

READERS' QUESTIONS

The Ethers and Second Death *The Son of Man*

QUESTION: IN OUR WORK we refer to the four ethers. To me they always mean an electric field. The dissolution of the physical body seems to be a function of the Ethers after death, for electricity is to me the last phase of so-called "matter," where the physical ends and the metaphysical begins, but electricity is to me strictly physical, and the process mentioned in the Bible as the "Second Death" is comprehended much more easily from this viewpoint. It seems to me that all are based on electricity, with simply an increase of vibration from the lowest ether to the highest.

Answer: In the nineteenth century virtually all physicists believed that there was an ether in space which carried the light in wave forms. Some seem to have thought that there was also a kind of ether that carried electromagnetic forces as waves. Today electricity, magnetism, and light are all included in the term "the electromagnetic spectrum." Physical scientists also do not consider that there is any real line of demarcation between living, organic matter and inorganic matter, though the occultist maintains that there is a difference, and he attributes that difference to the presence of Life Ether. To the biophysicist, however, life also belongs to electromagnetic phenomena, and while it is true that the occultist's Life Ether includes electromagnetic forces, there is a residue which cannot be fitted into the scheme. But it is not incorrect to correlate electricity with life. Many occultists have done so.

The casting off of the etheric "shell" after death might possibly be looked upon as a kind of "sec-

ond death," but the Ego is scarcely aware of this process, its attention being centered in the after-death panorama, or in his first experiences on the inner planes.

It is primarily the Life Ether which holds the body together during life; after death, when the Life and Chemical Ethers withdraw from the physical body, there is nothing to hold the molecules and their constituent atoms in place in the organism, and so the entire body dissolves under the action, primarily, of chemical forces belonging to the earth sphere.

Another interpretation of the "second death," however, is that which takes place when the Ego rises out of the lower Desire World when, as Max Heindel says, the appearance of the old body is sloughed off until only the head remains. By this time the Ego is ready to enter the First Heaven. We know that the bliss of the First Heaven is a personal bliss, consisting of the satisfying of all innocent and good desires, dreams, and wishes; and so, naturally, we take on whatever kind of bodily appearance pleases us most. Hence, even the "head" of the old self quickly disappears.

The Ego next rises into the Second Heaven, and this, too, is a kind of death, but not in any way comparable to a change of body as was the case when rising into the First Heaven. In the Second Heaven the Egos are cooperating with the Nature forces in creating the archetypes of the world and the body in which they will function in their next rebirth.

It is possible for the Egos in the First Heaven to appear on earth for special purposes, and to don

once more the appearance of the body which they last inhabited on earth; but this seldom happens after the Ego rises into the Second Heaven.

THE SON OF MAN

Question: If Christ was divine and do Archangel, the highest Initiate of the Sun Period, as you say, why then was He called “The Son of Man”?

Answer: To understand properly this title: “The Son of Man,” it is necessary to know the Masonic legend of the creation of the world and of man upon it, as well as the Biblical story. We will summarize the salient features of this legend

In the beginning the Elohim Jehovah, created Eve, and the Elohim Samael, who is the ambassador of Mars to this earth, united with her. Cain was the offspring of this union. Afterward the Elohim Jehovah, also created Adam, and Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah, and he was docile, amenable to the commands of the God who was regarded as his Creator; whereas Cain was the semi-divine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create. Abel was therefore content to tend the flocks, also created by Jehovah, which, like himself, fed upon the plant food that grew wild without effort on his part, a gift of the gods.

Cain was different. In him that dominant desire to create something new, that divine urge to make two blades of grass grow where formerly there was one, was a dominant, compelling power, and he could not be satisfied until he had achieved something by his own initiative. He therefore planted the seeds which he found, caused grain to grow, and offered to Jehovah the work of his hands.

However, his offerings were not pleasing to the God Jehovah, who saw in him a possible rival—one not to be entirely domineered. As a consequence there was war between Cain and Abel, and their blood was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there has always been in the world two classes of people: *the sons of Cain* and *the Sons of Seth*. From one was born the long line of kings, which held their office “by the

Grace of God,” and which culminated in Solomon. This line is the son of men. That is to say, they were born of a human father and a human mother; namely Adam and Eve, both created by God and amenable to His dictates—both of them thoroughly and entirely human. In this respect the Sons of Seth differ radically, very radically, from the Sons of Cain. Cain was virtually the *son of a widow*, because Eve had been left by her divine husband, Samael, at the moment fertilization was accomplished. He had never taken the part of a husband or a father; therefore, his offspring was as said, the son of a widow.

From this semi-divine progeny, Cain, there has descended a long line of sons who have originated all the industries, as you will see by consulting the Bible. They invented all the arts and all the sciences. To them all the material progress of the world has been due, and their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel, in the birth of a son of a widow, called Hiram Abiff, which you will also find chronicled in the Bible. Hiram was a master workman who was sent by King Hiram of Tyre to build the Temple of Solomon. He, then, was “the widow’s son,” and Solomon was the “son of man.” At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the Widow’s Son of Nain, and the two resurrections recorded are one event, referring to Initiation.

Since then these two characters, the Son of Man and the Son of a Widow, have worked for the same ends, but in different spheres. Jesus, the Son of Man, has worked among the churches, and is doing so still. Christian Rosenkreuz is the later name of Hiram Abiff and Lazarus, the Son of a Widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart path of Devotion. Christian Rosenkreuz, the Son of the Widow, works with the world powers, the industries, and science, in order to bring about the union of the temporal and spiritual power, the head and the heart, which must take place before Christ, the Son of God, can come again. □