

# Rays from the Rose Cross



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*"A Sane Mind, A Soft Heart, A Sound Body"      November//December 1995—\$3.00*

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**THE MYSTIC MIDNIGHT SUN  
ROSICRUCIANISM AND RELIGION  
DESTINY AND THE TWELFTH HOUSE  
CHARACTERIZING THE SPIRITUAL LIFE**

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**A CHRISTIAN ESOTERIC MAGAZINE**

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## This One Day

Give me your  
help Lord, to  
live this one day.  
One knot to  
unravel, one  
problem to  
weigh. One path to discover and choose the  
right turn. One worry to conquer, one lesson to  
learn. One moment of gladness to overcome  
pain. One glimpse of the sunlight, one touch of  
the rain. No one can see what is coming tomor-  
row, nor tell if its  
hour will bring  
laughter or sor-  
row. So I'll turn  
to your Love and  
with perfect trust  
say, "Give me  
Your help Lord,  
to live this one  
day. Amen

—Eleanor Friese

# Rays from the — Rose Cross

A

Christian Esoteric  
Magazine

Established by  
Max Heindel  
June 1913

Volume 87  
No. 6

November/December  
1995

USPS 47080  
ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$21.00; two years, \$40.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$3.00. Second class postage paid at Oceanside, California, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of the *Rays*.

Issued bi-monthly. Change of address must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY  
THE ROSICRUCIAN FELLOWSHIP  
P.O. Box 713, Oceanside, California  
92049-0713 U.S.A.  
2222 Mission Avenue  
Oceanside, CA 92054 U.S.A.

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## In This Issue...

### Feature

Praise Ye The Lord.....2

### Editorial

Giving Thanks .....3

### Mystic Light

The Mystic Midnight Sun...Max Heindel .....4

Rosicrucianism and Religion...C.W. ....7

Symbology of Christmas...Katharine Hillwood Poor .....13

The Pilgrim of Time..Pansy E. Black .....17

Light Seen From Afar...C.W.....20

A Christmas Story...A Probationer .....22

### Max Heindel's Message

Creed or Christ? (Poem).....24

### Studies in the Cosmo-Conception

The Effect of Feeling.....25

### Readers' Questions

Effect of Death on Jesus' Dense and Vital Bodies.....26

### Western Wisdom Bible Study

The Eighth Commandment .....29

### Astrology

Introduction to Spiritual Astrology—Part IV..Barbara Joiner.....31

Destiny and the Twelfth House (Conclusion)...Edward Adams .....34

Man with a Gavel...A Probationer.....37

### Religion and Art

Knight, Death, and the Devil (from *The Spiritual Life*)...Evelyn Underhill.....40

The Philosophical Mountain...Rosicrucian Document .....41

### News Perspectives

Wilderness as a Religious Concept...Roger G. Kennedy .....43

### Book Reviews

Characterizing the Spiritual Life...C. W.....46

The Soul of a Business...A Probationer.....49

### Nutrition and Health

Eating Meat: Some Esoteric Considerations...C. W.....52

### Healing

In His Heart...Max Heindel .....54

### For Children

Christmas Comes to a Turtle...Ruth La Boda .....57

### Miscellaneous

This One Day (Poem)...Eleanor Friese.....Inside front cover

Star Thoughts...J. Otho Gray .....36

Roads to God...Ella Wheeler Wilcox .....39

Earth (excerpt)...John Hall Wheelock .....45

To a Snowflake...Frances Thompson .....59

Crossword Puzzle: Words of Christ Jesus from *John* .....60

November/December 1995 Ephemerides .....62-63

“A Sane Mind,  
A Soft Heart,  
A Sound Body”

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## Praise Ye the Lord

*When we offer thanksgiving and praise, we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light.*

—MAX HEINDEL

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

To shew forth thy loving kindness in the morning, and thy faithfulness every night.

☉ sing unto the Lord a new song: sing unto the Lord, all the earth.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Praise ye the Lord. Praise God in his sanctuary: Praise him in the firmament of his power.

Praise him for his mighty acts; praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord.

—From the Psalms

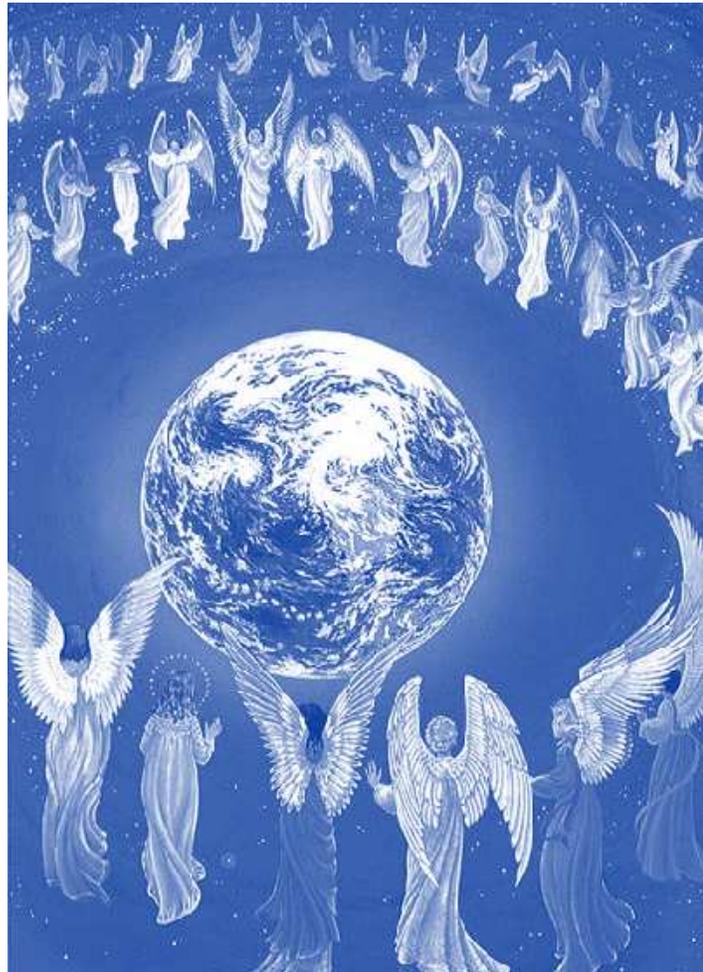
## *Giving Thanks*

**A**s we walk the Path of spiritual development, we find that our prayers are changing. In former times we thought it proper to ask God for all manner of things, material gifts as well as spiritual. Gradually, as we learn and grow, we find that we ask less and less. Instead we are filled with praise and adoration for the Beauty, Glory, and Love of which we are becoming aware. The joy of communion with the highest we know supersedes any request for favors and we no longer wish to use the Divine in this manner.

In *Web of Destiny* we read: “. . .when we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new down-pouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.”

We see the importance, then, of being truly grateful and expressing our gratitude. This attitude of appreciation opens the way for further inflowing of the Love and Light which guide us along the Way on which we have set our feet. The pilgrims and founding fathers were, perhaps, wiser than they knew when they declared a time to give thanks for blessings received. In our personal lives we, too, should be alert to giving thanks, for, as St. Paul said: “I have learned, in whatsoever state I am, therewith to be content” (Phil. 4:11).

As we retrospect at the close of day we may find cause to be thankful, not only for the pleasing things we discover, but also for those we find



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*Peace on Earth—Good Will to All*

not so pleasing. Often it is through these mistakes and shortcomings that we learn our most important lessons and make our greatest growth.

In our daily living we find that the habit of giving thanks to those who are helpful is a fundamental condition for gracious living. Actually it is an act of thoughtfulness and love to be appreciative of others. If we cultivate the habit of concern and appreciation for those with whom we come in contact it will be only natural to extend this feeling to God, to Whom we owe all we have. The daily inclusion of appreciation and thanksgiving in our retrospection will help us develop this valuable aid to spiritual growth. □

## *The Mystic Midnight Sun*

**E**xoterically the sun has been worshiped as the giver of life from time immemorial, because the multitude was incapable of looking beyond the material symbol of a great spiritual truth. But besides those who adored the heavenly orb which is seen with the physical eye, there has always been and there is today a small but increasing minority, a priesthood consecrated by righteousness rather than by rites, who saw and see the eternal spiritual verities behind the temporal and evanescent forms which clothe these verities in changing raiment of ceremonial, according to the times and the people to whom they were originally given. For them the legendary Star of Bethlehem shines each year as a Mystic Midnight Sun, which enters our planet at the winter solstice and then commences to radiate from the center of our globe Life, Light, and Love, the three divine attributes. These rays of spiritual splendor and power fill our globe with a supernal light that envelops everyone upon earth from the least to the greatest without respect of persons. But all cannot partake of this wonderful gift in the same measure; some get more, some less, and some, alas! seem to have no share in the great love offering which the Father has prepared for us in His only begotten Son, because they have not yet developed the spiritual magnet, the *Christ child* within, which alone can guide us unto the Way, the Truth, and the Life.



J. Portaels

A.B. Walter

*The Natal Star*

What profits it the Sun doth shine  
Had I not eyes to see?  
How shall I know the Christ is mine  
Save through the Christ in me?  
That soundless voice within my heart  
Is earnest of the pact  
'TwiXt Christ and me—it does impart  
To faith the force of Fact.

This is a mystic experience which will no doubt ring true to many among our students, for it is as literally true as that night follows day and winter follows summer. Unless we have the Christ within ourselves, unless that wonderful pact of blood brotherhood has been consummated, we can have no part in the Savior, and so far as we are concerned it would not matter though the Christmas bells never ring. But when the Christ has been

formed in ourselves; when the immaculate conception has become a reality in our own hearts; when we have stood there at the birth of the Christ child and offered our gifts, dedicating the lower nature to the service of the Higher Self; then, and then only, the Christmas feast is spread for us from year to year.

And the harder we have toiled in the Master's vineyard, the more clearly and distinctly shall we hear that soundless voice within our hearts issue the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you...for my yoke is easy and my burden is light." Then we shall hear a new note in the Christmas bells such as we have never heard before, for in all the year there is no day so glad as the day when the Christ is born anew into the earth, bringing with Him gifts to the children of men—gifts that

mean the continuance of physical life; for without that vitalizing, energizing influence of the Christ Spirit the earth would remain cold and drear, there would be no new song of spring, no little woodland choristers to gladden our hearts at the approach of summer. The icy grip of Boreas would hold the earth fettered and mute forever, making it impossible for us to continue our material evolution, which is so necessary to teach us to use the power of thought in the proper creative channels.

The Christmas spirit is thus a living reality to all who have evolved the Christ *within*. The average man or woman feels it only around the holidays, but the illumined mystic sees and feels it months before and months after the culminating point on Holy Night. In September there is a change in the earth's atmosphere—a light begins to glow in the heavens. It seems to pervade the whole solar universe. Gradually it grows more intense and seems to envelop our globe. Then it penetrates the surface of the planet and gradually concentrates itself in the center of the earth where the group spirits of the plants make their homes. On Holy Night it



Fresco, 1304-1306. Giotto di Bondone. Scrovegni Chapel, Padua, Italy  
***Flight Into Egypt***

attains its minimum size and maximum brilliancy. Then it begins to radiate the concentrated light and gives new life to the earth wherewith to carry on the activities of nature during the coming year.

This is the beginning of the great cosmic drama "*From the Cradle to the Cross*," which is enacted annually during the winter months.

Cosmically the sun is born on the longest and darkest night of the year when Virgo, the Celestial Virgin, stands upon the eastern horizon at midnight to bring forth the immaculate child. During the months next following, the sun passes through the violent sign of Capricorn where, mythically, all the powers of darkness are concentrated in a frantic endeavor to kill the Light-bearer, a phase of the solar drama which is mystically presented in the story of King Herod and the flight into Egypt to escape death.

When the sun enters the sign Aquarius, the Waterman, in February, we have the time of rain and storms; and as the baptism mystically consecrates the Savior to his work of service, so also the floods of moisture that descend upon the earth

soften and mellow it so that it may yield the fruits whereby the lives of those who dwell here are preserved.

Then comes the sun's passage through the sign Pisces, the Fishes. At this time the stores of the preceding year have been almost consumed and man's food is scarce. Therefore we have the long fast of Lent which mystically represents for the

***In imitation of the sun's ascent into the northern heavens, the candidate must learn that his place is with the Father.***

aspirant the same ideal as that cosmically shown by the sun. There is at this time the *carne-vale*, the farewell to the flesh, for everyone who aspires to the higher life must at some time bid farewell to the lower nature with all its desires and prepare himself for the passover which is then near.

In April, when the sun *crosses* the celestial equator and enters the sign Aries, the Lamb, the cross stands as a mystic symbol of the fact that the candidate to the higher life must learn to lay down the mortal coil and begin the ascent of Golgotha, *the place of the skull*; thence to cross the threshold into the invisible world. Finally, in imitation of the sun's ascent into the northern heavens, he must learn that his place is with the Father and that ultimately he is to ascend to that exalted place. Furthermore, as the sun does not stay in that high degree of declination but cyclically descends again toward the autumn equinox and winter solstice to complete the circle again and again for the benefit of humanity, so also everyone who aspires to become a Cosmic Character, a savior of mankind, must be prepared to offer himself as a sacrifice again and again for his fellow men.

This is the great destiny that is before every one of us. Each one is a Christ-in-the-making, if he will be, for as Christ said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater." Moreover, according to the maxim "Man's necessity is God's opportunity,"

there never was so great an opportunity to imitate the Christ, to do the work that He did, as there is today when the whole continent of Europe is in the throes of a world war, and the grandest of all Christmas carols, "On earth peace, good will toward men," seems to be further than ever from its realization. We have the power within ourselves to hasten the day of peace by talking, thinking, and living PEACE. For the concerted action of thousands of people does carry an impression to the Race Spirit, when it is there directed, especially when the moon is in Cancer, Scorpio, or Pisces, which are the three great psychic signs best suited to occult work of this nature. Let us use the two and one-half days during which the moon is in each of these signs for the purpose of meditation upon peace—peace on earth and among men good will. But in so doing let us be sure that we *do not take sides* for or against any of the battling nations.

Let us remember at all times that every one of their members is our brother. One is entitled to our love as much as another. Let us hold the thought

***Let us hold the thought that what we want is to see Universal Brotherhood lived upon earth.***

that what we want is to see *Universal Brotherhood* lived upon earth; namely, peace on earth and among men good will, regardless of whether the combatants were born on one side or the other of an imaginary line drawn upon the map, regardless of whether they express themselves in this, that, or the other tongue. Let us pray that peace may come upon earth, everlasting peace, and good will among all men, irrespective of all differences of race, creed, color, or religion. In the measure that we succeed in voicing *with our hearts*, not with our lips only, this impersonal prayer for peace, shall we further the Kingdom of Christ, for remember that eventually that is where we are all bound for—the *kingdom of the heavens* where Christ is "King of kings and Lord of lords." □

—Max Heindel

## *Rosicrucianism and Christianity*

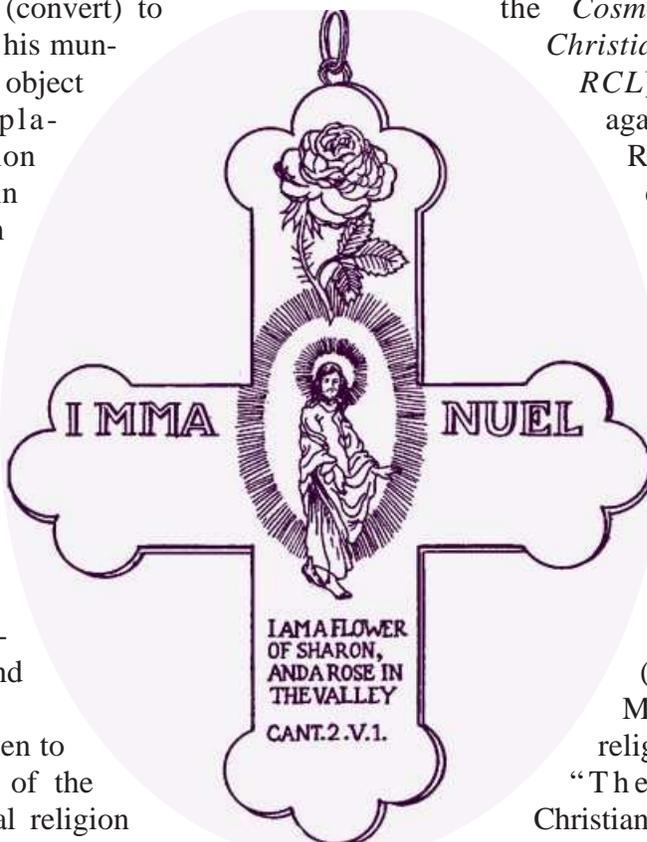
Is Rosicrucianism a religion? Not in any traditional sense of the word. But it is religious. It espouses Christianity, but a Christianity not yet conspicuously in evidence. What is religion? Etymologically the word means to bind back, which suggests religion's function: to return man or turn man (convert) to God, to redirect and raise his mundane consciousness to the object of its rightful contemplation. Generally, religion means theism or belief in God. Rosicrucianism thus serves a complementary role to religion. It aims to facilitate and strengthen human Godwardness, to remove barriers that may exist between the believer and God. For Rosicrucianism, the main barrier is ignorance. And for modern man, that ignorance is born of pride and materialistic thinking.

Rosicrucianism was given to humanity in anticipation of the inadequacies of traditional religion to contend with evolving humanity's increasingly demanding and logic-driven intellect. The overriding concern of the Brothers of the Rosicrucian Order was to "make no statements that are not supported by reason and logic." Modern man wants to know *why* he should believe before he will consent to *try* to believe. Max Heindel was chosen by the Elder Brothers to meet

that need. The Rosicrucian *Cosmo-Conception* (hereafter *RCC*) is the result. It is not dogmatic and appeals to no other authority than the reason of the reader. Traditional religion does not appeal to reason. It simply demands acceptance of and implicit faith in its pronouncements. But in

the *Cosmo* and the *Rosicrucian Christianity Lectures* (hereafter *RCL*) "advanced Science has again become the co-worker of Religion." In the *Cosmo* an effort has been made to "spiritualize Science and make Religion scientific," a practice first begun by Christian Rosenkreuz, whose object was to throw "occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion" (*RCC*, p. 518). How does Max Heindel view traditional religion? Not with great favor.

"The religion miscalled Christianity has...been the bloodiest religion known" (*RCC*, p. 392). In present day churches "Reason is drowned in dictums and dogma" (*Freemasonry and Catholicism*, p. 32, hereafter *F&C*). "Religion has been terribly tarnished in the course of time, its purity has long since vanished under the regime of creed, and it is no longer Catholic, that is to say, Universal" (*F&C*, p. 97).



Truth is what religion is about, ultimate truth. But church theologies can only propose truth, as it were, by fiat, to be accepted on faith, a condition the imperious intellect finds inadmissible. The Rosicrucian student, on the other hand, “is taught to be always ready to give a reason for his faith” (*F&C*, p. 33). Orthodox religions teach salvation

***The motto of occultism is  
“There is but one  
Sin—Ignorance;  
and but one Salvation—  
Applied Knowledge.”***

through the Atonement, the shed blood of Jesus. Rosicrucianism teaches that perfection is attained through the right use of the twin Laws of Rebirth and Consequence. While the subtitle of the *Cosmo* is *Mystic Christianity*, Heindel was, by leaning and demonstration, an occultist: he had an urgent need to know. “A Mason at heart,” he was “frankly opposed to Catholicism” with what he called a “spiritual opposition” (*F&C*, p. 6).

The motto of occultism is “There is but one Sin—Ignorance; and but one Salvation—Applied Knowledge” (*RCL*, p. 20). Where is spiritual knowledge obtained? From “the Great Western Mystery School of the Rosicrucian Order” (*Rosicrucian Mysteries*, p. 19, hereafter *RM*), which has been entrusted with “molding the thought of Western Europe” (*ibid*, p. 9). Its teachers are Elder Brothers, its curriculum includes the science of the soul and the science of the spirit, and its pupils and students are those bold souls who desire to take their salvation (read initiation) into their own hands and storm heaven. They are the “undaunted spirits who refuse to be fettered by either orthodox science or orthodox religion” (*RCC*, p. 519).

A student of the Rosicrucian Teachings may cherish its tenets with religious zeal, but he knows that they do not pretend to dictate how one worships God, for worship is the province and at the heart of religion; or, more correctly, worship is the heart of religion, its motive power and its life’s

blood. The Teachings subserve and enhance worship. In turn, worship is inspired, sustained, and organized by liturgy, which is loosely synonymous with it, but may more precisely be taken to identify all church-related activities that focus consciousness toward and on God, including scripture readings, hymns, psalms, chanting, prayer, sermons, offertory, Holy Communion, and other sacramental and ritual or ceremonial movements and gestures. While worship may be individual and solitary, liturgy (literally, work of the public, public service) is always communal. Herein we encounter a critical distinction between religion and the Teachings. The Teachings emphasize individual responsibility for one’s spiritual growth. Religion is eminently a community enterprise. While Fellowship is a precursor of universal Brotherhood, it is primarily spiritual Fellowship that is meant, not the social, fraternal and congregational association of believers in a church.

“Freemasonry [and Rosicrucianism] teaches the candidate to work out his own salvation; Catholicism leaves him dependent on the blood of Jesus. Those who use the positive method naturally become the strongest souls; therefore

***Freemasonry teaches the  
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own salvation;  
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Freemasonry [and Rosicrucianism] should be fostered rather than Catholicism” (*Letters To Students*, #29, hereafter *LS*). Here Heindel is sounding what some might regard as a brash clarification call to spiritual self-reliance, bordering on spiritual arrogance. “The dominant church does not view with complacency the secession of its children. It would even prostitute the Spirit of Truth to do its bidding” (*LS*, #27) .

As a Wisdom Teaching, Rosicrucianism is a cosmology, in that it traces the origin of our cosmos

from chaos to its projected completion in the Vulcan Period where Creation shall have achieved what our present minds can only conceive as an incomprehensible state of perfection. Rosicrucianism is a theosophy, in that it identifies all that is as a differentiation in and an extension of God. It is frequently called a philosophy, being a “definite, logical, and sequential” formulation of ideas, clearly articulated and rationally founded. Heindel describes Rosicrucian aspirants as “students of transcendental philosophy” (*LS*, #14), and, in the *Cosmo*’s introductory “Word to the Wise,” the author calls his exposition a “new philosophical effort” in the search for universal truth. It is an anthroposophy, in that it details man’s origin and evolution from a nescient spark of divinity to a superconscious, plenipotent spirit participating in the totality of universal Being.

While religions are rife with mysteries, Rosicrucianism seeks to uncover and explain mysteries. The “Fellowship does not believe in secrecy or mystery” (*LS*, #39). “The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to

***The Teachings are designed to accelerate the inception of the religion of the Son, Christ, through purification and control of the vital body.***

repudiate the heart” (*RCC*, p. 439), and thus was apt to tempt them into agnosticism or even atheism. As Heindel says, “Many among us have been impelled by Reason to withdraw from the Church,” only to form, ironically, a new ecclesia of believers liberated from the strictures of orthodox dogma.

The Teachings are actually designed to overcome the limitations of the Race religions, which, being based on law, make for sin and bring pain,

sorrow and death. “Only from within is it possible to conquer the Race religions, which influence man from without” (*RCC*, p. 380). While “the law of the

***Christian Rosenkreuz was given charge of the Sons of Cain who seek the light of knowledge at the sacred fires of the Mystic Shrine...to work out their own salvation.***

Race religions was given to emancipate intellect from desire” (*RCC*, p. 395), the Rosicrucian Teachings are designed to liberate the heart from the skepticism of the intellect so the true Christian religion may be wholeheartedly embraced.

The Teachings are designed to accelerate the inception of the religion of the Son, Christ, through purification and control of the vital body, as they enable humanity better to subdue the desire body and join with the Holy Spirit, and, in the future, promote the religion of the Father by spiritualizing the dense body and bringing about a true cosmic unity (*RCC*, pp. 433-35). The teachings, then, are a priceless gift to humanity enabling it to more fully and effectively participate in God’s plan for its divinization.

“Christian Rosenkreuz was given charge of the Sons of Cain who seek the light of knowledge at the sacred fires of the Mystic Shrine [inner temple]...to work out their own salvation” by fashioning the Golden Wedding Garment, the Philosopher’s, or Living, Stone, Christ (*F&C*, pp. 97-98), for they believe more in works than in faith (*F&C*, p. 56). “Jesus, the Son of Man, stands as the genius and protector of all churchcraft, whereby religion is fostered and man is brought back to God along the heart path of devotion.”

Each of today’s religions “has its mission to perform for the people among whom it is found (*LS*, #91), but “none have more than a ray of the whole

truth at present” (LS, #37). Therefore, “It behooves us to rise above the barriers of nationality [and race religion] and learn to say as did that much maligned man, Thomas Paine, ‘The world is my country and to do good is my religion’” (LS, #48).

Heindel urges the Rosicrucian student not to “imitate the militant missionary spirit of the churches, but, as the Bible says, give our pearls of knowledge only to those who are tired of feeding on the husks and long for the true bread of life” (LS, #37). “Neither let us obtrude our views on them nor seek to make converts to our

mode of living among those who are not yet ready. The change ought to come from within” (LS, #10). Here is identified a signal difference between the Rosicrucian Teachings and orthodox religions. The latter are to be received and believed on the basis of external authority, including Scripture, ecclesiastical hierarchy, writings of the Church fathers, threats of excommunication and eternal damnation. A canon of belief is defined, outside which one treads as possible apostate or heretic. How many have left their churches, Heindel rhetorically asks, because of cramping creed? His poem “Creed or Christ?” (see page 24) contrasts the one Truth represented by Christ, the Lord of Love, with the various religious “takes” on truth that necessarily become divisive, exclusive and punitive.

The Rosicrucian Teachings do not propose to be the final word on truth, recognizing that religions evolve as mankind evolves. Precisely for this reason do the Teachings *not* constitute categorical religion but provisional truths and mediating ideas. “What, then, is the way to the heights of religious realization, and where may one find it?...It is not

found in books...The Within then is the only worthy tribunal of truth. If we consistently and persistently take our problems before that tribunal, we shall in the course of time evolve such a superior sense of truth that, instinctively, whenever we hear an idea advanced, we shall know whether it is sound and true or not” (LS, #83).

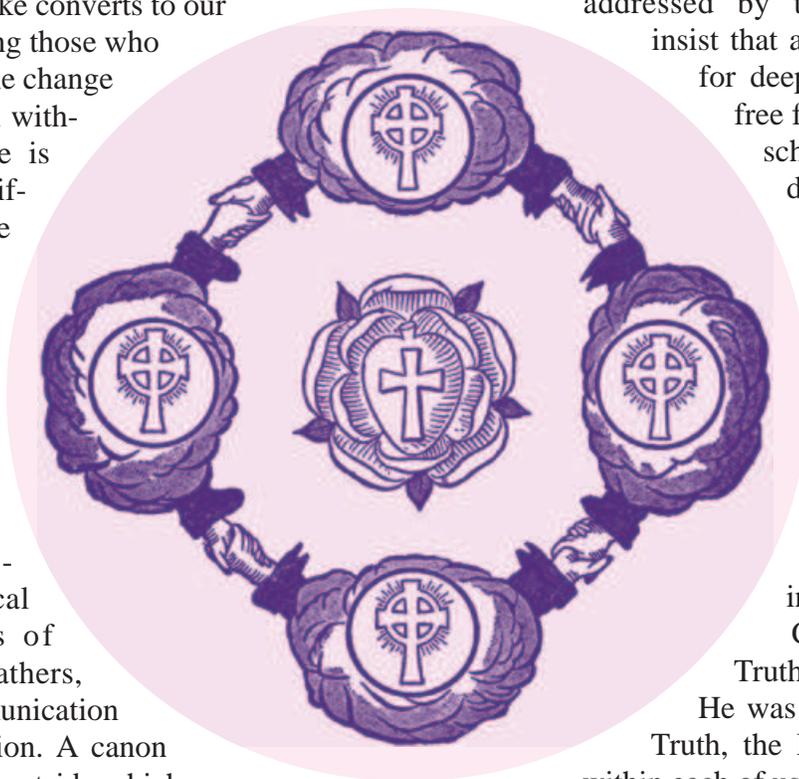
“Truth cannot be found in creed-bound religion; who seeks it must be untrammelled by allegiance to anyone” (LS, #27). These are strong, even frightening words, intended only for those who feel addressed by them. “Rosicrucians insist that all who come to them

for deeper teaching must be free from allegiance to any school, and the candidate is not bound by oaths at any stage.

Whatever promises he makes are made to himself, for liberty is the most precious possession of the soul, and there is no greater crime than to fetter a fellow being in any manner” (*ibid*).

Christ said “I am the Truth.” He also said that He was sending the Spirit of Truth, the Holy Spirit, to dwell within each of us to teach us all things.

Here, then, is the radiant kernel of religion. In the Holy of Holies, in the soul’s temple, from out of the depths of purified quiet, in the sanctuary of the regenerate heart and the transformed mind, the voice for Christ speaks. Here we ever turn for answers to our questions, for consolation for our temporal distress, for illumination of our besetting darkness, for the truth that will set us free. Nor did Heindel cease from an “emphatic insistence on absolute personal freedom in the Rosicrucian Fellowship” (LS, #20). “Among the older souls of the West who aspire to spiritual growth, there can be no Master or Guide. We are to learn to stand alone. We may not like it; we may be afraid, and



want a Master or Guide to free ourselves from responsibility.” Where is the religion here? We are told, in fact, that we have had our religion, our milk, as Paul would say. Now we have our meat. The time of outward dependency has concluded.

***For the Rosicrucian aspirant, the Annunciation is taken to heart as the wondrous words spoken to his own soul.***

The Western Teacher makes himself known by not answering but responding “more like the parent bird which pushes the young off the nest if they do not go themselves. We may hurt ourselves, but we do learn to fly” (*ibid*).

While Rosicrucian Teachings are not religious in the usual sense, they are essentially Christocentric; that is, they point to Christ as the Wayshower and the Light upon the path of spiritual unfoldment. The Teachings make clear that the life of Christ Jesus patterns the life of the spiritual aspirant; that the exoteric, historical Christ is to become the esoteric, personal, interior Christ. Here is meat indeed! And “‘If thou art Christ, help thyself.’ No one who is a ‘leaner’ can at the same time be a helper; each must learn to stand alone” (*LS*, #24). For these there is no religion. But there is Christ. And if Christ is with one, and within one, who can be against one? For He has overcome the world. And for the Rosicrucian aspirant, the Annunciation is taken to heart as the wondrous words spoken to his own soul: “Hail, Mary, Mother of God, blessed art thou.” And now, in travail, we carry the incipient Christ, the hope of Glory, gestating within us, to be mystically born when our preparatory term is fulfilled.

The cosmic sacrifice of the Christ made possible the lifting (rending) of the veil to the human spirit’s temple, so that whosoever will may enter. “Since then no secrecy has prevailed in initiation”

(*LS*, #42). The Rosicrucian wisdom gives the incentive and reason for entering that temple. Indeed, it reminds us that the outer is a sign and symbol of the hidden inner truth. As best intended, Rosicrucian Teachings awaken our sense of wonder and gratitude, and sufficiently satisfy our intellectual hunger that we may then, as it were, capitulate and become meek in heart and justly chastened before our Creator Father and reverent in the immanent company of His Son, Christ, our Elder Brother and spiritual Prototype. Then we may, with renewed ardor and firm resolve, commit our persons and lives to attaining our spiritual birthright and embark on that designated shortest, safest, most joyful road to God.

True religion is both what I believe and what I do. What I believe alone is insufficient for emigration to the Kingdom of Heaven. Belief tells me that it exists and that I am summoned to live there. It does not, of itself, provide me with some magical transportation. Mere faith in the Rosicrucian Teachings will result in my hopes for translation being stillborn. However, sufficiently strong faith overflows into and initiates action, works works,

***True religion is both what I believe and what I do. What I believe alone is insufficient for emigration to the Kingdom of Heaven.***

fires the imagination to see and go beyond daily obstructions and away from the false claims and allures of secular pleasures.

We arrive, finally, at the crux of the Teachings. The road to God is through, in, and by Christ—and Christ came to serve. Traditional religions hold services in their churches. The Rosicrucian aspirant seeks to perform service everywhere, making of the world his church. The keynote of Christian service is good will, willing good, *caritas*. Good

will is God's will and charity is the spiritual substance of God because God is Love. Love is God's law. The Teachings, then, are not an end in themselves but a means to an end.

While the *Cosmo* was written to satisfy the inquiring intellect so that the devotional side of the aspirant's nature might be allowed to develop, the author expressed his growing fears that this knowledge might but be whetting intellectual appetites without achieving the intended conversion, and "unless the book gives the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, it is a failure, in my estimation" (*LS*, #16); "for though we have all knowledge and can solve all mysteries, we are but as tinkling cymbals unless we have love and use it to help our fellow creatures" (*ibid*). So we explore the cosmos, intellectually plumb the depths of creation, unearth the mysteries of being only as a means to an end: that we may more charitably live

in the here and now; that we may more effectively serve here, now; that we may put on as our permanent being the Being of Christ, Who is here, now.

The Rosicrucian Fellowship is not constituted by its Teachings, which are open to the whole world and assented to by many nonstudents. "Rather, it is the service we perform and the earnestness with which we practice the Teachings and become living examples to the world of brotherly love" (*LS*, #3). We are reminded that knowledge, however sublime, may puff up, while charity edifies. We are correctly oriented when we remember that "service is the standard of true greatness" (*LS* #40). We are informed that "the union of the temporal and spiritual power, the head and the heart, [knowledge and faith]...must take place before Christ, the Son of God, can come

again" (*Q&AII*, 300). We understand that Christian Rosenkreuz is a co-worker with Jesus in uniting humanity and bringing them to the Kingdom of Christ.

Religion denotes a gathering of the faithful, for whenever two or three are gathered together in my Name, there am I. The Name is both the theology and the liturgy. The Name is Truth, the Name is Power. The Name signifies real and present Love. The gathering itself is the liturgy; the saying of the Name outwardly is litany, inwardly it is prayer or meditation. Ideally, all religious teaching, be it Rosicrucian, Catholic, Theosophical, or Orthodox, leads to this focus on and experience of the Presence of the Light of the world, the Prince of Peace. In spiritual fellowship is invocative power.

But we are also told by John that any one who believes on Christ, the Logos, is given power to become the Son of God. Here is power indeed. What is in a name? In *this* name, everything.

The true Christian religion, embodying the one Truth, the only universal reli-

gion, reminds us of our unity in God through Christ, a unity from which none is exempted. May this understanding work into our hearts and actions, and restore us to our right minds so that we may glorify God and be lifted up in this very exaltation. Teachings from any quarter, from without or from within, liturgies as somber as Calvinism, as quiet and contemplative as Quakerism, as resplendent as Catholic High Mass—all at their intended best, when one is in the throes of fervid worship, are conceived for one purpose: to direct us to and to hallow us in the one Being in and by Whom we were created and in Whom we ever abide. So may we ever better know and love this Being, the Home and Source of our own true Self. □

—C.W.

***The Rosicrucian Fellowship is not constituted by its teachings. "Rather, it is the service we perform and the earnestness with which we practice the teachings and become living examples to the world of brotherly love."***

## *Symbolism of Christmas*

**D**eep in the heart of humanity exists the mystic yearning implanted within it at the first Christmastide when the Light of Man made a definite place for Itself within and upon this dense earth planet.

The word Christmas is derived from the medieval *Christe Masse*, the Mass of Christ.

The story of the Christ birth is for the Occident what the birth of Krishna is for the Orient. Whether literally, mystically, or symbolically understood, it brings to man fundamental truth which, as his Spirit faculties unfold and function to perceive and accept such truth, raises his entire being to a height not reached hitherto.

For the spiritual aspirant, Christ's words "No man cometh to the Father save by Me," carry a transcendent meaning. Parsifal inquires, "Who [sic] is the Grail?" The reply indicates high spiritual perception:



Egg tempera on wood, c 1485-95, Pietro di Francesco degli Orioli, National Gallery, London

### *The Nativity with Four Saints*

*John the Baptist and Saint Stephen are at left, Jerome and Nicholas on the right.*

*If thou hast by him been bidden,  
From thee the truth will not be hidden....  
The land to Him no path leads through,  
And search but severs from Him wider  
When He Himself is not the Guider.*

A true interpretation of the Christmas legend necessitates first of all an understanding, however dim it may be at first, that the birth of the Christ child in the manger in the stable among the animals symbolizes the first faint upspringing of the Christ consciousness in ani-

mal man. The tiny indwelling flame which is the Christ flame has been hitherto dormant in the human soul. It now receives sufficient stimulation to enable it to grow and enlarge until eventually the Spirit makes itself a potent factor in the life of the individual and the first step toward the Father by way of the Christ is taken.

The Ego-self has taken note of its expressing vehicle, the personal man, and has vivified it, so

***Jesus, representative of the Universal Christ, the Light of the World, is the spiritual light-bringer to all mankind.***

that among the “animals” of man’s lower nature, in the manger or feeding place of the animal faculties, the babe of the Christic Self is born. Always the manger or cradle of the Christ Child is a place of sanctuary.

A great solar manifestation comes to fruition at Christmas. Groups of forces composing this manifestation have been personalized down through the ages. The Biblical story properly interpreted contains a near approximation of the actual truth. The entire story of Christmas is a universally applicable symbol. It is found in all accounts of avataric births in all races and nations. Krishna, Mithra, Horus, Orpheus, Hermes, as well as countless heroes, gods, and saviors, were born in “mangers,” wrapped in swaddling clothes, visited by wise men bearing gifts, worshiped by shepherds, and shone as stars of redeeming light for their peoples and nations.

December twenty-fifth is the date of the birth of Earth’s physical light bringer, the Sun. Jesus, representative of the universal Christ, the Light of the world, is the spiritual Light bringer to mankind, and His birth date should properly be the solar date for the sun’s birth. December twenty-fifth, as the birthday of Jesus, was first celebrated some 200 years after the actual event. From early antiquity, many myths concern the mystic Christ birth. Whether born in a cave, a stable, or elsewhere, this

birth has two great symbolic meanings:

1. The birth of Love-Goodwill to men. The giving of a new law to mankind, expressed in the commandments “Love ye one another,” and “Love is the fulfilling of the Law.”

2. The birth of the Christic consciousness in the souls of all men who aspire to the heights of spiritual truth. No gainsaying can controvert this universal truth.

In its Cosmic sense, the Christmas birth celebrates the descent of the Divine Light, Spirit penetrating and permeating matter. In the human sense it is the descent of the Son of God (Spiritual Light) into matter, the descent of the Ego into the physical body.

Like all great spiritual teachings, this one concerning the origin and celebration of Christmas has been perverted and commercialized through greed and selfishness.

Christmas Eve, December 24-25, is considered the holiest night of the year because on this midnight spiritual influences are strongest. In the

***The candidate, in spiritual vision, saw the mystic Star of Bethlehem, the spiritual sun that shone on Holy Night, which guided him to the inner Christ.***

Mysteries, the candidate, in spiritual vision, saw the mystic Star of Bethlehem, the spiritual Sun that shone on Holy Night, which guided him to the inner Christ. In his heart echoed the deathless and prophetic song “On earth peace, good will toward men.” “Rejoice, ye children of earth, for unto you is born this day a King,” the Seraphs sang on that long ago Holy Night.

In early Britain the beautiful custom of the Yule log was kept. It first became a public ceremony in 1577. Yule is a Germanic word meaning Christmas. Large candles were lighted on Christmas Eve and a large oak log was laid upon the fire to illuminate the house. It was thought that if kept throughout the year, the remains of the Yule

log would protect the house from fire and lightning.

The Christmas tree itself is a universal symbol. Antedating the Christian era, it originated in Egypt during the worship of the Goddess Isis. A palm tree with twelve short shoots on it, representing the twelve months of the year, was used at the time of the winter solstice. In northern regions a fir tree was used instead of a palm. The origin of exchanging gifts occurred in early medieval days. In some countries the custom of foretelling the future from cakes is celebrated on Christmas Eve.

Gifts were brought to the birth of Jesus in the shepherd's cave—precious gifts of gold, frankincense, and myrrh: spiritual power, love-wisdom, and intelligence were poured upon the newborn Child, the Christic Light atom in the human heart, the babe in its mother's arms, the great earth mother which carries, nurtures, and preserves the tiny life vehicle. These gifts (qualities) were showered by the glorious Magi of the Cosmic realms who bless and enrich each individual spiritual birth. These powers, in rapport with and irradiated by the argentine light of the splendid Christic Star, pour into weak and suffering humanity their stimulating influence and strength, without which man's evolutionary course would be far more difficult and prolonged.

The Magi, high initiates, were drawn to the holy place by their inner perception and knowledge of the supervening, cosmic event, the birth of the world's Savior. The three Wise Men represent those advanced egos brought together in their common purpose from the three primary races. Their gifts signify the several human faculties or sheaths which enter into the process of manifestation. They are led by the glorious Star to the World Savior, to Jesus, whose physical form was to provide the vehicle for the universal Christ Spirit.

He of India brought gold, designated in symbolism as the emblem of the Spirit. We read of alchemists trying to transmute base metal into gold and understand that this is esoteric language for



Tempera on panel, c. 1460, Fra Filippo Lippi, Staatliche Museen, Berlin

*Madonna in the Forest*

*The young St. John carries a cross with a scroll inscribed in Latin, "Behold the Lamb of God." Behind him, Joseph in meditation. Above them all is God, and the Holy Ghost descends in the form of a dove.*

describing the purification of the dense body, refining it and extracting its spiritual essence.

He of Egypt brought frankincense or incense, which is a physical substance of very light nature, often used in religious services. It serves as a scaffolding or matrix for the embodiment of ministering unseen forces, and thus symbolizes the physical body.

He of Greece brought myrrh. It is the extract of a very rare aromatic plant. It symbolizes that which man as spirit extracts through experience in the physical world—the soul.

Mary, the mother, was the focus of light, the holy etheric crucible in which the transmutation of the elements took place. She represents the ideal of purity, devotion, and humility, which makes possible the incarnation of the most evolved of human egos.

The shepherds who saw the Star typify the inward vision of Divine Fire as it comes to those on the earth plane whose piety opens the window

of the soul and activates clairvoyance. Their discernment enabled them to see the glory in the heavens and to feel the spiritual impulses radiating from the wondrous Star.

In one sense it was a material star. In a higher sense it was the flame of forces concentrated to bring into material manifestation a physical presentment of the Logos, the world's Savior.

The earth was still. The air was reverently hushed, as if holding its breath, for at that moment it was rapturously focused on Bethlehem (birth). Silence, solitude, and adoration develop the discerning eye, the inner ear, and the sensitive Spirit.

Especially during this Christmastide shall we not focus our thought upon these truths? Shall we not meditate upon the true interpretation of the sublime Christmas narrative, deepening and enlivening our knowledge and understanding of this mystic event? Shall we not center our effort upon expanding our power to serve? Let us celebrate this Christmas by rendering to the Christ Child the love and homage which is His due and our gift and blessing. Let us rejoice with the Shepherds, "For we have seen His Star in the East, and have come to worship Him." He, Who lighteth every man who comes into the world, He stands illuminating the Way. As the incarnation of the Truth and the Life, the Bethlehem Star discloses the path leading to the Father. "For



Boyd Hanna

where I go, ye shall go also." ..□  
—Katharine Hillwood Poor

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## MYSTIC LIGHT

### *The Pilgrim of Time*

**M**an, of necessity, is ever a pilgrim of time, a wanderer through the mazes of illusion; a spectator, a sightseer at some marvelous exposition built by a Master Craftsman, an observer of events in which he has a part but which are beyond and not of his real Self. If he be wise, he absorbs life's lessons of illusion, secure from its deceptions and limitations.

I say that he is of necessity such a pilgrim. For it is only in the mazes of time that he can gain the faculties, powers, and gifts which are necessary if he would become the master of illusion. The true home of the spirit is elsewhere in the realm of reality, where there is "no variable-ness, neither shadow of turning." Was it not some wise and discerning mystic who said, "Here we have no continuing city, but we seek one to come"? And again, "not made with hands, eternal in the heavens." It may seem a far goal, an endless journey, but some day we shall reach the place where we can make for ourselves and use "coats of skins" at will, and in that day become even as our Elder Brothers, the Mind-born Sons of Wisdom, "without father, without mother...having neither beginning of days, nor end of life."

To know this consummation it is necessary to be able to wield the rod of power which creates and disperses at will and as the spirit has need. That faculty can only be gained by experiencing all that time can offer and realizing that man is not subject to the passage of days but stands apart from them,

though clothed in garments which are thus subject.

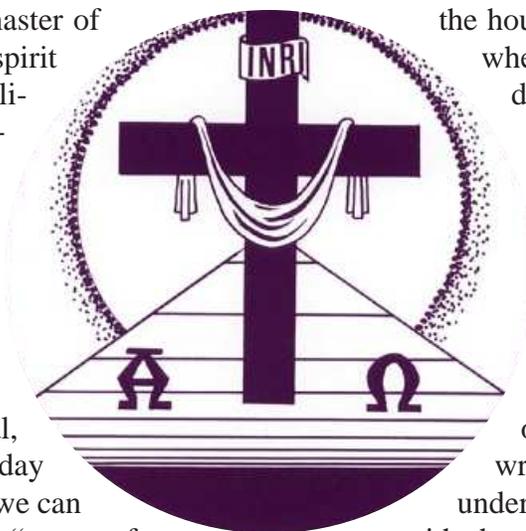
The pilgrim's is a timeless journey, since his end is perfection and his goal is eternity. He is perpetually seeking a route from the better to the best, the lesser to the greater; from illusion to reality, separateness to union, the fragment to the whole. The microcosm is ever yearning for the macrocosm. Its essentials are ever the same, the gaining of experience and wisdom through a series of excursions into the curious byways of this illusion known as time.

For time is the greatest of all illusions. We think we live by grace of a clock, of the days that pass, the hours that tick the years away; but

when some crisis is upon us, then do we know that a minute can encompass a century and a day seem as a second when it is past. It is then that we realize the significance of the phrase, "with Him a day is as a thousand years and a thousand years as a day." Inspired by this prophetic utterance, one of the world's great poets wrote of the monk who could not understand how this could be even

with the God he worshiped, so when he went out one morning to walk before breakfast, he listened for ten minutes (he thought) to the song of a little bird whose music was transcendently sweet. When he returned to the monastery he found that the ten minutes had been a thousand years to the world he had ignored while he listened.

The reason why to the pilgrim time seems the only reality while he is experiencing it is that he must be continually putting on and taking off



“coats of skins,” for it is only through these that he can gain experience. But it is equally through these that time is able to impose its shadow show as reality. For these “coats” rest, food, and shelter are necessities. One of the greatest impositions of time is the requirement that while the pilgrim begins life as a fresh, agile creature, as the days pass he grows older, his muscles become stiffer, the bloom departs from his cheeks, his step becomes less sure, his eye less keen, his zest departs—until at length the illusion is complete and he is an aged dweller in the halls of time, diminished by its depredations, covering before the blasts of waning days. But this very conception is a prison house, a narrow cell to bind the pilgrim to the illusion that life is a thing that can be measured by the passage of years, when in reality it is incommensurable.

Life is power, force, and endless vitality. Because for a few hours, days, and years a little of it is pent up inside the physical body does not mean that it is captive to that body. Life is as deathless, timeless, ageless as the spirit of the universe and its span of activity is as measureless. Life does not start with each new body born into the world. It does not age with the passing years. It never grows old. It merely dwells for a few hours in the world of illusion, acquiring some of the wisdom and ego strength it has come to find. When the “coats of skin” become inadequate for its further flowering, it drops them to return to its own true habitat to await a favorable time for taking on the illusion of time anew and

garnering a new store of knowledge.

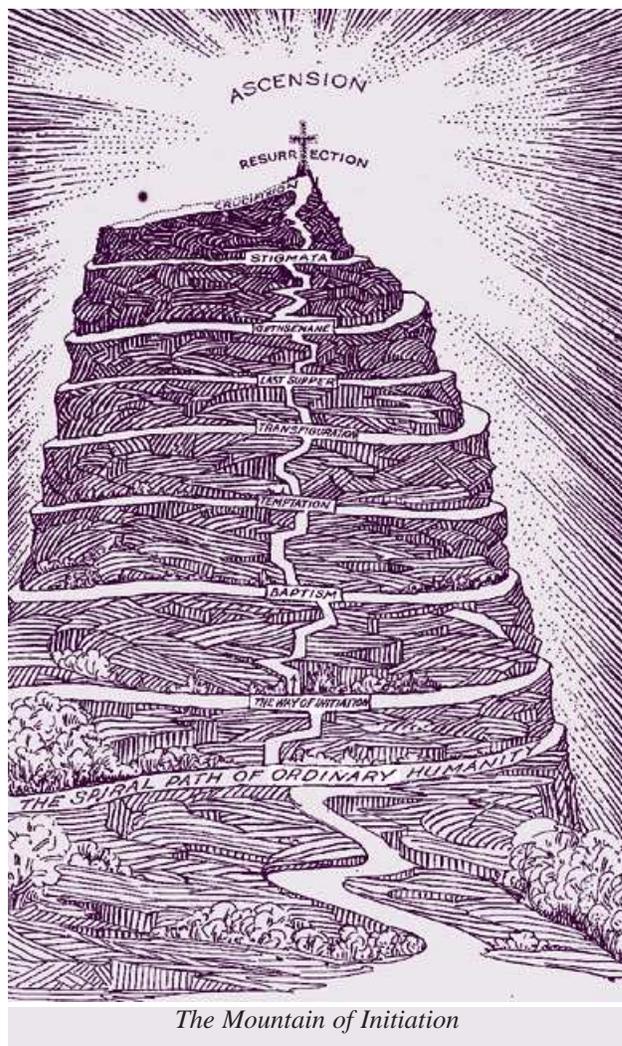
Yet even the man who yields most fully to the deception of time, acknowledging that he grows old with the passage of the years, still holds rebellion in his mind against what he terms the necessity of age, the dimming of faculties, the palsied hand that no longer obeys his behests. The immortal spirit which dwells within knows kinship with

the stars. He is longing for the touch of the winds of eternity to fill his lungs and renew his energy. His true home is elsewhere. He is a citizen of the larger sphere, of the wider outlook, the greater breadth of view, and he is never satisfied with the limitation of the years.

The spirit of man begins his pilgrimage through the endless halls of time as a living Spark of the Divine, but one which must grow through wisdom garnered by his many journeys into an encompassing Flame, a living Fire which shall for the countless ages of the Infinite shine forth to light other Sparks on their expanding way. At first, and for many rebirths, this Spark cannot realize, while dwelling in his “coats of skins,” that he possesses another home

beyond the stars which he has temporarily abandoned.

But as gradually more and more fruits of experience accumulate in the real home of the pilgrim, flashes begin to appear. Scenes rise before the inner eye, an experience comes to which he answers, “I have had this before.” Landscapes unfold to the vision and he says, “I have been here before.” Old friends are met and warmly greeted



*The Mountain of Initiation*

with a remembrance of the elsewhere clearly before him. Old enemies also are met and debts are discharged. A great expansion of consciousness takes place. When this occurs, life both in the body and out becomes a wondrous adventure, not in time, but in the endless fields of eternity. More and more we reap in the body that which we have sown and sent back as sheaves to the Homeland.

The pilgrim now glimpses the great plan of evolution slowly but surely fulfilling itself. The drama is seen through the veils of time, but it is none the less real and impressive for all that. A new creature rises who from the dust of disappointment recognizes the fruit of opportunities ungrasped in some other far off day when, in another body, he carelessly thrust aside the part he should have played and another took the role he should have chosen. By the agony of loss he learns three things: first, that naught that was not his could he retain; second, that what he takes from another must be repaid, though it be in drops of blood; third, best knowledge of all, that nothing that is truly his can be taken from him.

In the light gained from the drama of evolution and his part in it, the pilgrim ceases to worry, to fret, to harbor unease. The dizzying whirl of time slows to a steady, sure, quiet vibration which carries him more swiftly, unerringly toward his goal. No obstacles, no delays, no disappointments can mar the serenity of his progress. No loss can depress him, no triumphs or delights long delay him, for he knows these as only another phase of time's magic shadow show and uses all events, all thoughts, all emotions as stepping stones to pave the way out of illusion into life, out of time into eternity.

He learns another important thing: that he is not the slave of his "coats of skins"; that if he draws upon his own eternal, unaging, ever-eager self, he can be young though his hair be white and his limbs become slow and uncertain. Secure in his garnered knowledge of the ages, he paces the halls of time, absorbing new experiences, transmuting them into the gold of ageless wisdom which shall endure when time shall be no more. He smiles at his own pain which makes him the brother of all

who suffer and enables him to be their comforter. He accepts adversity because it brings with it the strength to endure. He learns to draw into his consciousness the sufferings of the great orphan, Humanity—all of its agony, all the crushing disappointments that seem to threaten the life of the spirit; all the despairs that know no mitigation; all the hopes that die before they flower, leaving only dull pain behind; the separations that seem endless, and the days of pain that seem to never cease.

The pilgrim learns to tread the way with a broken heart, with inward tears that ever fall for the sorrows of the world, but also with the full knowledge that some day the illusions will pass, the eyes will be truly opened, and then these things, too, shall pass away.

All this he does that he may be deemed worthy of having brought to term his crucifixion on the cross of matter, of having held his place with full patience, endurance, and sacrifice that another universe may have its place in the great drama of evolution and other Sparks of the Flame may have their day of evolution in it. In that day he knows he will be fully one with all that lives, and this knowledge makes sweet the present treading of the Way.

At length the time will come when the perfected pilgrim will become a citizen of the kingdom of light, with darkness a dream of the past, bliss a living reality and agony forever over. Eternal peace will be his for the taking. He has but to stretch forth his hand to obtain the goal he has earned through the anguish and joy of many lives. Then the choice is offered him. He can take the peace of perfection, the glory of full union with the greater Self, the pure love that awaits him, or he can turn back and by taking the path of renunciation help those left behind, his own brothers and sisters still groping in the illusion of time.

And when he makes the great renunciation, when he binds himself to the world he has conquered, then the pilgrim becomes that most sacred thing earth can produce, her fairest flower and the bearer of her proudest title, "Savior of Men." □

—Pansy E. Black

## MYSTIC LIGHT

### *Light Seen From Afar*

**A**lthough “trimming the tree” at Christmas time may have secular roots, the symbolism of both the tree and its festive decorations aptly lend themselves to expressing the true spirit of this holy time of the year.

At Mt. Ecclesia, as the Fellowship grounds is called, residents have resumed the practice of hanging long lines of lights on its tallest pine tree: *Araucaria heterophylla* (alternately, *excelsa*), commonly known as the Norfolk pine because Captain Cook first observed it when he discovered Norfolk Island in the South Pacific in 1774.

Pyramidal in shape, “tall and imposing,” it can attain a height of 200 feet. Its scale-like, awl-shaped, incurved, stiff leaves, 1/3-1/2 inches long, uniformly clothe the smaller branches, which whorl out from the main shaft, often five branches at a level, thus occasioning its nickname, star pine, the upper branches particularly creating the appearance of a star. While small the tree is



*Fellowship Archway and Star Pine, 1995*

popular as a house and glasshouse pot plant and it has been cultivated in the Mediterranean area as an ornamental.

Planted in Mt. Ecclesia’s early days, as near as we can gather around 1915, photographs indicate that from the outset the tree seemed “a natural” for bearing Christmas lights. In grand view, it stands forty yards inside the Fellowship archway, each of whose two piers is flanked by a regal sejant lion—a fitting tribute to the Fellowship’s founder, who was a triple Leo! The tree rises to a height of one hundred and twenty feet.

The species has remarkable symmetry, its branches extending widely with a slight upward rise, spaced at regular intervals both ver-



*Star Pine Framed by Main Entrance to Mount Ecclesia, circa 1923*

tically and laterally, resembling rungs of spokes on a wheel. While redwoods are primarily columnar, and spruce, most varieties of pine, larch and hemlock are densely foliated, the star pine's branches are long but do not thickly ramify, nor are its "leaves" long. Consequently, it is permeated by space and its entire structure is graphically articulated against the sky.

Its well-ordered and open aspect makes it particularly suitable for hanging lights, since they are visible from all angles. This year the tree will carry eight strands of lights, seventy-five lights per strand, issuing from a common chain collar, placed about fifteen feet from the top, and descending outward in graceful arcs to the tips of the lower branches. Two intersecting pentagonal stars, whose borders are traced by tiny white lights, is mounted on a pole that extends above the tree so that, from a distance, the three-dimensional star seems to hover ethereally over it.

Since Mt. Ecclesia, as its name suggests, occupies a prominent site in the local geography, the tree is visible not only from the San Luis Rey Valley to the east, but also from northern, west-

ern and southern exposures.

We can see the beauty and elevation of this inspiring Christmas spectacle as an emblem of our purpose and influence. As the illuminated tree is visible for a considerable distance, we know that the spiritual enterprise of the combined membership is a source of light and inspiration that issues from the inner planes. Seen from another aspect, as the vine is to its branches, so is the tree to its branches. The spiritual tree is Christ and we are His branches, whose life is in Him.

When our lives are adorned by the gifts of good deeds, we become beacons of hope and comfort to those in our radius. And we best transmit the light and beauty of the teachings when we embody them. Year round and daily we orient ourselves to the Christmas Event. Guided from afar by the Star of Truth, we journey toward our individual Bethlehem, toward the birth of the Christ body or etheric tree of light. Keeping in mind this radiant prospect, we may more fully appreciate the Rosicrucian salutation and blessing: May the roses bloom upon your cross. □

—C.W.

### *A Christmas Story*

**T**his true story is about the first Christmas after the Second World War. Germany was defeated. It was occupied by the Allies who enforced strict laws on the civilian population. We had no food, no freedom, no presents. We just survived the cold in empty ruins—among the debris of a devastating war. Königsberg was a beautiful town, a cultural center in Prussia, a part of old Germany that now belongs to Poland.

The story goes like this. The pastor of a desolate and distressed congregation opened the door of his house for someone who was knocking quite faintly. He looks into the eyes of a little girl whose mouth quivers as she says, “Mother has not come home for three days.” “Mother” was one of those thousands of mothers that went out at night with shabby knapsacks, hoping it would be foggy so no one could see them as they foraged for food as far as twenty miles from where they lived.

There was a double terror connected with these nightly forays: one, that she might not find food anywhere; and two, that she could be arrested by the occupying military police—and nobody would ever know of her whereabouts. The atrocities of the war were still going on. Everywhere there was rape, fatigue, starvation, unspeakable sorrow. She must have been caught, was the pastor’s first thought. “Was she still alive?” was the question and hope of this little girl.

And then came the thought of the detention camp. Gott alone knew where this mother was. For the defeated and humiliated German people there was no Justice Department, no criminal police that could help. There was only God. God was for all needs the court of highest appeal—the only appeal. And so the pastor assured the the girl, “Gott knows



Joshua Hargrave Sams Mann (fl.1849-85), Bindery Galleries, Broadway, NY

*The Guardian Angels*

where your mother is. He will protect her. We will pray for her.” This was the redundant answer he had to give to all the needy people. After the prayer the little girl went back to the ruins among the debris of the war.

The next morning the girl came back beaming with joy. “I found mother. She is in a bunker at the Polish military command. There is a little window in the cellar at the street level. I could talk to her, but she has nothing to eat or to drink.” Then there were a few days when the child could bring her

mother some coffee and crackers from the pastor.

And finally came the morning when the girl appeared again at the pastor's house. She was sad. The bunker was empty. Mother's voice did not respond. "We have no other choice but to ask Gott for help," was the pastor's redundant answer. After the prayer the little girl went back to the ruins among the debris of the war.

Then comes Christmas Eve. Two children come to the pastor's house. The 10-year-old girl had hidden her baby sister, a toddler, all that time. The girls huddled together in the corner, with no trace of their mother. Hundreds of homeless women and children push into the pastor's house. They keep each other warm. And in the joy of the Christmas carols one can hear the sniffles of those little girls. The sermon to the congregation is the same: "We have to pray for the mother of those two girls."

On Christmas day there is joy. Two children cling desperately to their mother's hand as they enter the pastor's house and exclaim, "Mother is

home!" And the story unfolds. Day after day she was held captive in another bunker without the right of a hearing or of learning the reason for her detention because during the Christmas season the courts were closed. She sat on a cement floor, without food, without a bed, without hope. Her thoughts were always with her children as she fell asleep overcome by fatigue. At midnight a Russian soldier shines a flashlight into her eyes and asks: "Why are you here, it's Holy Night?" "I am a prisoner, I can not go home. I have no permit to be on the street," is her distressed reply. "No prisoner today, no permit today. Permit tomorrow. Today Holy Night. Go." And he unlocked her bunker.

The crystals of the snow provided light to find her destroyed building. As she heard the frightened whispers of her two children, she knew that a miracle had occurred on Christmas. It was her Blessed Christmas. And it was mine. For I was that little girl, her daughter. □

—a Probationer

## Astro-Diagnosis— A Guide to Healing

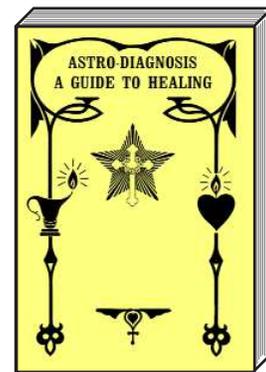
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## MAX HEINDEL' S MESSAGE



### *Creed or Christ?*

No man loves God who hates his kind,  
Who tramples on his brother's heart and soul;  
Who seeks to shackle, cloud, or fog the mind  
By fears of hell has not perceived our goal.

God-sent are all religions blest;  
And Christ, the Way, the Truth, the Life,  
To give the heavy-laden rest  
And peace from sorrow, sin, and strife.

Behold the Universal Spirit came  
To all the churches, not to one alone;  
On Pentecostal morn a tongue of flame  
Round each apostle as a halo shone.

Since then, as vultures ravenous with greed,  
We oft have battled for an empty name,  
And sought by dogma, edict, cult, or creed,  
To send each other to the quenchless flame.

Is Christ then twain? Was Cephas, Paul,  
To save the world nailed to the tree?  
Then why divisions here at all?  
Christ's love enfolds both you and me.

His pure sweet love is not confined  
By creeds which segregate and raise a wall.  
His love enfolds, embraces humankind  
No matter what ourselves or Him we call.

Then why not take Him at His word?  
Why hold to creeds which tear apart?  
But one thing matters, be it heard,  
That brother love fill every heart.

There's but one thing the world has need to know,  
There's but one balm for all our human woe;  
There's but one way that leads to heaven above  
That way is human sympathy and love.

## STUDIES IN THE COSMO-CONCEPTION

### *Is There Feeling in Matter?*

**Question:** *What other forces besides Attraction and Repulsion operate in the Desire World?*

**Answer:** The twin feelings of Interest and Indifference.

**Question:** *Where do these function?*

**Answer:** The fourth Region of the Desire World is the "Region of Feeling." From it comes the feeling concerning the already described forms, and upon the feeling engendered by them depends the life which they have for us and also their effect upon us.

**Question:** *Does this apply to ideas good and bad?*

**Answer:** Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our feeling that is the determining factor as to the fate of the object or idea.

**Question:** *What is the effect of Interest?*

**Answer:** If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.

**Question:** *What is the effect of Indifference?*

**Answer:** If we meet an impression or idea with Indifference, it withers as does a plant when put in a dark cellar.

**Question:** *How is this Region related to our physical life?*

**Answer:** From this central Region of the Desire World comes the incentive to action, or the decision to refrain therefrom, for at our stage of development the twin feelings Interest and Indifference furnish the incentive to action and are the springs that move the world.

**Question:** *How does Interest operate in the Desire World?*

**Answer:** Interest starts the force of Attraction or Repulsion.

**Question:** *What is its effect on Repulsion?*

**Answer:** If our interest in an object or an idea generates Repulsion, that naturally causes us to expurgate from our lives any connection with the object or idea which is aroused.

**Question:** *How does Interest affect the force of Attraction?*

**Answer:** When the feeling of Interest arouses the force of Attraction and it is directed toward low objects and desires, these work themselves out in the lower Regions of the Desire World, where the counteracting force of Repulsion operates.

**Question:** *How is the opposition related to our physical life?*

**Answer:** From the battle of the twin forces—Attraction and Repulsion—results all the pain and suffering incident to wrongdoing or misdirected effort, whether intentional or otherwise.

**Question:** *How can this knowledge profit us?*

**Answer:** It should make us realize how very important is the feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves.

**Question:** *What must be specifically kept in mind?*

**Answer:** That if we love the good, we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding.

**Question:** *Is this literally true?*

**Answer:** Yes, because the Desire World, with its innumerable inhabitants, good and bad, permeates the Physical World, everywhere present and potent as the cause of everything in the Physical World.

—*Cosmo-Conception*, pp. 45-48

## READER'S QUESTIONS

### *The Effect of Death on Jesus' Dense and Vital Bodies*

**W**hat became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? If the vital body of Jesus is preserved to be used again by Christ, what does Jesus do in the meantime for a vital body? Why should it not have been more practical to have obtained a new vital body for Christ at the Second Coming?

#### **Answer**

The answers to these questions are taken verbatim from Max Heindel's writings.

Study of the scriptures reveals the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went—or if they did, no mention has been made of it. However, the reason was that, being so glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles.

It was therefore necessary to leave it frequently for a period of complete rest so that the



*Oil on Canvas, 1893-96. Arthur Hughes. William Morris Gallery, Walthamstow, England*

#### ***He Is Risen—The First Easter***

*“And the angel answered and said unto the women, ‘Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here, for he is risen, as he said.’”—Matt. 28:5-6*

atoms might be slowed down to their customary pitch. Consequently, the Christ was wont to go the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, and the earthly ministry was ended, the Essenes ceased to interfere. Then things took their natural course, and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while the voltage of many times the strength passes through the body without harmful effect.

Light, which has a tremendous vibratory rate, is

***Since the Crucifixion, Jesus has never taken a dense body, though perfectly able to do so, presumably because his work is entirely unconnected with material things.***

pleasant and beneficial to the body, but when focused through a lens, the vibratory rate is *lowered* and we have force which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate, being lowered by the resistance of the dense matter, must burn up the body, as in cremation, if not interfered with. The force was the same, the result identical—save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire, there were no ashes.

In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

*Upon the death of the dense body of Jesus, the seed atom was returned to the original owner.*

During the three years' interval between the Baptism, when he gave up his vehicles, and the Crucifixion, which brought the return of the seed atoms, Jesus gathered a vehicle of ether, as an Invisible Helper gathers physical matter whenever it is necessary to materialize all or part of the body. However, material not matched with the seed atom cannot be permanently appropriated. It disintegrates as soon as the will power assembled in it is

withdrawn, and this was, therefore, only a makeshift. When the seed atom of the vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of a new vehicle being provided, is because, as Lucifer admits in *Faust*: "For ghosts and spirits it is the law, that where we enter we must withdraw."

When in the natural course of events, the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night, it leaves the same way, to re-enter in the morning in like manner. The Invisible Helper also withdraws and re-enters his body by way of the head, and when at length our life on Earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gateway of the body.

Therefore the pentagram with one point up is the symbol of white magic, which works in harmony with the law of progression. The black magician,

***Were Jesus' etheric body destroyed, Christ must remain in the cramping surroundings till Chaos dissolves the Earth.***

who works against nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer (in *Faust*) to enter the study of Faust, for the pentagram turned with two horns toward him represented the symbol of black magic. However, on trying to leave, he finds the one point facing him, and cringes before the sign of white magic. He can leave only by the door because he entered that way, and thus he is caught when he finds the way is blocked.

Similarly, Christ was free to choose his vehicle of entrance into the Earth where He is now confined, but once having chosen the vehicle of Jesus, He is bound to leave by the same way. Were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolves the Earth. This would be a great calamity, and therefore the vehicle He once used is most carefully guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all

***The Elder Brothers have placed the vital body of Jesus in a sarcophagus of glass in a cavern deep in the earth where no uninitiated can penetrate.***

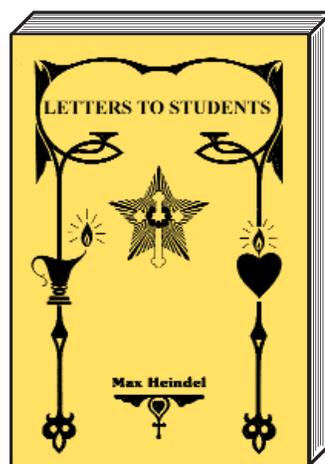
the soul growth accomplished during his thirty years on Earth prior to the Baptism and contained in the vehicle given the Christ. This was and is a great sacrifice made for us, but like all good deeds, it will redound to a greater glory in the future. This vehicle will be used by Christ when He comes to establish and perfect His Kingdom, and it will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles. Although it has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. "Greater love hath no man than that he lay down his life," and giving not only the dense body but also the vital body, and for so long a time, is surely the ultimate sacrifice.

The Elder Brothers have placed the vital body of Jesus in a sarcophagus of glass to protect it from the gaze of the curious or profane. They keep this receptacle in a cavern deep in the Earth, where no uninitiated can penetrate. To make assurance doubly sure, however, vigilant watchers keep constant guard over their precious charge. □

—Max Heindel

## Letters To Students

By Max Heindel



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## *The Eighth Commandment*

**A**s in music, the Eighth Commandment is the octave of the first. It strikes the same note on a higher level. It is a new beginning. With the Eighth Commandment, lessons have a new character.

Let us for a moment recapitulate: The Commandments are milestones on the aspirant's path. The Seventh Commandment outshines all others so far discussed. It is the sunshine Commandment. In it, everything we have learned reaches a point of superlative intensity: not just enjoyment, but thrill; not just love, but exhilaration; not just sweetness, but vivaciousness; not just "I will," but irresistible enthusiasm. When eyes are moist with joy, when hearts are full to overflowing, when fervor and enthusiasm compel, that is the Seventh Commandment: attainment, the requisite on the disciple's path.

Let these qualities be the mark of the aspirant: utter composure, peace and rest, but also instantaneous enthusiasm, fire, and intensity in purposeful labors. The measure of our fervor regulates the fuel that drives the



Oil on canvas, c. 1625, Sir Anthony Van Dyck, 1599-1641, Galleria di Palazzo Bianco, Genoa

### *The Tribute Money*

*"Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's."*

engine of our progress on the path. This marks the culmination of the Seventh Commandment within ourselves: the union of the passive and the active, the magnetic and the electric, body and soul. Without this balance within there is restlessness and triviality, and without this balance we cannot reach the Eighth Commandment.

The eighth Commandment was given to Moses for his people at a time when they had no personal possessions. At that time the

Israelites were migratory; for years past and years to come no one could call a patch of land his own. Whatever of wealth they had brought out of Egypt belonged to all alike in a common treasury that was used and supervised by their leaders. They had only the clothes on their backs, and there was nothing to steal. Why, then, this terse Commandment?

This Commandment challenges faculties in man which are above reason and mundane thought; they belong to the world of Spirit. Christ Jesus summed up the interpretation of all the Commandments in the words, "My kingdom is not of this world." The Sabbath we must keep holy is not of this world. The father and mother whom we must honor are not of this world. That which we must not kill is not of this world. That which we must not steal is not of this world.

In the eighth month of prenatal life, all the actual building of the physical body is finished; the potentialities of the superman, the potentialities of adeptship, are added in the body. There is an addition of points in the sacral vertebrae which are related to the creative powers in man. This is the particular field of labor of the Lords of Form, working through Scorpio. In this new world of Scorpio—a world of challenge to the powers of creativeness—we find ourselves acting like little children tempted by shiny things. We rush after the brilliant flame of creative power, only to hurt and burn ourselves. The fall of man consisted of this undue appropriating, this stealing of the sword and fire of creativeness before we knew how to handle its powers safely.

Man is never tested in the use of powers without being instructed in their control. The tools given us with which to handle the power of creativeness safely are humility and morality. From little strands of purity, unselfishness, and generosity, the wise aspirant weaves the brilliant fire safely. The number eight is called the little holy number and is associated with the spinal spirit fire.

The strong characteristics of Scorpio, the eighth

sign, are great determination, lofty aspiration, strong love, and heroism. If we individualize these qualities, we can drive false conceptions, impurities, weaknesses, and bad habits out of our Temple. These ignoble qualities betray and steal the high purposes of the superman within us. Scorpio is the eagle of transmutation; it is the first sign of self-mastery.

How much power the world has arrogated to itself without the pass-key of holiness. Humanity is guilty of stealing power; the consequent suffering is everywhere.

Usurping power has given rise to one pathetically common human attribute—pride. Therefore Scorpio turns healer by virtue of humility. Pride sports many premature attainments. Humility, on

the other hand, is the grateful acknowledgment of powers vastly higher than our own. Humility is a most necessary virtue.

Christ Jesus said: "Render unto Caesar that which is Caesar's."

Similarly, we can say, "Give unto God what is God's." Thou shalt not steal means: Thou shalt not arrogate, usurp, or take for your own use that which never belonged, nor ever will belong, to you, for it is that which in all eternity belongs to God—His power, His might, His holiness, His right, His order. If, as aspirants on the path, we sanctify God within our hearts and attribute all power to Him, we are then blessed with a measure of power and holiness commensurate with our humility. But if we consider ourselves sanctified and arrogate power to ourselves in order to shine among men and greedily rule over them, then we are thieves and robbers. Whosoever raises himself above his fellow beings in a hard and self-centered manner transgresses the Eighth Commandment.

Power is safe only in the hands of the humble. The power of love is safe only in the heart of the self-controlled and the morally pure.

Do not steal, for all things come to him who waits, who watches, who prays. □

***Humility is the grateful acknowledgment of powers vastly higher than our own.***

## *Introduction to Spiritual Astrology*

**T**he Sun is in Libra from approximately September 23rd to October 24th and represents the period of the autumnal equinox. Harvest and summer have given fruit and heat, respectively. Now the trees and bushes gradually become bare of their leaves as autumn advances. The land will soon have an opportunity to enrich itself by the falling foliage and to rest during the sleep of winter. Man turns his attention to self-cultivation as the days grow shorter and the temperature decreases. He will have a chance to balance himself by devoting time to his interior development.

Libra stands for equality and reveals the human struggle with polarity and dualism. On one scale he is striving toward the bliss of a conscious reunion with Divinity. On the other he is working for mastery and power in the earthly sphere of personal desire. The essence of Libra will teach man how to balance these two urges within himself in conformity with the conditions of his earthly situation. Libra has rulership over the kidneys, bladder, and urinary tract, as well as the diaphragm, the muscular partition that separates the chest cavity from the abdomen. In the balance glyph we see that the lower line represents the waist while the upper line designates the convex diaphragm.

Libra is a cardinal turning point in the evolutionary process with the birth of cooperative relationships. This is the union or marriage sign of the zodiac and the ego can no longer function in a merely me-consciousness mode. It has to develop the capacity for we-consciousness. The Ego now has to balance the world of appearances, the personality, with the world of inner reality, the soul.

Venus is the ruler of this sign, for only through love can true union be attained.

The development of relationships is the most important attainment for the Librans. They have a great desire to be liked by everyone and will not take a resolute stand on an issue, even when they know it to be right. "Peace at any price," is their motto. Librans are diplomats for they are friendly, outgoing, and interested in living life to the fullest. In group associations they shine because they are tactful and

conscientious, have a strong sense of justice, and the will to do good. Typically, they best express their nature in the legal profession, public relations, the performing arts, music, and business or other forms of partnerships.

Those born under this sign are intellectual and actively seek knowledge, new ideas, and mental stimulation. They are adept at analyzing what is occurring in the society around them. All matters



*Libra: Balance in Relationship*

pertaining to psychology and human relationships are of deep interest to them. For this reason they make good counselors and often seek to help people with their personal problems. They frequently play the role of peacemaker.

Librans have learned to be neither king nor servant. They are naturally disposed to democratic systems and prefer enterprises involving cooperative effort. If Libras learn to polarize themselves they will be completely fulfilled and capable of serving their highest purpose as a focusing point through which the divine rays of peace and harmony are expressed so that all mankind can be united in love.

The Sun is in Scorpio from around October 24th to November 23rd. Scorpio represents the power of regeneration. During its phase of influence the leaves die and wither, but only to enrich soil as compost that nourishes fields and forests.

Deciduous trees will produce healthy leaves the following year based in part on the "death" of the previous years' leaves. Many animals seem to disappear from the forests at this time, but only to preserve the strength they will need to raise their young come spring. While the land also goes through a kind of hibernation, this rest enables it to be more receptive and to provide a fertile medium to coax new life from the seeds which are planted in its depths. At this time man must internalize his energies. Scorpio encourages balancing the outer life by cultivating one's inner being.

Scorpio is a sign veiled in mystery. Concealed within its nature are the great secrets of sex, death, and rebirth. The glyph depicts the coils of the serpent with its poisonous fangs ready to strike an adversary.

Scorpio is the only sign composed of three sym-



*Scorpio: Power of Regeneration*

bols, indicative of the tests that embrace the threefold personality. Mental, emotional and physical levels are all involved. The Scorpio is the symbol for the lowest manifestation of this sign. Like the martyr, it may as likely inflict death on itself as use its venom on another. A second symbol for Scorpio is the Eagle, symbol of the bird that can fly closer to the Sun (Spirit) than any other. The third symbol is the Phoenix, the mythical bird capable of resurrecting itself from the ashes of its former body. Wherever Scorpio is found in the birthchart is where transfiguration and resurrection must take place.

Scorpio natives are secretive and not easily known. Much lies hidden beneath their often implacable surface. They command respect from acquaintances due to their strong, quiet exterior. They are usually very creative and resourceful. They have a great need to guard

against sarcasm for the Scorpio's tongue can be deadly if used vindictively. They are apt to run into difficulties with co-workers and employees because of a supercritical nature and the tendency to pass sharp judgment on others. Scorpions would rather be loners than involved in partnerships. Scorpions possess power, will, and intense desires and emotions. Their life is likely to be a constant struggle to conquer desire through the creative use of the will. No sign can be so potent for good or evil as Scorpio.

Scorpio is the sex sign of the zodiac and its natives may have strong passions that need regenerating. There is a tremendous pride in this sign that will not allow any emotion to show outwardly. "Don't judge a book by its cover" is truer of Scorpions than any other sign. When they have risen above personality reactions their tremendous

strength and power enables them to be potent healers and to confer blessing. Their goals are reached by service, purity, compassion and humility. When they serve others and forget themselves they are truly dynamic and majestic. Their regeneration lies in learning to be cooperative and outgoing toward others.

The Sun is in Sagittarius from approximately November 23rd to December 22nd. Sagittarius is the last sign to complete its passage before the beginning of the new year. It is a period of long nights and short days. Sagittarius is rich in promises for soon the winter solstice will come and the days will gradually grow longer and humans will become more active. This is, therefore, a time of preparation for the celebrations which the solstice will bring. It is a social period during which families gather together in order to enjoy the bounty which has been collected during the growing seasons. This is the month of Thanksgiving. Religion now takes on a more prominent position in everyday life as man reflects upon his past blessings. This is a time of contemplation, a time for taking vows and making resolutions.

The Sagittarian is represented by the immortal Centaur. Individuals born under its rays are endowed with the higher mental and creative attributes as well as the physical power, embodied in the horse, to project and establish their ideas. The arrow glyph illustrates that while Sagittarians often aim their sights on divine targets, their high aspirations may be destabilized by a misdirected enthusiasm, boisterous animal spirits, resulting in an active battle between constructive and destructive forces. On the physical plane Sagittarius rules the haunches, loins, thighs, and the upper legs.

Sagittarians are born under the sign of honesty

and straightforwardness, represented by the arrow that flies swiftly to its goal. They deeply love liberty and freedom. They are energetic and naturally outgoing, achieving their goals through the power of positive thinking. Since the beneficent Jupiter rules and preserves Sagittarians, help always appears when they need it, even if only at the last minute.

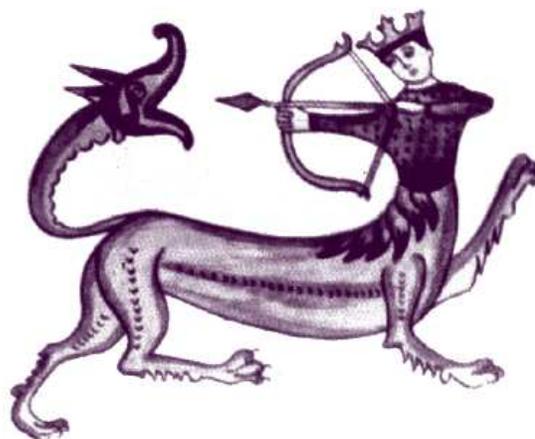
Sagittarians are naturally serious thinkers concerned with the well-being of society as a whole, as well as with their own lives. They place spiritual law and the ethics to which they subscribe above personality. They are honest, just, and generous because of their concern for the approval and harmony of the society in which they live. They may tend to be narrow-minded and bigoted if the social standards they espouse are limited.

Sagittarians do not have a subtle approach to life. They often jump to conclusions without taking all factors into consideration. They are direct and unambiguous, so if one associates with Sagittarians, he had best be wearing a thick skin because he will hear what at least purports to be the undiluted truth.

Sagittarians naturally expand into previously undreamed-of realms because they have a lofty desire to know, to experience, to spread their wings and soar in search of excitement, knowledge, and adventure. They travel far and fast, both geographically and mentally. They like people to acknowledge their qualities and work, and they enlarge their egos through creativity.

Sagittarians may try to avoid personal responsibilities and would rather have several uncommitted relationships than one which would exact any limitations on their freedom. Sagittarius is the bachelor's sign. □

—Barbara Joiner



*Esoteric evocation of Sagittarius from Armenian manuscript, dated 1461, depicting the "Archer" as ruler (king) subduing his lower (dragon) nature.*

## *Destiny and the Twelfth House*

“It is destiny”—phrase of the weak human heart; dark apology for every error. The strong and the virtuous admit no destiny. On earth, guides conscience; in heaven, watches God. And destiny is but the phantom we invoke to silence the one, to dethrone the other.

—Bulwer-Lytton

**P**lanets posited in a house strongly activate the department of life indicated by that house. The affairs denoted by that house and planet loom up as important in the life.

The *Sun* in the twelfth house is limited and not as prominent as he would be in other houses. Favorable aspects give a love of seclusion, a willingness and even desire to work alone, or to be shut off from contacts with other people and the world. This seclusion is observed in the lives of people working in hospitals or laboratories. In prison life not only the inmates feel this, but also the officers and wardens and all who serve in an institution of this type. People who spend long hours in research and invention, working alone and into the night, are under the twelfth house influence. However, it is generally conceded not to be a favorable position for the positive, active, outgoing qualities of the Sun. When the Sun in the twelfth house meets adverse aspects, it brings great sorrow and suffering to the native from this department of life.

*Venus* can never reach her full expression in the twelfth house, and may indicate a repression of the affectional nature. People with this position of the

planet of love should learn to express the more amiable side of Venus. Secret love affairs are denoted, or perhaps the sacrifice of personal love through devotion to an ideal or service to someone else. Adverse aspects are indicative of sorrow and suffering through emotional attachments.

*Mercury* in the twelfth is another indication of one who loves to study alone and for many hours. Well aspected, it is favorable for delving into the secrets of nature or researching. There is a love of the mysterious and the occult. With unfavorable aspects, the native is the object of gossip and small talk tending to undermine a good name. Many small annoyances abound to disturb the peace of mind. Favorable aspects to Mercury lead to the unraveling of mysteries, or makes likely that the information one is seeking comes to hand.

The *Moon* rules the personality, or the outer part of our nature. Posited in the twelfth house its tendency is to bottle up the personality and the emotions. Women, being ruled by the feminine Moon, may cause secret sorrow or bring some trouble to the individual. There is a turning inward of the consciousness which helps to bring a realization of the deeper issues of life and what they mean to the individual personally. Women with the Moon here will find the sign it occupies and its aspects extremely important in their personal life.

*Saturn* in the twelfth house is usually the signature of sorrow. He, of all the planets, truly denotes debts of destiny, if adverse aspects prevail. He denotes great crystallization built up during past lives. Authority was misused, or other people were limited in some manner by the native. In the past wrong thinking and wrong actions were indulged in, exerting their effect on the body today. In health

Saturn inclines to crystallization and deterioration, often causing the person to be hospitalized. Liquidation in this life of many heavy debts of destiny brought over from past lives is indicated. Under the harsh sway of Saturn we learn to “bless the rod that smites us.” We are the diamond on the lathe of the divine Lapidary, and though we cry out in pain at the grinding and polishing, when it is finished we reflect God from every gleaming facet.

*Jupiter* in the twelfth house is in a fine position for the planet of benevolence and expansion. Well aspected, he indicates that the native has expressed the Jupiterian rays to the fullest in the past and they now come to bless. Good works reap a bounteous harvest. With the twelfth house as background, Jupiter is the Guardian Angel ready to quietly protect all who are under his rulership. Benefits come, through secret channels, charity is given in a quiet manner. This is an excellent position for hospital and institutional work where the cheerfulness and optimism of the planet are expressed. It is also favorable for religious work of a secluded nature and disposes to membership in occult societies. When afflicted, his keyword is indulgence, which results in ill-health.

The keyword of *Mars* is action, but his ability, too, is limited by a twelfth house placement. Because of his love of action and liberty, he is not at home here. The results of his actions are not readily seen and appreciated by the world. There will be a certain amount of freedom of action in regard to past destiny if his aspects are not too adverse. However, one has to be careful of the martian rashness and impulsiveness not to generate new debts of destiny that will have to be defrayed in the future. Accidents occur that often require hospitalization and there may be underhanded and secret action toward the native. When afflicted, Mars reaps quickly and the payment of debts can be painful to the body and the Spirit. Like Scorpio, his real work is to regenerate and to uplift.

*Uranus* in the twelfth house indicates that causes of an intemperate and often eccentric nature have been generated and their effects must be experienced. At times there is a veritable avalanche of destiny into the life, precipitated by

## Patterns of Life

The arrangement of the planets in a person's natal horoscope constitutes a pattern of activities and events for his ensuing life, a day in the great school of God. Its general nature is the result of previous lives on earth. Since the stars impel, but do not compel, the exactness with which this pattern is followed depends largely upon the will the person exercises in ruling his stars.

the lightning-like Uranian Ray. The dreams and plans cherished in secret come to naught under his shattering ray. The release of debts of destiny is sudden and often catches the native unawares. His ray of humanitarianism is very powerful under good aspects and much service to others can be rendered in a quiet and unassuming manner. Connection with occult orders is indicated and benefit can be expected if favorable aspects prevail.

*Neptune* in the twelfth house is fraught with mystery. It is the logical ruler of the twelfth sign in the natural zodiac, Pisces. Neptune is like an ocean undertow—strong, relentless and unseen. Adversely aspected, it can involve the person in a maze of dissimulation and intrigue. If in the past the individual has been deceitful, now it is his turn to be deceived. The currents and crosscurrents of this planet are difficult to fathom. Neptune is subtle and can create such chaos and confusion around a person that he is utterly bewildered.

Neptune is one of the mystery planets and its highest influences promote great spiritual advancement. Posited in the twelfth house it can bring help and guidance from divine forces—

either in the paying of personal debts of destiny or in helping others to liquidate theirs. This is a beautiful position for work as an Invisible Helper on the inner planes, where service of a spiritual nature is rendered.

Even adverse aspects can be made stepping-stones in spiritual endeavor, for *any* aspect to the mystery planets indicates that we are lifting ourselves upward and that these Spirits are working with us. While Neptune rules illusion, it also rules illumination, for when the scales of illusion fall from our eyes, then we see truly. Then the clear light of Truth illumines us.

The influence of *Pluto* is powerful for either good or evil. Through his influence one might be connected with the darker forces of the underworld or the Desire World. His action is drastic, his are no halfway measures. Extremely heavy debts of destiny are brought into manifestation under his rulership. Criminal action may be taken against the individual who has an afflicted Pluto in the twelfth house. The octave of Mars, he is considered the great destroyer, since after a certain degree of crystallization has taken place, Pluto steps in and destroys that particular form or mold of things. Then rebirth and transformation can take place on a higher level. Pluto also rules groups that unite for a definite purpose: criminals under his negative influence, and religious and occult movements under his positive influence. Of all the planets, Pluto cuts the broadest swath. He can manifest the blackest and most wicked forces in our universe. He can also issue tremendous potencies of an exalted nature for the accomplishment of good.

We have no need to fear our destiny, no matter how harsh it may seem. Whatever it be, we should claim it and bless it for our own. Each debt paid off today, in this life, makes our debit account smaller. And when we have come through the more painful episodes of our life, surely we have gained some measure of wisdom. That is the benefit of pain and sorrow—they teach us to live in harmony with God's Laws and to advance upon the path of evolution.

The psalmist says, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Yes, and the heavens with their shining orbs of light show the divine path of each Ego,

## Star Thoughts

Who can behold the majesty of the heavens without his intuition telling him there is a God upon Whose power alone every man and constellation must utterly depend for preservation and safety? The evening sky with its pageantry of stars is a spectacle that invites the observer to contemplate himself and spell out somewhat of the hidden lore that reveals him as great and as enduring as all the legions of the Milky Way.

How commanding are the heavens studded with flaming suns—Vega, Capella, Aldebaran, and their myriad of fellows. How beautiful are the heavens blazing with speeding constellations—Andromeda, Cassiopeia, Corona Borealis, and their multitudinous kin. Yet pygmy man microcosmically is a counterpart of them, for he is a living universe as impressive as the physical universe in which he lives.

Human troubles lose some of their bulk when we spend a quiet hour in communion with the stars. About their cold aloofness is a gracious comfort and tranquil assurance that all will be well with us even as all is well with them. By all means read the literature of the heavens, for such inspiring study enriches our reverence for the Creator and increases our benevolence towards humanity.

—J. Otho Gray

and reveal the pitfalls and stumbling blocks therein, if we can only read the mystic message. Then we must learn to live up to the highest good that is there indicated.

Shakespeare truly wrote:

Men at some times are masters of their fates.  
The fault, dear Brutus, lies not in our stars,  
But in ourselves, that we are underlings. □

—Edward Adams

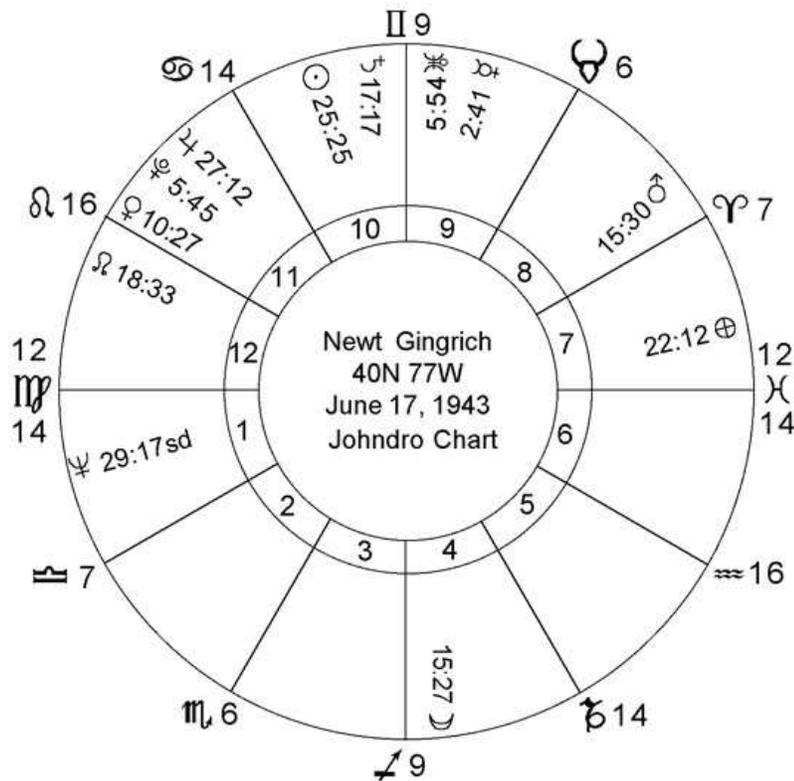
# ASTROLOGY

## *Man With the Gavel*

**H**as there ever been a Speaker of the House who made so much news?<sup>1</sup> Even before assuming office? “Exuberant and impatient...nearly jumping out of his skin...blabby, effervescent...his every utterance is news.”<sup>2</sup>

This is perfectly in keeping with the celestial birth certificate of Newt Gingrich. Given his Moon of personality in Sagittarius, conjunct a critical degree and his I.C., strongly aspected and part of a grand trine in fire—the above characterization is to be expected. All the more so since, by mutual reception, the lunar orb is joined by jolly Jupiter. Add to that the fact that before he took the gavel, the Sun was making its annual transit over his natal Moon, and transiting Jupiter and Pluto were also approaching.

Not only was there speculation that he seemed “poised to become the most dominant legislative leader in memory,”<sup>3</sup> but that, just possibly, he might some day occupy the Oval Office. With Sun and Saturn, as well as Moon and Mars, in



aspect, his chart has the “characteristic earmark of American presidents.”<sup>4</sup>

Obviously this projection may be premature, but Gingrich does possess a powerful potential for leadership. For starters, his chart is a bucket pattern: nine planets within 180 degrees and the tenth at least a sextile removed from them, called the apex or handle.<sup>5</sup> His handle is the Moon, already described, and fittingly in that position, for it, perhaps more than any other part of the chart, helps him “handle” people, a talent vital for a leader.

He receives powerful help in this especially from the eleventh house of friends. Moon-ruled Cancer is on the cusp, occupied by its

powerful Scorpio decan conjunct a critical degree, and holding three planets, more than any other house: Jupiter in the sign of its exaltation and conjunct a critical degree, and the Venus-Pluto conjunction. There can be no doubt, this man doesn't just perfunctorily socialize because it "comes with the job"; he genuinely enjoys it, which is well, since the members of the House could easily recognize if his affability were a "put on." The eleventh house not only pertains to friends, but also to hopes and aims, and perhaps nowhere more than in politics it is not only important *what* one knows, but *whom*.

And the Georgian (by adoption) is not deficient in what he knows. A History Ph.D. and former instructor in European history, he is blessed with "photographic memory"<sup>6</sup>—four planets plus M.C. and sign signature are in Gemini. Saturn therein "sharpens and deepens" the mind and is "one of the best positions" for this orb, enabling it to "cope with all the exigencies of life."<sup>7</sup> Uranus therein bestows a mind of its own. Best of all, with *both* planets in the sign of the lower mind, he should have the ability to safeguard the cream of the old while reaching for the best of the new.

Mercury is well placed in the ninth sector, pertaining to the higher mind, and is in its own sign governing communication skills, which translates as this "Speaker" is rarely at a loss for words. For instance, once he was "accused" of changing his mind on a certain matter—a typical Gemini trait. "I've just grown," he explained. He might truthfully have added, "It's part of my nature."<sup>8</sup>

One aspect of his Gemini nature should hold Dr. Gingrich in especially good stead: "Gemini's love to fix things."<sup>9</sup> Isn't fixing something making a change? And didn't he obtain his office because America wanted change? Nor is this surprising, since, with its Gemini Ascendant, isn't the U.S. a Gemini nation?<sup>10</sup>

In addition to those already touched on, there are other indications of strength in Newt's natus: Sun and Saturn in the tenth house; six planets are part of a conjunction or stellium; seven are conjunct critical degrees; eight are in masculine signs.

Also minor aspects. Generally they don't mean much, except if numerous. The septile (51-1/2

degrees, with small orb) and biseptile (103 degrees plus small orb) are both aspects of destiny, found in the charts of the strong. Here there are four of the former (Venus-Saturn, Venus-Neptune, Mars-Uranus, Jupiter-Uranus) and one of the latter (Saturn-Neptune). Additionally, Gingrich's South Node is in the same sign and degree as the U.S. Moon—a tie of destiny.

The powerful Mars is also a boon. In its own sign, the house of which it is natural ruler, conjunct a critical degree, little wonder Mr. Speaker can dominate groups and gatherings. Mars is also the planet of the trailblazer on the mundane level, especially if in its own sign, and Gingrich is heading in the direction of becoming one.

Added strength comes from the fact that this chart is not only a Bucket but also a Locomotive, with all planets within 240 degrees. It indicates energy, drive, ambition—all qualities helpful for a leader. In this pattern, the most important planet is the one facing the biggest planet-less space clockwise. Here it is dynamic Mars in the eighth house—that of debts and deficits! Undoubtedly the way this problem is handled will greatly influence the nation's future.<sup>11</sup> If it is handled with the same vigor with which Gingrich has handled his own past, all should be well.

He first tried for Congress in 1974. With Saturn over his natal Jupiter and Neptune atop his Moon, he lost. In 1976, with Saturn transiting his Venus-Pluto conjunction and slow-moving Neptune still afflicting his Moon, history repeated itself. But in 1978, with progressed Pluto over his Ascendant, he finally made it.

When the ancient Israelites faced a major problem victoriously, the Sacred Record states that "the people had a mind to work."<sup>12</sup> If this country is to overcome its present-day problems, it is necessary that the same disposition and determination be present in those entrusted with its leadership. □

—A Probationer

1. Bob Schieffer, Moderator of CBS' *Face the Nation*, January 22, 1995.
2. *Newsweek*, December 19, 1994, pp. 35, 37
3. *Newsweek*, December 19, 1994, pp. 35, 27.
4. *Astrology for the Millions*, Grant Lewi, p. 451
5. "At its best...the...inspiner of others." *The Guide to Horoscope Interpretation*, Marc Edmund Jones, p. 78. With nine planets in the chart's top half and Ascendant, it definitely holds out the promise of rising in life.
6. He has a "photographic memory" and "is a rich fount of historical comparisons and philosophical commentary." *The*

## Roads to God

All roads that lead to God are good;  
What matters it, your faith or mine  
Both centre at the goal divine  
Of Love's eternal brotherhood.

The kindly life in house or street;  
The life of prayer, the mystic rite;  
The student's search for truth and light  
These paths at one great function meet.

What matters that one found his Christ  
In rising sun or burning fire,  
If faith within him did not tire  
His longing for the truth sufficed.

A thousand creeds have come and gone;  
But what is that to you or me?  
Creeds are but branches of a tree—  
The root of love lives on and on.

Though branch by branch proves withered wood  
The root is warm with precious wine:  
Then keep your faith and leave me mine;  
All roads that lead to God are good.

—Ella Wheeler Wilcox

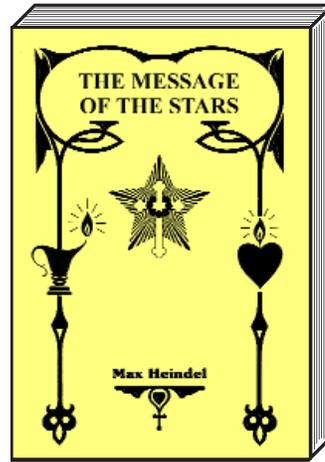


*Christian Science Monitor*, December 6, 1994, p. 4; December 9, 1994, p. 4.

7. Grant Lewi, *op. cit.*, p. 168. *The Message of the Stars*, Max Heindel, p. 256.
8. *Understanding Your Child Through Astrology*, Dr. John J. Loeper, p. 145.
9. Dr. John J. Loeper, *op. cit.*, p. 53.
10. Seven of the U.S. states are Gemini; no other sign rules more. Four of them—more than of any other sign—changed their minds during the Civil War and seceded. Gemini thrives on variety and change.
11. On a major national TV interview program, members of both major parties, while differing on much else, did agree that the disposition of the nation's debts and deficit would determine America's destiny. CBS' *Face the Nation*, January 15, 1995.
12. *Nehemiah 4:6*

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### *The Knight, Death, and the Devil*

**T**he Perfection at which the awakened soul gazes is a magnet, drawing him toward itself. It means effort, faithfulness, courage, and sometimes grim encounters if he is to respond to that attraction and move towards it along the narrow track which leads up and out from the dark valleys of the mind.

I think as I write this of Durer's wonderful drawing of the *Knight, Death, and the Devil*: the Knight of the Spirit on his strong and well kept horse—human nature, treated as it ought to be, and used as it ought to be—riding up a dark rocky defile. Beside him travels Death, a horrible, doddering figure of decay, saying, “All things perish—time is passing—we are all getting older—is this effort really worth while?” On his flank is a yet more hideous fellow-pilgrim: the ugly, perverse, violent element of our mixed human nature, all our animal part, our evil impulses, nagging at him too.

In one way or another, we all hear those two voices from time to time; with their discouragements and sneers, their unworthy invitations, their cynical comments and vile suggestions. “Don't forget me, I am your future,” says Death. “Don't forget me,” says animal man, “I am your undying past.” But the Knight of the Spirit does not look at them. He has had his hand-to-hand struggle farther back; and on his lance is impaled the horrid creature, his own special devil, which he has slain.

Now he is absorbed in the contemplation of something beyond the picture, something far more real than the nightmarish landscape through which he must travel; and because of that, he rides steadily forth from that lower world and its phantasies to the Eternal World and its realities. He looks at that



Albrecht Dürer

*Knight, Death, and the Devil*

which he loves, not at that which he hates, and so he goes safely out of the defile into the open; where he will join the great army of God.

There we see the spiritual life as humanity is called to live it; based on the deep conviction that the Good, the Holy, is the Real, and the only thing that matters, fed and supported by the steadfast contemplation of the Holy and the Real—which is also the Beautiful and the Sane—and expressed in deliberate willed movements towards it, a sturdy faithful refusal to look at that which distracts us from it. Always looking the same way, and always moving the same way: in spite of obstacles, discouragements, mockery and fatigue. “Thou hast made us for thyself, and our hearts find no rest save in thee.” But we must be willing to undertake the journey, whatever it may cost. □

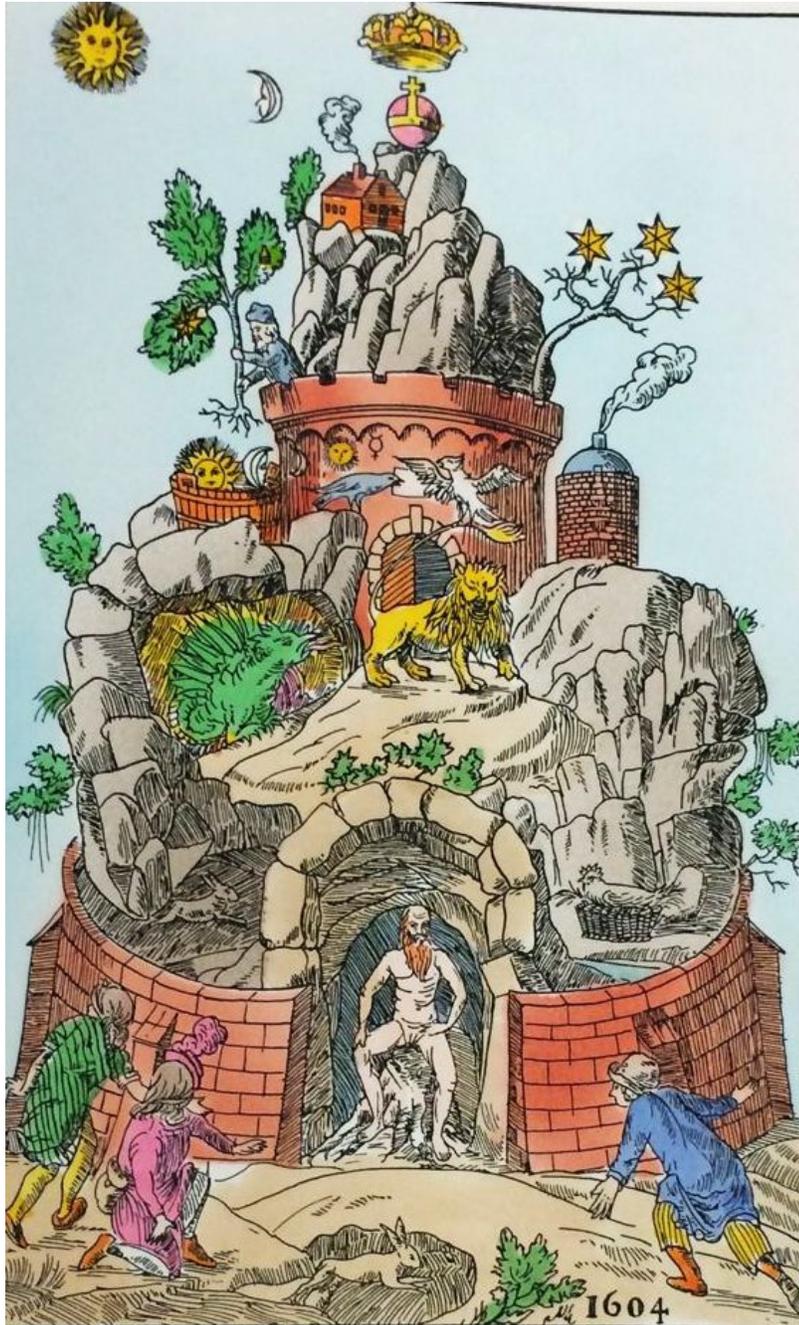
Passage taken from *The Spiritual Life* by Evelyn Underhill.  
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# RELIGION AND ART

## *The Mountain of Initiation*

The art makes him a lord, not a servant.  
Do not make hast, stay of the right tract,  
So thou wilt have much profit and much joy.

The art is just, true and certain to the  
Man who fear God and is assiduous,  
And behaves rightly towards all natures.



If God grants many things in thy life,  
Give plentifully to the poor,  
Be faithful and silent about the art,

For this surely is God's will,  
Keep truth and faith, think of me,  
So thou wilt be free from all evil.

## MONS PHILOSOPHORUM

## MONS PHILOSOPHORUM

The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall. Salvation came to the human soul through IEHOVA, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord IEHOVA. It is called *Pator Metallorum*, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognize him not. At the right is to be seen *Lepus*, representing the art of chemistry, marvelously white, the secrets of which with fire's heat are being explored. To the left one can see freely what the right *Clavis artis* is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called *Ianua artis*, out of that comes *Aquila alba*. Even the crystal refined in the furnace will quickly show you on inspection *Servum fugitivum*, a wonder-child to many artists. The one effecting this all is *Principium laboris*. On the right hand in the barrel are *Sol* and *Luna*, the intelligence of the firmament. The Senior plants in it *Rad*, *Rubeam* and *albam*. Now you proceed with constancy and *Arbor artis* appears to you, with its blossoms it announces now *Lapidem Philosophorum*. Over all, the crown of the glory, ruling over all treasures.

Be diligent, peaceful, constant and pious, pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.

Both the illustration on the preceding page and the above retyped facsimile of text appeared in the *Secret Symbols of the Rosicrucians of the 16th & 17th Centuries*, published in Altona, Germany in 1785. The original German text, was in the form of thirty rhyming couplets.

The illustration has been identified as the work of Basilius Valentinus, a sixteenth-century alchemist who had depicted in a series of sketches the central themes from Wolfram von Eschenbach's *Parsifal*. As such, it purports to depict the knights (in unknighthly attire!) Parsifal, Gawain, and Feirifis, the three heroes of the tale, standing before the Hermitage of Treverezent, the aged and wise Guardian of the secrets of the Grail.

The various figures on the path up the mountain represent the disciplines and trials confronting a knight searching for Grail Initiation. A hare, signifying both alchemy and the fleeting, inconsistent thoughts of the neophyte, skitters at the base of the philosophical mountain. Various stages in the alchemical process of transformation are symbol-

ized by the different animal forms. A large fat hen broods on a nest of eggs to designate the warmth and will power which must be brought to the development of the picture-building imagination, so that thought can become as substantial as external objects and take on a new clarity of form and permanence.

The principle effecting this entire transformative process is *work*, better known to students of the Rosicrucian teachings as *service*. The whole realm of feelings, the sympathies and antipathies, represented by the lion, must be mastered. The unleashed instincts, impulses, and desires, (the dragon) must be slain, though the dragon's power now subserves the higher Self. Material consciousness (moon and sun in the confining barrel) is ultimately transcended, the aspirant applying the art of wisdom, purity, and humility to gain the crown of glory signifying mastery over the physical world and his lower nature. Possession of the philosopher's stone, or golden wedding garment, is thereby signified. The molten sea has successfully been poured. □

### *Wilderness as a Religious Concept*

**L**et us consider wilderness as a religious concept. Religion is the recognition of the limits of human competence in the presence of the unknowable and the uncontrollable, before which all humans stand in awe. So is wilderness. Like the unknowable and sacred, it exists whether or not humans exist. It pre-exists humans. Therefore, we should conceive of wilderness as part of our religious life. Religion admits that we humans are not masters of the universe; we are not even masters of this earth. We are, instead, co-inhabitants of the earth with a multitude of other creatures, and we cannot even dream of controlling it.

If we cannot dream of controlling the earth, then we certainly cannot control wilderness. It is essentially beyond control. It may have been abused, its vegetation destroyed, its animals brought close to extinction, but after we have restored it to health and while we continue to manage the way people act upon it, we should thereafter leave wilderness itself alone. Wilderness is that which we do not command. Wilderness is that which lies beyond our anxious self-assertion as humans. It is the present, proximate metaphor for that wide universe which, when we pray, we acknowledge to be beyond even our understanding.

Wilderness is a religious concept because it requires reverence from us and also because it is a



Mount Rainier, Washington. Photo © Dennis Flaherty

deeply serious idea. Reinhold Niebuhr defined religion as that which we take most seriously. What could possibly be more serious than an awed response to the unknown and uncontrollable? What is more serious than a reverence for the health of this earth? Furthermore, wilderness legislation is an acknowledgment of our sins—our delinquencies as managers of those portions of the wild earth over which we have presumed to take control—and of our parallel responsibility to retain, restore, and preserve that which we have not yet corrupted.

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This article consists of excerpts reprinted with permission of the Wilderness Society from the Spring issue of their quarterly magazine *Wilderness* in an article originally entitled *The Fish That will Not Take Our Hooks*, by the Director of the National Park Service, Roger G. Kennedy.

To meet our sacred responsibility to both revere and protect the wild is too great a task to be left to the conservation community alone. If there is anything upon which conservationists can all agree, it is that there are not enough of us. While each of us may believe himself or herself to be a multitude, taken all together our ranks remain too thin for us to achieve the protection of the earth and of those places revered by humans, which is our task.

***Most religious people think of the universe as intentional, as a Creation. Therefore all its parts have value.***

We are all trying hard; none of us gets enough thanks, and there aren't enough of us. We must bring new recruits to the cause, beginning with one group of fellow citizens who have, in their way, been part of our alliance all along but who have not heard much from us in the way of invitation. These natural allies are, I believe, religious people. The central concept of religious life is the same as the central concept of wilderness preservation. That concept is a sense of scale, of human scale, in the presence of larger things and larger matters. We are less than God, less important, less capacious, less knowing.

Religious people speak of themselves as humbled in the presence of God. Even the most secular of conservationists would admit, I think, that they often feel humbled in the presence of wilderness—part of God's world with its wondrous gifts. This feeling goes beyond awe to reverence. Most religious people think of the universe as intentional, as a Creation—not necessarily all at once, nor necessarily taking only a week's time, but intentional. Therefore, all its parts have value, all its species, all its mountains, waters, fields, and oceans. Humans, in the religious tradition, are not the only significant species on this earth. Our orchards, farms, woodlots, towns, and cities are not the only

places worthy of respect. All Creation is worthy of respect .

The Wilderness Act of 1964 was the legislative expression of that respectful idea. That is why the term “untrammeled” is imbedded in the preamble to the act. A trammel is a net. Untrammeled means unfettered, unnetted. The preservation of the “untrammeled,” then, is a simple recognition that outside any of our snares or traps or cages there are forms of life deserving our respect. Wilderness puts all this on a map. Its borders, fetters, and trammels are limits to human pretension, limits easily understood and accepted by religious people because they merely affirm in geography what has been affirmed all along in theology. In theology it is said that beyond the boundaries of the known there is a realm denied to science, to history, to all the ordinary apparatus of knowing. In wilderness geography it is affirmed that when we come to the edge of wilderness we may know something of what lies beyond, but we shall not cross that border with the intention of controlling it.

Although we do not ordinarily genuflect as we pass a sign labeled “wilderness area,” it would not

***Wilderness is a place, but it is also a mystery, a profound mystery. It is more than a gene pool, it is a fund of fathomless truths.***

be odd if we were to do so. Wilderness is a place, but it also is a mystery, a profound mystery. It is more than a gene pool, it is a fund of fathomless truths. We are constantly surprised by life in unexpected forms. When microbes new to us, but known to themselves for millions of years, are suddenly discovered by us in densely visited Yellowstone National Park, it is not their monetary value that is most significant but their religious value: imbedded in them is the mystery of life, in its perpetually changing, infinitely various affirmations. To be guilty of snuffing out life by heed-

## Earth

Even as the growing grass,  
Up from the soil religions pass,  
And the field that bears the rye  
Bears parables and prophecy.  
Out of the earth the poem grows  
Like the lily, or the rose;  
And all Man is, or yet may be,  
Is but herself in agony,  
Toiling up the steep ascent  
Toward the complete accomplishment,  
When all dust shall be (the whole  
Universe,) one conscious soul.

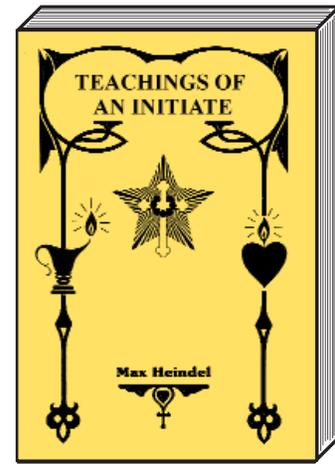
Yea, the quiet and cool sod  
Bears in her breast the dream of God.  
If you would know what earth is, scan  
The intricate, proud heart of man,  
Which is the earth articulate,  
And learn how holy and how great,  
How limitless and how profound  
Is the nature of the ground

(excerpts)—John Hall Wheelock

less or foolish intrusion is one kind of sin against which we must be on our guard.

Another sin to beware of is failing to allow enough space for the unknown to flourish, unmanaged, so that it may fulfill itself. Our proud, willful, often heedless and foolish species is learning all the time how little it really does know, how little it does control. All the essentials of life—birth, death, the sacraments—are intrusions of the unknown and the essentially unpredictable into our well-planned, scrupulously managed, manicured lives. Wilderness areas are not big zoos; *we* are in the zoos. Wilderness areas are outside the zoos. That is why they must be big enough to permit the full range of life within them. Wilderness is a fish that will not take our hooks.

Wilderness is necessary to us biologically. It is necessary to us spiritually. It also is necessary to us psychologically, increasingly so, and this need, too, has its religious character. Wilderness is a sort of physical, geographical sabbath. In wilderness we can find surcease from the consequences of our bad management elsewhere, of what we have done to the world and to ourselves during “the rest of the week.” □



*T*eachings of an Initiate contains some of the last findings of Max Heindel’s extensive investigations into the invisible realms as they are incorporated into the final lessons to his students. Topics include:

- THE SIGN OF THE MASTER
- THE WAY OF WISDOM
- THE DEATH OF THE SOUL
- ESOTERIC SIGNIFICANCE OF EASTER
- SCIENTIFIC METHOD OF SPIRITUAL UNFOLDMENT
- THE NEW SENSE OF THE NEW AGE
- RELIGION AND HEALING
- WHAT IS SPIRITUAL WORK?

**A**s an Initiate of the Rosicrucian Order, Max Heindel was well qualified to impart esoteric knowledge.

Please order on page 64

Seventh Edition. 212 Pages.  
Indexed. Paper. Published by  
The Rosicrucian Fellowship

### *Characterizing the Spiritual Life*

**S**urely a classic, though, curiously, unfamiliar to many people who aspire to live a spiritual life, *The Spiritual Life* (Morehouse Publishing, Harrisburg, Pennsylvania) is a small book which originally appeared as a series of four broadcast talks delivered by Evelyn Underhill prior to World War II. Underhill has an extraordinarily broad and deep appreciation of the histories, literatures, and theologies of many religious movements. She wrote several masterful studies, including *Worship* and *Mysticism*, which are exhaustive in scope and judiciously balanced in objectivity.

In this compact work, the English author's object "was to present some of the great truths concerning man's spiritual life in simple language; treating it, not as an intense form of other-worldliness remote from the common ways and incompatible with the common life, but rather as the heart of all real religion and therefore of vital concern to ordinary men and women." In this reviewer's estimation, Underhill has admirably and eloquently achieved her objective.

Although admitting that the "spiritual life" is a dangerously ambiguous term, Underhill makes short work of disposing of that ambiguity. It is not "the life of my own inside," nor necessarily something very holy, difficult and peculiar—"a sort of honors course in personal religion." The essence of

the spiritual life, seen through the "wide-angle lens of disinterested worship," is being in Being. The author observes, "We mostly spend our lives conjugating three verbs: to want, to have, and to do—craving, clutching and fussing," thus keeping us in a state of perpetual unrest and dissatisfaction. But released from our self-referential context, our personal ups and downs, our desires, grasping, and agitation are seen as small transitory facts within a

vast, abiding spiritual world lit by a steady spiritual light.

The spiritual life becomes a conscious fact for us when we realize that the tendency of all life is to seek God, Who made it for Himself; that ultimate security is secured only by gaining a hold on the eternal; and that there is in each of us that which is also unchanging and which

finds its true home and goal in God.

The spiritual life is not something specialized and intense, "a fenced-off devotional patch rather difficult to cultivate and needing to be sheltered from the cold winds of the outer world...On the contrary, it is the very source of that quality and purpose that makes my practical life worth while." The spiritual life does not consist in mere individual betterment, or in assiduous attention to one's own soul, but in "a free and unconditional response to that [Holy] Spirit's pressure and call, whatever the cost may be." And that call tran-

***The spiritual life addresses the ultimate question: "What function must this life fulfill in the great and secret economy of God?" God comes first, we are His creatures, His instruments. It is only for His glory and creative purpose that we exist.***

scends the question “What is best for my soul?” and even the question “What is most useful to humanity?” It addresses the ultimate question, “What function must this life fulfill in the great

***Our spiritual life is God’s affair...It consists in being drawn, at His pace and in His way, to the place where He wants us to be, not the place we fancied for ourselves.***

and secret economy of God?” God comes first, we are His creatures, His instruments. He is the controlling factor of every situation, religious or secular. It is only for His glory and creative purpose that we exist.

A spiritual life, then, is one in which all we do comes from the center where we are anchored in God and self-given to the great movement of His will. “Our spiritual life is His affair...It consists in being drawn, at His pace and in His way, to the place where He wants us to be, not the place we fancied for ourselves.”

The spiritual life is based on *communion* with God. It becomes a conscious fact when we acknowledge our spirit as an unfinished product upon which the creative action of God is constantly working. We awake to and in spirit, gradually or abruptly, and may hear spoken or speak the equivalent of “God only.” We have glimpses of one living Perfection and, desiring it, see also the costly response it demands. From our finite center we long for infinity, but could and would not did not that incomprehensible Beneficence stoop toward mankind and incite and support and strengthen its seeking.

The two means by which conscious communion is pursued are *mortification*, killing the roots of self-love, and *prayer*, turning toward the living Reality and establishing a continual conversation with It. Prayer “is really one’s whole life toward

God: our longing for Him, our ‘incurable God-sickness,’” as Barth calls it. Nor shall we know peace until our communion with Him is at the center of our experiential life.

Underhill distills man’s right relation to God into three words: *adoration*, *adherence*, and *co-operation*. We cling to the Invisible in the visible and regard the Unseen as the most real of all realities. Adoration is the “atmosphere within which alone the spiritual life can be lived.” Hallowed be Thy Name; not “described, or analyzed be Thy Name. Before that Name let the most soaring intellects cover their eyes with their wings, and adore.” In adoration we widen our horizons and drown our limited interests in the total interest of Reality, redeeming our souls from religious pettiness and giving them richness, depth, and breadth. Every aspect of our practical life can become part of this adoring response, from peeling potatoes to waiting for a bus.

The deepening communion with God calls for complete and confident adherence. An attitude of humble and grateful acceptance, a self-opening, an expectant waiting is the second essential point in the development of the spiritual life. If we

***We are at times God’s tools: “taken up when wanted, used in ways which we had not expected, for an object on which our opinion is not asked, and then laid down.”***

approach Divinity out of a sense of spiritual poverty, we will be spiritually enriched. But no communion is possible for the one ostentatiously dressed in self-esteem, for “the dew of Grace” can not pass through the veneer of him whose righteousness is self-given. The Spirit of spirits draws us with irresistible power to and by His Love and we adhere to Him as iron is drawn to a magnet.

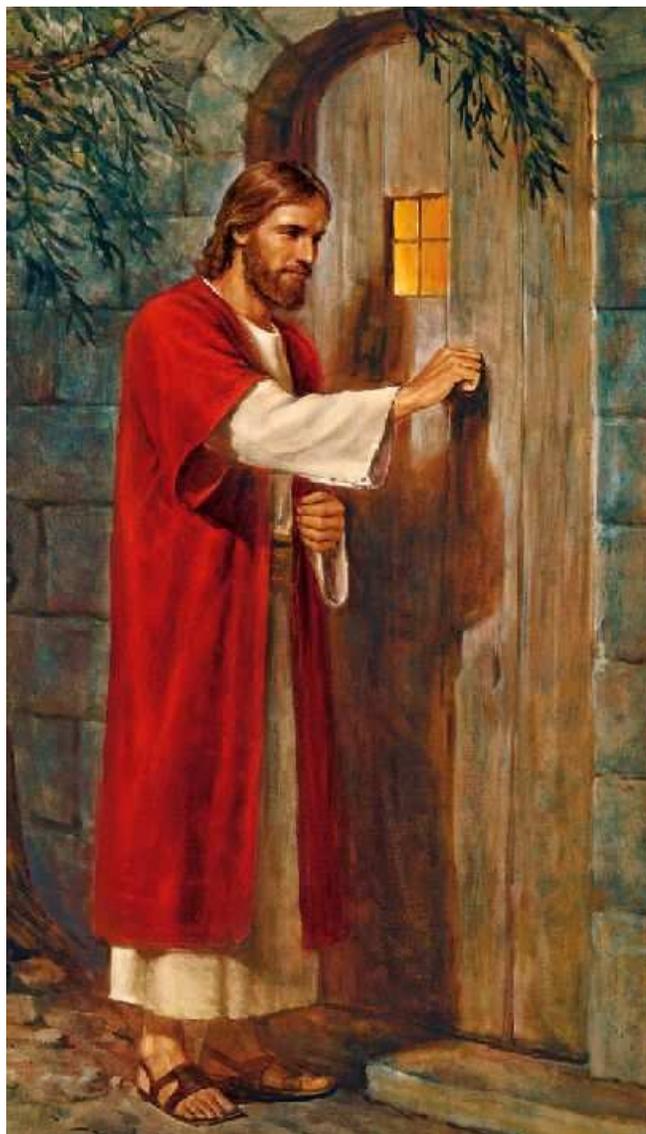
When we co-operate with God, we “pull our

own weight.” The theological axiom “Man’s will and God’s grace rise and fall together,” is translated into practical terms by our learning to will God’s will. He made us in order to use us, for *His* purpose, not ours. We are not only His handiwork; we are at times His tools. Our goal is that all merely self-willed choices and obstinacy be drained out of us and that our work become more and more God’s work in us. Then, as agents of the creative Spirit, we transform our homely activities and harmonize our everyday actions with our spiritual outlook and impersonal utility.

Our glimpses or intuitions of Perfection painfully contrast with our sense of imperfection and unworthiness. Yet, by God’s grace, we want to cooperate. We volunteer. We become compliant. “Here am I.” Which means going anyhow, anywhere, at any time. We are enkindled by a will ours, yet not ours. We become transmitters as well as receivers. Real co-operation always entails sacrifices, and therefore suffering.

Complete self-giving to Spirit produces three distinguishing characteristics in human souls: tranquillity, gentleness, and strength—which implies an immense depth and an invulnerable steadiness as the soul’s abiding temper. While fuss and feverishness and every kind of hurry and worry “are signs of the self-made and self-acting soul, the spiritual parvenu; tranquillity, gentleness, and strength manifest the threefold imprint of the spirit on souls surrendered to God’s great action.” Such souls equably endure the rising and falling of religious temperatures and the myriad upheavals of inner and outer circumstance.

Underhill concludes her wise and beautifully expressed exposition by answering a few questions which detractors and skeptics often raise as obstacles to embracing the spiritual life. She dispatches these objections with quick, clear-minded intelligence. We may say to God, “Thou hast made us for Thyself, and our hearts find no rest save in Thee.” And we concur with St. Augustine that “God is the only Reality, and we are only real insofar as we are in His order, and He in us.” Nevertheless, what is asked of us, writes Underhill, is not necessarily a great deal of time devoted to what we regard as spiritual things, but the constant offering of our



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“Behold, I stand at the door, and knock.”—Rev 3:20

wills to God by trying to give spiritual quality to every detail of our everyday lives. “It is the constant correlation between inward and outward that really matters.” “Many people seem to think that the spiritual life requires a definite and exacting plan of study. It does not. But it does require a definite plan of life; and courage in sticking to the plan, not merely for days or weeks, but for years.”

The *Spiritual Life* is one of those rare books which may be taken up again and again, each time providing fresh insight and inspiration for whomever is earnestly seeking to live the spiritual life. □

—C. W.

## BOOK REVIEW

### *Soul of a Business*

*THE SOUL OF A BUSINESS: MANAGING FOR PROFIT AND THE COMMON GOOD*

Tom Chappell, Bantam Books, 1993, 219 pages

Ask a person why he or she starts a business, and the answer would be, to make money. After all, that's the conventional wisdom. But there's a higher one: to do good, or as the book's author would more accurately put it, to do well by doing good. For along with the spiritual, the material must not be neglected if one hopes to survive.

Mr. Chappell didn't start out "to do well by doing good." The product of a New England church-related educational process, he began by selling insurance. And he did well—financially. But he wanted more freedom of self-expression. So he switched to working with his father, a successful producer of household goods. But he still felt cramped.

So he started his own business, along the same line. By now he had a lovely wife and family, a beautiful home, the respect of his peers—in a word, the American dream. Also all the freedom of action an entrepreneur could wish for. Albeit, still something was lacking.

He went to see a minister and inquired if there wasn't more to life. He talked of making "religion"

his life's mission. But the Rev. Eckel cautioned him to go slow in donning the clergyman's collar. Then Mrs. Eckel chimed in, "How do you know that 'Tom's of Maine' [his corporation] isn't your ministry?"

Mr. Chappell didn't really want to hear this. Besides, how would it be done? But it was worth exploring. So, with the consent of wife Kate and the company's board, he started dividing his time between Kennebunk, Maine, location of his home and business, and Harvard Divinity School, where he studied religion and philosophy. He was especially impressed by two thinkers: the Rev. Jonathan Edwards, perhaps the leading luminary of 18th century American colonial divines, and the 20th century philosopher Martin Buber. Both theologians stressed proper relationships with others. For Tom this meant that the customer should not be primarily

***At Harvard Divinity School, Tom Chappell was especially impressed by two thinkers: Jonathan Edwards and Martin Buber. Both theologians stressed proper relationships with others.***

regarded as a source of profit, but as a person one is privileged to serve as part of the more general principle of serving others.

In a way, Tom and his wife Kate had begun moving in that direction 15 years before when they had launched a line of uniquely new products derived entirely from natural sources and entirely without harmful chemicals. It was they who had pioneered nonpolluting liquid laundry detergents and 100% natural toothpaste, later adding shampoos, rinses,

soaps, lotions, and similar products which they sold to a discriminating clientele mainly through health food stores.

Since the ingredients obviously cost more, and hence the demand automatically was more limited, they couldn't hope to compete on an "even playing field" with the long-established "giants" in the field. Another strike against them was that some of their products lacked eye or taste appeal. For instance, the "natural" toothpaste they put out without saccharin was unpleasant to the taste (as this reviewer remembers!). Though the label explained that its calcium carbonate was an unexcelled cleanser, sales dropped off, and eventually a flavor enhancer had to be added.

Tom's Harvard hiatus created in him the desire to make more constructive changes. He envisioned a company serving not only customers, but also its employees (more correctly called co-workers), suppliers, financial partners (like stockholders), the environment, the community, and government (local, state, federal). To make sure of a good start, he bought two dozen copies of Martin Buber's *I and Thou* and gave them to all the board members and managers and also to several of Kennebunk's clergy. Also, he persuaded his major professor from Harvard, Dr. Richard Niebuhr (brother of the better known Dr. Reinhold Niebuhr), to spend a weekend in Kennebunk, conducting a seminar on how to regenerate "Tom's of Maine."

The most important tangible result of these actions was the formulation of a "Statement of Beliefs," which Tom and company have joyfully adhered to ever since and is perhaps best summarized by its last item: their goal is "To be a profitable and successful company, while acting in a socially and environmentally responsible manner." Mr. Chappell, like many in Maine, an enthusiastic sailor, has likened his company's task to that of a boatsman navigating a swirling river: he has to steer between analysis and intuition, between the twin goals of profit and social responsibility, between "softball and hardball." He has also called his course "The Middle Way...no theory, it's a practice."

Cynics may call "The Middle Way" "way out," but they can't argue with success. At the time Tom

wrote the book, sales were approaching \$100 million annually. This despite competition from national giants like Proctor & Gamble and Lever Brothers, while "Tom's of Maine" was just "the new little kid on the block," catering to a limited number of customers and being a regional enter-

***In Ecclesiastes 11:1 we read, "Cast thy bread upon the waters: for thou shalt find it after many days." The last part has been paraphrased, "It shall return buttered."***

prise targeting the Northeast, Mid-Atlantic, and West Coast.

Despite all this, "Tom's of Maine" tithes on its pre-taxation earnings. Not to a church, but by supporting worthy extracurricular undertakings, like helping inner-city children, and sponsoring public television programs geared to educating the public on environmental and other vital issues. Hundreds of applications for donations pour in annually. In addition, the workers are encouraged to spend five percent of their working time on community-oriented constructive projects. So actually the company's benevolence is not just one-tenth, but more like one-seventh.

In Ecclesiastes 11:1 we read, "Cast thy bread upon the waters: for thou shalt find it after many days." The last part has been paraphrased, "It shall return buttered." There may not be a more ardent believer in this principle than Kennebunk's most successful entrepreneur. Some of his most helpful co-workers (though there is a hierarchy of command, socially all are on the same level) were found by "accident"—the good seed sown bearing fruit. He met one talented co-worker as a fellow parent at one of his children's school. Another learned of an opening from a local paper during a visit from out of state. Another had his car break down right outside Tom's office. Still another first

met Tom while auditing the company.

Tom all along hoped to learn from the ancient lore of the Native Americans. One day at an environmental conference he met a clergyman from that group and was not disappointed in his impressive input.

There may not be a greater believer in the value of ethnic diversity than Tycoon Tom. Not because it is “politically correct” or due to government pressure, but because it is the right and wise thing to do. He quotes I Corinthians 12 on “diversity of gifts.” He also tells of his visit to South American rain forests at the time he attended the 1992 Rio de Janeiro Environmental Conference and witnessed the tragedy of their ongoing decimation. Not only are trees destroyed but then sunlight penetrates where it previously had been perennially dark and damp, causing certain forms of life to gradually disappear, which eventually breaks the cycle of nature.

The book’s author believes there is also a cycle of completeness when women and minorities can make their distinct contribution. Thus when there is an opening in the company, which at the time of this writing had 85 on its payroll, and if both a white male and someone else seem equally qualified, the latter will invariably be hired—unless, perhaps, intuition led Tom and his board to feel there might be a hidden skeleton in the closet. For intuition ranks very high with Tom. He defines it as a light bulb turning on in the brain, also as an invisible partner toiling in his behalf. He has successfully used it even in opposition to the “experts.”

Along with intuition he praises the use of the creative imagination, about which he learned much from the Indians. For example, several persons sit in a circle (“the creative circle”) and just talk and listen. Not only profitable ideas emerge from this, participants are also subtly drawn closer to one another, making for greater harmony in the work force.

Workers are all treated royally. Being able to put in their 40 hours in just four days is greatly appreciated. But even better is the fact that they are all like one big family. Elsewhere, when one is asked “How are you?” the standard reply, even though it



Portland Head Lighthouse, Maine. Superstock, Inc.

may not really be true, is “Fine, thank you.” At Tom’s, the expected reply is the unvarnished truth, regardless how unpleasant. Thus when it was learned that one middle-aged man was dying of cancer, special efforts were taken to make his work more enjoyable. When a young wife confessed she couldn’t go on much longer because her sailor-husband’s long tours of duty made her terribly lonely, provision was made for her emotional support. Once the company sponsored a nutrition seminar for its employees. It is hard to imagine how the company could do more for the general public good.

Lest this review be seen as too enthusiastic, a couple of small criticisms. In a few instances the very forthright and outspoken author could have put his points across in a more restrained manner. In the Introduction’s very first paragraph he states that his book “is not about New Age spirituality in the work place.” But if breaking with old materialistic ways and substituting love, altruism, compassion, idealism, intuition, respect for the environment—all squarely reinforced by Biblical principles—if that isn’t genuine New Age, what is? □

—a Probationer

### *Eating Meat: Some Esoteric Considerations*

**D**uring the course of esoteric development, the response of the physical and superphysical bodies to certain foods changes. These responses themselves, without some abstract reason as motive or justification, can cause individuals to modify their diet, eliminating certain articles and emphasizing others. These dietary changes are often brought about by the very effects of serious esoteric study, because it actually begins to transform the human sheaths. The dense physical body becomes more mobile and inwardly active. The individual organs become more independent of one another, especially the heart, spinal cord and brain.

This slight increase in organ autonomy creates an unstable equilibrium which may be attributed to an indisposition or illness, whereas it is but the consciousness of this enhanced mobility or independence of organs which formerly were not felt at all (being part of the sympathetic or involuntary nervous system), except when they were functioning abnormally.

The relation of humans to their food is only properly understood when we consider the relationship of humans to the other kingdoms of nature. Plants as a kingdom of life “work up” mineral substances into a higher organization and imbue them with life. The inorganic becomes organic and is permeated with life ether. While

humans cannot efficiently assimilate minerals in their elemental form, they are so organized physically that they are in a position to continue the process of development at the point where the plant plateaus. We may pluck a leaf or gather an apple, the organs of a plant, and develop them further within our own organization.

Animals also continue this process of further organizing plant forms. However, when humans eat flesh food, they leave unused those forces required to process plant food. Since the well-being of any organ consists in activating and using

all of its forces, the eating of flesh food is equivalent to a person saying, “I will do without my right arm. I will bind it up so that it can’t be used.” In like manner meat eaters condemn a certain sum of forces within their organism to inactivity. The unused organizations lie fallow, are crippled, become

hardened, and are carried through the person’s life as a foreign body. However, they remain undetected as such until the person embarks on esoteric training, whereupon the increased mobility and independence of the internal organs discloses this “foreign body” as a further source of uneasiness.

As a result of this unsettling experience, feeling the presence of an alien body within one, persons who have begun esoteric training may simply stop eating meat, not only because the sensibilities are offended, but also because it blunts a living force in them and gives the sensation that they are carry-

***Persons who have begun esoteric training may simply stop eating meat, not only because the sensibilities are offended, but also because it blunts a living force in them.***

ing an interior dead weight.

Additional reasons for the elimination of flesh food have been fully articulated in the Rosicrucian literature. They include the following:

(1) Greater demands made on the body to process the more highly organized animal structures, requiring more etheric and biochemical energy for digestion.

(2) Shorter retention of the life force and nutrients due to the more rapid disintegration of the animal product, resulting in the need for more frequent and/or larger meals.

(3) Unhealthy, even poisonous and carcinogenic substances are introduced into the body's ecology, produced as biproducts of animal metabolism (catabolites) and as wastes carried in animal blood and retained in tissue fluids.

(4) The existence of the subtler but no less affecting residue of the animal's desire body in the form of: (a) noxious chemicals generated by the animal's unnatural treatment while living and by an apprehension of its forced death; (b) the tendency to feel and act in a more "animal" manner, dulling the finer human sentiments and stimulating a martial, violent, even cruel nature. Or, expressed more esoterically: Flesh foods stimulate the instinctive life of the will, which is primarily active in the emotions and passions.

(5) Considerations of economy and practicality. The vegetarian diet is less expensive. Plant food is universally more



Image Resource

available and renewable, has a far longer "shelf life" than flesh foods, and is far less likely to be a source of contamination and disease.

(6) The overproteinizing of the Western diet and the companion myth of the protein-deficient vegetarian diet.

(7) The compelling argument of land conservation, which states that a given area of crops cultivated for direct human consumption must be increased seventeenfold to feed animals that will provide an equivalent food value.

(8) The mounting debt of destiny devolving on humanity as a life wave will require balancing the books at some later time to redress the many forms of animal abuse and offset the massive dependence on the animal life wave as a primary food source.

In the final analysis, it may well be the most personal, and indeed selfish, consideration which causes many humans to stop using flesh foods in their diet. At first, we might take it on hearsay that animal meat militates against esoteric development. Accordingly, if reluctantly, we make the "sacrifice." But once having ceased from this now atavistic habit, we will find that in every way we and all life forms are the beneficiaries. We discover also that the vehement resistance to the discontinuance of meat eating among the general population is based on the fear of losing certain valued basic instincts (shades of a recent movie by this title?), aggressive passions, and emotions. Men, if not women, it is erroneously said, will become less "manly" and strong, less able to cope in a threatening world.

When the reality and blessings of the spiritual life shall be more generally acknowledged, humanity will realize that what is lost in the grosser instincts, blood lusts, and selfish inclinations will be immeasurably offset by enhancements of the inner life of the soul, and by the peace and freedom gained from living less adversarially and more in harmony with our total planetary environment. □

—C.W.

## HEALING

### *In His Heart*

**O**NE coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth. And it is in obedience to this same law of nature that we have gathered here tonight that by massing our spiritual aspirations for the healing and helping of our suffering fellows, we may do our modest share toward lifting the pall of sorrow that now broods over their lives, that we may hasten the day of the kingdom to come, where suffering and sorrow shall have been abolished and where even death shall have ceased to have dominion over men.

We are holding these Healing Meetings on nights when the moon is in a cardinal sign because at that time the maximum of cosmic energy is infused into whatever we start and there are then the best chances for a successful issue. Thus we are taking advantage of the forces in the universe, and thought is the vehicle which we use to transmit the healing power.

But before power can be transmitted it must have been generated, and to do this efficiently we should understand accurately what the method is. There is one teaching of the Christ which thoroughly explains the matter. It is: that as a man "thinketh in his heart, so is he." That saying goes to the very bottom of the matter; for though we may profess with our mouth to believe certain things and thus deceive others, yes, even ourselves, only what we really believe in our hearts, what we think deep down in our hearts, counts. If we profess with our mouth that we believe in God, in living the life, in doing unto others what is right,



*Pro-Ecclesia (Chapel), Mt. Ecclesia*

regardless of what they do to us, we may still live a double life and be hypocrites. But if we really think these things from the bottom of our hearts, it will not be necessary for us to make professions. Every single act of ours will proclaim just exactly what we think in our hearts and what we believe. People will very soon find out just what kind of a person we are by watching our actions rather than by listening to what we say.

Let us realize that every thought is a spark issuing from the Ego; that the moment it is born it draws around itself what is of like nature. This thought-form may be sent to others for good or ill, but eventually there is a reaction upon ourselves—good for good and ill for ill. It is an actual fact, and not just a mere trope, that "thoughts, like chickens, come home to roost." Anyone who has unfolded spiritual sight sees around each person a subtle auric atmosphere which is colored according to his particular trend of thought; though, of course, the basic color is determined by the racial and national characteristics.

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*An address given by Max Heindel in the Pro-Ecclesia in 1915.*

If we think in our hearts thoughts of optimism, kindness, benevolence, helpfulness, and service, those thoughts gradually color our atmosphere in a certain manner which is accurately expressive of all those different desirable qualities or virtues. And as our bodies are built by the mind into an expression of our mental attitudes, this will again react upon our physical body, bringing to us health and well being. For that reason the teachings of New Thought are true when they state that in this manner health and prosperity are achieved, though

***The whole world is colored by our own aura just as if we were in a room with windows of red glass: the world outside, trees, houses, and everything else would appear red.***

no one who is really spiritually minded would ever use such means for attaining material wealth. But this is merely another way of proving the truth of the saying of Christ that if we “first seek the Kingdom of God and His righteousness,” all other things will be added.

The prophet of Israel also gave this assurance when he said, “I have been young and now am old, but never have I seen the seed of the righteous begging for bread.” It is the law of the universe that if we work with God, then God will certainly take care of His own in a material way. “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father...ye are of more value than many sparrows.” All through the word of God we have the promise that as long as we labor faithfully, honestly, and to the very best of our ability, striving for the things of the kingdom, working in His vineyard, then He will take care of us.

When anyone has created about himself or herself an auric atmosphere of helpfulness, of kindness, by actual service (for it is not enough that we

desire to be of service, but we must strive day by day to serve to the very utmost— we must lie down every night tired in the happy consciousness of being real servants of Christ), we shall find a changed world. We shall find in other people the very same qualities we possess, because this auric atmosphere of ours is as a glass through which we must look at everybody. The whole world is colored by our own aura just as if we were in a room with windows of red glass: the world outside, trees, houses, and everything else would appear red.

As a matter of actual fact, we view the world in which we are living through our auric atmosphere, and if that is vibrant with benevolence and kindness we find all about us people who are benevolent and kind, for we call out the qualities in them which we ourselves express, upon the same scientific principle that when a tuning fork is struck it awakens the vibrations of other tuning forks of identical pitch, and the people who meet us are invariably attracted by and respond to that which we have in ourselves.

Therefore, a man who is benevolent feels the benevolence and kindheartedness of other people. A man who thinks mean and worrisome thoughts, who is pessimistic and habitually thinks thoughts of unkindness toward others, will call forth in them the same traits of character that he sends out. We are vibrating at a certain pitch and the seed atom in the heart is the keynote of our physical existence and of the vibrations that go out from us through the physical world.

It is of immense benefit to know this scientific fact for we can control our thoughts and through them every condition of life. It behooves us therefore to habitually cultivate optimism, helpfulness, benevolence and kindness, so that we may be of greater value in the world’s work. Unless we have these qualities in some degree it is impossible for us to do the work we have come here to do, namely, to help and heal others.

Thousands of students all over the world have concentrated their thoughts here during this day as they do every day when there is a healing meeting at Headquarters. This aggregation of thoughts now floats over the Pro-Ecclesia as a mighty force. The Rosicrucian emblem on the west wall is the instru-

ment or focus through which we shall send it out into the world. There we see the five-pointed golden star and the four-bladed cross. The five and four make the mystic number nine, which is the number of Adam or humanity. The cross is pure white, symbolical of the fact that anyone who desires to become a helper of humanity must purify himself from all evil; and though, in attempting to do this, we fail time and again, let us remember, there is no failure except in giving up the Quest. The seven roses which garnish this symbol are symbolical of the cleansed blood.

While humanity and the animals which have red, warm blood are filled with passion and desire, the plant is passionless. The red rose, being the generative organ of the plant, therefore stands as a symbol of the immaculate conception which takes place when the Christ is born within, cleansing us from the sins of the past and sanctifying us to the work of the future. This is the great ideal toward which we aspire. Let us concentrate our thoughts upon the central white rose in the emblem, which stands for the pure heart that is in such an unselfish Invisible Helper. Let us pray that our thoughts may be as pure as that rose so that we may be able to generate thoughts of purity, strength, and helpfulness and trust in God in spite of all discouragements.

Above everything, let us, when we have done our part, trust the results to God, eliminating our own personality.

We are too weak to battle with cosmic forces; but God is omnipotent. We would not attempt to cross the ocean in a row boat, which is almost certain to be swamped; but if we commit ourselves to a large and well-built liner, the chances are greatly in favor of our surviving any strong wind that may beset us. The same applies in the voyage toward our spiritual goal. If we endeavor to stand in our own strength, we are very apt to fail; but if we commit everything to God and pray to Him for guidance, then we shall find our chances for success are greatly increased. And by prayer is not merely meant the prayer of the lips but rather the prayer of the heart. As Emerson puts it:

Although your knees were never bent,  
To heaven your hourly prayers are sent;

And be they formed for good or ill,  
Are registered and answered still. □

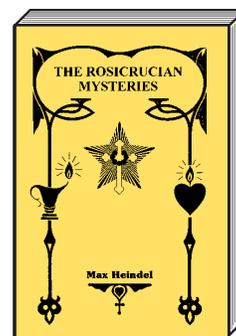
Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held each evening in the Healing Temple at 6:30 P.M. , and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

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## *Christmas Comes to a Turtle*

I don't know what we're going to do about Dumbo's leg," Sally Martin said. Her ten year old brother, Todd, acted as if he knew exactly what could be done. "Well, maybe we could—no we can't," he said. "Maybe we could—no that won't work either."

*Some answer, Sally thought. Even I could do better than that.*

The two of them had decided to call their pet turtle, Dumbo. They said his shell was shaped like an elephant's ear. Several months earlier, they had found him in a field near their California home. At that time, they noticed he walked sort of lopsided. After getting him home, they saw why. One foot had been cut off, or maybe bitten off at what they decided was between the knee and ankle.

Their father said they had better keep him, for his own protection. He certainly couldn't get around very well. Finding food for himself would be hard work. Their yard was protected from dogs and other animals. It had a chain-link fence with small openings, and Dumbo was too large to get through them. He

had shade under the back porch and a big pan of water.

They soon found out why he needed protection. He would walk just so far, and then fall over. Their yard sloped steeply from the house down to the fence. If Dumbo's bad leg was on the down-slope side he tipped over very easily. If he landed on his back, they knew he could never turn over. That was one of the tragedies of a turtle's life.

One sunny afternoon Sally found Dumbo out in the yard lying on his back. He was kicking his legs in an effort to turn over. With his legs flying out in all directions, Sally couldn't pick him up. "Todd!Todd!" she cried out frantically.

Todd ran to her side. "What is it, Sally?" he asked. But there was no need to ask. Noting Dumbo on his back, Todd picked him up quickly and carried him to the house. "He's probably dehydrated," Todd said. "We don't know how long he's been out in the sun."

Sally followed at Todd's heels. "Why don't we put him in the bathtub for a while," she said. "That way he can soak his skin and drink water at the same time."

"That's a great idea," Todd said. "I wish I'd thought of it. Sometimes, a little sister can be quite smart." Todd grinned.

Sally considered that a compliment. She knew it was hard for Todd to admit a girl wasn't so dumb, after all.

After that they kept a close watch on Dumbo, hardly ever letting him out of their sight. But it was hard on Dumbo, they knew. He needed more freedom. It was a good thing it was Christmas vacation and they were home all day.

Sally worried constantly about Dumbo, and what would happen after they went back to school. Their parents both worked, and Dumbo would be alone all day.

"We could put him in a big flat box where he wouldn't have much chance of tipping over," Sally said to Todd. "But that seems so cruel. He wouldn't get enough exercise." Sally felt tears stinging her eyes, and hastily brushed them away. She hoped Todd hadn't noticed. He hated cry babies.

She looked up to see if Todd had noticed her tears and was surprised to see that he had a few of his own.

That evening, they talked to their parents about Dumbo's problem.

"I really think we should take him to a vet," their mother said.

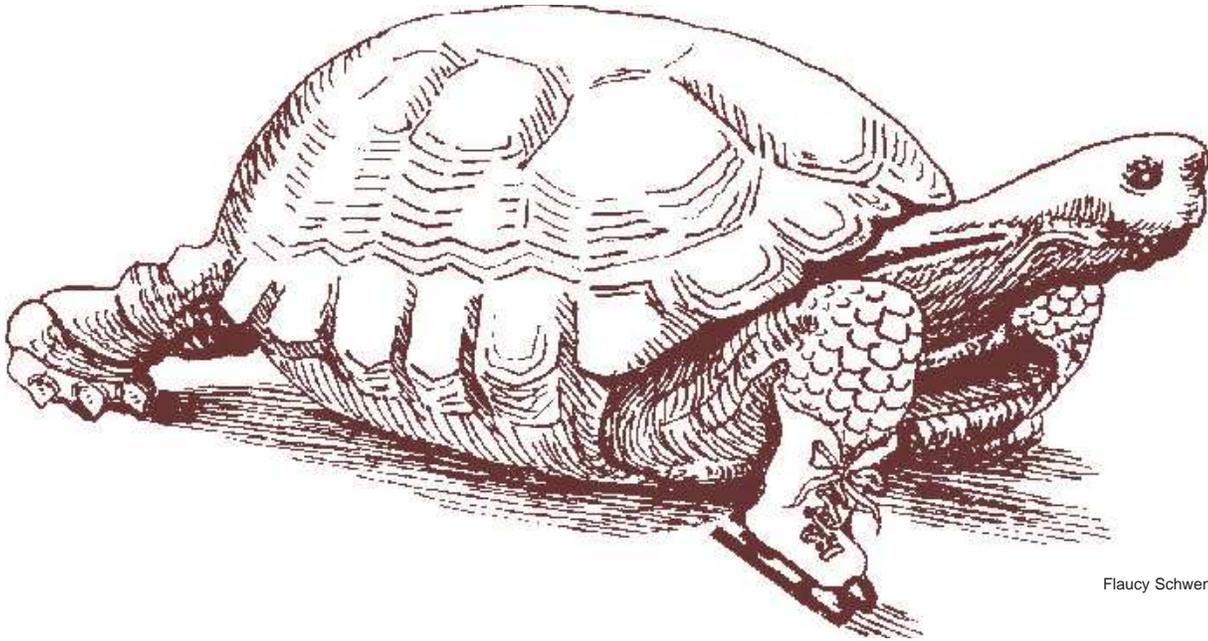
"What can a vet do, Dad?" Todd asked his father. "Will he hurt Dumbo in any way?" Todd looked worried.

"Well, the vet can probably make him a little plastic leg. But it takes a long time for an animal to get used to such a thing." His father studied Todd for a moment. "Sometimes the skin gets irritated, and animals can get blood poisoning the same as we can."

advice—and I have none to give. The more she thought of Dumbo's dilemma, the harder it was to keep from crying. She suddenly burst into tears, sobbing violently.

Feeling Todd's hand on her shoulder, she finally stopped crying and swallowed hard. "You know what makes me feel so bad," she said. "It's because tomorrow's Christmas and we can't give Dumbo a present he can really use. If we could only give him a foot." She took Dumbo from her brother's arms, and hugged the turtle tightly.

Todd said, "I have a Christmas gift for you anyway."



Flaucy Schwenk

"We'll think about it," Todd said, leaving the room hurriedly. He had Dumbo grasped tightly in his arms.

Sally followed. She could barely wait to ask Todd what the big problem was. "Why are you so upset?" she said.

"Don't you know what blood poisoning is?" Todd asked. "People often die from blood poisoning. And that could happen to Dumbo." He blinked his eyes hard.

Sally was really worried now. "Let's forget about the vet," she said. "I'd rather keep Dumbo as he is, or find some other way."

"Well, what other way?" Todd looked at Sally questioningly.

Sally thought, the first time he's really wanted

"I don't want any Christmas gift if Dumbo doesn't get his," Sally said, and ran from the room.

That evening, Sally avoided the family as much as possible and went to bed early.

Todd got up after his parents went to bed and wandered around the house. He discarded one idea after another, all of them plans on how to help Dumbo.

He finally wandered down to the basement. There were a lot of their old toys in a big trunk. Maybe I'll find something here, he thought. He picked through the toys several times, and suddenly the answer was in his hand. He couldn't believe his good luck.

Dumbo can have his Christmas gift after all, Todd thought. He took the toy to Dumbo. "Boy,

## TO A SNOWFLAKE

What heart could have thought you?—  
Past our devisal  
(O filigree petal!)  
Fashioned so purely,  
Fragilely, surely,  
From what Paradisal  
Imagineless metal,  
Too costly for cost?  
Who hammered you, wrought you,  
From argentine vapour?—  
“God was my shaper.  
Passing surmised,  
He hammered, He wrought me,  
From curled silver vapour,  
To lust of His mind:—  
Thou could’st not have thought me!  
So purely, so palely,  
Tinily, surely,  
Mightily, frailly,  
Insculped and embossed,  
With His hammer of wind,  
And His graver of frost.”

—Francis Thompson

will Sally be surprised,” he said.

Next morning, Christmas day, Todd sprang his surprise. He set Dumbo down on the kitchen floor. The turtle sort of walked and slid across the floor. He was awkward, but at least he didn’t tip over.

Sally squealed with joy. “Oh, how did you do that?” she asked, and ran to Dumbo. She found a doll’s ice skate on Dumbo’s leg. It was a learner’s skate, with double runners. The shoe was laced all the way up Dumbo’s leg, and fit him perfectly.

“The canvas shoe is a lot softer and more pliable than a stiff plastic leg could ever be,” Todd explained.

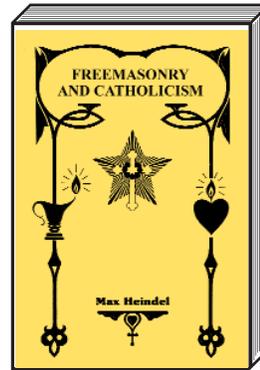
His mother and father praised him till he was embarrassed. But he rather liked all the attention.

Sally ran and hugged Todd. “No turtle ever had a better Christmas gift,” she said, and she hugged him again. □

—Ruth La Boda

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## CROSSWORD PUZZLE: CHRIST'S WORDS FROM JOHN

All the words in this crossword puzzle are from Christ in the gospel of John—King James Version. Put the missing words in **<brackets>** into the puzzle. (Answers in January/February 1996 *Rays*.)

1. And this is life eternal, that they might know thee the only true God, and Jesus **<1 across>**, whom thou hast sent.
2. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called **<1 down>**, which is by interpretation, A stone.
3. Then said Jesus unto Peter, Put up thy sword into the **<2 down>**: the cup which my Father hath given me, shall I not drink it?
4. This is the bread which cometh down from **<3 across>**, that a man may eat thereof, and not die.
5. I am come a light into the world, that whosoever believeth on me should not **<4 down>** in darkness.
6. To him the **<5 across>** openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
7. And this is the condemnation, that light is come into the world, and men loved darkness **<6 down>** than light, because their deeds were evil.
8. Now is the judgment of this world: now shall the **<7 across>** of this world be cast out.
9. Then said Jesus unto him, **<8 down>** ye see signs and wonders, ye will not believe.
10. I have many things to say and to judge of you: but he that sent me is **<9 down>**; and I speak to the world those things which I have heard of him.
11. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me **<10 across>**.
12. Jesus answered him, Sayest thou this thing of thyself, or did **<11 down>** tell it thee of me?
13. And after **<12 across>** days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
14. I have **<13 down>** them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and **<14 across>** it into my side: and be not faithless, but believing.
16. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man **<14 down>** from you.
17. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast **<15 down>** me.
18. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have **<16 across>** my Father also.
19. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven **<17 down>**, and the angels of God ascending and descending upon the Son of man.
20. How **<18 down>** ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
21. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good **<18 across>**; I have overcome the world.
22. Verily, verily, I **<19 across>** unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
23. He saith unto him, **<20 down>**, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
24. And Jesus said unto them, I am the bread of life: he that cometh to me shall never **<21 across>**; and he that believeth on me shall never thirst.
25. Jesus said, Take ye away the stone. **<22 across>**, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, he hath been dead four days.

