

Rays from the Rose Cross



"A Sane Mind, A Soft Heart, A Sound Body"

November/December 1996—\$5.00

ADVENT
THE BREASTPLATE OF THE HIGH PRIEST
ASTROLOGY LOOKS AT A FATAL FLIGHT
CANCER THERAPIES—KNOWN AND IGNORED

A CHRISTIAN ESOTERIC MAGAZINE





THE CHRISTMAS SYMBOL

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;
And yet beneath the outward sign
The inward Grace is given—
His Presence, who is Lord Divine
And King of earth and Heaven.

—Author Unknown

Rays from the —Rose Cross

A
Christian Esoteric
Magazine

Established by
Max Heindel
June 1913

Volume 88, No. 6

November/December—1996

USPS 471080—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, \$20.00; two years, \$38.00. 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.

Telephone: (619) 757-6600
Fax: (619) 721-3806

Modem (BBS): (619) 721-1828 (8N1)
INTERNET: E-mail: rosfshp@cts.com
Address: [ftp.cts.com](ftp://ftp.cts.com)
Path: [/pub/rosfshp](ftp://pub/rosfshp)
Home Page on WWW:
<http://www.cts.com/~rosfshp/index.html>

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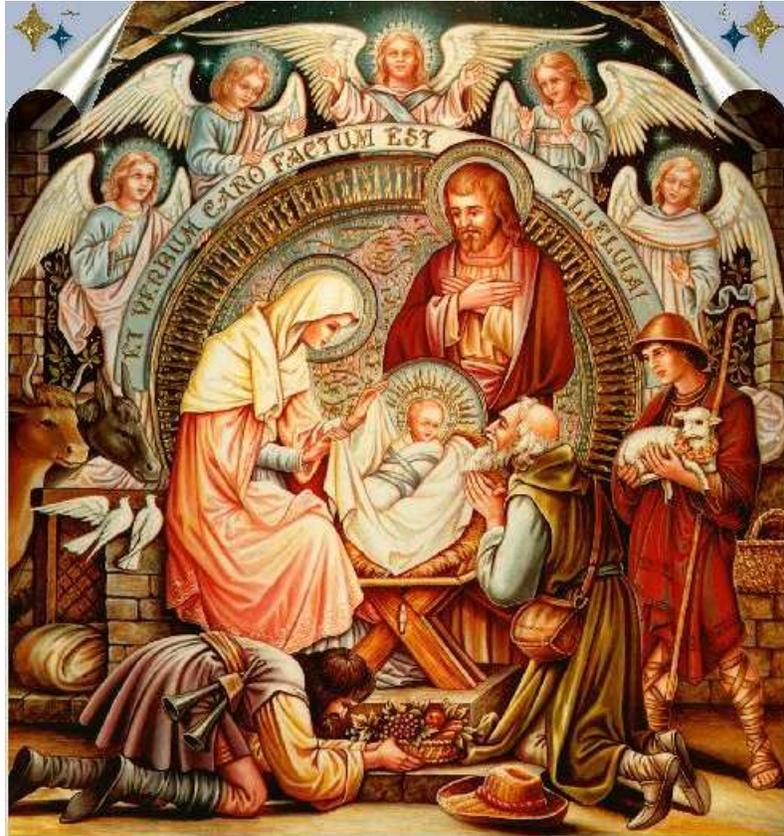
Liberalism and Christian Liberty

IT HAS BEEN OBSERVED that persons of great sanctity and high moral principle are no less prevalent during times of extreme political or religious repression. In fact, an inverse proportion may exist. Christianity itself was formed in the crucible of persecution. Its generative impulse was born out of a context of scourging, mob conviction, and crucifixion of its eponymous founder.

Is our era more enlightened? We are proud of our legislated tolerance and broad liberality. One can think as he wants and do pretty much as he pleases. We live in a humanistic, that is, human-centered, culture. So where does that put God? Does our permissiveness reflect a tepid response to Christian precepts and mandates, since we must make room for all the other religions and their Gods and give them equal footing in the public arena. Are we left with a take-it-or-leave-it God and a watered-down, suit-yourself belief system?

Patrick Henry said “give me liberty or give me death.” His liberty was political. The Christian says, “my liberty comes through death, the saving death of Christ Jesus and the death of my autocratic, ungodly self.” Christian liberty is open to anyone, under any political regime, because it is not dependent on external conditions—it is Christ dependent, and Christ is within.

Is it not ironic that arguably the “freest” nation in history, in the sense of legally providing its citizens with an unprecedented number of individual



Traditional Catholic image. Unknown artist.

The Nativity

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord”—Luke 2:11. The Latin text encircling Mary, Joseph and the Child is from John 1:14: “And the Word was made flesh.”

rights, is also the most violent, having the highest incidences of murder, abortion, divorce, and euthanasia, and virtually the only industrialized country sanctioning capital punishment? What is going on here? Has our pursuit of rights led us to the brink of a spiritual and moral abyss? Has the me-first syndrome degraded the sense of spiritual community to the point where transcendent truths have been reduced to multicultural curiosities having no binding effect, no perceived power to transform?

Understand, Christ Jesus did not *do* violence. Violence was done *to* Him. Yet his power had a

kind of controlled violence to it, even as does the life-giving sun. Christ Jesus was for life. Christ *is* life, life that unerringly exposes the deceits of the apostles of death and dying—the fearmongers, the liars, the illusion-spinning word-merchants, the buyers and sellers of temporal influence. Christ Jesus demonstrated and spoke against what denied access to the life-giving truth, what obscures and darkens the light of God’s revealed Word.

A core truth, lost, it would seem, to the contemporary liberal mentality, is that real liberty is not secured through unrestricted license, through doing one’s own thing (as long as it doesn’t hurt the other guy). Rather is this bogus formula a prescription for misery and chaos. Because anything and all we do, in thought, word, and deed, affects each and every one. As science itself increasingly is discovering, creation is a dynamic whole, each of whose parts, however minute or apparently isolated, impinges on and conditions all other parts. Political liberty can not equate with spiritual freedom and may subvert it by promoting license and by devaluing moral and spiritual principles.

So we would do well to remind ourselves what this holy season demonstrates—that real freedom comes with a price; that the Christ Spirit surrendered His freedom by incarnating in Jesus and annually thereafter has continued to suffer the utmost contraction to the confines of planet Earth. The birth of the new solar ray (Christ Child) in the earth (Capricorn) of our physical persons fortifies our persistent self-discipline and bold self-restraint whereby we resist temptations and our spirit resurrects from the personality’s daily dyings.

For a worldly person, the Christ disciple’s liberty is captivity. For the Christ aspirant, the secular person’s liberality is a shame and a burden. The gate is strait and the way is narrow that leads to the inexpressible freedom of Heaven. Spiritual maturity

is marked by the knowledge that real freedom involves the voluntary acceptance, nay, the glad embracing, of the obligatory. The sheepfold is entered in at the door. Law only binds the lawless, so the lawless seek ever greater relaxation of law, or more laws condoning their illicit behavior.

The Light of the world at the winter solstice reaches into the heart of the Earth to help liberate its humanity from the fascination of worldly lights and the lure of worldly pleasures. Thanksgiving and joy are readily inspired by this annual Gift, this yearly cosmic sacrifice, this captivity of Divinity. But we only really profit from this spiri-

tual largesse if we seize it and use it to hasten our self-overcoming, to better focus our light on engendering the holy, in giving birth to the good, in bringing into captivity every impulse that would deflect from our Christian purpose. We agree to pay our taxes in Bethlehem even as we are about our heavenly Father’s business.

Caesar rightfully gets his coin because our physical body is in Caesar’s realm. So too will the Herod of our proud, fearful, and egotistic nature ever seek to slay our finer impulses. But Christ has armed us, through the Holy Spirit, with adequate means to avert these ambushes, even as the angel warned Joseph “in a dream” to get to a safe place.

Our physical body is in Caesar’s world, but so too, through Golgotha, is Christ’s (etheric body), though not of it. If we are fools for a crucified Christ, it is because this folly enables us to take heaven by storm, even as the Earth was violently transformed by the influx of the Christ Spirit carried by the shed blood of Jesus. And though our outward person die daily, yet inwardly we are ever born anew. Bethlehem is not defunct history, it is not merely seasonal. Bethlehem is a continuously present reality. It is the star of redemption in our mind’s darkest midnight. Bethlehem is Christ ever being born in us, Christ, the hope of glory. □

The Light of the world at the winter solstice reaches into the heart of the Earth to liberate its humanity from the fascination of worldly lights and the lure of worldly pleasures.

MYSTIC LIGHT

Advent

ADVENT IS THE TIME of preparation for the holiest event of the year. As Isaiah declaims (40:3) and John the Baptist echoes (Matt. 3:3): “Prepare ye the way of the Lord. Make straight in the desert a highway for our God.” In our lives we are constantly in the process of preparing for different events and eventualities, all of which, for the Christian, ultimately relate to the esoteric event of the birth of the Christ within.

From Latin *adventus*, meaning *coming*, the Advent season begins as near as possible to the feast of St. Andrew and lasts for the four weeks that are concluded by Christmas. In the ninth century the first Sunday of Advent was designated as the beginning of the church liturgical year in Roman rite. A collect for Advent Sunday begins with the words, “Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they plenteously bring forth the fruit of good works.”

Because Advent is so closely related to Christmas, it can scarcely be understood apart from that feast. For it was not until the birthday of Jesus was celebrated throughout the church that Advent came into existence, and the season’s very name is derived from the ancient name for the feast.

Adventus and *Natale* are both synonyms for the Incarnation as well as for the feast which commemorates and celebrates the Incarnation. Likewise do Christmas and Epiphany not simply commemorate the birth of Jesus as an historical event,



Master of the Louvre Nativity, active second half of the fifteenth century, Louvre, Paris

The Nativity

but, more importantly, they celebrate the coming of God in the flesh as a saving event that makes possible the coming of Christ into men’s souls.

The term Advent originally applied to the feast itself and only gradually came to designate the time before Christmas. The oration for the second Sunday is a survival of this usage: “Stir us up, Lord. Make us ready for your only begotten Son. May we be able to serve you with purity of soul through the coming of Him Who lives and reigns.” In this passage the word *coming* refers to the feast of Christmas. Furthermore, the ancient Introit for the Epiphany begins with the words, “Behold, the Lord, the Ruler, is come.” Advent, then, is first of all, a comprehensive name for the Incarnation and all that the Incarnation accomplishes. Relevant to this correspondence between the church calendar and

seasonal rhythms is Max Heindel's observation that "there is a mystic reason for many of the rituals of the church—they come from hoary antiquity."

The prototype of Advent is to be found in the Gallican custom of providing for a time of preparation for the feast of Epiphany, which was a baptismal feast in that part of the West (now primarily France), and thus corresponded to the Lenten preparation which took the form of a period of fasting and prayer that originally lasted three weeks, but in time was lengthened to forty days in obvious imitation of Lent, and became known as St. Martin's Lent because it began on that saint's feastday (November 11). The main point to remember is that Advent was an ascetical rather than a liturgical season.

Gregory the First shortened the season from six to four weeks, composed prayers, responses, and antiphons for the season, and also arranged the Lectionary for the Mass and the Office. When the Roman rite was introduced into Gaul in the 9th century, Gregory's Advent went along with it, to be enriched there with Gallican prayers and rites. It was the Gallicans who did most to bring about the emphasis upon the Second Coming which is so striking an element of the present Advent liturgy.

The fusion of the Roman and the Gallican Advent found its way back to Rome in the tenth century, giving the church the rich Advent liturgy it has today. Whatever the object of the original Roman Advent may have been, its scope has been widened to include not only a preparation for the anniversary of the coming of Christ, but also the expectation of His Second Coming in power and majesty. Neither aspect can be excluded if one is to be faithful to the texts actually in use. Too exclusive an insistence upon either point of view fails to take into account the important fact that Advent is a liturgical season and is therefore a mystery in the ancient sense of the word, a sense that has been strikingly recovered in the 20th century; that is to say, it is a present reality as it deepens and strengthens the awareness of Christ's presence in His church and in its members. It is not only a preparation for Christmas and a rekindling of the expectation of the Second Coming, it also implicitly carries the content of the mystery of the incar-

nation in the light of its full and final achievement.

The word *Advent* must therefore be taken in its fullest possible sense as referring to past, present, and future. This understanding is the basis for speaking of the three comings of Christ. Since the time of St. Bernard, Christian spirituality has maintained this way of regarding Advent, an approach that finds its best justification in the liturgy itself, for between the first and the Second Coming of Christ the present coming of grace is constantly being fulfilled: "Lo! I am with you always!"

Although we prepare for the four weeks of Advent, our whole life is a working toward that goal, that coming, that Presence of the Christ in and among us. The fulfillment of the fourth week of Advent prefigures the fulfillment of the entire Earth Period, the fourth in the septenary of Earth's manifestations. Four is a dominant motif characterizing our current development as one of the four life waves in visible creation affected by the four seasons of the solar year. The densest member of our fourfold body (signified by the letters INRI above the four-armed cross), is composed of four "elements," which on a figurative level designate the four ethers that constitute the vital body, and on the emotional level describe four human temperaments.

At the Autumn Equinox conditions are most propitious for passing from the physical to the etheric realm. As people everywhere prepare for the holiday observances, in whatever manner they choose, the celebrations enforce a deeper impression upon the collective human consciousness. Something of a spiritual nature is accomplished, for all work is God's, even the most material aspect of the preparations.

Pertinent information relevant to Advent in Corinne Heline's *The Mystery of the Christos* warrants an extended quotation:

"Advent usually begins with the last Sunday in November and culminates in the golden glory of the Winter Solstice. For an esoteric Christian it embraces three steps or Degrees which reach their fruition at midnight on Holy Night. This period of preparation and advancement refer not only to the weeks of Advent, but also to definite stages of spiritual unfoldment correlated to those four weeks.

“During the week following the first Sunday of Advent the work is that of the First or Preparatory Degree. This is also designated as the Degree of the Annunciation. The Blessed Virgin Mary was the first of our humanity to attain the power invested by this Degree in any who merit it—a fact understood by those of the early Christian Church, which is one reason why Mary occupies such an important place in meditations and ceremonials related to Advent.

“The Degree of Annunciation is related primarily to the cultivation of purity. Average students have but slight realization of the significance of this quality as one of the most important aspects of spiritual development. They do not recognize that purity, far from being a static condition, is a dynamic power in the life of an aspirant. The Lord Christ made this emphatically clear when He said “Blessed are the pure in heart, for they shall see God.” Initiates of the ancient Mystery Schools were given long probationary periods in which to cultivate purity of mind, soul, and body—for it must condition the whole of man’s being, embracing his every thought, word and deed.

“The foregoing explains why the Degree of Annunciation is likewise termed the Degree of Purity.

“One of the initial steps in the purification of man’s physical and desire bodies has to do with food. No sincere aspirant can condone the sacrifice of younger brothers of the animal kingdom to gratify his bodily appetites and comfort. With the elimination of flesh food comes sensitization of the physical vehicle. This results in greater receptivity to soul impressions and spiritual ideation. Hence there comes a time when aspirants on the Path will nourish their bodies on the fruits of the earth only, such as nature has provided in abundance.”

Now is the interval when there is a closer interplay between celestial and earthly forces than at any other time of the year. The turning point of this season marks a rhythmic period in the cycle of the



Tempera on panel, Fra Angelico, Portion of Cortona Altarpiece, c. 1434, Museo Diocesano, Cortona, Italy

The Annunciation

The first of the three degrees of Advent, Annunciation is devoted to the long probationary period that prepares for the birth of the indwelling Christ by cultivating purity of mind, soul, and body. “The Virgin Mary was the first of our humanity to attain the power invested by this Degree.” Above, the angel (Gabriel) declaims to the Virgin (first and third lines), “the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee” (Luke 1, v. 35). She, demure, with a dove fluttering above her head in a burst of golden light, inclines towards him and responds (depicted as the middle line), “Behold the handmaid of the Lord; be it unto me according to thy word” (Luke 1, v. 38).

soul when its powers can become specially charged with forces promoting its unfoldment. Now devout aspirants can most effectually fuse and transfuse their devotion and will to enter more fully into the redemptive work of the Christ.

We are endeavoring to build up the Life Spirit, the spirit of love and unity, and Advent marks the time when humans collectively are more clearly and voluntarily children of our Father in Heaven. There is no better time than now, during this holy season, to reflect on the fact that each of us, like Jesus before us, is striving to prepare a body suitable for the Christ to dwell in and use. During the

time of preparation which is Advent let us meditate on the fulfillment in our lives—we have embarked on a long period of preparation which precedes ultimate realization of the fully awakened Christ within. May we continue steadfast and true to the consummation of our endeavors.

Since the time of its inauguration in the first century, the feast of Advent has perhaps never been as emphasized as in recent years. In harmony with cosmic law, Advent occurs when the Hierarchy of Sagittarius is sending its radiations upon earth, since these foster high idealism and a strengthening of spiritual aspirations.

The festive lights and the joyous music combine here on the outer plane to reflect and re-echo the sublime beauty, the intense activity, and the glory of color and music which flood the inner worlds. Angels come closest to earth at this time of the year as preparations for the annual Nativity are joyfully attended to.

The season and its progress may be heightened by various articles. Traditionally, the Advent wreath, composed of interwoven evergreens, is suspended from the ceiling or placed on a table, usually in front of the family shrine. Four candles are fastened to the wreath to represent the four weeks of Advent. At an appointed time each day, usually in the evening, the family gathers together for a short religious exercise. Each Sunday of Advent one more candle is lit, until all four candles shed their cheerful light to announce the approaching birthday of the Lord.

The Advent calendar originated in Germany and is now popular in most Christian countries. It may contain a picture of a house with windows that can be opened to display a picture of a typical Christmas scene or snowscape with perforated areas which can be removed or opened to reveal pictures behind. Typically, there is one window flap for each day of Advent, or for each day of December. Children in larger families take turns in opening the windows. These simple rituals and observances are subtly but deeply affecting for children in their formative years, and their memory endures as a lifelong blessing.

The earnest aspirant may devote as much time as possible to preparing himself by fasting and prayer



Bartolomé Estéban Murillo (1617-1682), Louvre, Paris

The Immaculate Conception

Frequently envisioned in conjunction with the Annunciation as being spiritually fertilized by a divine ray from the Father through the agency of the Holy Spirit, depicted as a dove, here, the Immaculate Conception involves raising the entire person of the Virgin in a literal ecstasy into the soul world where a mystical union centered in her heart is realized.

thereby more completely attuning himself with the spirit of the Christmas Feast. Beginning with the Autumn Equinox, the golden radiation of the Christ is being poured upon the earth. It gradually penetrates the atmospheric layers and then the earth globe itself, so that by Winter Solstice it has entered into the planet's very heart.

The great miracle of nature occurs. There is a white magic—a breathless hush—and a tender

reverence permeating the earth. Then nature angels, together with loftier celestial beings, combine their forces and reverse the cosmic currents and the tremendous surge of this power propels all life on the upward arc. Those who have made sufficient preparation also will experience this mighty power within themselves and its concomitant state of true illumination.

The sum of work accomplished during the Advent season consists of three degrees—the Annunciation, the Immaculate Conception, and the Holy Birth. These mysteries are beautiful and tender, their work is centered in the heart. The work of Christmas is to guide man along the path that leads to Christ consciousness and dedication of his life to the service of his fellow man.

Advent season extends through the month of December and is heralded as a Feast of Light. The spiritual impulses of the season prepare mankind for a downpouring of the heavenly forces accompanying the annual birth of the Christ into our earthly sphere. The penultimate Winter Solstice culminates in the Christmas Feast on December 25, whereupon we are again confirmed on a path of peace and goodwill and a hope of treasures in heaven, which are the fruits of self-sacrifice.

The ecclesiastical year is like a majestic symphony that ends with the powerful and triumphant strain of a final victory—not yet attained by all, but assured and certain for all who will remain faithful. Advent formalizes and recommits our spiritual preparation for the glorious coming of the Lord, securing us in the faith that it will be consoling and joyful, just as were His coming and manifestation in the first Christmas and the first Epiphany in Bethlehem.

During the time of preparation which is Advent, and the time of fulfillment which is Christmas, let us meditate upon preparation and fulfillment in our own lives. As aspirants, we have embarked upon the long period of preparation which must precede the ultimate fulfillment of the fully awakened Christ within. We must discover what each of us can do to bring about that day of fulfillment in our own souls. Human limitations will have no place in the life of the child immaculately conceived.

Of this time and event it has been written: “It



Ulrich Aytzel, The Elder, 1455/60-1532, Louvre, Paris

The Adoration of the Magi

Though not part of Advent proper, the Epiphany marks the confirmation of Advent's purpose: preparation for the birth of the Christ Child. The Wise Men have discerned this event in the heavens and followed the Star to its incarnation.

was a humble birthplace, but O how much God gave to us that day from a manger bed. What a path was spread for a perfect Holy Way. Hallelujah! O how the angels sang. Hallelujah! How it rang. And the sky was bright with a holy light. It was the birthday of a King.”

Christmas must remain an external observance until the Christ is born within. Only then can we participate in the high spiritual ecstasy of this most holy season. Surely then we will prove we have made a Holy Preparation. The path we have followed unwaveringly to the end leads to the light of the Christmas Star—Christ, the Light of the world. □

—Caroline Lederman

The Rising Star

IN DAYS OF OLD wise men of the East, Magi, after patiently scanning the heavens for many years, finally discerned the *Star*, the long-looked-for *Star* which proclaimed the birth of Christ. Today wise men again watch and wait for the *Star*. They keep strict vigil lest the beaming stranger that is to herald the coming of our loved Lord escape their notice. But other wise men know of another *Star*, which they see and follow, for where it rests surely the Christ spirit has come to birth. Let us look upon and describe those who bear the *Star*, so that all who have “eyes to see” may recognize them. Of these not one shall be lost, for they are the elect of God, the jewels of His crown, and precious in His sight.

Let us go therefore unto the Bethlehem of man’s mortal mind, and there in a manger, among the beasts of his lower nature, we shall find the young Child, the Christ within. The inn of man’s mind is too full of guests to give place or welcome to the newly born Christ, therefore in obscurity and lowliness it must come to life. But wise men know the dwelling place of the infant Christ spirit, and to it in marveling reverence they bring their gifts.

Again, as in the distant past, Herod, the chief

dignitary and ruler who sits upon the throne of man’s mortal consciousness, knows and fears this babe, for he has heard that it is destined to become king and to rule the world. Therefore does he seek to destroy the young child. This Herod, whose name is also envy, malice, and selfishness, causes his evil servants to search for and destroy all the infants of virtue within the city of man’s mortal mind. Charity and humility are slain, and the fair children called honor and justice are crushed.



Planet Art

Oil on oak, 1510-1515, Jan Gossaert, National Gallery, London

The Adoration of the Kings

Esoterically, the three wise “men” are the three human vehicles whose experience garnered during earth evolution is brought to fruition as soul essence and offered to the Christ Child of the spiritualized Ego.

Hope is killed, and love lies bleeding. Cruel and foul are the hidden crimes that for centuries have stained the streets of the city of God called man, in order to kill the infant Christ spirit that has been born in it.

But though every good impulse be slain, naught can harm the holy Christ child within. For a time it lies hidden in the higher consciousness of immortal mind, where it surely grows in beauty and in power. At the appointed time it will come forth, clad in the majesty and purity of God Who sent it, to ascend the throne of the city of its Father, even the city called man, to rule in justice and peace the virtuous inhabitants of his mortal being.

Excellent in beauty and glorious in manifestation is the golden Star that the wise man can easily see enveloping the humble king who rules the kingdom of himself with justice and wisdom. Honor is upon his brow as a crown, and a light that cannot be hidden comes from the joy of God's love within his heart. In his hand is the scepter of power. Through him the gifts of God come to bless the nations of the earth.

But they that do wickedly and walk in the delusive path of sin see not the golden Stars which envelop the princes of the earth. They do not perceive that the children of the King of Heaven walk in their midst, nor that the Sun of Righteousness is thus sending its luminous brightness to glorify the path of man. This is the light of the Christ spirit, the light that now shines in the darkness of the unregenerate mind of man, a light that the uninitiated have no power of comprehending, for in their mental obscurity they perceive it not. But the wise men who now come from the east and the west, the north and the south, pay reverent homage to those who have the Christ born within.

Truly those who bear the Star of Christ are deserving of great reward, and these words will surely be said unto them: well done, good and faithful servants, enter now into the joy of thy Lord. But these anonymous kings of men in their selfless love offer themselves as a sacrifice, even to go again into a world that will trample and persecute them, revile and despise them, crucify and hate them. Again they go to lead the way and show a light in the night of earth. They have willingly

Wayfarer

In Christ there is no East nor West,
In Him no South nor North,
But one great Fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.

—John Oxenham

declined to enter into the bliss of eternal peace for the sake of their brothers and sisters, who, in their ignorance, thank them not, nor do they see the illumined rays of these servants of the Most High who have come to waken them and remind them that Christ's salvation is what they unknowingly have always been seeking.

Oh, Father God, listen to the adoration of those who see and follow the Star. Listen to the song of our gratitude for the knowledge that has been given to us and for the sign of the Star. Give us the victory over sin, and hasten the day when all shall know and love Thee. Speed the time when the Holy Spirit in full power shall breathe upon all flesh, and of every man shall it be known and said that this Thy son, who was dead in trespasses and sin, is now alive, and that he has come home to Thee; for the Star about him is shining brightly, by which all may see that in him the Christ has risen. □

—Isabel MacLachlan

The Legend of the Poinsettia

IN THE YEARS AGONE, man walked on earth hand in hand with the angels, knowing only their stainless innocence and radiating only their perfect beauty. Then never a thought of evil tinged his consciousness to be reflected abroad in divers colors. Flowers, which are reflections of consciousness, all shone in purest white, making the world a veritable dreamgarden of pure and fragrant beauty.

As ages passed and the vibrations of a mighty star opened the portals of matter for the entrance of man, and the spirit became more firmly enmeshed in its material form, gradually the petals caught and held the colors given to them by the varied thoughts and emotions of men. Only the rarest and finest of the flower-souls were able to blossom in all their pristine purity.

For a long time still there grew a flower so white that it rivaled the breath of mountain snows, and the neck of the swan was pale beside it. Tradition holds that wherever a pure soul lived unspotted by the world these flowers blossomed in wondrous profusion. Along pathways steeped in meditations of saints they shone as fair as the thought they reflected.

On that Holy Night, when the shepherds were watching upon the Judean hills, and the golden

Star guided them on their way to the sacred manger, their path was covered with these white, mystic blossoms, and the rays from the Star of the East turned their petals into shimmering silver.

When the Holy One carried the cross up the steep ascents of Golgotha the ground was a white carpet of their beauty. They clustered lovingly about his bruised feet as though they would fain

make amends for the cruel nails and the crown of thorns. Silently their white faces watched in mute appeal the enactment of the crucifixion. The fragile petals shivered in sympathy with the great cosmic thrill that trembled through worlds when the mighty spirit broke his bondage of flesh.

As the blood flowed from the cut of nails and the clasp of thorns, one sacred drop fell deep into the heart of a little white blossom and nestled there. Almost imperceptibly the petals bent low beneath the horror, then softly, gently flamed to blood-hued crimson. All through the heart of the earth this wave was carried until everywhere that these mystic flowers had blown in radiant white their color was changed into the crimson of blood.

The purest soul of all the flower-world through ages to come must bathe its heart in the blood of the Christ and give to the world its message through the beauty of flaming petals.

The purest soul of all the flower-world through ages to come must bathe its heart in the blood of the Christ and give to the world its message through the beauty of flaming petals.

The closing time of the flower-year is come. Each petal-month has blown into fragrant sheaves of memory. The Weavers of Flowerland sit in council to decide what flower shall be held sacred to the Christmas time. What blossom is fair enough to represent the month of Cosmic Birth. On silken pinions of the wind messages have gone to the Guardian Deities of the months asking them to come and present their claims before the council of the Flower-world.

Crooning the slumber-song of winter in faint notes of flickering sunlight comes pale January clad in sable garments.

Her snow-white arms are laden with fragile hyacinth bells, that tremble in soft music to the yearning song her soul must ever sing of Silence and of Sleep.

Toward the short days' end, across the western edge of a low, grey sky, February draws a line of gold. While from the earth's grey heart she gathers tear-drops and transmutes them into golden daffodils of promise for the weary world. Miracles she tells to land and sky. For her name of names is Hope.

March wraps the world in veils of vague and tender greens, and stands with clasped and eager hands, while the world-soul plays the wonderful prelude of awakening. Violets spring from her thoughts as blue as the sky toward which they lift their eyes. For the inner name of March is Aspiration.

Virgin April, clad in shimmering tears, bends above the tired world. Gathering up its pain and

sorrows she bends lily-lips upon them. When they are filled with a holy consciousness of peace, she fashions them into the Lily of Annunciation, to breathe upon humanity the secret of her soul-Attainment.

May, with lilting laughter, whispers deep to the heart of the woodland, causing him to open the doors of his treasure-house to her, where she wraps herself in fairy garlands to awaken the beautiful. For May is the soulstring of harmony; that must ever be sowed to bring to life the latent beauties of the world.

Young June, the Soul of Love, in ecstatic music of dreams dips her brush in the tones of the sky, to the crimson of dusk and the white mists of dawn, the rose-blush of sunrise and the amber gleam of gloaming, she adds the smooth luster of starlight, and the sweet breath of dreams from human hearts. When, lo, the world knows the birth of a rose.

Resting idly upon blue, hazy pillows of sky, with coverlets formed in white, fleecy clouds, breathing an incense distilled from the hearts of millions of soft-hued poppies, rests calm July, the Home of Repose.

Bearing aloft rank upon rank of stately blossoms, that have fashioned their petals from the gold of the sunlight, and woven their hearts with love for its God, stands the month of shivering glory that is the very breath of the sun—stately August—the Soul of Perfect Beauty.



Photostream

September, the great cosmic mother, whose innermost name is Purity, shines across the sky. She builds the treasures of her secret thoughts into rich boughs of waving goldenrod to caress the world and to make it fairer while she holds it on her heart.

In the calm stillness, broken only by a fitful sighing through the trees, October, who is the Soul of Meditation, bends her head. All before and around, her magnificent forests of the world are shedding half-wistful, golden tears for the summer's ebbing beauty, and half fearful, crimson tears for the bleakness just ahead.

With majestic mien and stately tread comes royal November, crowned with garnered treasures and golden diadems. She bears the cherished blossom of her heart, the Queenly chrysanthemum, that flower born of consciousness of too great a pride. From November breathes Temptation, a breath so subtle that by it the brightest angels fell.

Cosmic bells are ringing throughout infinite space. A chorus of joy that first must be pain. A song of achievement that proclaims the coming of December, whose heart of hearts is Sacrifice. Her blossoms are wondrous tall and stately, with blood-crimson petals that enclose a golden heart.

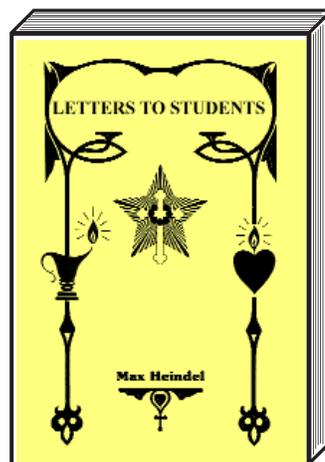
Involuntarily the Weavers of Flowerland give homage to them while the beauties of the other months lie half forgotten. All during the long years the sacred blood-drop has lived in the heart of the little blossom whispering day by day the wondrous meaning of its message, until with the joy of knowing the flaming petals have grown and the golden heart expanded into perfection of stately beauty. For as the white petals shone with the crimson of blood this purest flower-soul awakened to the beauty of its cosmic mission and knew that it must also take on the color of the flesh and go out into the flower world to bring its souls back into a realization of purity and love that manifests only in petals of purest white.

So each year when the Christ life is born into the earth at Christmas time comes the soul of the poinsettia in the gorgeous, sacrificial robes of red to bring its message to the world of flowers. □

—Corinne Dunklee

Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

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MYSTIC LIGHT

The Breastplate of the High Priest

THE AVERAGE STUDENT of occultism little realizes the wealth of truth and esoteric knowledge contained within the Bible. For many years, lives possibly, he has studied this great Book only from the literal or the historical angle. This mistake the world is slowly making right, and there is now coming into the hearts and minds of students a greater desire to understand the mysteries contained within that ancient tome, the Book of Seven Seals. The wealth of symbolism it contains is practically boundless, and the only limit to the student of the Bible is that imposed by his own lack of understanding of great cosmic principles.

In this article we shall briefly consider the Breastplate of Aaron, the high priest of the Tabernacle, and first of all we shall read the description of it as given in the twenty-eighth chapter of the book of Exodus:

“And thou shalt make the breastplate of Judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it....And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of

JUDAH SARDIUS	ISSACHAR TOPAZ	ZEBULUN CARBUNCLE
REUBEN EMERALD	SIMEON SAPPHIRE	GAD DIAMOND
EPHRAIM LIGURE	MANASSEH AGATE	BENJAMIN AMETHYST
DAN BERYL	ASHER ONYX	NAPHTALI JASPER

Tribe and stone correlation from Calmet's Dictionary of the Holy Bible

The Breastplate of Righteousness and Prophecy

An oracle of great power, this pectoral consisted of a frame of embroidery inset with twelve stones of substantial weight, each in a socket of gold. It was held in place by special golden chains and ribbons. The stones had the mysterious power of lighting up with Divine glory.

Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes....And Aaron shall bear the names of the children of Israel in the Breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.”

When we start to study the mystery of the Breastplate, we are at the very height of the wisdom religion, for we can safely say that no student has ever entered the presence of his Lord with the twelve jewels in his spiritual Breastplate, reflecting the light of the Shekinah's glory. There are two great characters in the study of the Old Testament:

Moses the law giver, and Aaron, the high priest. In Moses we find the development of the mind; to him were given the tablets of the law. In Aaron we find the spiritual counselor of the ancient Israelites. In many of the great mystery schools we find the Letters A. U. M. used as the symbols of the “lost word.” When we realize that Aaron or A represents the heart and Moses or M represents the mind, we can better understand why the world was lost when the U, which in ancient symbology, represents a hook, was removed, and why man must wander upon the surface of the lower worlds until he is able to unify these two great principles within himself.

In the ancient Hebrew there is no U, but instead the letter Vau is used. The meaning of this letter is that of a hook to hang things upon or to fasten things together with. Man standing in the center of the evolutionary scheme like the sacred lily of the ancients, is the Vau or the hook, the letter lost from the word by the death of the builder (the fall of man), the uniting link, who must in himself join his higher and lower natures, the A and the M, in the spiritual marriage of the Sun and Moon.

Most students are acquainted with the literal explanation of the Breastplate of Aaron, which symbolizes the mystic path as opposed to the mind path of the Tablets of the Law; so in this article we shall study the Breastplate only from the spiritual or esoteric angle.

First of all, it is important for us to consider the setting in which the twelve sacred stones are placed. The Bible tells us that the Breastplate was made of gold, of blue, of purple, and of scarlet, and of a fine twined linen. These different materials represent the bodies of man in which are set the stones or centers of his spiritual nature. The twined linen is the purified physical body; the gold is the vital body; the scarlet is the transmuted desire body; the blue is the spirit; the violet, which is a combination of blue, the higher, and of red, the lower, represents the link of mind, and is the color of Mercury, which the Rosicrucian student knows is the symbol of thought.



©Stawjac

*Moses Consecrates Aaron
The first High Priest wears the energy-focusing breastplate.*

The ephod is the covering of the back and breast worn by the priest, and is fastened at the shoulders by two large onyx stones set in gold, representing the two poles of nature. They also correspond to Jachin and Boaz, the pillars of the Temple. The ephod is gathered at the waist by a heavy girdle, which in the case of the priest is of pure white linen, while the high priest’s girdle is beautifully embroidered in colors. The Breastplate is worn upon the front of the ephod fastened by golden cords and chains.

It is well known that the twelve stones represent the twelve signs of the zodiac or the twelve great celestial Hierarchies which focus their influence upon man. The stones on the Breastplate are divided into four rows of three. The four rows signify the four elements (earth, fire, air and water) and the four Hebrew letters of the sacred name (tetragrammaton).

They also stand for the four basic principles of the human body—hydrogen, oxygen, nitrogen, and carbon. There are three stones abreast, which stand for the cardinal, fixed, and mutable signs.

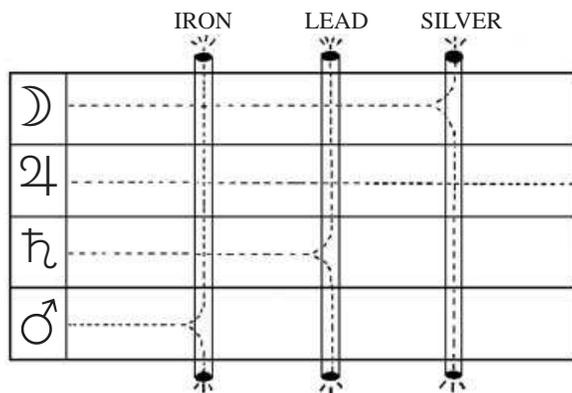


Figure 1

Each of the stones was inscribed with the name of one of the twelve tribes. It is the same in man: each of the twelve stones or centers has a key or rate of vibration which connects it with its external color ray in the cosmos.

In Figure 1 we see three poles, one made of iron, one of lead, and one of silver. These form three of the twelve poles which receive celestial rays. The great Hierarchies which are working upon man are surrounding him and this planet at all times with their vibrations and rays. These vibrations can only be received by substances attuned to them. Thus we see that silver attracts the vibrations of the Moon, while those of Mars, Jupiter and Saturn, although passing through and around the same pole, are not drawn to it, nor do they exercise any influence upon it. It is the same with Mars, whose vibrations are attracted to iron but not to the other metals. Jupiter responds only to tin, and Saturn is drawn only to lead. Analogously, the ray centers in many are like receiving stations; if they are not attuned to their respective currents in the cosmos, the individual does not receive any force through them.

Man is slowly bringing himself into harmony with the various forces of nature. Every time he perfects one of these adjustments, he places another jewel in his Breastplate. The so-called bad aspects of a horoscope and the inharmonies of life are nothing more nor less than maladjustments, while

so-called evil is good gone astray or misapplied. The planets continue to shed a neutral ray. They were called by the ancients one-eyed gods. These same neutral rays exert either constructive or destructive influences, according to the adjustments of the receiving poles. There are very few people who have developed more than one or two jewels in their Breastplates, and the result is that they are receiving an unbalanced celestial influx. If they continue to play upon single strings, they will eventually become deranged by allowing the stronger powers to become domineering, while the weak grow weaker.

The first duty of the student is to make a mental and spiritual analysis of his character, and instead of going through life doing the things that are easy for him, thus over-developing certain organs, he should do the things in which he is not proficient and in that way build up the centers that are now asleep. The twelve stones are all of the same size and shape, and it is not until all of the forces of nature work upon man equally that he will be able to become the high priest of the tabernacle.

The first act in the making of the Breastplate is to remember that it must be constructed of the best that we have; that only perfect stones may be used,

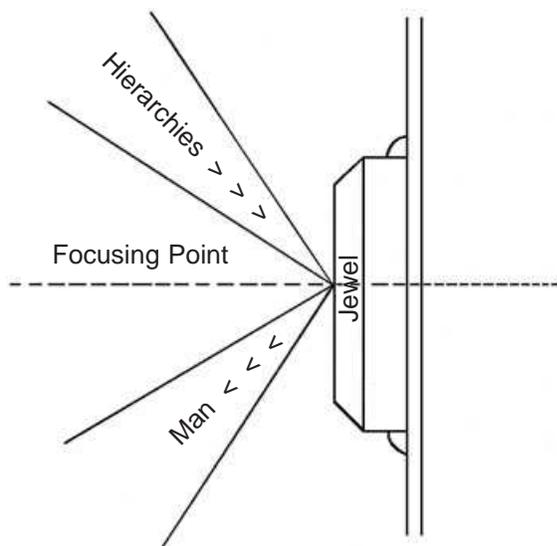


Figure 2

and that the student can only construct these jewels by developing within himself the conditions suitable to them. This is done by education and spiritual development of only the highest and best

kind. There are many ways by which this may be done, but the only sure one is through a life of altruism, service, and brotherhood. While there is one stone missing from this Breastplate, man cannot enter the presence of his Lord.

Now let us consider how the priest of the tabernacle uses the Breastplate which he has made. First of all it reflects the light of the Shekinah and allows him to see in the Holy of Holies where all is dark until these stones, through polish, reflect the light. We see in Figure No. 2 how the stones serve as reflectors and are objects against and through which the Hierarchies focus their power, each upon its respective stone. These stones, in turn, reflect their gathered power to those whom the priest is guiding. Man is a sun in the making. The physical sun, as the occultist knows, is a reflector for the two spiritual suns behind it. Zodiacal energies are focused through the sun whose rays impinge on man directly and through the agency of the planets. In the same way, the Adept or Initiate, who is a high priest, reflects through the channels which he has developed, the powers which he has gathered from the cosmos. In this way men are slowly becoming *suns* of God, and the twelve stones are the reflectors through which they spread the light to those below them.

It is also by reverse action that the Lord sees reflected in these stones the states of consciousness reached by the twelve tribes. In like manner the spiritual centers in man show his position in evolution. The twelve stones symbolize the twelve convolutions of the brain, the development of which is individualizing man and differentiating him from the animal. Taking the heart of the priest as the Liberator, we find that the twelve stones are the twelve Elder Brothers that conceal him, and through whom his light radiates in twelve different colors, representing the twelve mystery schools—the seven lesser and the five greater.

The Bible says, “Thou shalt put in the breastplate of judgment the Urim and the Thummim.” These stand for the two poles of existence, which we understand as spirit and matter. The Urim and

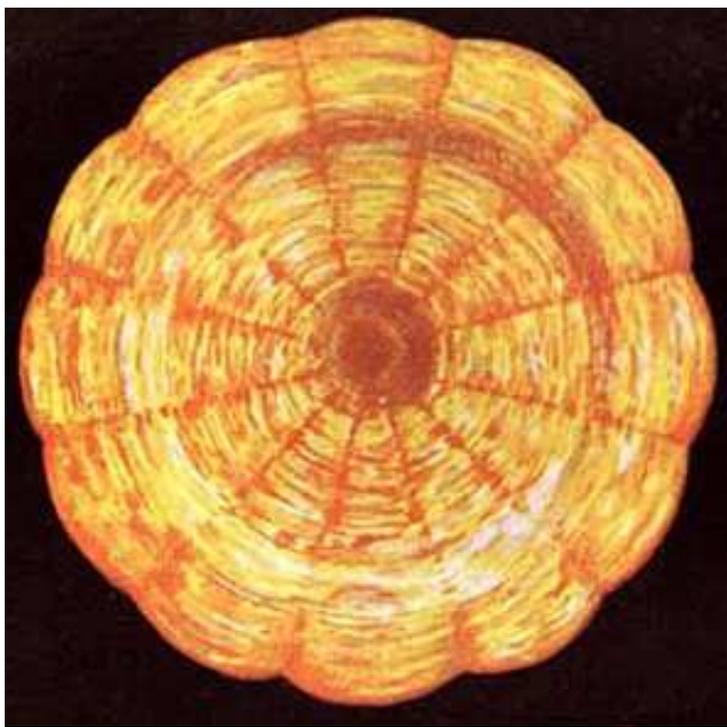


Illustration by C.W. Leadbeater, 1927

While the human heart is the sun of the seven “planetary” ductless glands (Helene), its desire body counterpart has a twelve-petaled form which is related to the twelve gems of the breastplate worn over the heart. The twelve-petaled rose windows in Gothic churches refer to the heart (fourth occult) center as the work of the Earth (fourth) Period, as the Jupiter (fifth) Period shall focus on the throat (fifth occult) center by which the living word shall create etheric beings.

Thummim of the Hebrews are the same as the Yin and Yang of the Chinese. It is said that various combinations of these two principles make all things. This we realize to be true, for we know that all things are made of various combinations of spirit and matter. The Urim and Thummim were used for purposes of divination by the Hebrews, who believed that their various combinations functioned as the voice of God. The esoteric student realizes that the maladjustments of spirit and matter manifesting in his daily life constitute undeniable directions by which his life should be regulated.

As the student goes through life let him realize that every temptation mastered and every purification of his body adds luster to the stones in his spiritual Breastplate, and brings closer the day when he shall also become a high priest after the order of Melchisedec, who reflects to all who need them the powers of the spiritual Hierarchies through the living Breastplate of his own soul. □

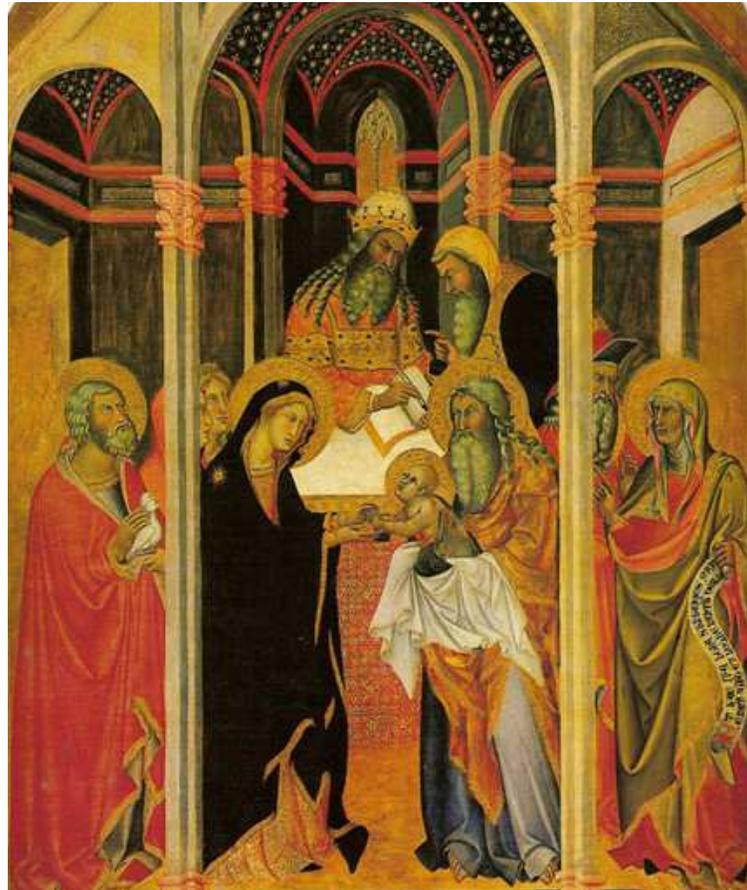
—Manly P. Hall

The Fullness of the Time

ONE OF THE MOST neglected aspects of the beautiful Christmas story is that Bethlehem's Babe was born in "the fullness of the time."¹ The Good News Version says "the right time"; Phillips Modern English has "the proper time." What does this mean?

For one thing, the First Advent was a fulfillment of the prophecy of Daniel 9:25: "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." In Biblical prophecy a day stands for a year. (See Numbers 14:34 and Ezekiel 4:6.) This time translates as 483 years. The decree referred to in Daniel 9:25 was issued in 457 B.C. (see Ezra 7:11-28). This brings us to 27 A.D., in "the fifteenth year of the reign of Tiberius Caesar," when "Jesus...began to be about thirty years of age" and was baptized (Luke 3:1, 21-23). The Jews knew about this, which explains why there were some, such as Simeon, "waiting for the consolation of Israel" (Luke 2:25). But not all, for we also read that "he came unto his own, and his own received him not" (John 1:11).

Albeit world conditions were "right." The people of the Mediterranean Basin had largely lost faith in the ideas of the past, and people never are really ready to embrace the new until their confidence in the old has died. And that had happened because the glory that had been Greece had per-



Oil on Wood, Bartolo Di Fredi, active in Siena 1353, Louvre, Paris

The Presentation in the Temple

Simeon, a man "just and devout," had been "waiting for the consolation of Israel," and was told "that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple...Then took he him [Jesus] up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace" (Luke 3:25-29). The prophetess Anna, "coming in that instant," saw and gave thanks for the prophesied Redeemer. Joseph, behind Mary, offers the prescribed sacrifice of "a pair of turtledoves, or two young pigeons."

ished with its defeat at the hands of the Romans.

Fading with Hellenism was Epicureanism, which maintained that man by nature pursues pleasure and finds therein the solution to life's problems. A similar fate had befallen Stoicism, which called for indifference to life's events.² Cynicism was also in decline; it had never been very popular to accept the notion that all of civilization's fruits

were bad and that one's actions were motivated solely by self-interest, like dogs: the word "cynic" derives from *kunos*, whence our English word "canine."

Rome too had peaked and was now in decline, having suffered a disastrous defeat in 9 A.D. at the battle of the Teutoburg Forest (later Prussia). The myth of its invincibility was shattered; the image of Rome's gods was badly tarnished; mankind looked elsewhere for inspiration; the masses were about as ready as they would ever be to accept the new in light of the fate of the past and the present.

But suppose the early Christian missionaries had not been able to bridge the gulf of different languages.³ In the first century A.D. there existed in the Roman Empire and beyond a *lingua franca*, a language understood by multitudes, the *Koiné*, which greatly facilitated the extension of the Christian message.

But suppose there had been real turmoil; surely that would have been a hindering factor. But there was the *Pax Romana*, the Roman peace—not a total absence of war, but according to the great British historian of the Roman Empire, Edward Gibbon, one of mankind's happiest periods until then.

A comparison is in order. Even as we all may recall from our high school science that life on earth would be imperiled were the planet either closer to or farther from the Sun and that the distance between the two cosmic bodies is just right, so it can also be said that the First Advent indeed occurred at just the right time, neither too early nor too late.

Also a great many other events embodying the plans of Providence have taken place at the right and proper time. As we know, the area occupied by the United States has been chosen as the seed bed for the coming New Age. This meant that a certain type of people would have to constitute the pioneer settlers. Most basically they would have to be Christians. It so happened that the Moslems, who by the time of the Renaissance occupied much of Northwest Africa and Southwest Europe, became curious as to what might exist to the west, out in the Atlantic. They set out to explore but encountered a storm and turned back, even as a storm defeated the Spanish Armada. The New Age could

The Grey Monk

But vain the Sword and vain the Bow,
They never can work War's overthrow.
The Hermit's prayer and the Widow's Tear
Alone can free the World from fear.

For a Tear is an Intellectual Thing,
And a Sigh is the Sword of an Angel King,
And the bitter groan of the Martyr's woe
Is an arrow from the Almighty's bow

—William Blake

not be ushered in under Islam's aegis; the British type of Christianity, and culture in general, was the most suitable for Divinity's purposes.⁴

And when these people set out for Plymouth Rock, they did not know but learned only later what had happened there shortly before. A very war-like tribe had left and was replaced by one quite friendly. Surely Providence had been in control.

For the New Order to develop properly, the New World had to separate itself from the Old. That occurred during the American Revolution, which had to be won by the colonists. The ragtag American army had a rough time facing the troops of what then was the world's reigning super power, Great Britain. Suppose George Washington and his men, instead of being able to escape from New York, protected by a fog, had been captured; eventual independence for the colonists would hardly have been achieved. That fog surely occurred at the right time.

The new nation had to divorce itself from slavery if it was to fulfill Providence's mission; hence the American Civil War. The side supporting slavery was winning at the beginning. After the Second Battle of Bull Run (also called Second Manassas) the slave power, in view of a tremendous victory, could easily have taken Washington D.C. and thereby won the war. But an unexpected hailstorm completely disorganized the victors, they missed their opportunity, and the forces of abolition

eventually won. Suppose there had been no down-pour of hail that August afternoon of 1862.

Something similar occurred a little over half a century later during World War I at the Western Front in Europe. The Central Power, the side arrayed against that of the Allies, which the U.S. later joined, planned to strike a knockout blow by their first-time use of a terrible new weapon—poison gas. But the wind blew toward their lines, and eventually they lost the war. Had its outcome been different, the U.S. could not afterwards have taken the giant step it was able to take toward augmenting its global influence. Whence the wind? See Nahum 1:3.

About a quarter century later, not too far from where poison gas had made its debut, the course of history was again associated with the weather. While Hitler was chewing up France at the start of World War II, the British labored to evacuate their troops across the English Channel at Dunkirk. Generally, that body of water is choppy and there are few clouds overhead—an excellent scenario for the Nazi air force to frustrate that operation.

But during later May/early June 1940 the waters were calm and heavy clouds hung overhead; the British managed to rescue most of their army and with U.S. help eventually emerged victorious in 1945. Suppose the weather had been “normal” in the Channel those critical few days and Hitler had won World War II?

It is idle to speculate about this, for there is no doubt concerning the reality: The plans of Providence cannot be frustrated; they are always fulfilled in “the fullness of time.” The Hand of Heaven has abundant resources and can employ them at just the right time, in “the fullness of time.” □

—A Probationer

1 Galatians 4:4.

2 Of course, these philosophies still have some adherents; see Acts 17:18.

3 At Pentecost something unusual did happen linguistically. But there was no speaking in unknown, mysterious tongues; those present asked, “How hear we every man in our own tongue?” (Acts 2:7, 8.)

4 See *New Age Bible Interpretation*, Old Testament, Volume III, Corinne Heline, page 273; *America's Destiny: A New Order of the Ages*, Theodore Heline.

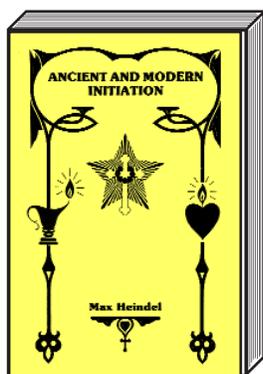
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MAX HEINDEL'S MESSAGE



The Esoteric Reasons for Christmas

to the cosmic Christ, Who is born periodically in order that we may live and evolve in this environment. The mystic understands that without such recurring annual sacrifice, the Earth and its present conditions of advancement would be an impossibility.

When the Sun is in the celestial sign Virgo (the Virgin), the immaculate conception takes place. A wave of solar Christ Light and Life is then focused upon the Earth. Gradually this light penetrates deeper and deeper into the Earth, until the turning point is reached on the longest and darkest night of the year, which we call Christmas. This is the mystic birth of a cosmic life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no flower would appear upon the face of the Earth, neither man nor beast could exist, and life would soon become extinct.

Therefore, there is indeed a very valid reason for the joy that is felt at Christmas time. As the divine Author of our being, our Father in Heaven, has given to man the greatest of all gifts, the Son, so men also are impelled to give gifts to one another, and joy reigns upon Earth and good will and peace, no matter whether man does or does not understand the mystic and annually recurrent reasons therefor.

As "a little leaven leaveneth the whole lump," so this spiritual life impulse which impregnates the Earth at the winter solstice works its way during the winter months toward the circumference, giving life to all wherewith it comes in contact. Even the minerals could not evolve were this life impulse withheld. By the time Easter is reached, when the Earth is in bloom, all are imbued with this great divine life. It has then spent itself, it dies, and is raised again to the right hand of our Father. Thus Christmas and Easter are turning points which mark the flow and ebb of the divine life annually given for our sakes. If we are at all sensitive, we cannot help but feel Christmas and Easter in the air, for they are laden with divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter resurrection? Why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to His Father? Why this passion, this crown of thorns? To understand this mystery, it is necessary to view the matter from the Christ standpoint, and it is necessary fully to realize that this annual life wave

THE GOSPEL story as it is usually read by people in the churches is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth for a short space of thirty-three years, died once for mankind after much suffering, and is now permanently exalted on the right hand of the Father. Thence they expect Him to return to judge the quick and the dead. They celebrate His birth and His death at certain times of the year because these are supposed to have taken place on definite dates.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic—a story of divine love and perpetual sacrifice that fills him with devotion

projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is a fact that without Him was not anything made that was made. At the time of the immaculate conception in September, this great life impulse commences its descent to our Earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has fully concentrated Himself upon and within this planet.

It must cause discomfort to such a great Spirit to be cramped within this Earth, and to be conscious of all the hate and discord we send out from day to

The Christ Spirit in the Earth is, as Paul says, “actually groaning and travailing, waiting for the day of liberation.” Thus He gathers all the darts of hate and anger; these are the crown of thorns. In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away poison from the body and keep it clean. Similar conditions prevail in the vital body of the Earth, which is the vehicle of Christ. The poisonous and destructive forces generated by our passions are carried away by the life force of the Christ. But every evil thought or act brings Him its

At the services held every night at midnight, the Temple is the focus of all thoughts of hate and disturbance in the Western world which it serves; these thoughts are there disintegrated and transmuted, and this is the basis of social progress in the world.

day. It cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily lives and the accompanying deceit, infamy, and selfishness left without antidote, this Earth would be swallowed up in death.

At the services held every night at midnight, the Temple is the focus of all thoughts of hate and disturbance in the Western world which it serves; these thoughts are there disintegrated and transmuted, and this is the basis of social progress in the world. Sainly spirits grieve and suffer greatly at disturbances in the world, at our discord and hate, and send out from themselves individually thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucians are directed in the same channels when the world is still, so far as physical exertion is concerned, and when it is therefore more receptive to spiritual influence—namely, midnight. At that time they endeavor to attract and transmute the thought arrows of hate and discord, suffering thus their small share while trying to lift a few of the thorns from the Saviour’s crown.

own proportion of pain, and therefore becomes part of the crown of thorns—the crown because the head is always thought of as the seat of consciousness. We should realize that every single evil act reacts upon the Christ in the manner stated, and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross, “Consummatum est” (it is accomplished).

And why the annual recurrence of suffering? As we have to take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body, and as that oxygen dies to the outside world for the time while it is living in the body, being there charged with poisons and waste products and finally exhaled as carbon dioxide, a poisonous gas, so it is necessary for the Saviour annually to enter into the great body which we call the Earth and take to Himself all the poison that is generated by us in order to cleanse and purify the Earth and give it a new lease of life, before He finally is resurrected and rises to His Father. □

READERS' QUESTIONS

Reconciling the Teachings with the Bible— Postmortem Memories—the Value of Struggle

THE ONLY BEGOTTEN

Question: How does the Rosicrucian teaching agree with the Bible in the following particulars. You speak of Saviors and say Jesus is a Savior and class Him with Buddha and Mohammed. The Bible says Jesus is God's only begotten son (John 3 :16). The Bible also says there is no other name under heaven given among men whereby we must be saved (Acts 4:12). Jesus said "No man cometh to the Father but by me (John 14:8).

Answer: If you will read the Rosicrucian teachings carefully you will find that a distinction is made between Jesus and Christ. Jesus was a man among men. When we look in the memory of nature we can find His previous lives just the same as other human beings, though He is probably the grandest and most noble soul that ever lived in a human body. But Christ is the highest initiate of the Sun period and had never lived in an earthy body before He took the body of Jesus at the baptism to directly teach men the way to the kingdom of God. Thus both Jesus and Christ are vastly above other grand and noble world



Detail (complete composition includes the *Temptation of Christ*), Oil on Canvas, circa 1580, Paolo Veronese, Brera Milan

The Baptism

At the Baptism, through the agency of the Holy Spirit, appearing as a dove, the Archangelic Christ Spirit invested the physical and vital bodies provided by Jesus.

teachers such as Buddha, Mohammed, Confucius and others.

You are right, the authorized version of the Bible says that Christ is God's only begotten son, but to understand this phrase it is not enough to rely upon the English translation. The term used in the Greek is *ton monogene* and it may be translated as "the alone begotten." The same term is used for plants that reproduce by monogenesis; that is to say, many plants have both male and female flowers enabling them to fertilize their own seed which shall develop and become like the parent plant. We know from the Bible that in the beginning man was male-female, a hermaphrodite. He was then capable of begetting another being by himself. Presently, the division of the sexes requires the participation of another being to procreate.

Therefore, the idea which the Bible wishes to convey is not that

the Christ was the sole and only one begotten by the Father. That may be the case, or it may not, we have no knowledge concerning this matter, but what we do know from the Bible passage is that the Christ was begotten monogenetically, by the Father Himself, without any intermediary. This does not apply to the physical body, however, for the dense garment Christ wore during His ministry among us was the body of Jesus, born in the usual way and traced by historians through Bible genealogy to Abraham as the ancestor of his race.

The Bible is also correct in stating that there is no other name (than Jesus) under heaven given among men whereby we must be saved, and that Jesus declared no man cometh unto the Father but by me, but we must also remember that both these sayings refer to the indwelling Christ spirit by which the body of Jesus was informed during the years of the ministry.

INVISIBLE HELPERS

Question: When one who has been working unconsciously as an Invisible Helper leaves the body at death, will he recognize those in the Spirit World with whom he has been working at night, or will those experiences leave no record?

Answer: The experiences of an Invisible Helper who works unconsciously in the Invisible worlds during the time when the body is asleep may be likened to a dream which he does not remember upon awakening, but the experiences are nevertheless stored in the seed atom and will form part of the panorama of life, so that when he leaves the body at death he will see all that has happened to him, awake or asleep, during the time when he lived in the body. Thus his recollection of what has happened will not be quite the same as if he had gone through it consciously, but he will neverthe-



William Blake (1757-1827), from the Butts set. Morgan Library, New York City. Pen and black ink, gray wash, and watercolour

JOB

*What is man... that thou shouldest try him every moment?—Job 7:17-18
Tribulation worketh patience; and patience, experience; and experience, hope—Rom. 5:3-4.*

less obtain from the life panorama a knowledge and an idea of what has been done, so that though he will not have the same feeling as if he had been going through the experiences consciously, he will soon adjust himself to believe and understand that what seemed a dream is nevertheless a perfectly true experience.

THE VALUE OF DIFFICULTY

Question: What do we gain by struggling? Poor tired humanity is continually asking, "Why do we have so much struggle? Why is there so much suffering, sin, and sorrow in the world? Why did not God make our way easier? He could have done so. What do we gain by it all?"

Answer: For a person holding the belief of only one earth life and then heaven or hell there is no answer. But when one has some understanding of the Great Creative Plan and its method of operation, he is inclined to answer to the last question: EVERYTHING. Knowledge, individuality, soul-growth—none of these could really be ours without the experience of suffering. The plane on which we primarily experience our difficulties—

physical, mental, or spiritual—shows the nature of our greatest need at the time.

If the suffering is physical, we have at some earlier time in this present or in a prior life, or in both, failed to take proper care of our body, failed to understand that it is a temple to be kept clean and pure. If mental suffering predominates, we are probably paying for mental pain we have caused others in former times. If our trouble is of the spirit, we are paying the penalty for having neglected our opportunities, paying for the times we turned our backs on spiritual light. Whichever be the plane (for most of us it is all three), suffering is just what we need at the time, though we may not see it that way. The way we meet adversity determines our individual progress.

We will continue to “fall down” and pay the penalties until after much suffering we have learned our lessons; learned for *ourselves* what those who have preceded us learned for *themselves*. Experience must be ours. We may accept the statement of another, but we do not really know a thing until we have experienced it, lived it.

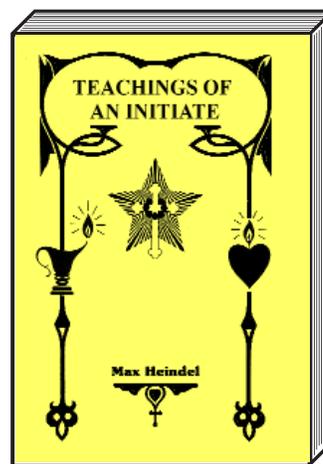
Selfishness, the love of the private self, had to be learned in order that the individual might survive. And we learned it alright! Now we are trying to unlearn it and learn unselfishness, the love of all mankind. Mentality developed through cunning. We used the thinking faculty to get the advantage of our fellow man. We must now learn to use the mind to help others. For a long time we were spiritual automatons, doing whatever our guides instructed us to do, without question. We had to be deprived of this guidance in order that we might find the light for ourselves and of our own free will follow divine guidance. This we are beginning to do. But it goes pretty hard with most of us.

“God made man for a time lower than the angels,” but he will eventually be crowned with glory and honor. This is what we gain. Some will reach the crown stage sooner—some later. We, ourselves, determine our rate of progress. Some require more suffering than others to learn the lessons. Whether by reason of this they will know more in the end than those who stood at the head of the class we cannot say.

God could have made us all happy automotons. Let us be thankful that He did not. □

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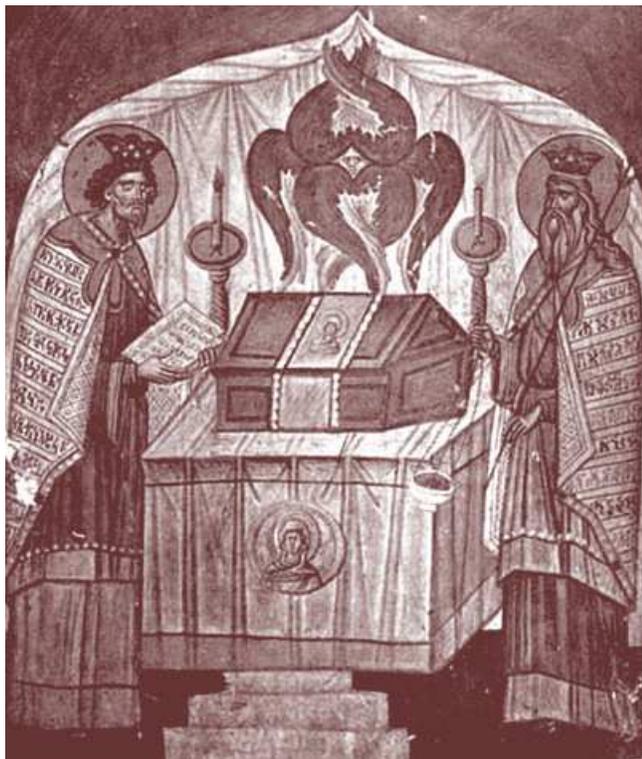
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Tabernacle in the Wilderness—Part 3

MANAS, MENSCH, MENS, or man is readily associated with the manna that came down from heaven. It is the human spirit that descended from our Father above for a pilgrimage through matter, and the Golden Pot wherein it was kept symbolizes the golden aura of the soul body.

Although the Bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven. When we want to learn what is the nature of this so-called bread, we may turn to the sixth chapter of the Gospel of St. John, which relates how Christ fed the multitudes with loaves and fishes, symbolizing the mystic doctrine of the 2,000 years which He was then ushering in, for during that time the Sun by precession of the equinoxes has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain at least one day during the week (Friday) and at a certain time of the year from the fleshpots which belonged to Egypt or ancient Atlantis. They have been given the Piscean water at the temple door, and the Virginian Wafers at the communion table before the altar when they worshiped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces).

Christ also explained at that time in mystic but unmistakable language what that living bread, or manna, was, namely, the Ego. This explanation will be found in verses 33 and 35 [John 6], where we read: "For the bread of God is he which cometh down from heaven and giveth light unto the



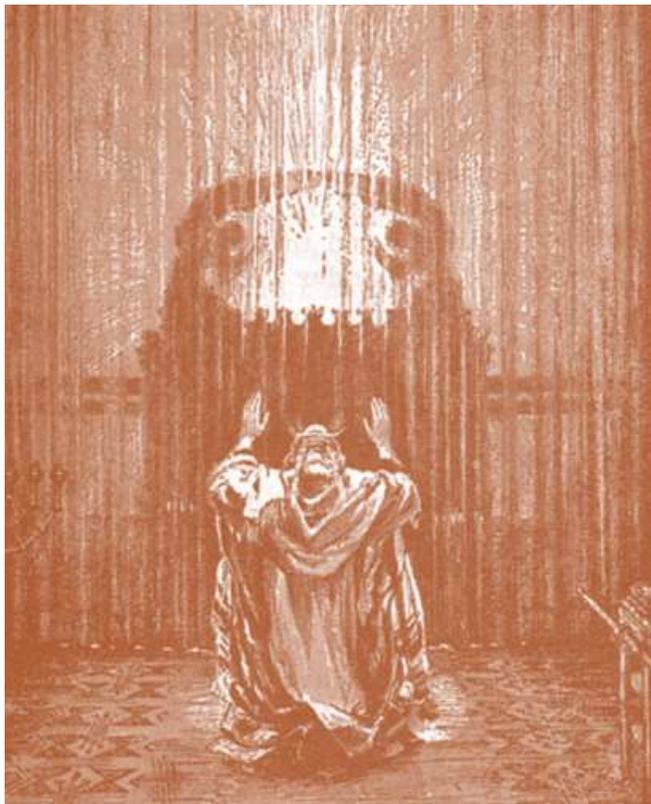
Fresco, Lesnovo Monastery, Serbia, 14th century. Photograph Belgrade National Museum

The Ark of the Covenant

Two priests flank the Ark, one bearing Aaron's Rod that budded and a censer. A Cherubim hovers above the Ark.

world...I am (*ego sum*) the bread of life." This, then, is the symbol of the Golden Pot of manna which was found in the Ark. This manna is the Ego which gives life to the organisms that we behold in the physical world. It is hidden within the Ark of each human being, and the Golden Pot or soul body, or "wedding garment" is also latent within everyone. It is the house not made with hands, eternal in the heavens, wherewith Paul longed to be clothed, as said in the Epistle to the Corinthians (2 Cor. 5).

The wand of the magician, the holy spear of Parsifal, the chalice of the Grail King, and the budding Rod of Aaron are emblems of the divine creative force, which works wonders of such a nature that we call them miracles. Let it be clearly understood, however, that no one who has evolved to the point in evolution where he is symbolized by the



Created by Ariel Agermian exclusively for the Confraternity of the Precious Blood

Moses in the Tabernacle

Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptation of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear taken by the black magician, Klingsor, from the fallen and unchaste Grail King, Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that the sacred spear must never be used to hurt, only to heal."

And that is the attitude of everyone who develops within himself the budding Rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread for himself that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he

Between the Cherubim rested the Shekinah Glory. This was the magnetic center where communication took place between I H V H and Moses. It was to the Old Dispensation what the Holy Comforter is to the New...

In masonic symbolism the Cherubim held between them a mystic stone on which was inscribed the Ineffable Name. This was the stone the builders rejected but is to become the head of the corner in the Temple of the new civilization. This same legend declares that the stone belongs to the tribes of Asher and Dan. Astrologically, this places it under the powers of Libra and Scorpio, and they both exhibit the qualities of discrimination and regeneration. The Cherubim, Lords of Cancer, awaken in evolving man the force that generates life. This they jealously guard, standing before the gates of the Garden of Paradise and, with flaming swords, prevent entrance to a humanity fallen through misuse of the life substance. Not until its sacredness has been learned and its rightful use is respected will they permit man to enter.

Since the Holy of Holies is identical in significance to the Garden of Paradise—realm of pure spirit—the Cherubim are its hierarchical protectors. The vibratory rhythms of these celestial guardians are primarily operative in the World of Life Spirit, the plane of Christ consciousness. To share in their powers it is necessary that man raise his consciousness to their sublime level.

—Corinne Heline, *New Age Bible Interpretation*, Vol. 1

were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and it has been and is imitated by everyone who is a Christ-in-the-making.

The Western Room of the Tabernacle was as dark as the heavens are at the time when the lesser light, the Moon, is in the western portion of the sky at eventide with the Sun; that is to say, at the New Moon, which begins a new cycle in a new sign of the zodiac. In the westernmost part of this darkened sanctuary stood the Ark of the Covenant with the Cherubim hovering above, and also the fiery Shekinah Glory out of which the Father of Light communed with His worshippers, but which to the physical vision was invisible and therefore dark.

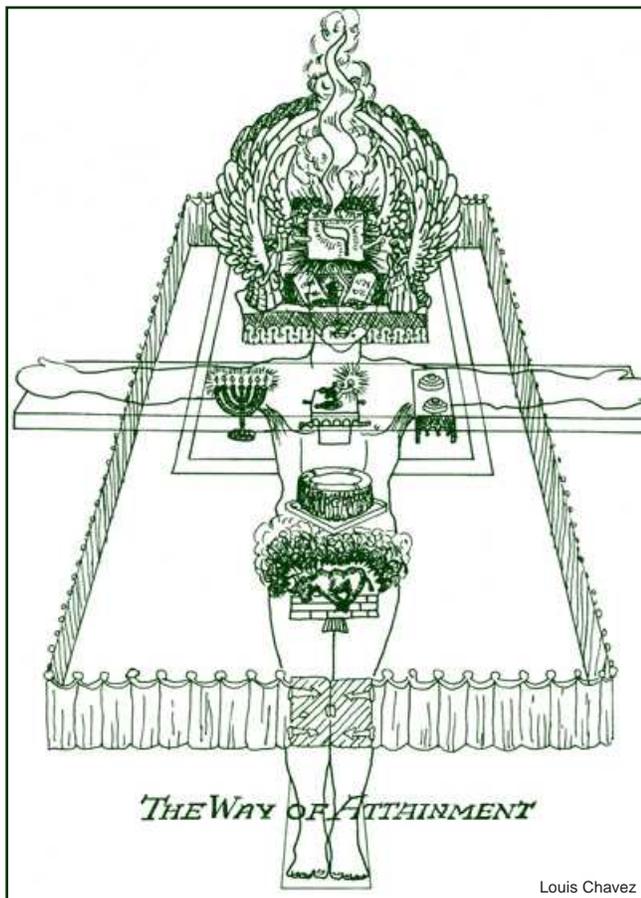
We do not usually realize that the whole world is

afire, that fire is in the water, that it burns continually in plant, animal, and man; yet there is nothing in the world which is not ensouled by fire. The reason why we do not perceive this more closely is that we cannot dissociate flame from fire. But as a matter of fact, fire bears the same relation to flame as Spirit does to the body. It is the unseen but potent power of manifestation. In other words, the true fire is dark, invisible to the physical sight. It is only clothed in flame when consuming physical matter. Consider, for illustration, how fire leaps out of the flint when struck, and how a gas flame has the darkened core beneath the light-giving portion; also how a wire may carry electricity and be perfectly cold, yet it will emit a flame under certain conditions.

At this point it may be expedient to mark the difference between the Tabernacle in the Wilderness, Solomon's Temple, and the later Temple built by Herod. There is a very vital difference. Both the miraculously enkindled fire on the Brazen Altar in the eastern part of the Tabernacle and the invisible Shekinah Glory in the distant western part of the sanctuary were also present in Solomon's Temple. These were thus sanctuaries in a sense not equaled by the Temple built by Herod. The latter was, nevertheless, in a sense the most glorious of the three, for it was graced by the bodily presence of our Lord, Christ Jesus, in whom dwelt the Godhead.

Christ made the first self-sacrifice, thereby abrogating the sacrifice of animals, and finally at the consummation of His work in the visible world rent the veil and opened a way into the Holy of Holies, not only for the favored few, the priests and Levites, but that WHOSOEVER WILL may come and serve the Deity whom we know as our Father. Having fulfilled the law and the prophets, Christ has done away with the outward sanctuary, and from henceforth the Altar of Burnt Offerings must be set up within the heart to atone for wrongdoing; the Golden Candlestick must be lighted within the heart to guide us upon our way, as the Christ within, the Shekinah Glory of the Father, must dwell within the sacred precincts of our own God consciousness.

Paul in his letter to the Hebrews gives a description of the Tabernacle and much information about the customs used there which it would benefit the



The illustration of the ancient Mystery Temple with its principal articles, indicating the method of spiritual unfoldment, superimposed by the Way of the Cross, shows that the Tabernacle in the Wilderness symbolized the Temple of the human form. Note that the head of the aspirant corresponds to the Holy of Holies with the Tablets of Law, and the Shekinah Glory. The Human Spirit is denoted by the Hebrew letter yod.

student to know. Among other things, note that he called the Tabernacle "a shadow of good things to come." There is in the ancient Mystery Temple a promise given which has not yet been fulfilled, a promise that holds good today just as well as upon the day it was given. If we visualize in our mind the arrangement of things inside the Tabernacle, we shall readily see the shadow of the Cross. Commencing at the eastern gate there was the Altar of Burnt Offerings; a little farther along the path to the Tabernacle itself we find the Laver of Consecration, the Molten Sea, in which the priests washed. Then upon entering the East Room of the Temple we find an article of furniture, the Golden Candlestick, at the extreme left, and the Table of Shewbread at the extreme right, the two forming a cross with the

path we have been pursuing toward and within the Tabernacle. In the center of the second veil we find the Altar of Incense, which forms the center of the cross, while the Ark, placed in the westernmost part of the West Room, the Holy of Holies, gives the short or upper limb of the cross. In this manner the symbol of spiritual unfoldment which is our particular ideal today was shadowed forth in the ancient Mystery Temple, and that consummation which is attained at the end of the cross, the achievement of getting the law within as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the Mercy Seat in the Holy of Holies at the head of the cross, at the end of the path in this world, is a light or reflection from the invisible world into which the candidate seeks to enter when all the world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object, and the goal of life

At present we may take the opportunities which are offered and perform service more or less efficiently, but it is only when we have by that service evolved the spiritual light within ourselves, which is the soul body, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain, however, when access has been gained. The High Priest was only allowed to enter once a year; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between, it was necessary for the High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability; also to sin, because he was not yet perfect, and then re-enter the Holy of Holies after having made the proper amends for his sins.

Similarly it is with ourselves at this day. We at times attain glimpses of the things that are in store for us and the things we must do to follow Christ to that place where He went. You remember that



The Tabernacle in the Wilderness
"The shadow of good things to come." Paul.

He said to His disciples: "Ye cannot follow me now, but ye shall follow me later" (John 13:36). And so it is with us. We have to look again and again into the darkened temple, the Holy of Holies, before we are really fit to stay there; before we are really fitted to take the last step and leap to the summit of the cross, the place of the skull, the point in our heads where the Spirit takes its departure when it finally leaves the body, or off and on as an Invisible Helper.* That Golgotha is the ultimate of human attainment, and we must be prepared to enter the darkened room many times before we are fitted for the final climax. □

*Occult science teaches that those who have by lives of purity and service built the "wedding garment," or soul body (composed of the two higher ethers of the vital body), may function in this vehicle in the spiritual realms, consciously or unconsciously, according to the stage of development.

Interpreting the Cardinal Signs

One who is proficient may read in a horoscope of birth the very soul of a human being—its hopes, fears, and aspirations, the faults and frailties of its mind and body. Moses was commanded to remove his shoes in front of the burning bush in recognition of the fact that he stood on holy ground illuminated by a Spirit Presence. If all the calcium lights in the world were focused upon an actor, their blinding light would be reflected from his body, but his secrets would still remain within. But when an actor enters upon the stage of life and the starry spotlights are focused upon him through the horoscope, they penetrate to the very soul of his being and lay bare the lines of his life with such clearness that he who can read the stellar script may count the pulse beats of such a one as if they were those of his own soul. Therefore Moses stood on no holier ground than the astrologer who holds in his hand a horoscope; and I feel that I cannot too often reiterate that there is a very grave responsibility connected with this wonderful privilege of the astrologer, and that it behooves him to live a holy life so that he may be worthy to stand in the sublime presence of the Human Spirit as it is revealed in the natal figure.

Nor should the student deceive himself; spiritual

secrets and the privilege of rendering spiritual help by spiritual interpretation of the message of the stars are not given to one who prostitutes this most sublime science for filthy lucre or uses it for low purposes. God is not mocked; we reap what we sow. If we betray our trust and abuse this great privilege, the day of retribution will dawn sometime and we shall eat the bread of sorrow for our

sacrilege. To whom much is given, of him much is required. I pray God that you may live up to the highest possibilities of soul growth by helping others and that the knowledge of astrology which you are acquiring may prove your most important aid, as it has been and is the greatest blessing in my life.

Moses stood on no holier ground than the astrologer who holds in his hand a horoscope; and I feel that I cannot too often reiterate that there is a very grave responsibility connected with this wonderful privilege.

It is wonderful to contemplate how the planetary forces balance each other so perfectly that universal equilibrium is maintained despite the disturbances of the 5³/₄ billion which inhabit the earth alone, not to speak of other spheres. Every moment of time, our actions, individually and collectively, interfere with terrestrial equipoise, and were not this instantly restored, the earth would leave its orbit, fly off at a tangent, and be destroyed. Nor are physical disturbances most potent in disturbing or restoring balance. It is a fallacy to confound solidity and rigidity with strength (as is most thoroughly explained in *Rosicrucian Christianity Lecture*

No. 19, "The Coming Force"). A train has no strength itself, but must be solid because it is operated upon by an invisible gas called steam. There is no force in a rigid hammer, but when driven by a column of flexible liquid, like water, backed by an elastic cushion of compressed air, the force stored in the air drives the powerful hydraulic ram irresistibly through whatever comes before it. Likewise subtle, invisible stellar rays are the

Subtle, invisible stellar rays are the factors which maintain our ponderous planet in its path and spiritual disturbances generated by mankind are naturally the most subtle force which interfere with the earth's equipoise.

factors which maintain our ponderous planet in its path and spiritual disturbances generated by mankind are naturally the most subtle force which interfere with the earth's equipoise.

Therefore each planet has its opposite, and every time we radiate the quality of one planet, we call forth a countercurrent of corresponding force, and by the action and reaction of those forces in and upon us and our environment we learn the lessons of life. If we vibrate to the love ray of Venus, instantly Mars comes to tempt, and tries to turn love to lust; but it depends upon *us* whether we remain steadfast in virtue or yield to vice. If we court the ideal of Jupiter, if we aim to elevate the standards of church or state, instantly the saturnine forces invite to self-aggrandizement and appeal to the passion for power. With *us* it lies to remain true to the ideal and reap laurels that last through eternity, or yield to the promise of present gain of worthless gold which we repay in sorrow when Saturn turns and becomes the chastiser. Each horoscope shows the tendencies in even the humblest life, and opportunity continually knocks. May we

all be prepared to meet it as spiritual astrologers should.

The first step in reading a horoscope is to familiarize oneself with the intrinsic nature of the signs, houses, planets, and the aspects. This will form the subject of the present and several future articles. The student is urged to thoroughly memorize our different classifications, for when reading the horoscope there is no time to look them up, any more than we would refer to the alphabet for name and sound of a letter when reading a book. The alphabet must be memorized to such a degree of proficiency that there is no tax on the consciousness when reading, for this is the basis of the art of reading; and the nature of the signs, houses, planets, and aspects which are the alphabet of the heavens, must be mastered as fully and completely before it is possible to read the mystic message, the scroll of life, which we call the horoscope.

Destiny may be divided into three kinds. In one kind we sow and reap from day to day, or from year to year, with little delay between the action and its reaction, and with the thread of fate clearly linking cause and effect. Liabilities incurred and liquidated under this "pay as you go" system of fate are particularly indicated by planets in *cardinal signs and angles*. The cardinal signs are *Aries, Cancer, Libra, and Capricorn*. These signs are called "cardinal" because when the Sun is in any one of them he is in one of the four corners of the heavens; at a turning point, where he is forced to take another direction. In Aries he is as far *east* as he can go. Cancer is the tropical point of the *north* where he gives the most *perpendicular ray* at the summer solstice, and consequently the greatest heat. Libra is the extreme *western* point of his path where he turns away from the Northern Hemisphere. In midwinter, at Christmas, he is in Capricorn at the farthest point *south*, where his *horizontal ray* leaves the people of the North in winter's icy grip.

The nature of the *angles*, and the effect of the 1st, 4th, 7th and 10th houses, is similar to the effect of the cardinal signs because these houses are at the east, north, west, and south points of the horoscope. The nature and effect of cardinal signs and angles may be summed up in the words, *action* and

initiative, though each acts differently from the others. Planets placed in cardinal signs and angles give zest to life according to the nature of the particular planet, sign and angle. For instance, the intrinsic nature of the Sun is *life*; the cardinal sign Aries is aggressive, forceful and *self-assertive*. Therefore, when the Sun is in Aries in the spring, nature bubbles over with life; there is such a superabundance of vital force that all creation is impelled to procreate itself in order to use the surplus.

In the human horoscope the solar life is similarly intensified when expressed through the cardinal sign Aries or when it is in the eastern angle (the first house), which corresponds to Aries. This position makes for greater vitality, so great in fact that it frequently runs amuck, overheats the blood, and sends it racing through the veins. Therefore we find people with the Sun in Aries subject to fevers; but it is also a fact, not generally known to physicians, that in Sun-in-Aries people the temperature may rise far above the ordinary extreme danger point, remain there for hours, burn every hair of the patient's head, and yet produce no fatality, because the spark of life is too strong to be extinguished, even when it has burned the body to a cinder.

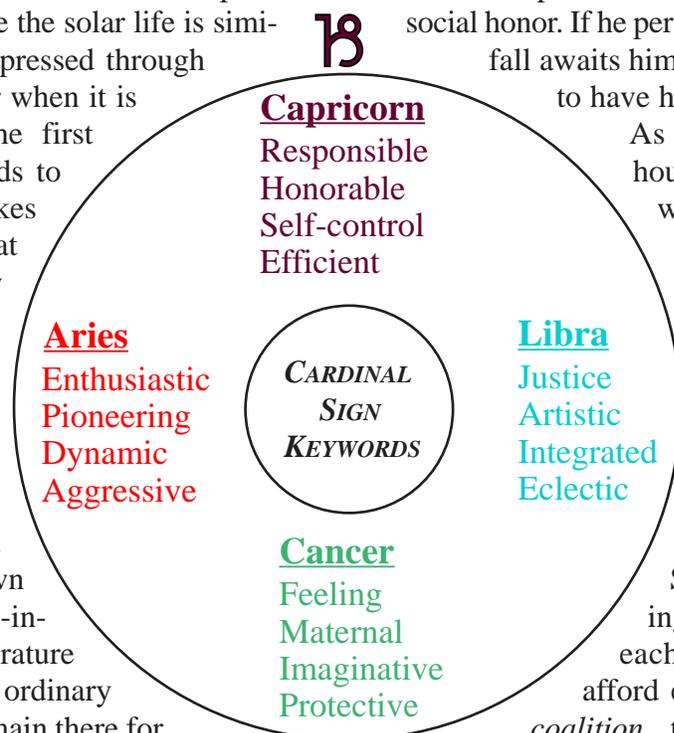
While Aries gives *self-esteem*, Capricorn, or the 10th house (the southern angle), which corresponds to Capricorn, brings *social honor*; that is to say, the esteem of others and benefic planets in Capricorn or the 10th house will certainly bring preferment. Take, as usual, the keyword of a planet, combine it with the keyword of the sign and you have the interpretation. For instance, the keyword of the Sun is *life*, of Capricorn, *social honor*. Therefore the Sun in Capricorn or the 10th house will promote a lively social esteem for one with that configuration, and, as a matter of fact, people who rise to high and responsible positions generally have

the Sun so placed and well aspected, for aspects have to be taken into consideration also in judgment—but one thing at a time.

The keyword of Saturn is *obstruction*, of Capricorn *social honor*, of Aries self-esteem. If Saturn is in Aries he will tend to obstruct self-esteem, crush the spirit, and make a man timid and shrinking. If Saturn is afflicted in Capricorn or the 10th house, the man may strive to rise, but obstructions will pile mountain high to bar his way to social honor. If he persists and does attain, downfall awaits him anyway. Napoleon is said to have had this configuration.

As Capricorn or the 10th house gives our status in the world, the human family, so the opposite cardinal sign, Cancer, or its correspondent, the 4th house (the northern angle), determines our *home life*. Take a horoscope with Venus there, another with Mars, and a third with Saturn. What is the meaning of the stellar script in each? Again the keywords afford easy reading, for Venus is *coalition*, the force that binds and attracts and smooths out all unpleasantness.

When she is in Cancer or the 4th house, love will brighten the hearth and house. There may be a hard battle with the world, but peace will reign by the fireside. Mars is *dynamic energy*; he rides roughshod over everything and everybody. In Cancer or the 4th house he is a tartar, and tyrant in the home, and it is strange how dual we may be, for the man who is such a bear at home, may have Venus in the west and be an angel in public. Nor should we call him a hypocrite; it is simply that in one department of life he feels the influence of the martial ray, and the Venusian dominates another. It should excite our compassion, and show the way to overcome by knowledge, if we can reach and teach him the stellar science. The keynote of Saturn is *obstruction*, and it is easy to see what he



would do in Cancer, or the 4th house.

Faust, though most of us think of it as written by Goethe, is not a human creation. The plot is found in one of the ancient myths and though our modern stage rendering makes it seem only the story of an ordinary seduction, the myth itself, and even Goethe's rendering, brings out much of the esoteric truth. Among other pearls is Satan's description of himself. When asked by Faust, "Who art thou?" he says: "The spirit of negation, the power that still works for good, though scheming ill." That fits Saturn. I know that all in God's world work for ultimate *good*, and that physical resistance develops physical muscle—that spiritual obstruction is necessary to grind away the rough edges from the soul and polish it to diamond brightness. Saturn is chief of the lapidaries. Knowing that he hurts to help, we must try to be patient. When even the stone in being ground gives sounds of seeming suffering, who shall blame us if we wail at the time when the hand of Saturn is heavy or applied in a particularly sensitive place? Although I thank him for benefit received from chastisements, and recognize the benefit of his restraining influence at times when he makes me feel like a dog on the leash, I cannot help thinking of him as a cold, clammy hand of huge proportions, ready to wet-blanket all ambition, self-assertion, and other martial characteristics. "The spirit of negation"—no bit ever fretted a spirited horse as much as the curb of Saturn, which says: "DON'T, DON'T, DON'T." Saturn can fret and worry a martial spirit bubbling over with energy and ambition, and as *a planet is always most evil, so-called, in the sign where it is weakest*, Saturn in Cancer or the 4th house is particularly severe. Children whose parents have Saturn in Cancer or the 4th house may or may not be kicked and cuffed physically; that depends upon other factors. But there Saturn has them cornered; they are helpless children, they cannot run away from the parental

Spiritual obstruction is necessary to grind away the rough edges from the soul and polish it to diamond brightness.

home, no matter how they feel, and the saturnine DON'T, DON'T, DON'T will wet-blanket their spirits, quench their ambition, and make it a thousand times more difficult for them to fight the battle of life. Oh! that we could realize our wrong when we unthinkingly betray the trust of the little ones who come to us for protection and a home until they are able to fight their own battle in the world. If we could only see how the saturnine ray in the home hampers our mate, and how much better it would be for him, or her, if we would cease to restrain and throw cold water, if we would give encouragement instead of always having DON'T on the tip of the tongue.

Aries being the fountainhead of egoism (the force which aims to center everything on the individual regardless of all others), it is reasonable that the opposite sign must have the opposite qualities, and signify what we share with others or have in community with others. *Partnership* may therefore be said to be the keyword of Libra, its corresponding western angle being the 7th house. As marriage is the most important partnership of life, capable of making or marring it as no other relation can, the configurations in this sign and angle are particularly vital in that respect.

Speaking generally, the Sun is positive and masculine in its nature and signifies, therefore, the marriage partner in the horoscope of a woman, while the negative, feminine Moon indicates the partner for a man. However, planets in Libra and the 7th house gives particular testimony in this respect. The Sun thus placed gives *life* and zest, here as elsewhere, regardless of sex. Saturn obstructs successful intercourse with our fellows; Mars gives dynamic energy, makes us aggressive; we put down our rivals though we may also ruin ourselves by so doing.

You have now the method and must learn to apply it so that you may read the stellar script as you read a book. There is no time like the present. □

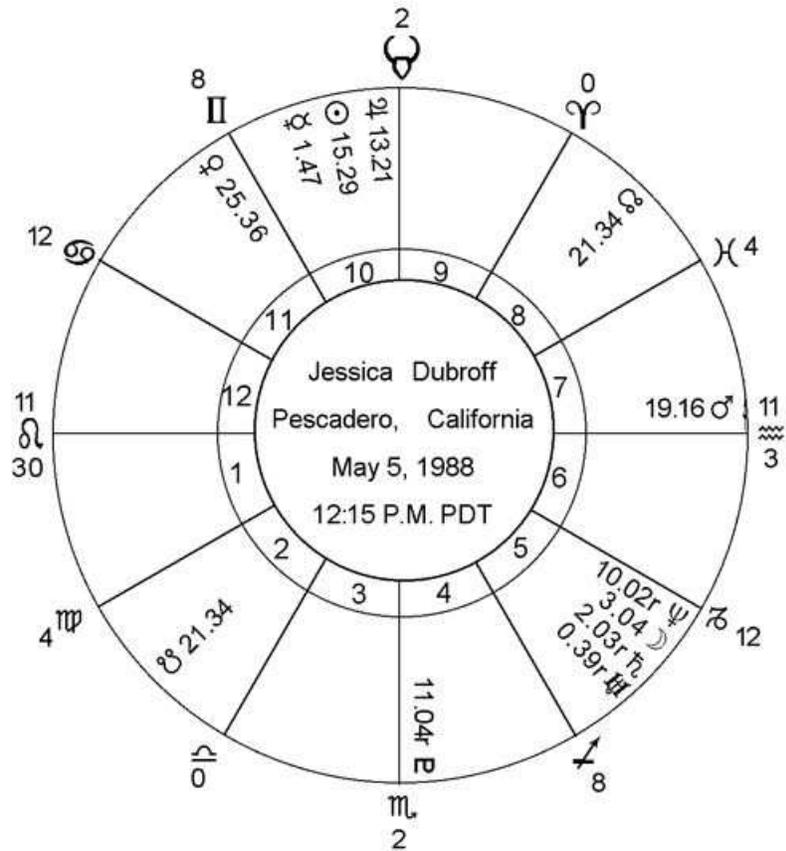
ASTROLOGY

Astrology Looks at a Fatal Flight

CHILDREN and their education have been prominent in the news recently. As usual, a tragic event helps focus the public mind upon a subject of national concern, namely, the need for reformation of popular concepts of education and safety. However, this article is devoted to learning astrology rather than entering into the controversy of how best to educate a child.

On April 11, 1996, the crash of a small plane in Cheyenne, Wyoming ended the dreams and lives of two adults and a seven-year-old child. The child, Jessica Dubroff, and her parents were the center of national news for a short time. Jessica was presumed to be at the controls of the airplane at the time of its crash in an effort to establish a record as the youngest pilot to fly across the country.

Children are born with a horoscope that pictures a configuration of the psychic forces which initiate in them and impel a long series of growing experiences. The actual birth environment of nurture, love, discipline, education and general exposure closely corresponds to the child's inner subconscious activity and pattern as shown by the horoscope. In addition, a child interprets its environment through its own unique pattern of consciousness which the horoscope pictures. Thus two children with the same parents may see their parents quite differently due to their individual sensitivity



and interpretation patterns. To a child, environment is largely the parents, especially the mother. In many cases, such as adoption, the biological parents do not flesh out the child's environment. Increasingly today, with our high divorce rate, children receive the *father* and *mother* psychological components from only one parent.

How does Jessica Dubroff's horoscope picture her childhood environment compared with the report given by the press? To what degree do her own dreams, ambitions and aspirations match those of her parents for her? Was her accidental death strictly attributable to misjudgment on the part of adults, or does it fit the "need-for-experi-

ence pattern” shown by the horoscope?

The following is offered to show that the psychological environment in Jessica’s short life “out-pictured” the pattern of her horoscope. Had she lived longer, the horoscope would identify the mental and emotional dynamics by which she would have continued to experience growth in the school of life.

In Jessica’s horoscope, Leo rises at the time of birth. Therefore, the “planet” which best characterizes her is the Sun. She is described as a sunny, happy, smiling child—and more. The *San Jose*

No matter what influence a sign may have intrinsically, that influence is conditioned by the planets through which the sign must focus.

Mercury News April 11, 1996, relates that “At the Three-Zero Cafe at Half Moon Bay Airport, where Jessica took her lessons, owner Mark Smith said he was stunned when he heard the news early Thursday. ‘Jessica was 7 years old going on 25; had the world by the tails; sweet, smart, articulate; really aware. She was very excited about what was going on.’” Elsewhere in the same article, “She was so confident she even spoke to her mother, Lisa Blair Hathaway, by telephone as she revved the engine on the runway.”

The confidence of the child is a mirror image of the confidence and encouragement given by her parents. Even when times were financially difficult her mother saw to it that Jessica had much private instruction in music. Jessica played the guitar, trumpet and piano. She read adult-level books. It is interesting to note that Venus, which rules the 3rd house of communication and education, is placed in the 11th house of hopes and wishes in Gemini, the sign of communication. Not all benefits were given freely by her parents; of necessity some were the result of personal hard work. Lessons in horseback riding were exchanged for her helping take care of the animals. Her father paid for flying lessons.

Is the earth element conventional in Jessica’s chart? In this horoscope both Sun and Moon are in earth signs. Additionally, the Midheaven, Uranus, Saturn and Neptune are in earth signs. The Sun, being the ruler of the Ascendant, should enhance the strength of the earth signs. However, signs express their archetypal energies through the visible planets which both focus and reveal them. This horoscope reminds us that no matter what influence a sign may have intrinsically, that influence is conditioned by the planets through which the sign must focus.

Earth signs will focus the consciousness upon the practical, physical side of life, such as environmental concerns. Outer planets (beyond Saturn) will modify conventional attitudes, each in its own way. Uranus, Neptune and Pluto all tend to promote nonordinary attitudes, heightened sensitivity, and consciousness-expanding concepts. Uranus and Neptune in the earth sign Capricorn, combined with aspects of Pluto to the Taurus Sun-Jupiter conjunction, will manifest anything but a conventional response to earthly matters. The April 29, 1996 issue of *People* magazine observes that “Little in Jessica’s short life fell within the confines of convention. She never attended school, had no children’s books, watched no TV at home, played with no toys, numbered more adults as friends than children and was a vegetarian who snacked on red bell peppers, not M&Ms. But whatever advantages Jessica did or did not have as the child of an idealistic New Age mother who calls herself a spiritual healer, her last months seem to have been nearly idyllic.”

The serious, adult-oriented environment created by Jessica’s mother is clearly indicated by the Moon in Capricorn, as well as by the Moon’s conjunction to Saturn. The mother’s attraction to spiritual healing may be seen in Uranus conjunct the Moon, as well as the Moon’s conjunction to Neptune on the 6th house cusp.

Environmental influences which come through the Sun, representing authority, are typically fulfilled through one’s father. Lloyd Dubroff, Jessica’s father, was a financial genius, an unconventional entrepreneur who “liked to go out on a limb and saw it off.” Sun in Taurus in Jessica’s

10th house suggests a strong active financial status. Jupiter's conjunction to the Sun reinforces this picture of "big finances." The Sun-Jupiter square to Mars show strong drive and an even reckless courage. Mars positioned in Aquarius suggests an unconventional attitude, not only in business but in marriage (Mars in 7th house), in religion and philosophy (Aries on 9th cusp), and toward home life (Scorpio on the 4th cusp).

Pluto's position in intense Scorpio and in the 4th house of emotional comfort suggests a deep-seated emotional insecurity which periodically manifests. Early in life this is primarily evident in the response to the parents. The 4th—10th house opposition of Pluto to Sun and Jupiter suggests Jessica's susceptibility to tension between the parents in their financial struggles. Since the 10th and 4th houses signify parental influences, so too do their occupying signs, in this case the financial signs Scorpio and Taurus. Jessica's young life was subject to both riches and bankruptcy, unconventional marriage and divorce. Pluto in opposition to both Sun and Jupiter pictures a likely periodic joining (opposition aspect) of purpose (Sun) and great optimism (Jupiter) with an intense need (Scorpio) to achieve emotional fulfillment (transformative Pluto in watery Scorpio). Pluto's square to Mars indicates that the emotional fulfillment will be sought through challenge, a need to prove one's self, possibly in finances (Scorpio and Taurus) and through unconventional means (Aquarius).

Jessica gave half her monthly allowance to a children's organization in India. Others might describe this fixed T-square pattern, which includes Scorpio, Mars, and Jupiter (ruler of the 8th house) as a picture of a death wish, but to people acting out this pattern it might seem like a perfectly normal, highly optimistic, God-will-provide-and-protect approach to life and finances, as denoted by a strong Jupiter (angular & elevated) in a fixed pattern of hyperoptimism and excessive self-confidence.

Physically, the principle of Scorpio is to absorb nutrients and eliminate waste, thus sustaining and protecting physical life. When through age or accident the Scorpio principle can no longer sustain life functions, the inner person is separated from

the outer vehicle. The corresponding house, the 8th, is a channel for life-sustaining energy, transformation, and the elimination of what is not necessary. By analogy, when the energy pattern of the 8th house can no longer sustain life, death ensues. In other words, it is through some failure, as shown by the 8th sign and 8th house function, that death occurs.

In Jessica's horoscope, Jupiter is the primary focus of Pisces 8th house cusp. Neptune as co-ruler would also focus 8th house energy. Mars and Pluto connected with the 8th sign Scorpio would also play a part in 8th house events. Being the 8th house cusp ruler, Jupiter's failure, as through an incorrect judgment, could result in death. In Jessica's horoscope 10th house Jupiter is personed as the instructor/co-pilot killed beside her on her fateful last day. Sun conjunct Jupiter describes not only an internal dynamic but also Jessica's relation to her father. According to the saying "planets are people," both Sun and Jupiter square Mars in fixed signs denote a person of inflexible drive to reach the top. Just prior to the airplane accident a commercial pilot at the same field had canceled his flight due to poor weather conditions. Pride, anticipated glory in setting a record, financial concerns regarding a delay, mental/emotional distraction, are some of the suggestions offered to explain why two grown men, one a professional flyer and instructor, made the decision for the plane to take off with its three occupants. In any case, two grown men made mistakes in judgment, the same kind of mistake which Jessica had built into her own soul pattern in the past, which resulted in death for all three individuals.

The study of horoscopy is not simply an intellectual discipline, certainly not meant to be used as a parlor game. Its real value lies in its ability to provide one with a privileged means of making more informed choices in how he lives his life, based upon the "blueprint" of the soul it discloses. We may learn not only about ourselves, but, as in this instance, we may see how knowledge of astrology sheds light on the behavior of other people, thereby increasing our respect for the significance of this soul science and further encouraging us to communicate its value to others. □

—Dewey Ross Duffel

ASTROLOGY

An Allegory

AND IT WAS MORNING as God stood before his twelve children and into each of them planted the seed of human life. One by one each child stepped forward to receive his appointed gift

“To you Aries I give my seed first that you might have the honor of planting it. That for every seed you plant one million more will multiply in your hand. You will not have time to see the seed grow for everything you plant creates more that must be planted.

You will be the first to penetrate the soil of men’s minds with My Idea. But it is not your job to nourish the Idea nor to question it. Your life is action and the only action I ascribe to you is to begin making men aware of My Creation. For your good work I give you the virtue of Self-Esteem.”

Quietly Aries stepped back to his place.

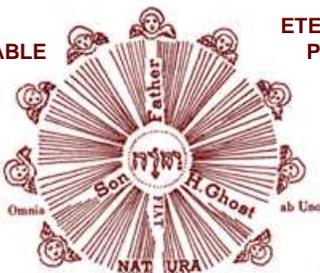
“To you Taurus I give the power to build the seed into substance. Your job is a great one requiring patience for you must finish all that has been started or the seeds will be wasted to the wind. You are not to question nor change your mind in the middle nor to depend on others for what I ask you to do. For this I give you the gift of Strength. Use it wisely.”

And Taurus stepped back into place.

“To you Gemini I give the questions without

THE UNCREATED
AND THE UNFATHOMABLE

ETERNITY
PRIMUM MOBILE

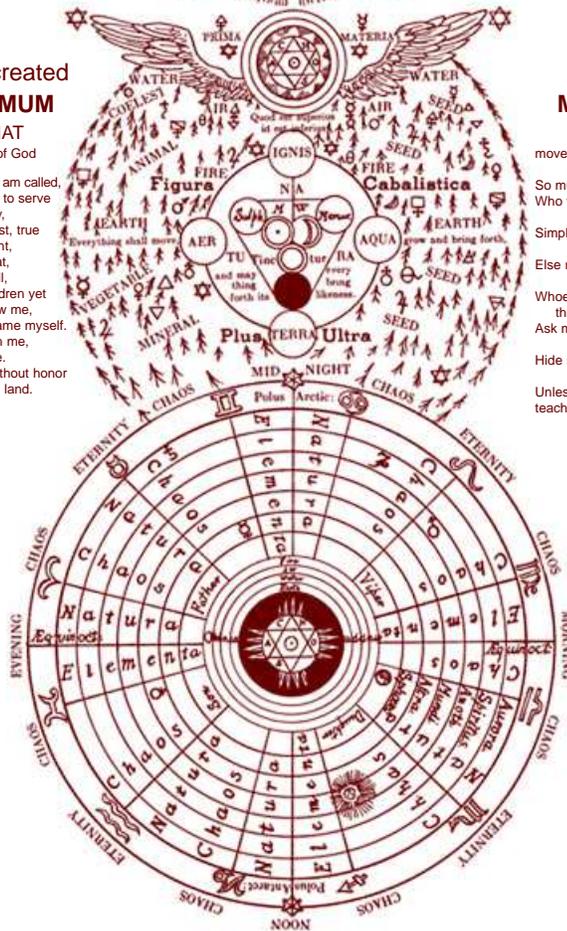


The created
PRIMUM

FIAT
And the Spirit of God
Prima Natura. I am called,
Sent from God to serve
humanity.
I am simple, just, true
and constant,
Outwardly great,
inwardly small.
Nor do my children yet
want to know me,
Though I do name myself.
If thou knoweth me,
keep silence.
A prophet is without honor
in his own land.

finite
MOBILE

LUX
moved upon the face of
the waters.
So must be my laborant:
Who will come into my
land:
Simple, true, pious and
just:
Else my hangman shall
he become.
Whoever doth not want
this name must
Ask my forgiveness and
say: Amen.
Hide my treasure, make
it not public.
Unless he proveth his
teachings with miracles.



From Secret Symbols of the Rosicrucians of the 16th & 17th Centuries, Altona, 1785

Three-Personed God is pictured as emanating from the unnameable, unfathomable Absolute, here signified by the Hebrew Tetragrammaton. The Creator aspect of Divinity, the Father, issues the Fiat, by which Creation comes into being. The four elements refer not only to four states of physical matter, but to the four grades of ether and the three (two regions of the Physical, Desire, and Thought) Worlds in which man’s present evolution principally takes place. Chaos, we recall, is the “seed-ground of the Cosmos,” the “Cause of all we see in Nature.” It is a holy name for the Spirit of God (Cosmo, p. 252) and works through the creative Hierarchies designated by the Zodiac.

From the book *Karmic Astrology: The Moon’s Nodes and Reincarnation*, Volume 1 in a series. Samuel Weiser, Inc. York Beach, Maine. Reprinted by permission.



answers so that you may bring to all an understanding of what man sees around him. You will never know why men speak or listen, but in your quest for the answer you will find my gift of Knowledge.”

And Gemini stepped back into place.

“To you Cancer I ascribe the task of teaching



men about emotion. My Idea is for you to cause them laughter and tears so that all they see and think develops fullness from inside. For this I give you the gift of Family, that your fullness may multiply.”

And Cancer stepped back to his place.

“To you Leo I give the job of displaying My Creation in all its brilliance to the world. But you



must be careful of pride and always remember that it is My Creation, not yours. For if you forget this men will scorn you. There is much joy in the job I give to you if you but do it well. For this you are to have the gift of Honor.”

And Leo stepped back to his place.

“To you Virgo I ask for an examination of all man has done with My Creation. You are to scruti-



nize his ways sharply and remind him of his errors so that through you My Creation may be perfected. For doing this I give you the gift of Purity of Thought.”

And Virgo stepped back to his place.

“To you Libra I give the mission of service, that man may be mindful of his duties to others. That



he may learn cooperation as well as the ability to reflect the other side of his actions. I will put you everywhere there is discord, and for your efforts I will give you the gift of Love.”

And Libra stepped back in place.

“To you Scorpio I give a very difficult task. You will have the ability to know the minds of men, but I do not permit you to speak about what you learn. Many times you will be pained by what you see,



and in your pain you will turn away from Me and forget that it is not I but the perversion of My Idea that is causing your pain. You will see so much of man that you will come to know him as animal and wrestle so much with his animal instincts in yourself that

you will lose your way; but when you finally come back to Me, Scorpio, I have for you the supreme gift of Purpose.”

And Scorpio stepped back.

“Sagittarius, I ask you to make men laugh, for amidst their misunderstanding of My Idea they become bitter. Through laughter you are to give



man hope, and through hope turn his eyes back to Me. You will touch many lives if but only for a moment, and you will know

the restlessness in every life you touch. To you Sagittarius I give the gift of Infinite Abundance, that you may spread wide enough to reach into every corner of darkness and bring it light.”

And Sagittarius stepped back into place.

“Of you Capricorn I ask the toil of your brow,



that you might teach men to work. Your task is not an easy one for you will feel all of man’s labors on your shoulders; but for the yoke of your burdens I put the responsibility of man in your hands.”

And Capricorn stepped back into place.

“To you Aquarius I give the concept of future that man might see other possibilities. You will have the pain of loneliness, for I do not allow you



to personalize My Love. But for turning man’s eyes to new possibilities I give you the gift of Freedom, that in your liberty you may continue to serve mankind whenever he needs you.”

And Aquarius stepped back into place.

“To you Pisces I give the most difficult task of all. I ask you to collect all of man’s sorrow and return it to me. Your tears are to be ultimately My tears. The sorrow you will absorb is the effect of



man’s misunderstanding My Idea, but you are to give him compassion that he may try again. For this the most difficult task of all I give the greatest gift of all. You will be the only one of My twelve children to understand Me. But this gift of Understanding is for you, Pisces, for when you try to spread it to man, he will not listen.”

And Pisces stepped back into place.

...Then God said, “You each have a part of My Idea. You must not mistake that part for all of My Idea, nor may you desire to trade parts with each

other. For each of you is perfect, but you will not know that until all twelve of you are ONE. For then the whole of My Idea will be revealed to each of you.” And the children left, each determined to do his job best that he might receive his gift. But none fully understood his task or his gift, and when they returned puzzled God said, “You each believe that other gifts are better. Therefore I will allow you to trade.” And for the moment each child was elated as he considered all the possibilities of his new mission.

But God smiled as he said “You will return to Me many times asking to be relieved of your mission, and each time I will grant you your wish. You will go through countless incarnations before you complete the original mission I have prescribed for you. I give you countless time in which to do it, but only when it is done can you be with Me.” □

—Martin Schulman



The Spirit of Liberty

The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, nearly two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

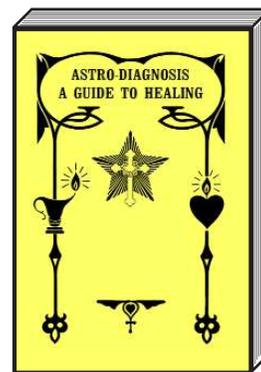
—from *The Spirit of Liberty*, an address by Judge Learned Hand, May 21, 1944

Astro-Diagnosis — A Guide to Healing

by Max Heindel and Augusta Foss Heindel

A treatise on medical astrology and the diagnosis of disease from the natal horoscope.

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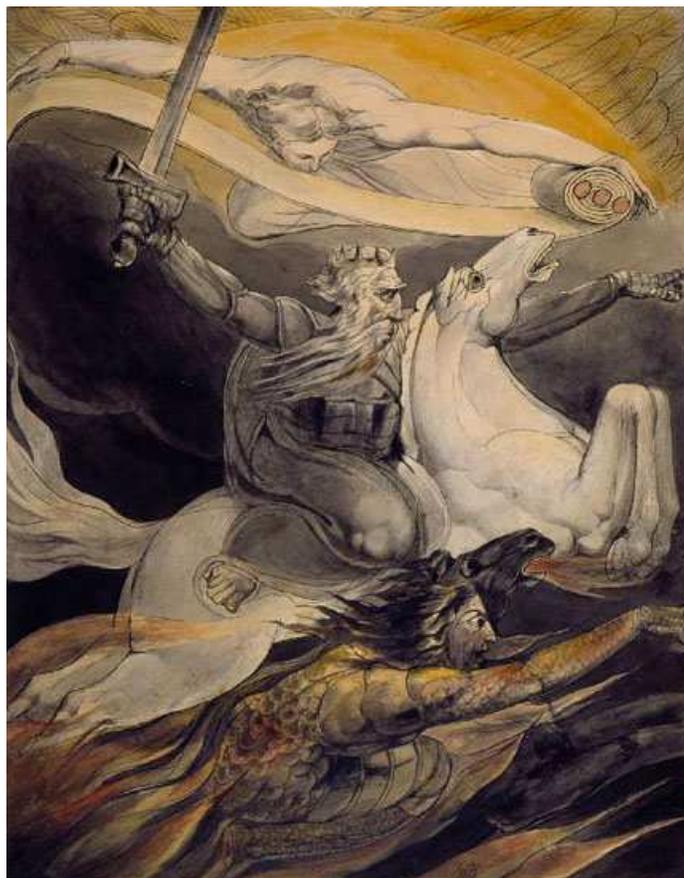
Ninth Edition. 446 pages. Indexed. Paper. Order on page 64. Published by The Rosicrucian Fellowship.

RELIGION AND ART

The Apocalypse— Verbal and Visual Revelations—Part 2

As humanity has advanced by casting off the animal form while retaining the moral attributes associated with these forms (courage, constancy, aspiration), so the intelligence and reason which are individual to our epoch have been advanced by the extrusion or separating out of the horse form from the astral to the physical plane. The Trojan horse, the wise and humane Houyhnhnms (horses) in Swift's *Gulliver's Travels*, and the centaur priest/ healer Chiron, Aesculapius' teacher, are legendary and intuitive references to this association between horses and intelligence ("horse sense"), which is also based on the fact that the etheric body of the horse extends beyond the area of the physical head, permitting a measure of etheric sight. The centaur itself is a reminder of work yet in progress as man seeks to spiritualize his reason.

Specifically, the sequence of four apocalyptic horses and riders portrays the gradual increase of material reason, of an intellect becoming more earthbound. Each of the four beasts introduces a horse and rider. The rider on the white horse (Indian Culture) represents pure intellect as the keen archer who hits the mark. The sublime wisdom of the Seven Rishis and the *Bhagavad Gita* come from this era. The red horse (Persian/ Chaldean Culture) indicates desire nature binding the mind and using it for invasive (sword-bearing) purposes. The mind represented by the black horse (Egypto-Sumerian Culture) has become material (opaque to spiritual light) and its rider uses it to measure and weigh the dense physical world. The pale (actually "putrid" in Greek) horse (Greco-



Pen, Indian ink, and watercolor on paper. William Blake. Fitzwilliam Museum, Cambridge, U.K.

Death on a Pale Horse

A potent Death, sword brandished and arm aiming at his prey, is augmented in his momentum by a second horse and rider and the angel of destiny unrolling his scroll of impending events.

Roman Culture) signifies an intellect that is self-defeating, morbid. Death rides the intellect that is used to dismember and anatomize reality, a form of mental vivisection, and exclusively to serve material needs and pleasures. As Emerson describes it, *things* are in the saddle and ride mankind.

Christ came into an earthly body during this Fourth Culture to conquer death. With the infusion of this cosmic life impulse into earth evolution for the spiritualization of the mind, the horse form can no longer represent the cultural ages. Thus inhabitants of the Fifth (current) Culture are (can be) clothed in white robes. During the Sixth sub-Epoch man's

form is furthered spiritualized by sun and moon forces, as given in simplified and inverse form by the black hair (sun) and blood (moon).

Prior to the opening of the Seventh Seal and the predicted havoc to be visited upon earth as its pilgrims are gradually conditioned to relinquish and transcend it, the servants of God are sealed in their foreheads with the number 144,000, the number of humanity (1+4+4=9) and the number of the area of New Jerusalem (12 x 12=144), where they shall live. With the opening of the seventh seal the sphere of the Apocalyptist's attention moves from the desire world to the world of thought, where a higher mode of cognition ensues. At the threshold between the worlds he enters the silence, which then is broken by the successive soundings of seven trumpets, signifying the seven powers or keys which give admittance to the inner worlds. The seven trumpet angels are the guardians or warders of the seven degrees. The trumpets also announce the Seventh Earth Epoch, whose future content is obtained by clairaudiently accessing the world of thought, where spiritual sound is the formative substance and basic medium of reality.

The serial visions introduced by the seven trumpets are among the most phantasmagoric and woe-laden in *Revelation*. It is clear that their function is to forcibly induce a recalcitrant humanity to release its earthly attachments, for eventually the physical earth shall be no more. In particular the plagues are designed to chasten and reorient the fallen and perverse members of humanity, but many shall refuse to repent (*metanoia*), that is, change their thinking

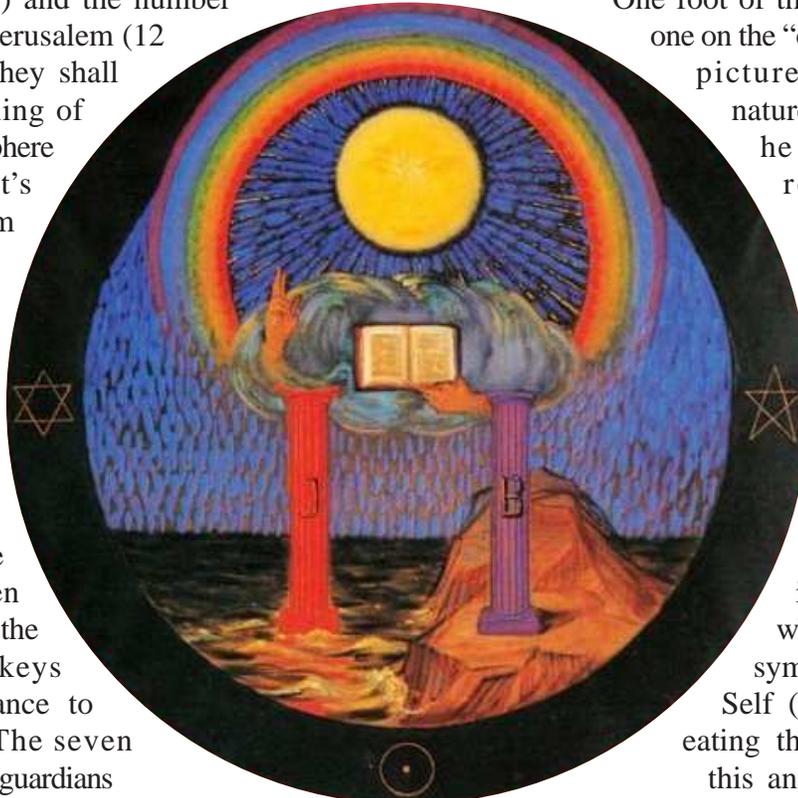
and receive Christ.

Hereupon (Chapter 10), interposed between the sixth and seventh trumpeting angel, appears a mighty angel, which may be construed as a representation of the greater Guardian of the Threshold, the Genius of man, the image into which the aspirant may grow, an individualized form of the seer's first vision of "one like unto the Son of man."

One foot of this angel on earth and one on the "ocean-Being of Spirit," pictures the amphibious nature of evolving man as he begins to leave the reliable ground of ordinary consciousness. The thinking nature is in the cloud realm, the feeling nature is expressed by the rainbow, and the will forces are shown by the fiery feet. This three-fold manifestation is organized by the countenance which shines like a sun, symbolizing the spiritual Self (Ego). By taking and eating the book proffered by this angel, John partakes of its spiritual substance which he shall in time manifest.

Involving man "stepped down" out of the desire world onto the solid ground of physical earth consciousness. *Evolving* man "steps

up" from the physical plane into desire world consciousness. While water forces prevailed in the first (Mars) half of Earth Period to middle Atlantis, earth forces provide the firm footing for Ego development in the second (Mercury) half. Two pillars also represent the Earth's heritage from the Sun and Moon Periods—the pillar of Strength (whose present planetary sources are the Sun and Mars) and the pillar of Wisdom (now sustained by the Moon and Mercury), respectively. The overar-



Clara Rettich, 1907, after sketches by Rudolf Steiner, from *Occult Pictures in Signs and Symbols*, Dornach, 1975

The angel's Chi Rho mudra signifies Christ. The feminine Boaz pillar rests on physical matter (mater). The rainbow represents the seven planetary energies and the book shall be the apocalyptist's spiritual nutrition, "bitter in the belly."

ching achievement or pediment to the human temple given in the Earth Period is Love, enshrined in John's Gospel of Love and embodied in Christ Jesus.

Biblical referents of the two pillars as "two witnesses" (11:3) are Elijah, whose power over the etheric elements is recorded in 1 Kings 17:1 ("there shall not be dew nor rain these years, but according to my word"), and Moses, who likewise has "power over waters to turn them to blood and smite the earth with all plagues" (11:6). Both individualities appeared at the Transfiguration personifying the Law (Truth) and the Prophets (the Way), order and evolution, conservatism and radicalism.

In Chapter 11 John is instructed to measure the altar of God's temple but to omit the outer court, or the outer man and his strictly earthly concerns, which will not pass on to the Jupiter dispensation. In the body of the initiate the two witnesses refer to the sympathetic (moon) and cerebro-spinal (sun) nervous systems, which are also the two olive trees and the two candlesticks mentioned in Zechariah (4:11). They are the fully realized and fully balanced masculine and feminine manifestations of the bipolar Ego, architecturally signified by the two pillars of Solomon's Temple, the pillar of Wisdom (Boaz) and the pillar of Strength (Jachin), a symbolism retained in occult masonry.

At this point time changes to space and temporal sequence is converted into a simultaneously occurring panorama of images. A distinction should be made between the realms into which the Apocalypticist enters in spirit to read future events and the sphere in which these events shall transpire, for the latter pertains principally to the transition from the dense physical to the etheric world, fully effected by the end of the Earth Period.

The sphere of the Seventh Trumpet actually carries the seer and the reader to the end of *Revelation* and has been described as "the apocalypse within the *Apocalypse*," the kernel within the nut. This



From *Die Bibel in Bildern*, 1860, Julius Schnorr von Carolsfeld

After the Lamb opens the Seventh Seal, silence ensues in Heaven. Then seven angels with seven trumpets sound forth truths from the world of thought. The elect are shown receiving white (etheric) raiment and the name of their Father.

trumpet, in fact, is sounding all the time, for its truths are ever being intoned for those who have (spiritual) ears to hear.

The sun countenance of the New Human shall be generalized to the entire light-irradiated etheric body, for in the Jupiter Period, humanity shall be manifesting the Body of Transfiguration. The attainment of Egoic consciousness, the bliss of love, while honey in the mouth of understanding, requires for its attainment the suffering incident to physical embodiment, essentialized in the ordeals of the Cross. First encounter with high ideas may be exhilarating, sweet indeed. It is one thing to "entertain" a thought, but making ideals of ideas, seizing upon them by force of will and implementing them, "fleshing them out" as accomplished fact, may require sacrifice and engender suffering—be bitter in the belly.

By the Seventh Epoch of Earth evolution, the physical body will fully reflect, as in a mirror, in fact, will let pass as through clear glass, the nature of the soul. At that time deceit and imposture will be impossible. Thoughts and feelings will be worn on the countenance and will mold the outer form

accordingly. The body will reveal the etheric Christ's presence or absence; that is, will show love or viciousness. The living force in the Gospels will be as that which man has consumed and become constituent of his being. He will be the living book as Christ is the living Word.

Chapter 12 might be called *Revelation's* heart-piece, being, with Chapter 11, its mathematical center. It holds the Seventh Trumpet's primary content and, as such, is similar to the 11th Chapter of St. John's Gospel, which details the raising (initiation) of Lazarus, the author of *Revelation*. At this time a prefiguring of the Jupiter condition will exist for many who have worked through to a desire world consciousness and an etheric existence. So it is said that "The kingdoms of this [material] world are become the kingdoms of our Lord, and of his Christ" (11:15).

The great wonder that John sees in heaven, the Woman, is man's soul as it has developed over three and one-half Periods. Saturn Period's work is represented by the circle of stars on her head. Sun Period's contribution is signified by the cloak around her shoulder, the raiment of light. The Moon Period's development is given by the crescent moon under her feet. The Earth Period portion of this composite soul image is the involved (gestating) Ego, a spiritual Self, the two-edged sword which becomes, as the child issues onto the earth plane, a rod of iron (12:5, 19:15), a wand of starry steel, a spiritual crook or staff to shepherd the purified individual soul and the composite soul of humanity, the Church.

It may also be said that the Woman clothed in the Sun projects a picture of redeemed humanity who have transcended the generational (incarnational) cycles of existence (moon under her feet) and is thus crowned by stars (regeneration or perduring, unbroken consciousness). She is the cosmic mate to "one like unto the Son of Man" (1:13), the archetypal Ego. As such she is the World Mother, Virgin of the skies, the cosmic feminine or heart principle, the Love aspect of God; she is emblematic of the universal power of attraction and cohesion on all planes of manifestation (Heline).

In the *Rosicrucian Christianity Lectures* (No. 9), Max Heindel explains the "astronomical solution"



Illustration, Ottheinrich Bible, begun in 15th century, completed by Matthias Gerung 16th c.

The Woman Clothed with Sun and the Seven-Headed Dragon

The Woman (soul), in the wilderness of the physical world, beset by the dragon of her lower nature, will in time receive the Christed Ego (Child) from its heavenly safe-keeping, where it is being tutored (in this rendition) by the Father and child-angels. She wears a crown of twelve stars—John 12:1

to the passage, "I saw a woman clothed with the sun and the moon under her feet." "That phenomenon happens every September just after the New Moon; for viewed from our Earth, the Sun covers or clothes the sign Virgo all through September, and as the Moon is leaving the conjunction of the Sun, that appears to be beneath the Virgin's feet."

The Woman clothed with Sun is delivered of her Ego-Child, which is caught up into the incubatory haven of Third Heaven to await the will's definitive victory over the lower nature which has been infiltrated by the Devil and Satan (12:9). The Dragon attempts to flood and drown the soul in raging desires (water), but the earth acts as a bal- last and buffer to block the desire world forces

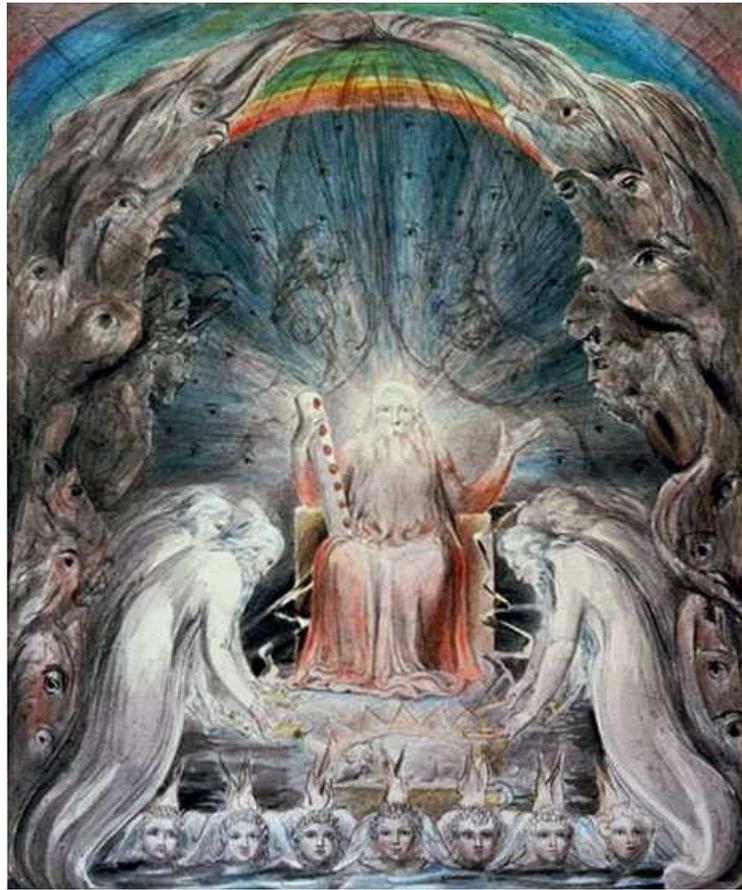
until they can be met “face to face” and mastered.

With the advent of the Ego necessarily appears the tempter, the red Dragon. This dragon has a dual nature, being the Devil (astral) and Satan (mental/physical). The angel Lucifer, “that old Serpent” (12:9), tempts: “You will be like God. You will know good and evil. You will create your own kind.” Ahriman (Satan), says “You may be like the beast, the animal, the natural creature, and need no longer bother about good and evil.” Ahriman, from the Archaic life wave (the Lords of Mind), “reasons” with the mundane human mind and seeks to chain it to materialism by giving it magical powers. Lucifer, appealing to overweening pride, would have humans be premature and selfish gods. Ahriman would strip mankind of all spirituality and rouse the godless beast.

We are to understand that good always comes about through choice in freedom, as a creative act which strikes a proper balance between extremes, not as a compromise but as a deft passage between the red Devil (Lucifer) and grey Satan (Ahriman), between burning passion and icy cynicism.

The Apostle Paul’s words in Colossians (3:3) provide a gloss for the image of the Child being caught up to the Throne of God and protected while the Woman is besieged by the Serpent in the wilderness of physical forms: “Ye are dead and your life is hid in Christ in God.” Our true Ego is hidden with/in Christ in the spiritual world. When He makes Himself seen again (*parousia*), we shall be manifested in Him as our true Self. The ordinary self designated as I is the mirror ego, but a reflection of the real Self, as the moon reflects the sun. It is the glass seen through darkly. Our real spiritual Self is like the air breathed by the lungs. We are only conscious of the lungs and their movements, but the air gives them life, form and reason for being. Like the lungs, the worldly self is but a vessel, though its content can be clear or cloudy.

While the Dragon was cast down from heaven, a second beast (Chapter 13) rises up out of the sea as the embodiment of our unconsciousness, the history



Watercolor, 1805, William Blake, Tate Gallery, London

The four and twenty Elders casting down their golden crowns before the divine throne and seven creative Elohim: “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (Rev. 11:17).

of our submerged earthly experience. Its precursor can be found in Daniel: 7. Like the Dragon, it also has seven heads and ten horns and is both an image of the individual Dweller or Guardian of the Threshold and, as genus, it is the collective evil of mankind accreted from all the root races. The Beast rises out of the sea of the desire world of burning passions, whereas the prospect of “no more sea” (21:1) indicates the attainment of a purified desire nature. The fate for the defiantly malevolent soul will be confinement to a lake of fire, the creation of its own self-consuming passions.

While the cosmic Dragon, the Accuser (Satan) and the Tempter (the Devil), and their hosts both were and shall conclusively be cast down by the right hand of Christ (Michael, the Angel in the Sun), overcome by the Blood of the Lamb, that same Blood shall give power to many who appear individually as a ten-horned, seven-headed beast to

be transformed and redeemed. How is this?

The Dragon and the first beast are perhaps the most compact and recondite of the apocalyptic creatures as they are a symbolic concentrate of humanity's earth evolution. A brief review is in order. The first four apocalyptic seals refer to the four sub-epochs of the First Post-Atlantean Epoch prior to Christ's entering the skull (Golgotha) and heart of the Earth. Each of these ages is characterized by an intellectuality (represented by the horse) lacking the spirituality provided by the Christ influence. Thus, in the loosening of the first four seals in the Sixth Culture (we are presently in the Fifth Culture as described by the Letters to the Churches), a lower world, a world of the abyss, will be opened up and inhabited by those souls who will refuse, on successive post-Golgotha incarnations, to accept the Christ Impulse and, lacking that transformative power, will manifest in the astral body the animal appearance all humans showed during the involutory period prior to individuation.

In fact, the apocalyptic Dragon and Beast continue to be mankind's desire world similitude, still natural to our era, but requiring transmutation by the end of the Earth Period. Its origin dates back to the Atlantean Epoch, whose first four ages are represented by condensations of the four Archangelic group soul prototypes of humanity, described as the four "beasts" around the Throne. During the last three Atlantean ages, humanity, by dint of its nascent Ego consciousness, developed a doubleness, a gender split, and appeared in two physical forms. Thus the etheric heads, when condensed to the physical, total $4 + (2 \times 3) = 10$ horns.

A horn is simply a hardening or concretion. Each time a person dies, the seven-headed and ten-horned nature can clearly be seen in his astral body. The assimilation of the Christ Principle by evolving man will enable him to overcome the six-horned sexuality and to appear as the "elect" in white garments. Those who refuse the Christ Impulse will retain the old form and shall appear as the beast with seven heads and ten horns, whose rudiments were laid down in the Atlantean Epoch. This nonacceptance of the Christ Principle will not be based on ignorance but on "a malevolent and unintelligent spiritual opposition energetically exercised." The form will be a lower astral manifestation.

Interpretation of the Beast symbolism in terms of occult anatomy suggests that the seven heads are etheric centers and the ten heads are the corresponding seven ductless glands (pineal, pituitary, thyroid, pancreas, parathyroids, adrenals and gonads/ovaries), the last three of which are paired. The Beast that emerges from the sea lives



Raphael. 1518. Oil on canvas. Museo del Prado, Madrid, Spain

The Archangel Michael Casting Satan out of Heaven

A humanized Renaissance version of the Being who demonstrates God's might, grandeur, and divine justice.

in our blood and bodily fluids. In medical parlance, a functional disease is inchoate. It is still confined to the etheric (from an emotional disturbance, for example) and manifests in vague, subjective symptoms. When the etheric works down into the physical body, the disease becomes organic and shows as a clinically verifiable disorder. (Continued) □

—C. W.

Law and the Individual Life

IT SHOULD COME AS NO surprise that “mercy killing” has ever been quietly provided by doctors confirmed in the belief they were doing best for their patients. The surprise is that now, as a result of two recent court rulings, physicians have been given legal authority to kill. Their action is also called euthanasia and assisted suicide. The former term means “good death,” that is, death is deemed better than the phase of life it is summoned to end. The latter term means the patient considers a doctor necessary in terminating their terminal condition.

There are ethics in these matters, but without some transcendent anchor, they are too nebulous and relative to offer a basis for humane and consistent application. Such understanding was part of the common wisdom shared by the country’s founding Fathers. In his Farewell Address, George Washington rhetorically asks, “Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice?...Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle.”

The moral heritage of the Christian tradition and its Jewish antecedents includes a prohibition of suicide. In imitation of Christ himself, Christians are to endure any suffering rather than take their own lives. The Christianization of culture was marked by the spread of canonical and civil legislation prohibiting suicide. One of the earliest (first century) catechetical manuals, the *Didache*, makes clear that the only way of entering the Church was to shed the

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“Way of Death” and to take upon oneself the “Way of Life,” which included an explicit rejection of abortion and infanticide. But significant erosion of Christian morality became clear with the infamous *Roe v. Wade* decision of 1973 which legalized abortion. It, in

turn, provided the next generation with a precedent for the extension of the culture of death and a reversion to the pagan Roman practice of “noble” dying.

It has been noted that no court has been able to extract a right to medically-assisted suicide during the two hundred years the U. S. Constitution has been in effect. How can it now be so construed? One term helpful in explaining the new perception is used in the 1992 case *Planned Parenthood v. Casey*—the right of individual “autonomy.” Govern-

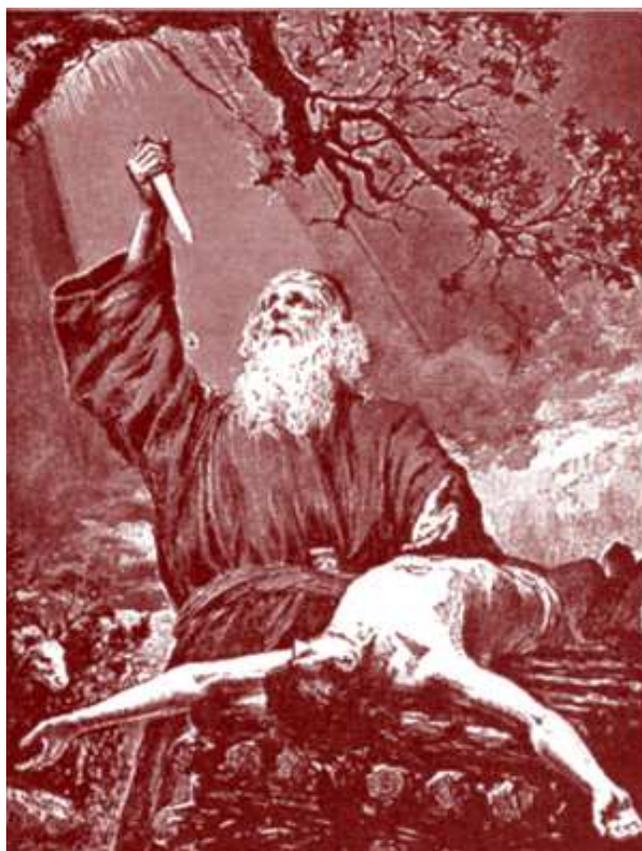
ment is established to secure domestic tranquillity and to safeguard individual life, liberty, and the pursuit of happiness. It's that word *liberty* that has been getting a workout in recent years, and the expanding catalogue of rights that define that liberty, which now includes the right to take life.

On March 6, 1996, the Ninth Circuit Court of Appeals in San Francisco ruled that the Constitution guarantees a "liberty right" to assisted suicide. The decision simply extended the domain of rights enunciated in the *Casey* ruling, which maintains that the abortion license is "central to personal dignity and autonomy," and, as one of "the most intimate and personal choices a person can make in a lifetime," abortion lies within the sphere of individual autonomy—is, in other words, a constitutionally protected liberty interest specified under the Due Process Clause of the Fourteenth Amendment.

The Ninth Circuit applied the same line of argument to suicide. Judge Rothstein, who wrote the Circuit's majority paper, found "highly instructive and almost prescriptive" the passage from *Casey* which maintains that "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." An individual would be under compulsion were these concepts defined and mandated by the state.

Here we may most clearly see the value of religious or transcendent principles in guiding and ordering human behavior. When these truths and the ethos in which they are embedded lose their controlling influence, individual rights advance and correspondingly assert their self-centered and, too often, self-destructive priority.

Two weeks after the Ninth Circuit's decision, the Second Circuit Court of Appeals in New York City handed down its decision in *Quill v. Vacco* that terminally ill patients have a right to assisted suicide, based on another provision of the Fourteenth Amendment, the Equal Protection Clause, which requires that similarly situated people be treated alike. The class of people referred to are the terminally ill. It is already legal for such a patient to refuse treatment and authorize withdrawal of life-support systems, in many instances thereby hastening death. The court ruled that a subclass of the



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

Abraham and Isaac

"Blessed is he that offereth himself up as a holocaust to the Lord as often as he celebrates or communicates."—Thomas à Kempis. Abraham sought not to take life but to give it. His obedience may be the Old Testament's closest parallel to the Gethsemane oblation of personal will: "not my will, but thine, be done"—Luke 22:42.

terminally ill were being discriminated against by being refused doctor assistance in suicide through the administration of a death-promoting agent.

The alleged equivalence in this argument is patently fallacious. As Charles Krauthammer observes (*Time*, April 15, 1996), "There is a great difference between, say, not resuscitating a stopped heart—allowing nature to take its course—and actively killing someone. In the first case the person is dead. In the second he only wishes to be dead...[But] prescribing hemlock initiates it."

We see opening up what Michael Uhlmann, a Washington attorney, describes in his article "The Legal Logic of Euthanasia" (*First Things*, June/July, 1996) as "the bottomless pit of constitutional litigation based on claims of individual autonomy." The euthanasia issue will surely be considered by

the Supreme Court. But, Uhlmann concludes, “the question will be not how far we slide down the slippery slope of sanctioned killing, but how fast.” A grim prospect, indeed. We need the legal proscription of suicide to dissuade against its enactment. As Krauthammer says, “The law is the last barrier to arrogance.” The arrogance here is playing God with one’s own or another’s life.

How significant at this juncture becomes the knowledge about the post-mortem condition of the suicide made available by Max Heindel: “The suicide, who tries to get away from life only to find that he is as much alive as ever, is in the most pitiable plight. He is able to watch those whom he has, perhaps, disgraced by his act, and worst of all, he has an unspeakable feeling of being ‘hollowed out,’” which feeling persists for as long as the physical body should properly have lived (*Cosmo*, page 104). Here is a deterrent to the suicide impulse. For if no religious assurance avails in times when living conditions seem intolerable, yet may the knowledge of entering into an even more intolerable state after a forced demise, give one pause.

In a survey of Oregon doctors published in the *New England Journal of Medicine* earlier this year, 60% said they should be able to help some terminal patients die, which action, though motivated by compassion, is in violation of the Hippocratic injunction to “do no harm” as articulated in the oath “I will give no deadly medicine to anyone if asked.” Furthermore, the annals of medicine are rife with instances of inexplicable cures and spontaneous remissions of hopeless cases. Supporting statistics do not sanction the unconscionable practice of passing a death sentence on a patient, whom the diagnosing doctor may then more likely assist in fulfilling his assessment.

Both unremitting, intense pain, as well as clini-

cal depression, are often behind a terminal patient’s death wish. But, as Dr. William Wood, clinical director of the Winship Cancer Center at Emory University in Atlanta, reminds us, “If we treat their depression and we treat their pain, I’ve never had a patient who wanted to die.”

The ways in which the legalization of the right to assisted suicide may be abused are numerous, including nonvoluntary euthanasia, admittedly already taking place in the Netherlands. That the practice shall continue, legal or illicit, is certain. But surely it need not be an authorized addition to

the runaway ethic of an autonomous individualism bereft of the belief in a loving God Who inscrutably uses pain and darkness to bless us and bring us into the embrace of his Light.

From another angle, Wilfred Sheed reflects that “Strangers can never decide whose life is worth living, because strangers by

definition don’t know enough; but neither do friends, because the outside of an illness is so different from the inside...Happiness seems to proceed on a quite separate track from health” (“Dr. Death, a 90’s Celebrity,” *Time*, June 3, 1996).

Our affliction may be unto death—it may not. God knows, God Who gave us life and is Life beyond our death, beyond and in our pain, in the heart of our hopelessness. That we forget this truth and assert our despair in the desire for death is understandable and human. But the desire is one thing, acting on it is another. There are perhaps few who have not made at least a passing commitment to suicide. But to commit suicide robs us of our freedom to prevail in suffering, to “glory in tribulation.” To live with hopelessness, and not act upon it, may just be the most important, life-affirming, spirit-empowering, death-overcoming deed of our entire life. Only living until unassisted death arrives will prove it. □

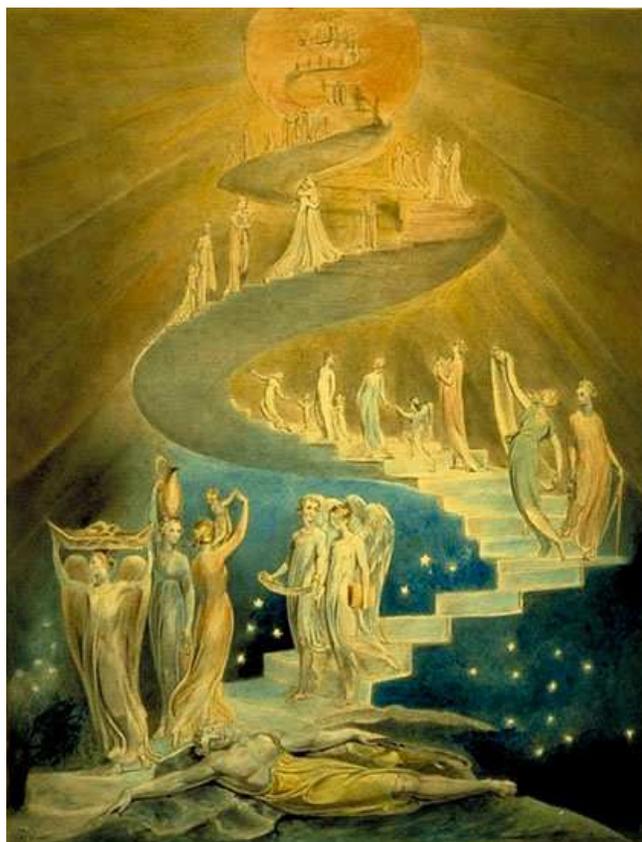
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Heels—The Son of Laughter

IT TAKES AN ACT of great imagination to enter the crypt of Old Testament narratives and raise them to life, Lazarus-like, inspired with a vibrant immediacy. Frederick Buechner has done this with the life of Jacob, the son of Isaac, whose name means *laughter*. In Biblical times given names had a meaning that described the circumstances of the bearer's birth, or a ruling idea or expectation the parent had for them. Jacob, meaning *heel*, was so named because he followed his twin, elder brother Esau out of his mother's womb holding onto his heel. While parents give names, it is God Who assigns names to His chosen. Thus Abram is renamed Abraham, Jacob becomes Israel, and Zacharias was changed to John (the Baptist).

The story of *The Son of Laughter* (HarperCollins, New York, 1993) is told by Jacob as part memory, part meditation, sometimes as proceeding from dreams, other times from visions, and then again from recollection of what was told him, for the oral tradition and verbal recall were highly developed faculties in this era. Moreover, as explained by Max Heindel, as a result of endogamy, ancestral images, events, even personalities, were carried in the bloodline and informed the descendants of the patriarch with cumulative experience and knowledge. Buechner intuits and evokes this organic connection between these successive generations.

The book's characters are very physical and vividly realized. The faculty of cunning that was evolved in the early Semitic culture through the subjection of the mental powers to the desire nature is wonderfully personified in Laban, son of



Watercolor, 1800-03, William Blake, The British Museum, London

Jacob's Ladder

The spiral form of the "ladder" and the inclusion of humans among the ascending and descending angels illustrate Blake's understanding of Jacob's dream as a metaphor for the soul's aspiration and destiny to be reunited with God.

Abraham, brother of Isaac, and father of Jacob's beloved wife Rachel. Laban is a histrionic conniver. How else could he have exacted the services of Jacob for seven years, extended seven more, and then again for six years, and foisted his eldest daughter Leah on him as Rachel, were he not constantly bargaining and deceiving like a Jewish Mercury.

The Jacob story (Genesis 25-50) is the first extended narrative and one of the most memorable in the Old Testament. Rebekah bore two nations in her womb, and, as the Lord said, the elder (Esau) was to serve the younger. Buechner is completely faithful to the biblical account, but his book reads

like a cross between an inspired autobiography and an historical novel. Particularly affecting envisionings of scriptural events include Jacob's dream of angels ascending and descending a ladder from earth to heaven. As Joseph, one of his two sons by Rachel, tells him later, "Heaven has to do with earth, and earth with Heaven. As prayers and offerings rise, the God descends."

Jacob's first encounter with Rachel at the well is poignantly familiar as the young man (age 17), riv-

Buechner has an exceptional ability to evoke sensuous and soul-filled presences through a prose that is ever breaking into the elliptical, creative forms and cadences of poetry.

eted and energized by the beauty of the shy maiden with doe-like eyes and demure bearing, is inspired to perform an act of charming bravado.

Powerfully rendered is the scene in which Jacob, returning after twenty years to his father's land, wrestles all night by the river Jabbok and is given the name Israel, which means "He who has wrestled with God and with men and has prevailed." Jacob calls the name of the place Peniel because "I have seen God face to face, and my life is preserved" (Gen. 32:30). How does Buechner, through Jacob, describe this face? "It was more terrible than the face of dark, or of pain, or of terror. It was the face of light. No words can tell of it. Silence cannot tell of it. Sometimes I cannot believe that I saw it and lived but that I only dreamed it. Sometimes I believe I saw it and that I only dream I live."

Each of Jacob's twelve sons has a distinct personality and each is jealous of Joseph, Jacob's favorite. Joseph himself invites their envy and anger by interpreting before them dreams in which they, Jacob, and their sister, Dinah, bow down to him. He is thrown into a dry well, retrieved by merchants on their way to Egypt, where he is sold

to Potiphar, the Chief of the King's Guard, for whom, in time, he becomes as a son. Later, after successfully interpreting Pharaoh's troubling dreams, Joseph becomes his closest adviser and companion.

Joseph's story is both dreamed by his father and later recounted to him. We feel the great burden of restraint Joseph suffers in pretending not to know his brothers, who have come to Egypt to procure grain during a famine. The Egyptian portion of the narrative is vividly realized. Buechner has an exceptional ability to evoke sensuous and soul-filled presences through a prose that is ever breaking into the elliptical, creative forms and cadences of poetry.

It is not Buechner's purpose to plumb the esoteric profundities of the Biblical story. Yet his reading is deep and richly suggestive of the mentality of a people whose unnameable, One God, called Fear (by Isaac), Shield (by Abraham), and Light's Face (by Israel), chose them to inherit the earth, a people who Jacob saw in spiritual vision as "an army. There were as many marching in it as there are stars. They were stars. Rank upon rank they were moving silent as light...The silence of the light was like thunder. They were helmeted with light. They were shod with light...As the stars marched, they were singing without song. Their song was my name—not Jacob, Jacob, Jacob, over and over again, but one endless and unbroken Jacob. The way light is endless and unbroken."

Notwithstanding Jacob's Face of Light, Buechner presents the God of this people, the Moon God Jehovah, as darkly immanent. He seems closer at night, more nearly apprehended, than in day's explicit light. He is closer in silence than in sound. Such too is the way Buechner's vision works on the reader. The words are the scaffold from which the reader recreates Jacob's experience. Then the words fall away and the vision wordlessly resounds and glows like a flameless light.

Detailed as *The Son of Laughter* is, one is more apt to retain not its vivid specifics, but an ineffable mood, as a dreamer on waking finds that the dream images, which once were wide windows on a kind of hyperreality, have become opaque, while yet the dream mood persists—and the conviction that though we have dreamed, we have dreamed true. □

—C. W.

Cancer Therapies—Known and Ignored

WHATEVER ELSE one may say about the disease of cancer, it is a deep and fascinating study, as pathology, sociobiology, politics, and business. Though the general public has been subjected to what one author (Maurice Natenberg) some time ago characterized as a “cancer blackout,” and individuals may often respond to a cancer diagnosis as receiving a death warrant, because orthodox medicine has made so little headway in the successful treatment of the disease, in fact, a great deal is known about cancer, its origin (etiology), nature, and effective treatment.*

The more one explores the cancer phenomenon, especially its politics and economics, the more one understands that powerful vested interests are simply frustrating the public need for a safe and effective solution to the cancer problem. We leave it to the reader to explore the source materials which are available (see references at end of article) to make their own determination. Suffice it to say that culling through the welter of accessible documents will astonish, confound, outrage, and, finally, give hope.

In the most advanced society in the world, natural healing for cancer is often regarded as a crime,

*This article makes no claims for the merits of the procedures it describes and is provided to enable readers to explore the subject as their interest and discretion dictate.

punishable by jail time. What is legal is the costly, invasive effort to heal with unnatural, unhealthy methods. For the record, cancer therapy is a monopoly. Justified as the sole means for protecting the gullible public from exploitation by charlatans who purvey worthless or harmful nostrums and bilk desperate clients of their money, the cancer industry is strictly controlled. The three modalities that are approved for cancer treatment, because they allegedly meet the two criteria of safety and efficacy which legitimize

their use—surgery, chemotherapy, and radiation—are, in point of fact, neither routinely safe nor usually effective in the long term. Yet many other modalities which have been employed over the past century have met both requirements, and for that very reason, perverse as it may seem, have been dis-

missed and buried by interests adversely impacted by their viability. These are not allegations but facts available to anyone who cares to research the subject. A list of resources are provided for such investigation at the end of this brief article.

Nor do we here suggest that the great majority of medical practitioners have anything but the optimum health and well-being of their patients as their goal. Nevertheless, they are constrained by what they have been taught in medical schools, by what is published in prestigious peer reviews, by

In the most advanced society in the world, natural healing for cancer is often regarded as a crime, punishable by jailtime. What is legal is the costly, invasive effort to heal with unnatural, unhealthy methods.

the types of research for which grant monies are available, and by what legislating bureaucracies, influenced by powerful vested interests, mandate as acceptable therapeutic procedures.

Let us get to some substantive facts. What is cancer? Through the work of Glover, Royal Rife, Virginia Livingston and Irene Diller, among others, cancer has been identified as a pleomorphic entity; that is, it is not a generic term designating many separate and distinct kinds of pathology, but a single specie manifesting in one of four forms, including bacillus, coccoid, and fungal, the form it assumes depending on its biochemical milieu. Dr. Livingston calls the cancer microbe *progenitor cryptocides*, the hidden killer. Her work at Rutgers and elsewhere satisfied Koch's law or four postulates, which is a foolproof method for proving the cause of a disease. However, pleomorphism violates the strongest of established biological dogmas, the germ theory of disease. *Cryptocides* does not, like a germ, cause cancer. It is but a symptom of it. If the environment in which the microbe is found is regenerated, it reverts to a benign form. In other words, everyone has the cancer microbe in them in a dormant or harmless form. When poisons accumulate, stress takes its toll, and the immune system is compromised, the *cryptocides* changes to a virulent form and begins to wreak havoc. *Cryptocides* is a chameleon, a pretender. It is one thing but is mistaken for another. It assimilates to its biochemical niche where it feeds and replicates voraciously.

Orthodox medicine has rejected this finding because it is deceived by the morphological variety of cancer cells, a pathologist's delight. But the microbe simply takes on the form of the cell type it invades, be it epithelial tissue, blood, bone, marrow, endoderm, or nerve.

What are the philosophic implications of this finding? The germ theory of disease stipulates the cause of a person's illness as a *thing*, which, though invisible, comes from outside the body. It is an enemy, ever at the body's threshold awaiting a weak moment to invade. This scenario, though frightening, both distances the cause, puts it outside the individual, and makes him powerless to do anything about "getting" it. But pleomorphism



An exact replica of the Universal Rife Microscope (1933), capable of a resolution of 31,000 diameters and a magnification of 60,000 diameters, was able to view the tiny cancer virus (1/15 of a micron in length and 1/20 of a micron in breadth), a feat still impossible with most of today's microscopes.

holds that the source of disease is within. It makes the individual, if not more accountable for his problems, at least more intimate with them, and more in a position to do something about them.

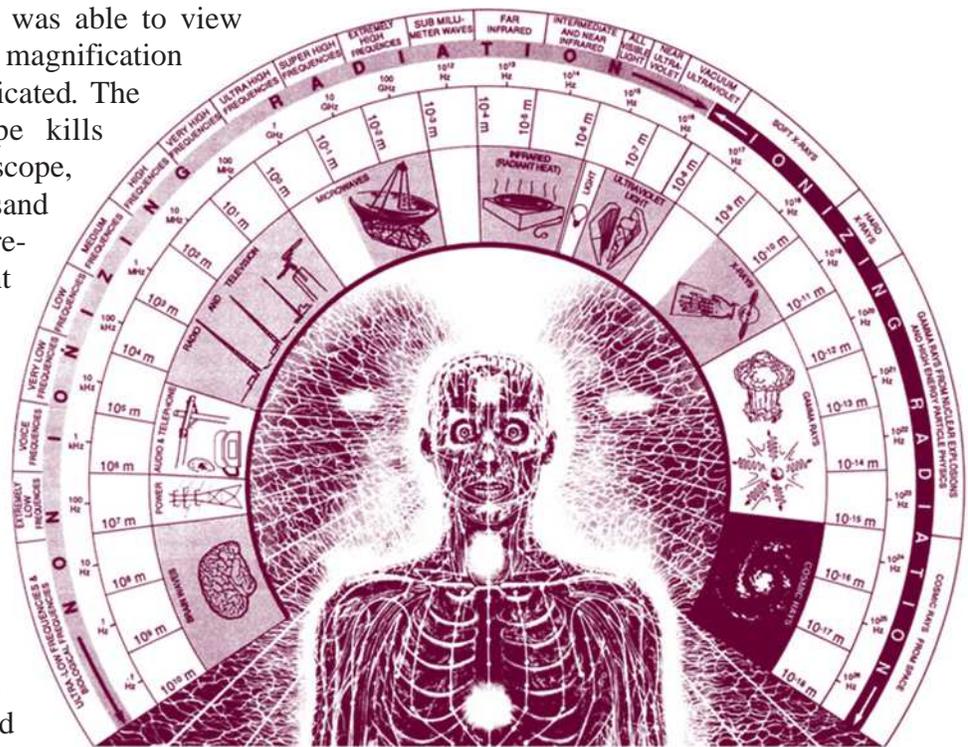
More generally, life is pleomorphic. Consider the evolution of the human form, both ontogenetically (from zygote to newborn) and phylogenetically (from Saturn Period to Earth Period). How awesome and improbable that the human adult body, a "form of forms," a micro-universe, derives from an invisible seed created by the combined genetic coding carried by a messenger male gamete and a receiving female ovum.

The work of Royal Rife was particularly illuminating. It is detailed in *The Cancer Cure That Worked*, by Barry Lynes. Employing a system of lighting as unknown to microscopy today as it was in the 1930's, and using his own superlative microscope (pictured in the *Los Angeles Times* of 11/27/31, under the caption, "Here is the Most

Powerful Microscope,”) Rife was able to view microorganisms *in vivo* with a magnification and resolution yet to be duplicated. The modern electron microscope kills what it views. Rife’s microscope, consisting of over two thousand parts, was able to adjust the frequency of the viewing light impinging on the living specimen to its own biological frequency. In effect, the microorganism illuminated itself and simultaneously indicated its electromagnetic signature. Rife ingeniously directed this very signature frequency back upon the microbe at a volume sufficiently strong to explode its cell walls and destroy it. This he not only saw but photographed on moving film. Rife determined the mortal oscillatory rate (M.O.R.) for the cancer virus (which he called the BX virus), as he did for many other virulent microorganisms, including syphilis, polio, tuberculosis, leprosy, pneumonia, typhus, and typhoid.

To what effect, you ask? In one study, conducted under the auspices of U.C.L.A. in the summer of 1934, involving well-known oncologists and bacteriologists, sixteen terminally ill cancer patients were treated with Rife’s electromagnetic resonance generator. After three months fourteen of these so-called hopeless cases were signed off as clinically cured by the staff of five medical doctors and the pathologist. The other two took somewhat longer because of the flood of toxins released into the system by the killed cancer. Rife discovered that all of the cancer forms had to be destroyed by applying the frequency unique to each, otherwise the microorganism would start anew.

Rife’s achievements were acknowledged at a commemorative dinner in Los Angeles (reported on by the *L.A. Times* 12/27/31) that drew 250 medical scientists and practitioners to honor his genius.



Applying the insight that all living things vibrate according to an identifying bioelectric frequency, Rife discovered the specific oscillatory rate of the cancer microbe and then directed that same frequency at the virus in an amplitude sufficient to cause it to burst, just as crystal will shatter when the correct note is struck in its presence. The above diagram shows that biological frequencies manifest at the lower end of the electromagnetic spectrum.

A later issue of the *Times* wrote that Rife must be accorded “a foremost place in the world’s rank of scientists” (6/26/40).

What was the upshot of Rife’s remarkable discoveries? Over time his findings were falsely discredited, his offices were invaded by the I.R.S. and his instruments were damaged or confiscated, his supporters and colleagues were threatened and blackmailed, and Rife himself was brought to mock trial as the A.M.A., unable to buy him out, succeeded in scaring him into obscurity. No medical journal was ever permitted to report on Rife’s work. The Rife frequency instrument, in a modified form, is being used by the American Metabolic Institute in Tijuana, Mexico under the direction of Geronimo Rubio, M.D. It reports particular success with the leukemias. (U.S. contact number: 800-388-1083.)

Rife’s history is in no way unique for practitioners of successful alternative cancer therapies. They include Max Gerson, a German physician whose diet therapy, first used on his own excruciating

migraine headaches, subsequently cured 446 of 450 patients of previously incurable lupus (tuberculosis of the skin). Gerson then developed his therapy to achieve success with all types of cancer. He produced 50 per cent recovery of even far-advanced cancer patients who had received surgery and radiation and been given up to die.

In 1946 Dr. Gerson became the first physician to demonstrate recovered cancer patients before a U.S. Congressional committee. A lobby supporting surgery, radiation, and chemotherapy caused the defeat by four votes of a senate bill that would have supported extensive research into the Gerson therapy, which is designed to restore the body's own healing ability through an intensive juice regimen and detoxification with coffee enemas. The Gerson therapy continues to be given under the supervision of his daughter at the Gerson Institute in Mexico (contact address: P. O. Box 430, Bonita, CA 91908, Tel.: 619-585-7600). The book detailing the Gerson therapy is *A Cancer Therapy: 50 Cases*.

William Friedrich Koch, Ph.D., M.D., evolved a highly-successful nontoxic therapy for cancer and other degenerative diseases. It is based on the introduction of one of several simple, nontoxic, and highly attenuated compounds (glyoxilide, parabenzoquinone) which initiate an oxidative process that burns through and destroys the toxins that feed pathogenesis. Koch's somewhat technical but highly informative book, *The Survival Factor in Neoplastic and Viral Diseases*, details his therapy, which requires dietary adjustments for long-term success, including, among other things, no meat and a low-protein diet. It was employed with a high degree of documented success. The offending virus is burned away (oxidized), as are all other pathogens that have implanted themselves in body tissues and become foci for active or potential infection. The primitive, energy-wasting, fermentative (anerobic) metabolism of cancer is replaced by the resumption of aerobic, high-energy-yielding respiration of healthy cells. Koch's work was ignored, suppressed, and opposed by intimidated representatives of the medical establishment who brought him to court on several occasions and attacked his fastidiously documented case histories. Still, the A.M.A. was given proof of "the full

permanent reversibility of far advanced cancer" when Koch presented five terminal-stage cancer patients to the investigation committee who became so "panicky" by the rapid patient improvement after only three weeks of treatment that they "closed the investigation...with the warning that further treatments would not be allowed." After years of frustration and harassment, Koch relocated to Brazil. Today, it is difficult to find a doctor who knows about the Koch treatment.

Harry Hoxsey, a naturopath, was put in jail over one hundred times for his refusal to desist from offering his basically herbal therapy. The Hoxsey Tonic, an extract of eight herbs which are provided in the context of a dietary and vitamin regimen, has been given to thousands of people over the course of fifty years. Numerous testimonials of dramatic recoveries are on record. The Hoxsey book, *You Don't Have to Die*, makes for absorbing reading. The therapy continues to be offered at the Bio-Medical Center in Tijuana, Mexico (contact number: 011-52-66-849011/849132 evenings), which claims that 80 percent of the patients who use the Hoxsey formula benefit substantially.

Many nontoxic cancer therapies are eclectic or composite in nature (often called metabolic therapies), utilizing a number of modalities in an intensive program which usually includes detoxification (of colon, liver, kidneys, lymph system), megavitamin therapy, immuno-therapy, strict dietary observances, appropriate physical activity, creative visualization, emotional counseling, and spiritual healing. (Continued) □

Resources and References

For a list of books on alternative therapies for cancer, as well as a directory of doctors who provide such treatment, a list of recovered cancer patients who have received some of these therapies and welcome inquiries, and a list of non-toxic diagnostic tests, contact:

Cancer Control Society, 2043 N. Berendo St.,
Los Angeles, CA 90027, phone 213-663-7801.

Two particularly inclusive books surveying alternative cancer therapies are:

CANCER THERAPY: The Independent Consumer's Guide to Non-Toxic Treatment and Prevention, by Ralph Moss, Ph.D., Equinox Press, New York;

OPTIONS: The Alternative Cancer Therapy Book, by Richard Walters, Avery Publishing Group, Garden City Park, New York.

Both above titles, the books cited in this article, and many more publications, are available from the Cancer Control Society.

HEALING

Giving Thanks



Oil on wood, 1648, Rembrandt, Louvre, Paris

The Supper at Emmaus

“In every thing give thanks: for this is the will of God”—1 Thes. 5:18.

WHEN CHRIST JESUS “gave thanks” and “blessed” before feeding the multitude, He was setting an example for

His adherents to follow in using the powers which unfold within each one who strives to walk the Way of the New Dispensation—the Way of Love. Truly, we multiply or increase that for which we give thanks or bless, and this law may be applied to improving and maintaining the health of one’s various bodies as well as to anything else. The thankful heart and mind are well-springs of health, for the vibration which they send forth is essentially of a healthful, uplifting nature.

Every seeker after permanent health (which necessitates the regenerate life) is wise in forming the habit of devoting a definite time each day to praising and giving thanks to his divine Creator for all the blessings that have come to him that day. On some days there may be only “routine” blessings, such as wholesome food in a comfortable home, congenial and helpful associates, or God’s sunshine and flowers; on others there may be blessings which stand out as beacon lights in one’s life—an answer to prayer, an inner assurance of duty well done, an influx of courage at a crucial moment, a high moment in meditation, or an unusual opportunity to be of service to a needy brother or sister. Whatever the blessing, let us remember to give thanks.

Eventually, we learn to offer thanks even for our adversities, recognizing in them the opportunities for progress. As William Law has well put it: “If anyone could tell you the shortest, surest way to all

happiness and perfection, he must tell you to make it a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.”

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 every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates: □

November.....8—14—21—28
December.....5—12—18—25

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

Rex and Zendah in



WHEN THE GATES of the Archer had completely closed, Rex and Zendah looked around for the next entrance but not a trace of one could they see!

"How can you try to open a gate that does not seem to be there?" said Rex. "Perhaps Hermes will come and help us."

To pass the time they sat down on the ground and began to look at the scroll of passwords that Hermes had given them. While they were unrolling it, Zendah noticed some curious shining bits of stone that seemed to move themselves toward each other as she shuffled her feet about.

She sat still and looked—no, they did not move, it must have been her imagination. Just then Rex dropped his knife out of his pocket; how it happened to be there he never knew, and much to their astonishment, the queer bits of stone moved toward the knife and arranged themselves around it.

"Why," she said, "they look like parts of a puzzle."

So they started picking up some of them. "Do you think they might be a puzzle, Rex?" queried Zendah. "Let's try and find enough to make a word." They collected a heap of the queer, dark, shining stones, and soon found they were able to make several words. At last they made the word "Secret."

Just then a curious noise behind them made them look round. It was a sort or gurgling, swishing noise, and they saw what looked like water running swiftly over stones in a river bed, when there had been much rain.

They then saw a movement, where before there had seemed to be nothing. At the bottom of the

river bed was a number of twisting lines like water, gradually rising higher and higher, moving from side to side, and swiftly up and down, until it made a great funnel, a whirlpool of water, nearly as high as a house and about eight feet across the top.

At the bottom it was such a deep purple as to be nearly black, but the moving lines became lighter in colour and more and more reddish, until it was a glorious crimson. Then a bubble formed at the bottom of the funnel and gradually rising to the top, burst without a sound.

Seven more bubbles rose, one by one and each larger than the other, and as the eighth and last broke, the whole of the water disappeared and they beheld the gate. It was made of beautifully shaped and twisted iron, with a figure of an enormous eagle right across the top.

No voice demanded entrance—the gates swung open suddenly with a clang, and as suddenly closed behind them after they had stepped inside.

The way before them was blocked with great rocks towering in front of them and extending at the sides to where the gates had been, but which were again invisible.

There was no way forward, and no way back, and yet, it seemed as if there might be an entrance, for a stream of dark water flowed under the rock near their feet.

"Let's try the Password," said Zendah. "This might be like the entrance to Ali Baba's cave."

So they whispered, "Power."

Eight times it echoed back from the rocks, sounding like a chorus of invisible people mocking them. Then suddenly there was an opening just in

front of them and a boat lay on the water inside the opening.

They stepped into the boat, and without any warning, off it shot at a great speed as if the stream were constantly running down hill. Through caverns almost pitch black, they went over little rapids where the boat rocked so much they thought they must be thrown out! Sometimes it was icy cold and they saw great blocks of ice, all shapes and sizes, towering into the air on each side of them like pillars of a cathedral. Further on they passed a place that was just as hot as the place they had left was cold. Fountains of boiling water rushed up to the roof of the cavern, and they could hardly breathe.

They wanted badly to stop the boat in one place, for the walls of the cavern were alive with specks of many colored lights that looked like the jewels which mother had in her necklace, but they were unable to do so.

At last the boat rushed out into the open country, and stopped beside a bank on which elder and alder trees were growing. On the bank stood a figure they recognized and they jumped out and ran to him, for it was Mars.

“It did not take you long to find the secret of the entrance cave,” he said, “and I am very much pleased that the underground journey did not frighten you. In the Land of the Scorpion-Eagle you will have to find out most things for yourselves. Now choose, will you go east or west?”

“West,” said Zendah, speaking first, before Rex could make up his mind. As she spoke, a flying chariot drew up drawn by four eagles.

Off they flew, over ice fields, passing waterfalls, miles and miles high, until the air became warmer and there came to them a perfume like that of a garden. Getting out of the chariot, they found themselves in a stretch of flat country, all arranged with beds of herbs; some they knew because they grew them in their garden at home, but a great many they had never seen before.

“How sweet they smell,” said Rex, running from bed to bed and picking a leaf here and there, as they wandered up and down the paths. “But why are they all needed?”

“They have many uses, as you shall see,” replied Mars, leading them further on. In the middle of the

herb garden was a long, low building, and passing inside they saw many women putting the herbs on trays to dry, then rubbing them through sieves, and lastly putting them into bottles. They saw the herbs, in another part of the building, being boiled in great vats to make medicines for the doctors to use when curing sick people.

“There is an herb for every illness, if people would only take the trouble to find it out,” said Mars.

***These are magical glasses—
everyone has a pair, so
Mars told them, but very
few people know how to
use them, or are even
aware that they have them.***

In the centre of the building was a room with glass windows through which the children looked at eight old men gathered round a table on which was a glass vase with a stopper at the top. To their astonishment they saw that this was full of a beautiful liquid which moved and leaped by itself, as if it were trying to escape. It was a glorious crimson, like wine, with hundreds of golden bubbles in it.

It was so beautiful that they begged to take some home, but were told it was not quite finished yet, though when perfected it would cure all illness.

“It is the Elixir of Life that the wise old alchemists were always trying to make, and they come to this land from Earth to find out how to make it,” said Mars.

The next interesting thing they saw was a number of people making spectacles. The queer thing was that no two pairs were alike in shape and every one had a different colored glass.

They begged to look through a pair. Everyone started laughing and chorused, “Why you have a pair of your own.” Where these spectacles suddenly came from they had no idea, but Rex had pink glasses and Zendah’s were blue.

What wonders they saw through them! They could see right down into the ground, just as if it were transparent, trace where the oil wells lay, and see hidden streams of underground water. The rivers, as they looked, were now full of water

nymphs, playing games with each other, up and down the waterfalls.

In the air were thousands of tiny figures not visible to them before, and they noticed some of these buzzing round the flowers with brushes and paint pots, placing the colors on the opening buds and on the fruit. These are magical glasses—everyone has a pair, so Mars told them, but very few people know how to use them, or are even aware that they have them.

Outside the spectacle factory, in a courtyard nearby, they looked down a deep well covered with a great stone slab. Mars moved this, and they saw the well was dry. In the sand at the bottom of the well were crawling some scaly objects that looked rather like small lobsters, only they had nasty spikes in their tails that they carried curved over their backs.

“These ought not to be here,” said Mars. “They were all beautiful eagles once, but every time a child belonging to this land says a sharp, unkind word, one of our eagles turns into a scorpion.”

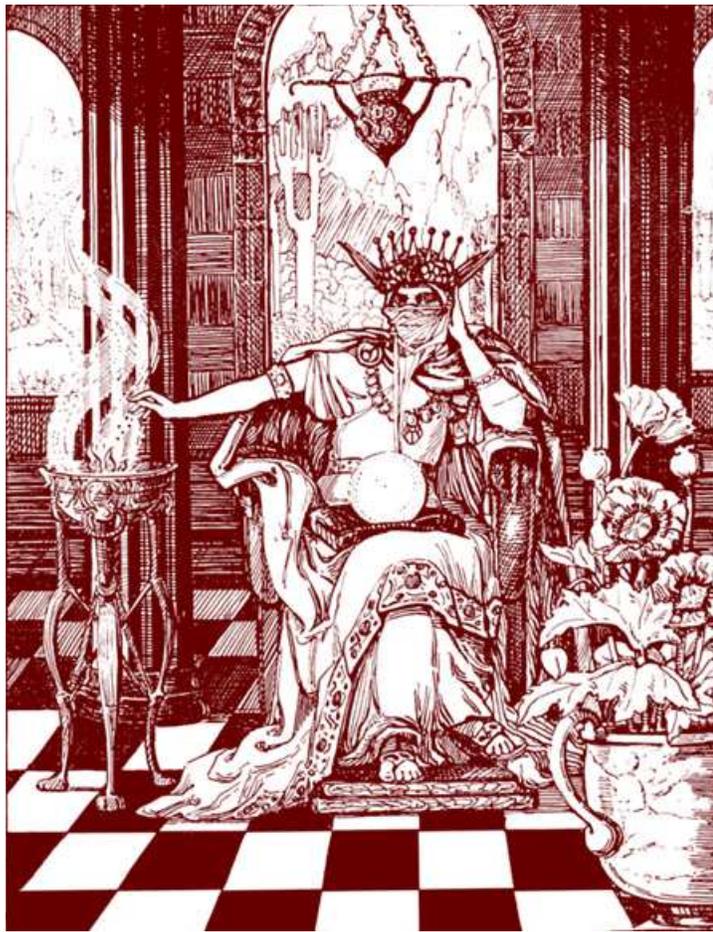
“Don’t they ever turn back into eagles?” asked Zendah, feeling very sorry for the poor eagles condemned to crawl instead of being able to fly.

“Oh yes, but the children have to perform three good deeds before they can become eagles again.”

Many and curious things they saw; all were hidden, and the magic word had to be spoken before they became visible. At last they came to the palace of the King.

The entrance to the grounds was through great fields of poppies of all colors, and their scent made Zendah yawn so much and feel so tired, that to avoid going to sleep on the way, they hurried her on to the steps of the palace.

This palace stood on eight pillars with a moat all round it, so every part was reflected in the water; the bridge to it seemed made of clouds, and every step Rex and Zendah took was like walking on cotton wool. Women wearing dark red cloaks, and with veils on their heads that were kept in place with a snake ornament, stood in the passages and halls to welcome them, and saluted Mars with a raised hand. Page boys with black piercing eyes and shocks of dark curly hair, flung back the cur-



tains to the central hall.

The upper part of the hall was made of black and white marble and the throne itself of a green stone flecked with little red marks. On each side were huge iron vases, in which were growing white poppy plants as large as small trees. A lamp with a red light hung from the roof in front of the throne and braziers on each side sent forth clouds of scented smoke. A figure was seated on a throne, wearing a robe, crimson-rose in colour, bordered with embroidery of many colors and richly set with jewels. They could not see the face, for it was veiled with eight veils, but they could see a crown set with sparkling jewels.

A deep voice bade them welcome, and ordered the attendants to fill the goblet and give the children the drink of remembrance, “For without this you will not be able to recall what you have seen in the Land of the Scorpion-Eagle.”

A tall woman handed them a goblet, beautifully carved, full of a red liquid, while at the same time

she passed her hand across the children's eyes.

It was a strange drink, very sweet as they drank it, but leaving a bitter taste in their mouths afterwards.

Handing back the goblet they looked up, and saw a crimson winged figure behind the throne—a Great Being that reached almost to the roof of the hall, and who wore a blazing star on his head.

This was one of the four Guardians of the Winds, they were told, and one quarter of the world was given to his charge. The green Guardian lived in the Land of the Water Carrier, but until they had drunk of the waters of remembrance they could not see any of the four Guardians.

They stood and gazed at the Angel's wonderful crimson wings and blazing star, until the voice of the king recalled them.

"Bring the Helmet of Invisibility," he cried. A page entered with a crimson satin cushion but they could see nothing on it. This nothing was put

on Zendah's head. It felt just like putting on a hat, only you could not see what it was, and when she had it on, Rex could not see her at all.

Round Rex's neck was hung a red cord with a pendant made of a topaz in the shape of an eagle.

"The Invisible Helmet will help you to see hidden things, and also some day to become invisible on Earth as you are here. Now you have stayed long enough in this land, for you still have much to see," said the King, "and I will send you swiftly to the next land."

He stood up, and raising his hands above his head, he spoke a strange word that they could never remember.

The floor seemed to heave; all went dark, and the next thing they knew they were outside the gate, and as before they entered, now again they could see no sign of it.

"That is the second earthquake," said Zendah. Continued)



THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

This book gives a complete outline of the Western Wisdom Teachings as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.

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