

MYSTIC LIGHT

Service and Intuition

THE PURPOSE OF THE Western Wisdom Teachings “is to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student’s nature may be allowed to develop along lines which the intellect has approved.” If the Rosicrucian Philosophy does not give the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, the Teachings, in Max Heindel’s view, have not achieved their purpose.

The Path of Knowledge

It is absolutely necessary for the student to transcend the intellectual conception of the teachings because to pursue the path of knowledge for the sake of knowledge and not for *service* ends in black magic. We have received our mind from the Lords of Mind. In the Bible, they are called “Powers of Darkness” by Paul and are considered evil on account of the separative tendency appertaining to the plane of reason. [Sense-based] reason is the product of selfishness. Therefore our mind is naturally separative and prone to resent authority. It loves more to rule the lower than to obey the higher and it added cunning to desire, enabling passion and wickedness to infiltrate thinking.

As the occultist unfolds along intellectual lines, he must learn to feel his knowledge else he cannot live it. In that way, devotion safely guides the intellect. Thus, the safe path develops both head (through observation and discrimination) and heart (through devotion and adoration).



Theophilus Schweighart (born Daniel Mögling), *Speculum Sopicum Rhodostauroticum*, 1604, Staatsbibliothek zu Berlin—Preussischer Kulturbesitz—Handschriftenabteilung

For Schweighart, a Rosicrucian, prayer (*ora*) and acts of devotion informed by Holy Scripture are the major work (*Ergon*) of the aspirant to spiritual development, while preparation of the Philosopher’s Stone, shown above maturing in the womb-retort of nature, and physical labor (*labora*) are contributory, but subsidiary Works (*Paregon*).

The Path of Devotion

Intense dedication to high ideals, the imitation of Christ Jesus in our daily life, and the faithful practice of the morning (concentration) and evening (retrospection) exercises initiates an alchemical process that takes place within the temple of the living God. It is firstly a process of *purification*. Two of the keywords of the sign Virgo are *service* and *purity*. As we know, it is always from a Virgin that saviors are born. If we want the Christ to be born within us, it is necessary

to purify ourselves through loving service, which “may be defined as the best use of our talents—the putting of our talents to the best use in each case of immediate need regardless of like or dislike.” Through devotion to the higher life, the student eliminates undesirable habits or traits of character by superseding mere desire.

A Practical Way of Living

If we want to make some shewbread and extract from it the aroma of service, we must be faithful workers in the vineyard of Christ. It matters less what we believe and more how we live; it is less a question of faith and more a matter of showing our faith by our works. Our life is the reflection of our inner being. What do we want to show and what do we show to the world? If we want to be able to extract the aroma of service during the evening exercise, we must do our utmost to cultivate the opportunities that are offered us. Without producing this quintessential aroma, the Golden Wedding Garment cannot be made.

INTUITION

It is our responsibility to carry on the transformation of our personality through regeneration, so that the Life Spirit (Christ), the seat of divine love, may shine in our heart and be our guide.

Intuition (teaching from within) is a faculty of the Life Spirit. If we practice our ideals faithfully, we shall find ourselves greatly advanced upon the path of soul growth.

We know that the Life Spirit is the true Christ principle in man and that it is the particular work of the Western World to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time. We also know that Intuition is a faculty of the Life Spirit as well. Therefore we should strive to fully understand intuition and learn how to develop it.

While speaking about the superconscious memory Max Heindel tells us that “in the World of Life Spirit the life spirit sees much more clearly than it can in the denser Worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the

heart, which as instantaneously flashes to the brain through the medium of the pneumogastric nerve, resulting in ‘first impression’—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love.” (*Cosmo*, p. 398)

The unifying Life Spirit is the seat of divine love and the vital body is its lower counterpart. The Life Spirit has its seat primarily in the pituitary body and secondarily in the heart. The pituitary body is ruled by Uranus, the planet of altruism. Therefore intuition is a Uranian quality. Following upon these considerations it is obvious that we should strive by all means to develop our responsiveness to these “messages of guidance.”

From the fact that intuitions impress themselves directly upon the reflecting ether of the vital body, we can draw two conclusions:

(1) The more we develop our soul body (made of the two higher ethers), the more we will be able to respond to intuition;

(2) The more readily we learn to recognize an intuition and follow its dictates, the more frequently it will inform us, to our eternal welfare.

Brain-based reason is the product of selfishness. And reason must give way to something higher—to intuition.

However we look at the matter, we always return to the same point—“*ora et labora.*” We must learn to do what is right and true so that the Christ may grow within. And as we evolve the Christ-principle within, we will act according to the dictates of the Spirit through Intuition, and all we do will be done in love. This is the only way to emancipate the mind from its bondage to desire.

Max Heindel tells us that in the Sixth Post-Atlantean Epoch the “Life Spirit will implant and ripen the faculties of Intuition and Love. Those who aspire to become the pioneers of the coming race must therefore strive to cultivate these faculties within themselves.”

It is only by complete emancipation through Love (vital body/Christ) that man can rise above the law (desire body/Jehovah) and become a law unto himself. Having conquered himself, he will have conquered the World. □

—A Probationer