The body is usually coloured a deep blue.

The Tree of Life: This is the English translation for the Hebrew "Otz Chiim", meaning the symbolic glyph which depicts in diagram-form the principles of the Caballistic Doctrine. The diagram consists of three pillars, upon which are arranged ten centers of emanation, or "Sephiroth". There are three Sephiroth on each side column and four in the center which has above it three veils of negativity, named in order upward, Ain Soph Aur, Ain Soph, and Aur. The Sephiroth are, from the highest downward: Kether, Chokmah, Binah, Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod, and Malkuth.

Qliphoth: The shells of the

lowest forms of existence, which are assigned to the world of Assiah.

Monad: Biologically speaking the monad is an organic unit. In mathematics, it is considered as being the indivisible One. In Esoteric Philosophy, the Monad is the Divine and abstract principle which is the essence of man.

Paschal Feast: A religious ceremony celebrated by the Jews in commemoration of the Passover, and by Christians in commemoration of the resurrection of the Lord.

Baal: A word in Hebrew signifying Lord or Master. The ruler bearing this name was the chief divinity of the early Phoenicians. In early civilizations it was used to denote Divinity, and was identified with the Sun-God. Baal-gad was the lord of the multitude of stars. Elijah, in 1st Kings gives us the difference between Baal and Jehovah in the familiar account of the idolatrous worship of a false god.

Daiva: pertaining to the gods (Deva). A Daiva day - one year of men. A Daiva year, 365 such days.

Tarot: The name given to a system of cards upon which, in symbolism, is depicted a Secret Philosophy of the Ancients. The Israelites have done much to perpetuate and enhance the value of the Tarot cards, by the contributions which they made to increase their significance, and by their careful circulation of the cards thruout the years. It has been possible, in this way, to preserve a vital Philosophy, and yet to limit its interpretation to those prepared to receive knowledge. The cards may be fully comprehended after extensive study and application, but even then only when the student is a competent master of the Caballah. The deeper symbolism is not written nor is it communicable thru speech but must be apprehended by each seeker thru the medium of experience and a growing understanding of Cosmic Truth. Many forms of so-called Fortune telling have based on a limited Tarot system.

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THE APOCALYPSE



No book in the Scriptures has received wider acclaim than the Apocalypse popularly known as the Book of Revelations. The King James version attributes the authorship to one St. John the Divine, presumedly an Apostle, but this has been repeatedly questioned by various authorities. Whatever his identity, however, the message of the Book is evidence of the writer's accredited Esoteric qualifications.

In interpreting the New Testament, the student must direct his attention first to the early Greek Mysteries as a key to the symbolism employed by first century writers. As the Scriptures were written originally in Greek they are rich in the analogy of the Greek cults, and as a consequence their meaning is sealed to those ignorant of the metaphorical derivation used. The Apocalypse, especially, shows a fusion of pagan and Christian symbolism.

To use the words of Pryse, in his RESTORED NEW TESTAMENT. "...in the semi-exoteric lesser rites, (of the Greek Mysteries) candidates for initiation were termed *mystai*, 'initiates', but were permitted to see the sacred emblems only thru a veil, symbolizing the dim vision of the Psychic. The full Initiates were called *epoptai* 'those having super-sight' or seers. The word *Apokalypsis*, 'unveiling' is clearly a substitute for *epopteia* 'initiation into seership'".

Furthermore, the application of the word "Revelations" to this Book is a misnomer, for when the writer speaks of "propheteia" the word is not to be taken as meaning mere prophecy, speaking in the sense of revealing future events, for properly translated it means the act of "speaking for" the Gods. There is a question, then, as to the intent of the Book; if it is not for the purpose of "revealing" choron-

ologically future events, then it must be looked upon as a treatise describing in the words of the Gnostic the inner nature and character of man, and his conquering of noxious forces.

For many generations in the early centuries of the present era, an historical interpretation was applied, but when such superficial translation was found to be unsubstantiated by time, a deeper, more pertinent Occult meaning was suspected. All in all, the Book conforms surprisingly well with Brahmanical discourses on the same subject, but with, however a trend of thought which is particularly significant of Christian Doctrine. Here we have no patriarch of a past age speaking from the tomb, but we have a writer who has forcefully said, "I, John, your brother and companion in tribulation" implying that the codification of God's counsel was not confined exclusively to the ancient Seer. Its message is one fraught with enthusiastic, urgent concern with affairs of the present, and very aptly characterizes the principles of Christian Doctrine by the renewing of Spiritual Youth in each generation.

The intrinsic value of the Book lies in its magnificent epitome of the Universal Mystery. Its object appears to be to synthesize the Powers of God with the aspirations of Man. It deals with this partnership from the standpoint of the individual, the race and the world. It encourages the righteousness of the Godly man, and bespeaks of the establishment, either within the Soul or politically, of a state of harmony which will possess all consciousness and perpetuate an eternal Messianic kingdom. The Apocalypse in so doing preforms the office of preparing and condensing for the Initiate the principles he is to cherish and follow.

Always it can be read with profit, each perusal bringing a more profound reverence for the Majesty that is God's.

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BOOK REVIEW

Reviews of books, old and new, fact and fancy, of special interest to Occult Readers. The Brotherhood does not sponsor the sale or rental of these books, but in passing, tenders a word of tribute, of criticism of comment on works of general interest.



"IS THERE A GOD?"

by Eugene Fersen



One's opinion of this work is going to be influenced by his or her adherence to Orthodox teachings. The book is written in a style which is at various times caustic, skeptical, sympathetic, or conciliatory, according to the subject matter being discussed. The author, however, has succeeded in claiming the attention of the reader from the first page, by building up in vivid rhetoric his case against religious Fear and the blind worship of deity.

The opening chapters are dramatically staged to carry the reader thru a series of introspective glimpses into the lives of those suffering from disillusionment. If one were to pause here it would be with the conclusion that the work is atheistic, but if the reader be hearty enough to continue to the later chapters he will find that the philosophy represented is that of substituting an Abstract Principle for a Personal God. Even if one may not always agree with the author's conclusions, he will find the book mentally stimulating.

The closing passage reads: "Man is ready now to storm the Battlements of Heaven, to batter down its inhospitable Gates with the Magic Sword of Knowledge, to wrest for himself from its stern, unyielding Silence the Answer to his eternal Question, 'Is there a God?'"

THE TRIANGLE OF HEALTH

By Alma C. Arnold.

Here is a work based upon years of clinical experience. Dr. Arnold has included the Methods used in her treatment of various physical disorders, her system being along the lines of Diet, Chiropractic, physical culture, and hygiene.

Altho the discourse recognizes the Trinity of "Soul, Brain, and Body", this particular volume deals principally with the mundane aspects of health, and does not emphasize mental treatment. The suggested methods are clear and sensible. Not only is this system valuable for its evidenced remedial qualities, but also for its usefulness in helping to maintain health, once it has been established.



THE SOLAR LOGOS,

by Coulson Turnbull

"'A man's religion,' says Tolstoi, 'is the relation which he believes himself to bear to the endless universe.' This being true, the soul sets out in a solitary Quest to explore and find that relation. Every soul has its Quest, its search for the Holy Grail, or vivifying Cup, whatever folk-lore name we give to the search. It is likened unto a pilgrimage to the City of God. It is not an earthly city, like Benares, Mecca, or Jerusalem, but a city of magic light, which lures the soul on its satisfying quest."

The above is the opening passage of the Prologue and fittingly characterizes the book as a whole. It is a work dealing with the Laws of the Universe, an Esoteric interpretation of Astrology, and a brief, general explanation of Occultism. There are many interesting angles discussed which will appeal to the beginner as well as to the advanced student.

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