

READER'S QUESTIONS

Pearls Are Not Whiter; Capital Punishment; Alchemy and the Garden of Eden

“PEARLS ARE NOT WHITER”

Question: I have searched my Bible quite diligently but nowhere have I been able to find the quotation relative to the whiteness of the dead dog's teeth mentioned in the *Cosmo-Conception* by Max Heindel. Will you please tell me where I can find it?

Answer: Max Heindel was not quoting from the Bible when he related the incident to which you refer. In a second edition of some of the early poems of Jacob Balde (a Jesuit priest and professor of eloquence in Ingolstadt, Germany, whom Heindel describes in the *Cosmo* as writing acrostic messages in Latin lyric verse under Rosicrucian inspiration), printed in 1646, you will find the following extract, which is a part of one poem:

*One evening Jesus lingered in the market
place
Teaching the people parables of truth and
grace,
When in the square remote a crowd was seen
to rise
And stop with loathing gestures and
abhorring cries.
The Master and His meek disciples went to see
What cause for this commotion and disgust
could be:
And found a poor dead dog beside the gutter
laid,
Revolting sight! at which each face its hate
betrayed.*

*One held his nose, one shut his eyes, one
turned away,
And all among themselves began aloud to say:
“Detested creature! he pollutes the earth and
air!”
“His eyes are blear!” “His ears are foul!”
“His ribs are bare!”
“In his torn hide there's not a decent
shoestring left!”
“No doubt the execrable cur was hung for
theft!”
Then Jesus spoke and dropped on him this
saving wreath:
“Even pearls are dark before the whiteness of
his teeth!”*

This poem is based on a tradition preserved by the Mohammedan poet Nizami. The tradition may be found in Zwemer's *The Muslim Christ*, page 148.

Max Heindel made an extensive study of ancient religions and during his research he doubtless contacted the poem extract quoted or else the original tradition.

ROSICRUCIAN VIEWPOINT ON CAPITAL PUNISHMENT

Question: Do the Rosicrucians believe in capital punishment and if so, please state the reasons why, and when a man has been executed does he come under the law of infant mortality in his next life and die as a child the same as victims of accidents?

Answer: The Rosicrucian teachings are never in conflict with the Christian religion and we know that according to the doctrine of Christ the princi-

ple of retaliation, “an eye for an eye, a tooth for a tooth,” is absolutely wrong. Moreover, from the occult standpoint, there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man.

So long as such a man is in the physical body it is easy to restrain him and put him in a place where he cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here and such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They enlist others who have a grievance against the community to do their work by inciting them to wreck buildings, commit murder and rape on a large scale, or perhaps gratify personal grievance against some enemy by taking his life. Thus one murder will affect a number of other crimes if the offender receives capital punishment.

On the other hand, if the murderer is imprisoned to insure the safety to the community, it is possible that during the years of his life in such an institution he will change his views. A great many prisoners do repent of their crimes. Then, when they are released from the physical body and enter the Desire World at death, they are no longer a menace to society and will not have an evil influence upon others.

For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others but actually fosters crime, so that even apart from the fact that the practice of retaliation is absolutely wrong and that we have no right to take a life which we cannot give, and apart from the consideration of the fact that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to reduce crime.

Referring to your question as to whether a murderer who has been executed will have to die as a child in the next life we may answer yes. For, according to the law of infant mortality, anyone who dies under violent circumstances—so that he

does not attend to the panorama of his life which is reviewed just after death—does not reap the fruits of his past life.

When a person is executed, the shock, anger, and resentment he feels and the horrors of the whole proceeding deprive him of the peace and quiet necessary to the postmortem review so that he will not obtain a record of the life just ended. Therefore this lack will have to be provided by educational work in First Heaven (higher Desire World) after he has died as a child in the next life, as described in our literature where the law of infant mortality is explained.

ALCHEMY AND THE GARDEN OF EDEN

Question: Is there any connection between the Biblical Garden of Eden and the laboratory of the alchemists, namely, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

Answer: The Garden of Eden actually existed. It was and is the Etheric Region of our physical earth, and mankind consciously dwelt there. This was in the time known as the Lemurian Epoch, when man was not fully aware of his dense body and his consciousness was focused almost entirely in the spiritual world, particularly in the Etheric Region.

He was banished from this region on account of his contact with the Lucifer spirits, who taught him how to exercise the creative function independently of the angels, and in that way provide bodies when they had been lost, and lest he also learn the secret of vitalizing his vital body at will and thus frustrate evolution.

The work of the alchemist in the spinal cord is entirely different. This work consists of the alchemical process of kindling and lifting up through the spinal cord to the head that part of the creative force now being used for the generation of bodies. When this force reaches the head it will unite with the other half of the creative force, which in the past was lifted up to build a brain and larynx. When this is accomplished man will be able to speak the creative word, imbued with life and vibrant with vital energy. □