

Rays from the Rose Cross



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

January/February 1998—\$5.00

**CONSCIENCE AND THE EYE OF GOD
SEEING THROUGH THE DARK GLASS—VISIONS OF A.E. WILLIAMS
WHAT DID CHRIST JESUS LOOK LIKE
THE PILGRIM'S REGRESS**

A CHRISTIAN ESOTERIC MAGAZINE





Planet Art

Tiziano Vecelli (Titian), oil on panel, 690 x 360 cm (272 x 142 in), 1516-1518, S. Maria dei Frari, Venice
Assumption of the Virgin

The Assumption

Who is she that ascends so high,
Next the Heavenly King,
Round about whom Angels fly
And her praises sing?

Who is she that, adorned with light,
Makes the sun her robe,
At whose feet the queen of night
Lays her changing globe?

To that crown direct thine eye,
Which her head attires;
There thou mayst her name descry
Writ in starry fires.

This is she in whose pure womb
Heaven's Prince remained;
Therefore in no earthly tomb
Can she be contained.

Heaven she was, which held that fire,
Whence the world took light,
And to Heaven doth now aspire
Flames with flames t'unite.

She that did so clearly shine
When our day begun,
See how bright her beams decline
Now she sits with the Sun.

—Sir John Beaumont

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 90, No. 1

January/February—1998

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. **Your Zip Code must contain nine (9) digits (five + four).** 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: \$5.00. Second class postage paid at Oceanside, CA, 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
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<http://www.cts.com/~rosfshp/index.html>

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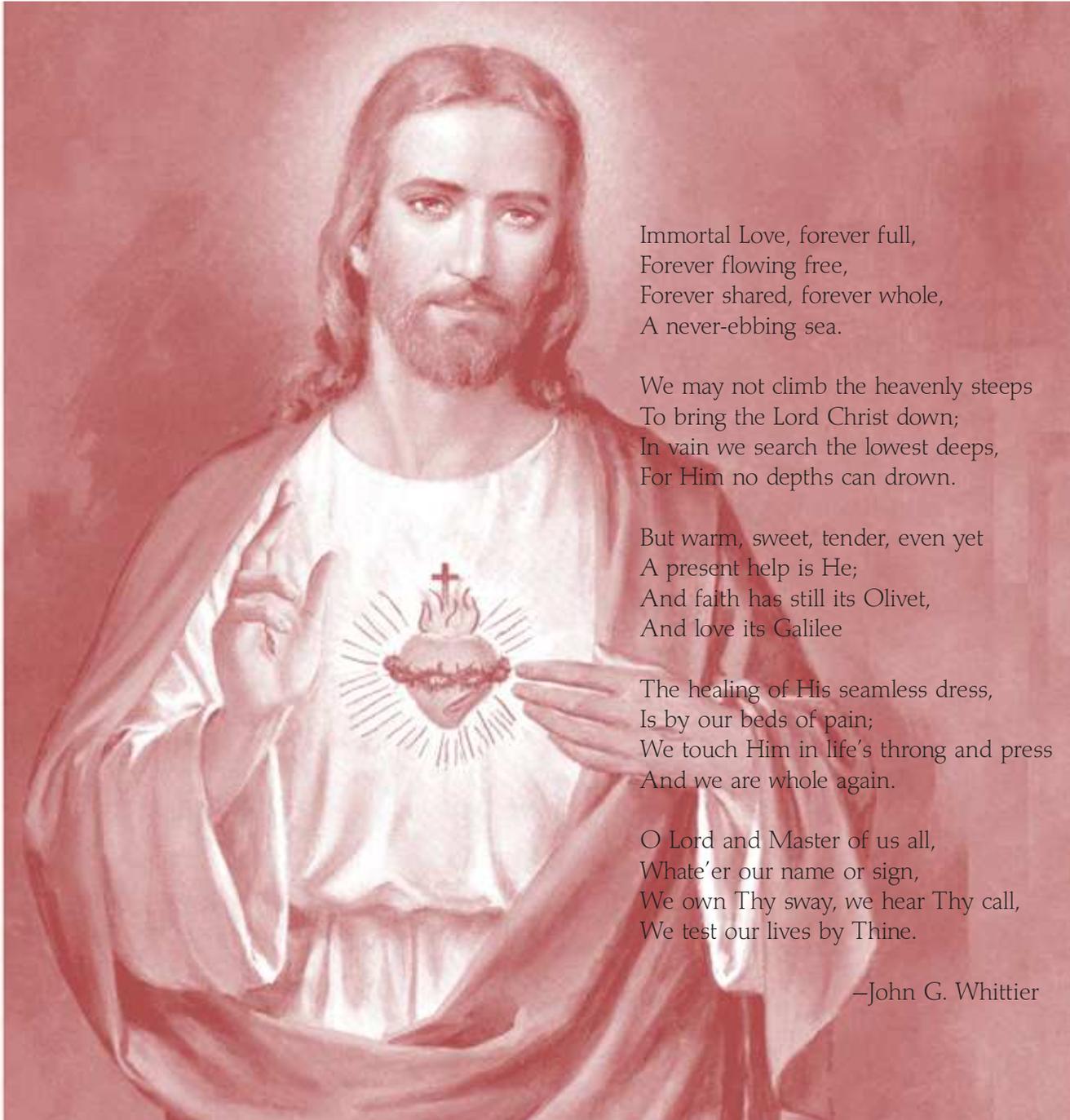
*"A Sane Mind,
A Soft Heart,
A Sound Body"*

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FEATURE

Immortal Love, Forever Full



Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea.

We may not climb the heavenly steps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee

The healing of His seamless dress,
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

—John G. Whittier

Living in the Newness of Spirit

WHEN THE LEAVES of the old year's deeds have largely fallen from consciousness and we move into the new year stripped and minimal, we allow the calendar change, the somewhat arbitrary date of January 1, to point us ahead with "a clean slate" and to encourage the resolution, casual or earnest, to amend or discard those practices that remain stubbornly attached to our person, vitiating our good intentions.

Though ever appropriate, do not activities dictated by this season particularly recommend the special effort to prune back our character's old growth, clear out the dead wood, or, more radically, strike at the root of the old man with a view toward regeneration, being born again?

A new birth concluded the old year and was acknowledged by the Wise Men at the beginning of the New Year on the same day (January 6) that Christ was supposed to have been "born" in Jesus through the Jordan Baptism.

As students of occult Christianity we seek to enter the Kingdom of Heaven prior to the death of our physical bodies. But Christ Jesus instructs Nicodemus that simply to see this Kingdom, we must be born again, born in another way, on another level of consciousness, in another dimension of being—not through embryonic water but through the baptism of Spirit's fire.

We may take dying to the old year as an emblem of dying to the old man, the one locked in old habits and easy but self-compromising attitudes.

Did last year's tree bear good fruit, or was it sapped by undisciplined growth (thoughtless actions, mere busyness), stunted by lack of proper



Sharonphotos

nourishment (concentration, quiet, meditation, discrimination, prayer, loving service), or choked by weeds of carelessness, anxiety, and trivial preoccupations? If we make the tree of our inner person sound, the fruit of our deeds likewise will be whole and good. How is this done?

No amount of resolution, in and of itself, suffices to bring about this new birth, for it is not from below, not the result of our unaided actions. All our husbanding and gardening expertise avail little if the sun doesn't shine. The new birth is the work of the Holy Spirit. It is from above, from within, through the Spirit of Truth, not the dead wood of truth's formulations, its laws and dogmas. We are transformed by the renewing of the mind.

Jesus as form, as body, leaves the disciples—to their benefit, for His death makes possible the renewal in spirit through the Guide and Comforter who comes to dwell in their souls. Christ Jesus was bodily *with* his disciples. After the Resurrection He was *in* them through His Spirit. And they were in Him, thus becoming new creatures (2 Cor. 5:17), yielding "the fruit of the Spirit...love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22).

Thus, if we walk in the light of God and in the newness of Spirit, the orchard that is our character shall be cultivated aright and we will bring forth much fruit, through Him who is both the source and the firstfruits of a revitalized humanity. □

MYSTIC LIGHT

Conscience and The Eye of God



Helix nebula, a composite of images, taken by NASA's Hubble Space Telescope and at the Kitt Peak National Observatory in Arizona, "a trillion-mile-long tunnel of glowing gases."

A MASONIC SYMBOL for triune God depicts an eye within an equilateral triangle. The all-seeing eye opens upon all points in space and all moments in time and is everywhere in all dimensions of being. It is itself the domain in which all creation, visible and invisible, is seen, as in, "God saw everything that he had made and, behold, it was very good."

In the evolution of human consciousness, the ancient Egyptians conceived of the sun as the eye of God. The more morally developed and somber Jewish people proscribed graven images, reserving to Jehovah light too terrible to be seen, yet from Whom nothing is hid. Thus the Psalmist says (139):

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down and art acquainted with all my ways....Wither shall I go from thy spirit? or wither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there....Yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to thee" (versification omitted).

The Lord asked Adam in the Garden "Where art thou?" not because He couldn't see him, but because, having fallen from etheric consciousness, Adam could no longer see God. Additionally, having acted out of personal interest against the Lord's commandment, he felt the first pangs of shame and hid himself. Sin causes "spiritual cataract" and the reflex to hide from the light.

While virtue sees, vice seeks not to be seen, for its deeds are unsightly.

The Hebrew law was given to the ancient Jews to discipline their desire natures. The "cunning" that developed describes the use of the mind to devise ways of getting what one wants while still appearing "law-abiding," which includes refraining in public from doing what one condones in private. This is one definition of hypocrisy.

Whatever the belief to the contrary, all are under sin: "There is no man that sinneth not" (1 Kings 8:46). "There's none righteous, no, not one" (Rom. 3:10). Furthermore, "there is none that doeth good, no, not one" (Psalms 14:3). More emphatically, St. John says that "If we say that we have no sin, we deceive ourselves" and we make Jesus Christ "a liar" (1 John 1:8, 10). We speak not of man measuring himself. For then he stands tall, indeed, some tower in their self-conferred splendor. But honesty before God brings a vastly different scale to these self-viewings. Then humility shatters these splendid images as so much mirroring glass. Then one is abased before God's splendor and goodness and would rather hide under a rock. This abasement, however, can lead to confession and soul cleansing, to the proper attribution of all glory and power to God. Then does the justified one seek God

through the very love He gives us, without which, as St. Paul writes, we are nothing.

Christ Jesus made clear that wherever one performs an act, be it in public or private, in one's mind or in the extended world, the effects are spiritually of like nature, for motive is the determining factor. Viewed esoterically, to covet is to steal, to lust is to commit adultery, to be angry, bear false witness, maliciously gossip, and hate is to murder. Thus, all breaking of the commandments is but the breaking of one—the first: Thou shalt have no other Gods before me. The violation of this commandment is idolatry, which is worshiping or wanting above its due what is not God. Whenever we give to something or someone other than God Himself the first place in our thoughts or our feelings, we break this commandment. Says the Evangelist, "Love not the world, neither the things that are in the world...For all that is in the world...is not of the Father" (1 John 2:15-16).

Through the law comes knowledge of sin. From sin comes the fear-based belief that God is not looking out *for* me, He is looking *at* me, so that everything I do is judged against the law and "by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). When we know the law, it becomes apparent that, given allowance for the slow-grinding mills of the gods, there is nothing we can "get away with." This realization exerts a negative and restraining influence until we learn that what we do to others we do to ourselves, be it for good or ill. The tendency to experience self-generated destiny in the material world as injustice is corrected in the desire world where we see the consequences of our actions coming to us from outside as if proceeding from an independent agent.

Sin is a word that can cause a good deal of squirming among the world's well adjusted, can even provoke hostility. Sin can be positive or negative. Falling short of ideals, omissions, slips, inward taints, describe *negative* sins. *Positive* sins involve violations of laws, trespassing boundaries, lawlessness. Those who would purge the language of this archaic term and rescue self-flagellants from their vindictive beliefs are simply endangered species, even if they presently abound. Sin may be quaint or offensive in the world's eyes, but the material world, in a sense, is a mote in the eye of God, and He would that man might pass on from it and know his Creator in spirit and in truth. Though one be a sinner,

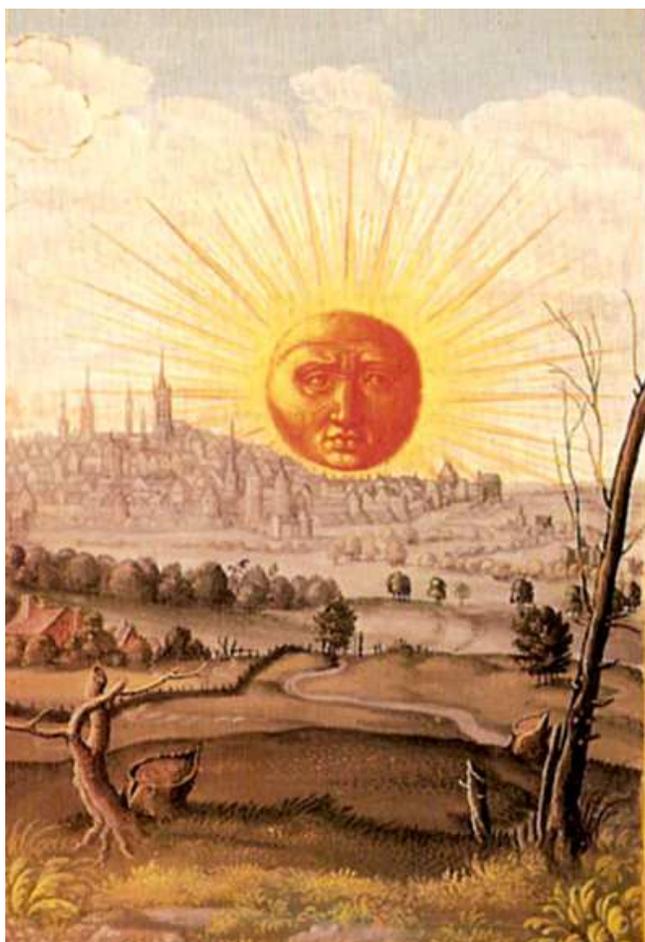


Plate 22 of *Splendor Solis*, Manuscript illuminations, 1582, British Museum, London

Illustrating the ultimate phase of the alchemical quest for the Philosopher's Stone or Solar tincture, the purified Cosmic Sun, the Christ, unites with the fertile Earth, or purified soul: "that which is above unites with that which is below."

he is also a son of God: Nothing in himself, yet through Christ he is given potential for God-likeness. This reality is ever a scandal to the militantly secular mentality.

If God is represented as an eye, the all-seeing God is also the Source of light, that in which anything that is seen, and in Him is no darkness at all. Christ, His Son, the Sun of Righteousness, the Light of the world, became human that He might experience and overcome the death resulting from humanity's sins and mark out a path of light back to the Father. He walks before us and takes the strongest buffets. He meets the Adversary and subdues him with light. He gives us the power of His Name to do our Father's will. We are the sinners, yet it was He, sinless (John 3:5), Who was made sin for us, for only such a One could make the acceptable (effectual) sacrifice.

By virtue of Christ's gift to a dark world, a new light

dawns in man's inner world. Through Him the eye of God as omnipotent Judge becomes the heart of God, which is radiant love. God implants in us His Identity as love through its embodiment—Christ Jesus. Love is the fulfilling of the law. If law generates sin, and if there is none without sin, love redeems from sin by grace, a free and unmerited gift.

While self-generated sins must be personally atoned for, the sin that Christ came to take unto His Person was a cosmic sin. That is why a cosmic Being was required to intervene in human evolution. Nor could human goodness, doing good, suffice to offset the objective sin that brought death and spiritual darkening into the course of human development.

This sin not only results in the human spirit's virtual entombment in flesh, it causes a soul captivity, a being in bondage to the law, to the thousand threads of ritual and legalistic observance which restrict human consciousness, like Gulliver strung down by Lilliputians. Sin is lack of freedom. St. Paul was truly free because he was in bondage to Christ.

Christ took on human servitude to contend with and overcome the power that enslaves, that shuts out the creative, enfranchising light and life of the spirit. His human breakthrough was the result of an uttermost downgoing, sifting to the dregs and darkest pockets of flesh-deadening obliquity. Christ rose from the dead with the fruit of His victory. He harrowed hell, gave new impulse for the rising of limboed souls, and, after the Ascension, began to pour into the soul of individual and collective humanity the means to be renewed in spirit—not by unaided human will, but through His indwelling the planet and each person, who becomes a Christ-bearer, a Christ-revealer.

With the divine Eye upon us, we are ever aware of the lowliness of our being, even as God calls us through Christ to be like Him. Not knowing what this is, we yet measure ourselves against the implied perfection. The God's Eye symbolizes our aspiration's bull's-eye. And how often does our aim diverge from, and our will's

trajectory fall short of, the mark! This deficiency exactly translates the Greek term *hamartia*, for which the word *sin*, carrying its freight of burdensome associations, has been given as the English cognate. *Hamartia* was a term used in archery. It was also used in a technical sense by Aristotle in describing the cause for the pivotal *crisis*, or turning point, in Greek drama, when a mistake in identity, a certain fault in perception or understanding, is brought to light. Is not much of our sin and error the result of mistaken identity, of our not knowing or not believing that we are made in our Creator's image, and that only in this likeness, spirit of His Spirit, does He see us? To have the image of divine

The Eye of God ever upon us is, we come to discover, God's Eye in us. Conscience is the inner eye by which we eventually discover the contours and content of spiritual worlds.

perfection ever before us is, at the same time, to draw it forth from our innermost being as our essence. What would we *not* do and say if we always remembered *who* we are in truth—sons and daughters of the living God?

God's Eye first arrests us, even accuses us. We would flee from it, hide

from it. We try. Since we can't turn it off, we turn ourselves off. We shut down those parts of ourself where the sense of being seen is most acute, where this knowledge of the high reaches of our being merge with the One Who confirms our God-like potential. We become earthbound, spiritually foreshortened. We may flirt with atheism and amoralism, or dress up our escapist perspective as secular humanism—allowing for most anything that isn't too outrageous, because life, we try to convince ourselves, is a one-shot affair, made chaotically relative by the presumed absence of God, and thus God-based absolutes.

But our true nature does not indefinitely allow for these evasions and indulgences. The great and constant effort at self-deception gives no adequate payoff. Misery and desperation, if nothing else, bring us to our right minds. Then the Eye ceases to condemn us and, like the sun which gives life, it encourages us, reminding us not only of our goal, but of the self-same means to attain it.

The Eye of God ever upon us is, we come to discover,

God's Eye in us. Conscience is the inner eye by which we eventually discover the contours and content of spiritual worlds. As the loving eye of the parent silently secures and promotes the learning of the child, awakening it to its own self-viewing and self-moderating capability, so God's light as the Holy Spirit subtly informs and illumines our minds, teaching, rebuking, delaying responses to importunate requests, nurturing our capacity for inward seeing.

The more we become confirmed in the indwelling God, the less likely are we to do ungodly deeds. We realize that the body as God's temple is not a metaphor but a simple statement of fact, and as its caretaker and minister, we keep its vessels clean, its spaces sanctified, the service of consciousness sober and spirit-oriented. Analogous to the tolling of canonical hours, we regularly remind ourselves of our primary purpose and refresh ourselves with God-directed silence and prayer.

Our Identity is given by God. The world gives its own forms of identity and has its own callings. They may become so central to our life that what we do may equate with and signify who we think we are. To look good in the world's eye, we may cultivate a persona provided by a job or cultural role at the expense of our person or soul, which languishes before the eye of the spirit. We do well to heed the biblical injunction to keep the eye single (Luke 11:34) and to predicate our Identity on God Who gives it, not on paper IDs and worldly titles, rankings, and human approbation. What the world gives, it takes away. The world, in fact, does not give. It loans the raw material for masks and sheathes that we specialize and appear in, foremost being the physical body, which is always changing.

The Wise Men, being wise, saw the Star and journeyed toward it. Why was not the entire world converging on the place where it shone? That place was deserted, save for a few clear-souled shepherds. It was not a worldly light that appeared in the heavens. *Those* lights lit the taverns in Bethlehem. It was a spiritual light whose perception required spiritual vision.

The German language gives a particularly spatial sense to the concept of sin. The words *sünde* and *sonderung* have the same Latin origin as the English *sunder*, meaning to separate. Sin is the separation which results from what we do, itself the result of the state of mind from which sinful actions arise. To be sundered from God, to feel not merely estranged from but a



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

“Why dost thou not provide against the day of Judgment.”

Consideration of the dire and dreadful consequences of our unregenerate actions serves more to deter obvious wrongdoing than does meditation on Christ's loving sacrifice inspire us to good deeds born of devotion and selflessness.

stranger to the divine Presence and Will may occasion sinful living, and, far more grave, may so darken moral consciousness that such living is no longer considered wrong.

The One Whom David described, the Yahweh of the Old Testament, the severe Judge, was reflected in Mosaic law. Such too was the Hebrew conception of the Messiah, the One Who was to come in the last days and judge humanity. But the dispensation inaugurated by Christ Jesus introduces into the soul of man a new impulse to action, based on love and understanding, overriding the motives of fear and coercion produced by the Law. Particularly does conscience, the internal eye and seat of hidden authority, play an increasingly dominant role as a control and guide to thought and conduct in the Christian era. With the eye of retrospection

we review each day's deeds and individually assume the role of the divine judge, assessing the merits of our conduct, invoking the purgative fires of remorse, when warranted.

Interestingly, conscience, as both word and concept, does not have its origin in Hebrew antiquity but in classical Greece. What was originally the content of involuntary clairvoyance and seen as the action of avenging gods of destiny, known as Erinyes (the Eumenides were the dispensers of fortunate destiny), was later attributed to that internal understanding first described by the Greek playwright Euripides in the term *syneidesis*, whose Latin equivalent was *conscientia*, meaning *to know together with*. The Greek Stoics first discerned the emergence of the ego impulse and articulated a philosophic basis for conscience. In particular, the philosopher Athenodorus, the teacher of Caesar Augustus, introduced the concept of conscience into ethics. He lived in Tarsus two decades of his life at the time Saul was growing up in that city.

As Paul uses *conscience* (*syneidesis*, which contains as roots both the words for 'seeing' and 'knowing')—and he is the first biblical writer to employ the term—he always designates the higher or true Self, the Christ. The voice of his conscience is other than and above his unregenerate self. It can and at times does override his own voice. And he calls on it to seal his Christian intention. He assures the Romans that “I am speaking the truth in Christ, I am not lying; my conscience, which is guided by the Holy Spirit, is my witness” (Rom. 7:1). Our conscience is independent of our in-the-world self. While it can be ignored, it cannot be deluded or compromised. Yet it may ratify actions intended by our functional self. Thus, “We are allowed to boast, for the testimony of our conscience speaks for us” (2 Cor. 1:12). Since the Damascus event, conscience, for Paul, has become the occult voice for Christ, a higher member of the spiritual constitution that can both speak against or for man as a separate element, an element which is, at the same time, his Christ Self, his I-essence.

Saul of Tarsus, in the service of a pantocratic, judgmental divine Eye and blinded by the outward law, represents a humanity that continues to crucify Christ. Paul the initiate saint represents a humanity that sees a world transformed by the love of the indwelling Christ.

Goethe's observation that the eye of the body was

“fashioned through the light for the light” and is able to perceive the light because it is itself of a solar nature, has its spiritual parallel in the ability to see the Christ because He is the indwelling essence of man, the I spirit. Thus the Christ in Paul opened his eyes on the road to Damascus to the vision of the planetary Christ abiding in the earthsphere.

The Damascus event is the classic representation of conscience awakened by the light of Christ. The true nature of our actions is thrown into high relief and instantly evaluated, bringing immediate understanding and the experience of guilt for wrongdoing. Although Paul was prostrate with shock and searing remorse by the enormity of his error, he also knew the incomprehensible grace of forgiveness through Christ's mercy. While his subsequent heroic labors in the vineyard of Christ could be seen as restitution for prior wrongs, they spring from love, a sense of absolution and spiritual communion he never knew as a Pharisee, whose prescribed conduct was not governed by conscience but by fear. For conscience is an enlightened inner tribunal, an unimpeachable, independent council. Henceforth, Paul lives from out of his initiate Self, as in, “not I but Christ in me.”

Conscience designates the Law that has been inscribed in the fleshy tablet of the heart, whether by the Mosaic legal tradition or by inspired, conscientious living. The apostle to the pagan world writes, “When the nations of the world who have not the law do by nature what the law requires, then those who have no external law bear a law of their own in their hearts...[and] the conscience that speaks in them expresses the same thing” (Rom. 2:14, 15 ff, trans. Bock).

Paul makes the distinction between conscience, which bears witness to one's actions, and the analytic thinking faculty which accuses or excuses. Conscience proceeds from a higher level than brain-bound thinking. The etheric heart is the mouth of the life spirit that speaks the superconscious wisdom of intuition. Thus, the beatitude “Blessed are the pure in heart: for they shall see God.”

Emil Bock writes in his book *Saint Paul* (Floris Books, Edinburgh, Scotland, 1993, translated from the German) that the Damascus event portrays “the anticipated unfolding and further development of conscience that will be available one day to all human beings. A

direct Christ experience, not dependent on any external tradition, is available to those in whom conscience blossoms forth into an organ of vision.” That is, the active cultivation of conscience will develop the clairvoyant faculty by which we will see, face to face, the etheric Christ.

Does this mean that Christ at some future time will come into our lives and illumine our mind? Rather it means we shall grow into the knowledge and experience that He is already here. For again Paul, referring to the Damascus incident, says “When it pleased God to reveal his Son [not *to me* but] *in me*.” It is God’s efficacious grace that reveals His Son, but Christ already indwells. We need to develop the means by which this indwelling can be perceived, and conscience is that means—the voice for God.

As Paul uses the term, conscience is not the purely negative, exclusionary function that makes of the phrase

“guilty conscience” a tautology. This same negative reading of the word is employed by Hamlet when he soliloquizes, “thus does conscience make cowards of us all.” But it is not cowardice to refrain from an act of inhumanity such as the Dane contemplated. More recently, Raskolnikov, in Dostoevsky’s *Crime and Punishment*, sought to prove that he was above the dictates of “bourgeois” conscience by gratuitously killing an old woman. But he was tormented by remorse because he had violated his own essential humanity.

Unfortunately, traditional Christian usage continues to associate conscience with the accusing voice of guilt, rather than, as originally conceived, and as used by Paul, designating that inner authority that points to positive ideals and future goals. Max Heindel calls conscience “a divine fire” that sacrifices (in the sense of a holy offering) the flesh for the sake of the spirit.

Another highly qualified occultist writes the following about conscience: “Thus, we see how the *external* comprehension for the idea of the divinity of Christ Jesus is born in the East [by being born in a Semitic



Folio 250 recto, in Latin manuscript 2, in the Urbino Collection of the Vatican Library

The artist of the above illumination has recast the Damascus event in a medieval context, with castle in the distance and both Saul (not yet renamed Paul) and his accompanying Jewish soldiers dressed in the clothes of that era. Saul has been thrown from his horse. His companions are oblivious of his vision of Christ Jesus, Whose golden mandorla is filled with three Cherubim and four angels. The Latin caption at the foot of the illustration translates as “Paul serving Christ Jesus.”

body prepared according to the mandates of Hebrew law]—but how what the human consciousness develops as the conscience approaches this form from the West [out of Greece]...Thus East and West cooperate with each other. We see how the sun of the Christ nature dawns in the East [Palestine]; and we see how the Christ-eye in the human conscience is prepared in the West in order to understand the Christ. This is why we see the victorious march of Christendom developing, not towards the East but westward...Christianity takes hold of the western world because it was in the West that Christendom had to fashion its organ in the first place. There we see Christendom linked to what has become the most profound factor of culture for the West: The concept of conscience, tied to Christianity.”

Conscience is like a window on God through which the ideal image of Man is projected before his consciousness, teaching him not merely to avoid the instinctual life, but inspiring him, through acts of nobility and generosity, to realize his divine potential. □

—C.W.

Seeing Through the Dark Glass— Visions of A. E. Williams

IHAVE SPOKEN of a training of the will, but have not indicated the spring of power in our being, nor dilated on those moments when we feel a Titanic energy lurks within us ready to our summons as the familiar spirit to the call of the enchanter. If we have not power we are nothing and must remain outcasts of the Heavens. We must be perfect as the Father is perfect. If in the being of the Ancient of Days there is power, as there is wisdom and beauty, we must liken ourselves to that being, partake, as our nature will permit, of its power, or we can never enter it. The Kingdom is taken by violence. The easier life becomes in our civilizations, the remoter we are from nature, the more does power ebb away from most of us. It ebbs away for all but those who never relax the will but sustain it hour by hour. We even grow to dread the powerful person because we feel how phantasmal before power are beauty and wisdom, and indeed there is no true beauty or wisdom which is not allied with strength.

The text in this article, reprinted by permission of the Theosophical Publishing House, Wheaton, IL, is excerpted from A. E. Russell's book, The Candle of Vision, now out of print. The author affirms the sanctity of the Creative force, and stresses that that moral purification and the cultivation of selflessness must precede any attempt to awaken occult powers. Russell's visionary experiences remind us that the very earth is holy, permeated as it is by the life of the Spirit.

***Those
who have in
themselves the high-
est power, who are mira-
cle-workers, the Buddhas
and the Christs, are also the
teachers of peace, and they
may well be so having
themselves attained
mastery of the
Fire.***

For one who cultivates will in himself there are thousands who cultivate the intellect or follow after beauty, and that is because the intellect can walk easily on the level places, while at first every exercise of the will is laborious as the lift is to the climber of a precipice. Few are those who come to that fullness of power where the will becomes a fountain within them perpetually springing up self-fed, and who feel like the mountain lovers who know that it is easier to tread on the hilltops than to walk on the low and level roads. Because in our ordered life power is continually ebbing away from us, nature, which abhors a vacuum in our being, is perpetually breaking up our civilizations by wars or internal conflicts, so that stripped of our ease, in battle, through struggle and sacrifice, we may grow into power again; and this must continue until we tread the royal road, and cultivate power in our being as we cultivate beauty or intellect.

Those who have in themselves the highest power, who are miracle-workers, the Buddhas and the Christs, are also the teachers of peace, and they may well be so having themselves attained mastery of the Fire.

It is because it is so laborious to cultivate the will we find in literature endless analysis of passion and thought, but rarely do we find one writing as if he felt the powers leaping up in his

body as the thronged thoughts leap up in the brain. I was never able to recognize that harmony of powers spoken of by the ancients as inhabiting the house of the body, lurking in nerve-centre or plexus, or distinguish their functions, but I began to feel, after long efforts at concentration and mastery of the will, the beginning of an awakening of the fires, and at times there came partial perception of the relation of these forces to centers in the psychic body. I could feel them in myself; and sometimes see them, or the vibration or light of them, about others who were seekers with myself for this knowledge; so that the body of a powerful person would appear to be throwing out light in radiation from head or heart, or plumes of fire would rise above the head jetting from fountains within, apparitions like wings of fire, plumes or feathers of flame, or dragon-like crests, many-colored.

Once at the apex of intensest meditation I awoke that fire in myself of which the ancients have written, and it ran up like lightning along the spinal cord, and my body rocked with the power of it, and I seemed to myself to be standing in a fountain of flame, and there were fiery pulsations as of wings about my head, and a musical sound not unlike the clashing of cymbals with every pulsation; and if I had remembered the ancient wisdom I might have opened that eye which searches infinitude. But I remembered only, in a half terror of the power I had awakened, the danger of misdirection of the energy, for such was the sensation of power that I seemed to myself to have opened the seal of a cosmic fountain, so I remained contemplative and was not the resolute guider of the fire.

And indeed this rousing of the fire is full of peril; and woe to him who awakens it before he has purified his being into selflessness, for it will turn downward and vitalize his darker passions and awaken strange frenzies and inextinguishable



Courtesy of the artist, Annie Lauro

Shekinah

While the Shekinah was the actual manifestation of Deity as Jehovah, or the Holy Spirit, in the ancient Tabernacle in the Wilderness, the artist has suggestively chosen to represent the Holy Spirit's manifestation as a planetary spinal Spirit Fire, rising from the purified crystalline earth through the second vital center, situated in the pelvic basin, shaped like and symbolized as the chalice or communion cup, to the head centers. Above, the Holy Spirit hovers as a dove.

desires. The turning earthward of that heaven-born power is the Sin against the Holy Breath, for that fire which leaps upon us in the ecstasy of contemplation of Deity is the Holy Breath, the power which can carry us from Earth to Heaven. It is normally known to man only in procreation, but its higher and mightier uses are unknown to him. Even though in our scriptures it is said of it that it gives to this man vision or the discerning of spirits, and to that poetry or eloquence, and to another healing and magical powers, it remains for most a myth of the theologians, and is not mentioned by any of our psychologists though it is the fountain out of which is born all other powers in the body and is the sustainer of all our faculties.

Normally I found this power in myself, not leaping up titanically as if it would storm the heavens, but a steady light in the brain, "the candle upon the forehead," and it was revealed in ecstasy of thought or power in speech, and in a continuous welling up from within myself of intellectual energy,

vision, or imagination. It is the afflatus of the poet or musician. As an ancient scripture says of it, "The Illuminator is the inspirer of the poet, the jeweller, the chiseler and all who work in the arts." It is the Promethean fire, and only by mastery of this power will man be able to ascend to the ancestral Paradise. Again and again I would warn all who read of the danger of awakening it, and again and again I would say that without this power we are as nothing.

We shall never scale the Heavens, and religions, be they ever so holy, will never open the gates to us, unless we are able mightily to open them for ourselves and enter as the strong spirit who cannot be denied. This power might cry of itself to us:

*My kinsmen are they, beauty, wisdom, love;
But without me are none may dare to climb
To the Ancestral Light that glows above
Its mirrored lights in Time.*

*King have I been and foe in ages past.
None may escape me. I am foe until
There shall be for the spirit forged at last
The high unshakable will.*

*Fear, I will rend you. Love, I make you strong.
Wed with my might the beautiful and wise.
We shall go forth at last, a Titan throng,
To storm His Paradise.*

The Earth

I THINK of earth as the floor of a cathedral where altar and Presence are everywhere. This reverence came to me as a boy listening to the voice of birds one colored evening in summer, when suddenly birds and trees and grass and tinted air and myself seemed but one mood or companionship, and I felt a certitude that the same spirit was in all. A little breaking of the barriers and being would mingle with being. Whitman writes of the earth that it is rude and incomprehensible at first. "But I swear to you," he cries, "that there are divine things well hidden." Yet they are not so concealed that the lover may not discover them, and to the lover nature reveals herself like a shy maiden who is slowly drawn to one who adores her at a



Fresco, Raphael, from *Scenes of the Life of Moses*, Second Loggia, eighth bay, Papal Palace, Vatican

Moses and the Burning Bush

Moses was instructed to take off his shoes for "the place whereon thou standest is holy ground" (Exodus 3:5). Through His shed blood Christ Jesus entered the Earth, sanctifying the entire planet as "holy ground."

distance, and who is first acknowledged by a lifting of the veil, a long-remembered glance, a glimmering smile, and at last comes speech and the mingling of life with life.

So the lover of Earth obtains his reward, and little by little the veil is lifted of an inexhaustible beauty and majesty. It may be he will be tranced in some spiritual communion, or will find his being overflowing into the being of the elements, or become aware that they are breathing their life into his own. Or Earth may become on an instant all faery to him, and earth and air resound with the music of its invisible people. Or the trees and rocks may waver before his eyes and become transparent, revealing what creatures were hidden from him by the curtain, and he will know as the ancients did of dryad and hamadryad, of genii of wood and mountain.

Or earth may suddenly blaze about him with supernatural light in some lonely spot amid the hills, and he will find he stands as the prophet in a place that is holy ground, and he may breathe the intoxicating exhalations as did the sibyls of old. Or his love may hurry him away in dream to share in deeper mysteries, and he may see the palace chambers of nature where the wise ones dwell in secret, looking out over the nations, breathing power into

this man's heart or that man's brain, on any who appear to their vision to wear the colour of truth.

So gradually the earth lover realizes the golden world is all about him in imperishable beauty, and he may pass from the vision to the profounder beauty of being, and know an eternal love is within and around him, pressing upon him and sustaining with infinite tenderness his body, his soul and his spirit.

I have obscured the vision of that being by dilating too much on what was curious, but I desired to draw others to this meditation, if by reasoning it were possible to free the intellect from its own fetters, so that the imagination might go forth, as Blake says, "in uncurbed glory." So I stayed the vision which might have been art, or the ecstasy which might have been poetry, and asked of them rather to lead me back to the ancestral fountain from which they issued. I think by this meditation we can renew for ourselves the magic and beauty of Earth, and understand the meaning of things in the sacred books which had grown dim.

We have so passed away from vital contact with divine powers that they have become for most names for the veriest abstractions, and those who read do not know that the Mighty Mother is that Earth on which they tread and whose holy substance they call common clay; or that the Paraclete is the strength of our being, the power which binds atom to atom and Earth to Heaven; or that the Christos is the Magician of the Beautiful and that It is not only the Architect of the God-world but is that in us which sees beauty, creates beauty, and it is verily wisdom in us and is our deepest self; or that the Father is the fountain of substance and power and wisdom, and that we could not lift an eyelash but that we have our being in Him.

When we turn from books to living nature we begin to understand the ancient wisdom, and it is no longer an abstraction, for the Great Spirit whose home is in the vast becomes for us a moving glamour in the heavens, a dropping tenderness at twilight, a visionary light in the hills, a voice in the heart. The Earth underfoot becomes sacred, and the air we breathe is like wine poured out for us by some heavenly cupbearer.

As we grow intimate with earth we realize what

sweet and august things await humanity when it goes back to that forgotten mother. Who would be ambitious, who would wish to fling a name like Caesar's in the air if he saw what thrones and majesties awaited the heavenly adventurer? Who would hate if he could see beneath the husk of the body the spirit which is obscured and imprisoned there, and how it was brother to his own spirit and all were children of the King? Who would weary of nature or think it a solitude once the veil had been lifted for him, once he had seen that great glory? Would they not long all of them for the coming of that divine hour in the twilights of time, when out of rock, mountain, water, tree, bird, beast or man the seraph spirits of all that live shall emerge realizing their kinship, and all together, fierce things made gentle, and timid things made bold, and small made great, shall return to the Father Being and be made one in Its infinitudes.

When we attain this vision nature will melt magically before our eyes, and powers that seem dreadful, things that seemed abhorrent in her, will reveal themselves as brothers and allies. Until then she is unmoved by our conflicts and will carry on her ceaseless labors.

*No sign is made while empires pass.
The flowers and stars are still His care,
The constellations hid in grass,
The golden miracles in air.*

*Life in an instant will be rent
When death is glittering, blind and wild,
The Heavenly Brooding is intent
To that last instant on Its child.*

*It breathes the glow in brain and heart.
Life is made magical. Until
Body and spirit are apart
The Everlasting works Its will.*

*In that wild orchid that your feet
In their next falling shall destroy,
Minute and passionate and sweet,
The Mighty Master holds His joy.*

*Though the crushed jewels droop and fade
The Artist's labors will not cease,
And from the ruins shall be made
Some yet more lovely masterpiece. □*

The Dweller on the Threshold

NOT LONG AGO an article appeared in another magazine under the above title. The writer used the expressions “the Dweller” and “the Threshold” in two ways. First he defined the Threshold as a ceremonial, ritual initiation and its Dweller as one of the participants in this rite. In the second half of the article he represented the Threshold as any opportunity and the Dweller as any obstacle which stood in the way and which must be faced by the person wishing to take advantage of the opportunity.

While we do not question the right of anyone to use and interpret these terms in any way he sees fit, still it might be well in order to avoid confusion in the minds of general readers to make clear just what is meant by these expressions when they are used in the literature of the Rosicrucians.

The Dweller on the Threshold is an elemental being who appears before the one seeking admittance to the superphysical worlds and who must be conquered before the aspirant can enter these realms. Sometimes it comes in one form and sometimes in another. Most often it takes the form of a member of the opposite sex of a particularly horrible appearance. This was the case in the experience of the fictional character in *Zanoni*. The Dweller in that instance is described as follows:

It was as that of a human head, covered with a dark veil, through which glared with livid and demoniac fire eyes that froze the marrow of his bones. Nothing else of the face was distinguishable—nothing but those intolerable eyes; but his terror, that even at first seemed beyond nature to endure, was increased a



Johann Hofmann (1824-1911)

The Temptation

The temptation of Christ Jesus in the wilderness of the Desire World involved a meeting with the Dweller on the Threshold, but not one of His own making. Rather did He encounter the Tempter himself, who prompts all human's to sin and thus create their individual sin bodies, or Dwellers, to be vanquished.

thousandfold when, after a pause, the Phantom glided slowly into the chamber. Its form was veiled as the face, but the outline was that of a female; yet it moved not as move even the ghosts that simulate the living. It seemed rather to crawl as some vast, misshapen reptile. All fancies, the most grotesque, of monk or painter in the early north, would have failed to give to the visage of imp or fiend that aspect of deadly malignity which spoke to the shuddering nature in those eyes alone. All else so dark-shrouded—veiled and larvalike. But that burning glare, so intense, so livid, yet so living, had in it something almost human

in its passion of hate and mockery.

The Dweller in this particular case was the result of sensuality and disobedience.

Max Heindel gives us a description of another Dweller, as well as the history of the previous life of the man it haunted. This man in a former incarnation had been a Jesuit, very ardent, almost to the point of fanaticism, for the advancement of his order. He had subjected others to death, torture, loss of property, and other abuses in order that the Jesuit Brotherhood might be served. He had shut out of his heart both love and hate. He had not, however, succeeded in shutting out lust. Thus lust and cruelty would have made him a monster had they not been redeemed in part by his absolute sincerity in his devotion to his order, for which he would have sacrificed himself just as quickly as he sacrificed others, and by the noble effort he made to prevent sex from entirely mastering him. His vices produced a Dweller of particularly horrible aspect. The following is the description given of it by Mr. Heindel:

This dreadful shape had drawn its being from acts of cruelty committed by the man in a bygone life; it had fed on the curses of his tortured victims, and gorged itself upon the odor of their blood and their perspiration as is the wont of elementals; it was a monster in every sense of the word. Death of its progenitor rendered it latent, but in a new birth figure time was marked for retribution upon the clock of destiny....The hate, anger, and malice stored in the monster radiated back upon him pang for pang. When we saw the thing, it appeared as a shapeless jellylike mass with many large greenish eyes imbedded at different parts of its body. Every few seconds a sharp-pointed, swordlike projection shot out from the most unexpected places in its body and pierced the poor lad who lay cringing upon his bed. Then, although the monster had no mouth wherewith to laugh, it seemed convulsed with fiendish glee at the fear and pain it had given. At other times one or another of the eyes seemed to dart from the monster, projected upon what resembled an elephant's trunk, and it would halt within an inch of the victim's eyes, gazing into them with a compelling power of awesome intensity (Message of the Stars, pages 586-587).

Here we have the real nature of the Dweller explained. Whatever may be the shape it takes, the nature of the Dweller on the Threshold is the simplest and most easily understood thing in the world. For its nature is nothing more nor less than *sin*.

It has often been said by ministers in the churches that the first year following conversion is apt to be the hardest year of one's life, that immediately following conversion all the evil in a person's inmost soul, even evil whose presence he never before suspected, will come forward to tempt and try him. It is stated in *Gleanings of a Mystic* that "conversion is to the exoteric religionist exactly what Initiation is to the higher mysticism." That being true, what would we naturally expect to find in the experience of the one who chooses "the shorter, harder road of Initiation"? That he will meet sin, blocking his way, but sin in a more intensified, concentrated form. And this is exactly what happens. The candidate for Initiation must meet and conquer not only all the evil that is in his nature at present, but also all the unexpiated evil of which he has been guilty in previous lives. At the time of Initiation all our wrongdoing in past incarnations which has not been liquidated takes concrete form before us in an elemental being which we call the Dweller on the Threshold. There is only one way in which it can be vanquished. That is to face it squarely, admit that it is of our own making, and resolve to make restitution for the evil acts which it represents.

A somewhat similar experience accompanies or precedes every advancement. Evil in some form always stands at the portal. At every forward step we must prove our ability to "be not overcome of evil, but overcome evil with good."

Even the Master who is about to become one of the Saviors of the world has to meet such a test, differing only in degree, not in kind. We are all familiar with the story of Christ's temptation. Buddha was also tempted by the Ten Chief Sins. First came Selfishness, which urged the Buddha to keep the new-found truth for himself alone and not give it out to help the world. Then came Doubt, telling him to give up the search as it was hopeless. Superstition reminded him of the harm he might do by overthrowing the worship of the established

gods. Passion came and first tempted him with pleasure and beauty, then took the form of his beloved wife, Yasodhara; but even this failed to draw him away from his chosen path. Then, in order, came Hate, Lust of life, Lust of fame, Pride, Self-righteousness, and Ignorance. All these negative energies had to be vanquished before the Buddha could enter upon his life work.

It has often been remarked that many classic writers have an insight into occult truth. In no case is this more evident than in Tennyson's tales of the Quest of the Holy Grail, which are most instructive. They are stories of the Quest undertaken by men of several different types in search of spiritual sight. But it is with the story of Lancelot that we are particularly concerned, as it deals especially with the Dweller on the Threshold and with Initiation. His experience reminds us again of the verse of Scripture so often quoted by Max Heindel with reference to Initiation: "The kingdom of heaven suffereth violence, and the violent take it by force."

Tennyson begins by telling us in Lancelot's own words that,

*In me lived a sin
So strange, of such a kind, that all of pure,
Noble and knightly in me twined and clung
Round that one sin, until the wholesome flower
And poisonous grew together, each as each,
Not to be plucked asunder...*

...Then I spake

*To one most holy saint, who wept and said
That, save they could be plucked asunder,
All my quest was but in vain.*

Following this saint's advice Lancelot vowed to tear out this evil from his heart, and so great was his struggle that it brought on a return of a temporary madness which had afflicted him once before. It was while in this condition that he met his kinsman, Sir Bors. Seeing him riding so furiously, Sir Bors realized that he was "mad, and maddening what he rode." Sir Bors stopped him to inquire why he "rode so hotly on a quest so holy." To this Lancelot replied,

Stay me not!

*I have been sluggard in the race, and I ride apace,
For now there is a lion in the path.*



Oil on canvas, 1879, Sir Joseph Noel Paton, 1821-1901

Sir Galahad's Vision of the Holy Grail

As the aspirant (knight) ventures toward his goal, reining in and directing the energies of his desire nature to his purpose, his circumstances are even more controlled by the three Fates (Recording Angels), who give to each and all "exactly what they need for their development." Here the Fates are shown holding the threads of human destiny. In early quest narratives, the knight's nemesis was a dragon, which represented his undisciplined lower nature.

Sir Bors rode on, much troubled about Lancelot, of whom he was very fond. While still tormented by his madness Lancelot was set upon and overcome by lesser knights, small men who when Lancelot was at his best would have feared even the shadow of his sword.

At last he came to the shore of a dark sea which was being threshed by a great storm. A ship was being tossed about by the storm and was half buried in the raging waters. In his despair Lancelot resolved to embark upon it and lose his life, "And in the great sea wash away my sin."

However, the wind fell. The moon and the stars appeared. Lancelot's life was preserved. After drifting in the boat for seven days he felt the prow touch land. He had reached the enchanted Castle of

Carbonek, which rose sheer out of the water:

*A castle like a rock upon a rock,
With chasmlike portals open to the sea,
And steps that met the breaker.*

Here after his long probation Lancelot at last came face to face with the Dweller on the Threshold, and passed through the experience of Initiation. As he had thought of his sin as a lion, it now appeared to him in the form of a lion. There was no human keeper at the door of the castle. (An interesting point. No human being can really initiate another.) Only a lion stood on each side of the portal.

Lancelot leaped from the boat and rushed up the steps. At the top he drew his sword. Instantly both beasts "with sudden-flaring manes" rose upright, and each seized one of his shoulders. Lancelot would have slain them with his sword, but the voice of his Teacher came to him warning him not to strike:

*Doubt not, go forward; if thou doubt, the beasts
Will tear thee piecemeal.*

At the same time the sword was dashed from his

hand. No material weapon can be used against the Dweller. Having passed the lions, Lancelot was free to cross the Threshold and follow the voice which called him upward.

*Clear as a lark, high o'er me as a lark,
A sweet voice singing in the topmost tower
To the eastward; up I climbed a thousand steps.*

At the top of these was a door through which he passed, and here at last he beheld the Holy Grail:

*All palled in crimson samite, and around
Great angels, awful shapes, and wings, and eyes.*

Here he also heard holy voices singing:

*Glory and joy and honour to our Lord,
And to the Holy Vessel of the Grail.*

It will be seen from all this how far more important than any mere participant in a rite is the real Dweller on the Threshold. "Let not man deceive you with vain words." The Dweller on the Threshold is the embodiment of your own past sins. □

—Sylva B. Baker

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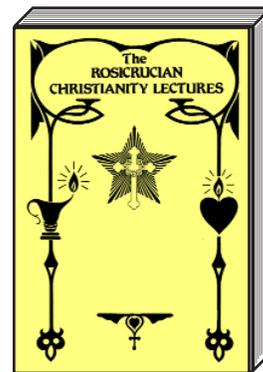
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Forgiveness and its Blessings

“Be kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake has forgiven you.”—Ephesians 4:32

MY OLDER BROTHER has been a pianist since age 5 and by practicing many hours a day (up to 8 hours a day in his late teens) the muscles in his fingers were unusually strong. When we were children, he would seize me by the wrists to restrain me, not realizing that his grip was extremely painful. Since struggle only worsened the pain, my only recourse (because kicking wouldn’t work!) was to bite, and *that* worked to release his powerful grip. My brother and I have a harmonious relationship today, so why does the memory of this incident from long ago keep recurring in my consciousness? Could it be that because I never apologized, or that he never said he was sorry, this minor skirmish will not disappear into the subconscious until verbal apologies are exchanged? Does it really matter whose fault it was? How many of us go through life carrying needless baggage because we do not forgive! Is it really easier to carry the pain, the emotional hurt with us year after year? clogging the waking state with unresolved grievances?

No one I know would ever physically bite anyone, but yet I’m fairly certain that we all do, on occasion, bite with our tongues. With sharp and sarcastic words we bite our brothers and sisters, our equally suffering fellow travelers going through this sometimes difficult world school. We so easily lose touch with our spiritual base from



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

While humble contrition for sins is part of their expiation, the experience of self-forgiveness is often initiated by being forgiven by others and by nurturing love and care for them. The text for the above illustration is, “Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little”—Luke 7:37-50.

which we should be making our decisions of acting *and* speaking. The stresses of modern day living and working are sometimes just too much! We may even shock ourselves by the sarcasm or bitterness emanating from our thoughts, too! A relationship will not endure for long if forgiveness is not a part of it.

When a disciple asked the Christ, “How many times should I forgive my neighbor? Until seven times?” The Christ answered, “Until seventy times seven times!” With all the emotional stresses of everyday living, even seven times seems like too much! But remember Romans 12:19? “Vengeance

is mine: I will repay saith the Lord.” He repays, we may forgive.

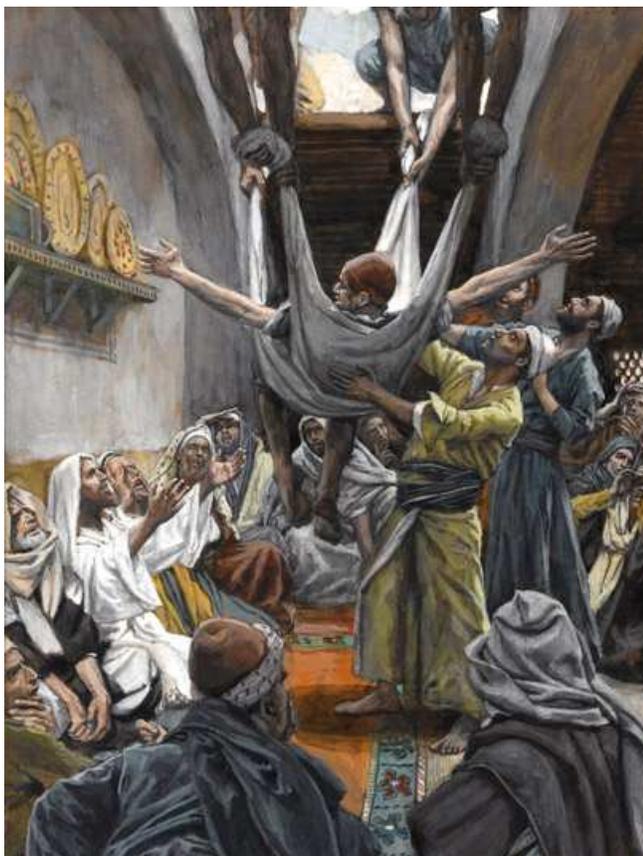
Is it pride that keeps the mouth shut? Sometimes remorse can loosen the tongue and open the lips to let forgiveness begin. But many cannot “lose face”—PRIDE! So, the unforgiveness remains like an outstanding check. The moral bank balance is not reconciled until, perhaps, another life in another environment but under similar circumstances. Yes, the mills of the gods do grind slowly, but they grind exceedingly fine. We cannot escape our obligations or unresolved problems.

A young lady from Grand Rapids, Michigan moved to the Puget Sound area of the State of Washington to escape a painful and unresolved problem. Within two or three months the same problem reappeared in Washington. Only after two stormy years and much forgiveness was it resolved.

We must learn to overcome evil with good. Insults, slights, false accusations, hurts of any kind, are really opportunities to practice the power of forgiving. And who benefits from forgiving? Why, the one who forgives! An “evil” has been overcome with good. The world’s most significant act of forgiveness occurred at Golgotha when the Christ uttered those most gracious words, “Father, forgive them for they know not what they do.” It is difficult for the world to understand such profound love as this. Worthy is the Lamb!

Good health has a link to forgiveness. A person’s unforgiving, unrecognized sinful nature can lead to many kinds of illnesses. The Bible is instructive on this point. The forgiveness of sins is curative: “But that ye may know that the Son of man hath power on earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God” (Luke 5:24).

An unforgiving attitude can certainly affect the health of a person, especially if it is of long duration. Mary, a friend of many years, grew up with three favored brothers on a truck farm in Ohio. Unfortunately, Mary was not favored. Her parents were hard working and good providers, but she received no evident love during her young, forma-



Watercolor, J. James. Tissot (1836-1902)

The Palsied Man Let Down Through the Roof

This illustration for Mark’s account of the healing of the palsied man (2:2-12) is nearly identical with Luke’s version (5:18-26). Both emphasize the man’s extraordinary faith-based determination and the implicit correlation between his former sin(s), now apparently atoned for, and his physical debility. Christ’s forgiveness restores the healthy body’s archetype.

tive years—no hugs, no praise, no goodnight kisses or kind words, just, “hurry up” and, “do this and be quick about it”—no loving support, just criticism. Mary left home the morning after her high school graduation with something akin to hatred for her parents. For decades the hatred ate away at Mary until, in later life, she was suffering from high blood pressure, kidney failure, diabetes, poor eyesight and heart trouble. I tried to convince Mary of the benefits of truly forgiving her departed parents.

We teach that many we meet in this life we have associated with in a prior life, the harmonious relationships stemming from loving, stress-free associations in the past. But with difficult persons (the thorn-in-the-side types), we likely have unresolved problems to work out—amends to make, services to render, or a loving relationship to cultivate. The

two antagonists may come together in another lifetime in a different relationship. Perhaps the cruel, unloving parent comes again as a child or the spouse who brings the two antagonists together in another lifetime. Dislikes, fear, and hatred must eventually be redeemed as love for one another. I told Mary that all I ever wanted from her for my birthday or Christmas was for her to tell me that she had forgiven her parents. I must have asked for that gift more than a dozen times over the years and finally, sometime during the last half year of her life, she released all the hurt and resentment for neglect and forgave her parents. But of course, her health was ruined after so many years of bitter tears and stubborn unforgiveness. She died an early death.

Yes, one's attitude can affect one's health. Some of the most outgoing and cheerful people have crippling arthritis. I have known two very special people with a terrible arthritic condition affecting nearly every part of their body. Jeanne was a middle aged member of our prayer group in Michigan, a warm, loving, cheerful, spiritual person, always smiling. But she held a deep-seated and nearly unconscious resentment over many years for an uncle who lived with her, her husband and children. Though he stayed away a good part of the day, he still was an intruder in this family's life. On the surface she welcomed him and treated him kindly, but subconsciously she resented not having just her own family in the home. She told me this after we had some group discussion on various causes of illness, including arthritis.

How important it is for us to examine our secret self, to discover unconscious attitudes, to make amends—to forgive. To facilitate this process we are privileged to know and use the Rosicrucian Fellowship evening exercise in which we review the events, speech, acts, emotions and thoughts of the day in reverse order so that we may discover the causes of our actions and attitudes. We forgive, if need be, first by prayer and then by subsequent word or deed in the coming days.

Even if we are yet unable to see it, we must always remember that the ever-present unseen world coexists with that of the dense physical. One can forgive the departed, or living persons residing at a great distance, by contrite, silent or spoken

prayer. The spoken word can travel far in the etheric. It has been said that “love” is the telephone connection that traverses all of space, and forgiveness is an expression of love.

When we pray that part of the Lord's prayer which petitions, “Forgive us our trespasses [or sins] as we forgive those who trespass against us,”

God, the Silent Witness, like the eye in a needle, watches the continual threading of our thoughts through time. There is no such thing as being alone with our thoughts.

do we actually *feel* forgiveness for others? Have we meditated on this phrase of the Lord's prayer often enough? Did not the Christ say that before leaving your gift on the altar, reconcile yourself with the person you should forgive? If we forgive, our Heavenly Father will also forgive us; if we don't, the consequences are too disturbing to contemplate.

There is an enlightening parable in the book of Matthew about the servant who owed his king 10,000 talents. The king was about to send this servant to prison until he paid all. But the servant fell on his knees and begged for patience, and the king had compassion and forgave him the debt. This same servant demanded from a fellow servant 100 pence owed him. The second servant likewise begged for patience and promised to repay all, but he was not forgiven and was thrown into prison until he should pay the debt.

When he learned of his servant's unforgiveness and lack of compassion, the king was angry and sent the evil servant to the tormentors until he should pay all that was due the king. The Christ concluded the parable with, “So likewise shall my Heavenly Father do also unto you if you *from your hearts* forgive not everyone his brother their trespasses” (Matt. 18:35, italics added). The key phrase here is “from your hearts.” Lip service will not suffice.

Man cannot contemplate God and *not* ask for forgiveness of sins because in his heart of hearts he

knows his own weaknesses. His conscience, if he is honest with himself, will every time show him his fallen state. The devotee truly needs forgiveness to proceed further on the spiritual path. "For Thou, Lord, art good and ready to forgive, and generous in mercy unto all that call upon Thee" (Psalm 86:5). If God can forgive us through Christ, do we also *accept* it and forgive ourselves? If we can forgive a relative, friend, or even a stranger, should we not also be willing to forgive ourselves and not brood over past errors? Some of us are inclined to bring up the old errors of our youth, and even childhood, repeatedly reviewing them with remorse and asking over and over for God's forgiveness. Once or twice will be enough if we are sincere. Then we may accept God's forgiveness as given and attend to the business (including the errors!) of today, moving on in the confidence and trust that as His children we are loved by our Heavenly Father, and are given what we need to accomplish all that He has set before us.

Dedicated work is just as much a part of the spiritual path as study and contemplation, prayer and meditation. "He that doeth the will of my Father in Heaven, the same is my mother, my sister and brother," Christ said. Belief and faith without works is dead. We have the blessed assurance that Christ forgives us and will be with us always. "He that cometh unto me, I will in no wise cast out." This glorious promise holds if we love others as Christ has loved us.

Do we realize that God is the ever-present witness at the place of our thinking, who knows how well we are living our minutes, hours, and days? God, the Silent Witness, like the eye in a needle, watches the continual threading of our thoughts through time. There is no such thing as being alone with our thoughts. If our thoughts were suddenly to become audible, would we be able to control them? Would it not be to our advantage to examine and evaluate the kind of habitual thinking we do? The record of our thoughts and subsequent actions are the sum and substance of our life, the only thing we get to take with us after physical death. If we will meditate on our ability to think rationally, we will come to understand that it is a miraculous gift. What we do with this wondrous ability will

PRAYER AND DEEDS

No answer comes to those who pray
Then idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And do not aid.
When hands are idle, words are vain
To move the stone;
An abiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

—Author Unknown

largely determine the direction and quality of our life.

In one respect, thinking can be likened to the radiation of atomic energy. As long as the flow of radiation continues uniformly, it is effective, and energy (as selfless, positive thought) is available for our use. If the flow is restrained and confined in a small area (as selfish and negative thought), the collisions of radiant energy may have explosive and destructive results. Our thoughts are meant to be positive and creative, ever expanding outward like the sun's radiant life, but when thoughts are held close in a vortex of selfishness, creative energies express themselves erratically, sometimes destructively, to the detriment of both thinker and his environment. While living on the physical earth, we may be considered embodied "tools" of God. If we have consciously chosen to walk the path of spiritual illumination towards initiation, we have vowed to use the "tools" of thought, word and deed in a selfless and loving manner. In which direction do the scales of selflessness and self-centeredness tip in your life? □

—Virginia Schroeder

MAX HEINDEL'S MESSAGE



Looking to the Future

the scale of evolution.

The matter of population, then, is not entirely governed by individuals, or by man-made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own. This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be.

The Rosicrucian Teachings stress the fact that like attracts like; therefore, it is a duty of those well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more binding upon those spiritually developed, for a high spiritual entity cannot enter physical existence through a vile parentage.

However, when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be beyond their means, then they should live a life of continence, not indulging the passional nature and seeking by artificial means to bar the way for incoming Egos.

This naturally requires considerable spiritual advancement and self-control. However, we submit that though people be unable to understand why continence should be practiced, and unable to practice it because of lack of self-control, the spiritual teachings should be given repeatedly so that in time the coming generations will learn to depend upon their own will power in keeping the lower nature in check. Without this educational feature looking toward a spiritual emancipation, information concerning physical methods of limiting the birth rate is dangerous in the extreme.

There is no more important act in life than the generative act, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible. Were this done today, as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries. □

WE WHO are now in the body will be followed by groups of Spirits more evolved than we, who will bring about great reforms. By the time the people on Earth at the present time are reborn about four hundred years of the Aquarian Age will have passed, so that the world will be well started on the line of development peculiar to that time.

The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in

READERS' QUESTIONS

Initiations: Occult and Mystical

QUESTION: WHY DO the occultists speak to us of Masters and Initiations, while other schools—mystics— seem to teach that man may teach himself and reach God without the necessity of initiation and Masters? Cannot man reach the consciousness of the “I” without these things? Do the Initiations refer solely to the unfoldment of latent powers in man? Are there Initiations in mysticism? Are they the same as in Occultism?

Answer: If everybody was born with the same temperament it would be necessary to have only one path for them. Everybody would need the same experience in order to raise his consciousness to union with God. But as everyone is fundamentally different from all others, the experience necessarily differs and certain great lines of demarcation are necessary in order to obtain the desired results for all. Therefore, strictly speaking, there are as many paths to God as there are separate spirits in evolution. But, broadly speaking, there are two—one which leads to *union by faith*, and the other which is the path of *salvation by works*. At a certain point, however, these two paths converge and the one who has been growing by faith finds it then necessary to take up works also, while the person who has developed by works, apart from belief, finds himself or herself compelled by experience in the present condition to have faith also.

A person may learn how to speak a foreign language by means of grammars and kindred helps, though he never visited the country where that language is spoken; but it is probable that his pronun-

**THE SEVEN DAYS OF CREATION
AND
THE FOUR GREAT INITIATIONS**

ORDINARY HUMANITY PURSUES THE SPIRAL PATH
THE INITIATE GOES THE STRAIGHT AND NARROW WAY THAT LEADS
TO
G O D

<p>1 SATURN-PERIOD (SATURDAY) VIOLET</p>	<p>7 Vulcan-Period THE WEEK (EMBRACING ALL THE DAYS) WHITE (INCLUDING ALL THE COLORS)</p>
<p>6 VENUS-PERIOD (FRIDAY) RED</p>	<p>2 SUN-PERIOD (SUNDAY) INDIGO</p>
<p>3 MOON-PERIOD (MONDAY) BLUE</p>	<p>5 JUPITER-PERIOD (THURSDAY) ORANGE</p>
<p>4 EARTH-PERIOD MERCURY HALF (WEDNESDAY) YELLOW</p>	<p>4 EARTH-PERIOD MARS HALF (TUESDAY) GREEN</p>

THE WAY OF INITIATION

THERE WAS NO INITIATION PRIOR TO THE END OF THE
MARS HALF OF THE EARTH PERIOD. THE LESSER
MYSTERIES EMBRACE HUMAN EVOLUTION IN THE
MERCURY HALF OF THE EARTH PERIOD

In terms of occult anatomy, the mountain of initiation is the physical body, whose directional headquarters are the nerve plexes centered around the spinal column. Common humanity ascends the mountain gradually by the spiral sympathetic path. The occultist takes the “straight and narrow” path via the central nervous system. The “steps” are the spinal vertebrae. Thus the Masonic rite has thirty-three degrees.

ciation will make what he says unintelligible to a native. With the help, however, of one who has visited the country he may learn much more efficiently and in a shorter time. Likewise, also in the mystic life. There are some who have progressed

farther than others, who have visited the land of the soul and who have attained the mystic union with God, and their help is of inestimable value to those who are endeavoring to tread the path. Having gone before they are able to direct the seeker intelligently, though of course he must walk every step of the way. And the steps upon the path are commonly referred to as *degrees of initiation*.

An illustration will perhaps make the matter clearer. Let us suppose that God is at the pinnacle of a very high mountain, and that humanity is scattered over the plain below, from the foot of the mountain a spiral circles towards the goal at the top. This is the path of evolution followed by the great majority of mankind, who thus gradually climb the steep sides toward the top without perceptible effort. But there is also a stair leading straight from the bottom to the summit. This is the Path of Initiation which is climbed only by great and conscious effort. The spiral path of evolution goes past the stairway of Initiation at different points; thus some who are still upon the path of evolution, the pioneers for instance, may be more advanced towards Truth than those who have advanced along Initiation from a lower spiral. But the latter of course, will soon attain a higher point if they keep on.

The more backward peoples of the East enter the Path of Initiation at a lower point than that already attained through evolution by the pioneers of the West. But being younger, and therefore more feeble, it is really more necessary for them to have a Master, who can help them over the first part of the rugged road, than for those who have attained to the evolutionary state common among the western people. Also, the higher we climb, either by evolution or initiation, the clearer we see the Light which shines upon the top, which is God, the more we are strengthened thereby, and the better we are fitted to walk or climb alone. Therefore, after a time, it is unnecessary to have *Masters* to help us, and their place is then taken by the Elder Brothers, known in the West as *friends* and advisers.

The Master of the East urges his pupil, praises him when he has done well, punishes him when he has been neglectful. In the West, the Elder Brothers never urge, never praise, and never blame. The

urge must come from within the pupil, and they teach him to judge himself. At certain stages upon the path they require him to write impartial opinions of his own conduct, so that it may be known in how far he has learned to judge correctly. Thus in every respect they educate him to stand upon his own feet without leaning upon them or anyone else. For the higher we attain, the greater would be the disaster of a fall; and only as we cultivate *equipoise and self-reliance*, coupled with zeal of devotion, are we really fitted to go on.

Now with respect to these Initiations, please understand and get this very thoroughly into your mind, *there is no ceremony of any kind connected with the true Initiation*. The elaborate ceremonial of pseudo-occult orders as today seen in the visible world of fraternal orders or of churches, does not in any particular resemble the true Initiation, for that does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. Neither does it consist of a ritual, read by anyone else, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process. That I know to be true in the Lower degrees of Initiation, which I myself have passed. And it would be contrary to reason to suppose that such means should be used in the higher degrees.

Further, having had conversations with Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word. And in this fact you have a very good reason why the secrets of true Initiation cannot be revealed. *It is not an outward ceremonial but an inward experience*. The Initiator, having evolved the external picture consciousness of the Jupiter period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for initiation by evolving within himself certain powers, which are still latent, however, is like a tuning fork of identical pitch with the vibration of the ideas sent out as pictures by the Initiator. Therefore he not only sees the pictures—anyone might see them—but he is able to respond to the vibration, and vibrating to the ideal presented by the Initiator, the latent power within him is then converted into dynamic energy and his consciousness is lifted to

the next step upon the ladder of Initiation.

This may sound abstruse upon first reading, but if you will read and re-read until you have mastered this idea, you will have attained to the nearest description of what Initiation is which can possibly be given to one who has not experienced it himself. Neither is there any secret about the picture, in the sense that one would not tell, but it is secret because no physical words are coined which could adequately describe a spiritual experience in material language.

It is true that the Initiation takes place in a Temple particularly suited to the needs of a certain group of individuals who vibrate within a certain octave and that there are others present; but I reiterate that it is not what they might do or say which constitutes Initiation. It is an inward experience whereby the latent powers which have been ripened within are changed to dynamic energy.

Now with respect to the difference between initiations along the occult lines and those of the mystic, you will find from what has been said from the beginning that they are, and must be, exactly opposite. The *occultist*, who takes his initiative from the *intellectual* side, is shown the connection of spiritual causes with material facts; while the consciousness of the *mystic*, who has perceived the *spiritual fact*, is directed to their connection with the effects on the material plane. All this with a view toward blending both sides and developing man normally.

The *Rosicrucian Initiations*, being designed for the present pioneers of humanity, endeavor to *blend the mystic with the occult*. But as the western world has developed the intellect to the detriment of the emotions, a little more stress perhaps is laid upon the mystic side. Here the Elder Brothers always direct their pupils to look to Christ, but though the genuine eastern Masters are as devoted in the service of humanity, they cannot thus teach their pupils, because from the standpoint of the eastern aspirant the Christ Light is yet invisible, hence they are forced to teach their charges to do exactly as they say, and in the course of time, when they have ascended to the western level, Christ will appear to them also. □

—Max Heindel

The Soul's Prayer

In childhood's pride I said to Thee:
'O Thou, who mad'st me of Thy breath,
Speak, Master, and reveal to me
Thine inmost laws of life and death.

'Give me to drink each joy and pain
Which Thine eternal hand can mete,
For my insatiate soul would drain
Earth's utmost bitter, utmost sweet.

'Spare me no bliss, no pang of strife,
Withhold no gift or grief I crave,
The intricate lore of love and life
And mystic knowledge of the grave.'

Lord, Thou didst answer stern and low:
'Child, I will hearken to thy prayer,
And thy unconquered soul shall know
All passionate rapture and despair.

'Thou shalt drink deep of joy and fame
And love shall burn thee like a fire
And pain shall cleanse thee like a flame,
To purge the dross from thy desire.

'So shall thy chastened spirit yearn
To seek from its blind prayer release,
And spent and pardoned, sue to learn
The simple secret of My peace.

'I, bending from my sevenfold height,
Will teach thee of My quickening grace,
Life is a prism of My light,
And Death the shadow of My face.'

—Sarojini Nayadu

The Fall of Man

IN CONNECTION WITH the study of Genesis, a few more words must be said about *the Fall*, which is the backbone and sinew of popular Christianity. Had there been no *Fall*, there would have been no need for the *plan of salvation*.

When the Earth came out of chaos, it was at first in the dark red stage known as the Polarian Epoch. There humanity first evolved a dense body, not at all like our present vehicle, of course. When the condition of the Earth became fiery, as in the Hyperborean Epoch, the vital body was added and man became plant-like; that is to say, he had the same vehicles as our plants have today and also a consciousness, or rather, unconsciousness, similar to that which we have in dreamless sleep, when the dense and vital bodies are left upon the bed.

At that time, in the Hyperborean Epoch, the body of man was as an enormous gas bag, floating outside the fiery Earth, and it threw off plant-like spores, which then grew and were used by other incoming entities. At that time man was double sexed, a hermaphrodite.

In the Lemurian Epoch, when the Earth had somewhat cooled and islands of crust had begun to form amid boiling seas, then also man's body had somewhat solidified and had become more like the body we see today. It was ape-like, a short trunk with enormous arms and limbs, the heels projecting backward and almost no head—at least the upper part of the head was nearly entirely wanting. Man lived in the atmosphere of steam which occultists call fire-fog, and had no lungs, but breathed by means of tubes. He had a bladder-like organ inside, which he inflated with heated air to



The reproduction of Hyperborean man by spores has a curious echo in the myth of Deucalion and Pyrrha, the only survivors of a Zeus-purged Earth, who are instructed, while blindfold, to cast bones over their shoulders. Instead, they cast stones from which a new generation of humanity is born.

help him leap enormous chasms when volcanic eruptions destroyed the land upon which he was living. From the back of his head there projected an organ which has now been drawn into the head and is called by anatomists the pineal gland, or the third eye, although it was never an eye, but a localized organ of feeling. The body was then devoid of feeling, but when man came too close to a volcanic crater, the heat was registered by this organ to warn him away before his body was destroyed.

At that time the body had already so far solidified that it was impossible for man to continue to propagate by spores, and it was necessary that he should evolve an organ of thought, a brain. The creative force which we now use to build railways, computers, etc., in the outer world, was then used inwardly for the building of organs. Like all forces it was positive and negative. One pole was turned upward to build the brain, leaving the other pole available for the creation of another body. Thus man was no longer a complete creative unit. Each possessed only half the creative force, and it was therefore necessary for him to seek his complement

outside himself.

Man was not at that time the wide-awake conscious being he is at present. He was more awake in the Spiritual World than in the physical; he hardly saw his body and was not conscious of the act of propagation. The Bible statement that Jehovah put man to sleep when he was to bring forth is correct. There was no pain nor trouble connected with childbirth; nor (because of man's exceedingly dim consciousness of his physical surroundings) did he know anything of the loss of his dense body by death, or of his installment in a new dense vehicle at birth.

But at that time, "their eyes had not been opened," and the human beings of that age were unconscious of each other in the Physical World, though well aware and awake in the Spiritual World. Therefore under the guidance of the Angels, who were particularly fitted to help them in respect to propagation, they were herded together in great temples at certain times of the year when the lines of force running between the planets were propitious, and there the creative act was performed as a religious sacrifice. And when this primal man Adam came into the intimate sexual contact with the woman, the Spirit for the moment pierced the flesh and "Adam knew [or became aware of] his wife"; he sensed her physically. It is this which the Bible has recorded, using that chaste expression all through its leaves, for we are told that "Elkanah knew his wife Hannah, and she bore Samuel." Even in the New Testament where the Angel comes to Mary telling her that she is to be the mother of the Savior, she answered, "How shall that be possible seeing I know not a man?"

Sin is action contrary to law, and while humanity propagated under the guidance of the Angels, who understood the cosmic lines of force, childbirth was painless, as it is now among wild animals, which propagate only at the proper time of the year under the guidance of the Group Spirit. But when man, acting on the advice of certain Spirits (the Lucifers) halfway between humanity and the Angels, undertook to create at any and all times of the year, regardless of cosmic lines of force, that sin, or "eating of the Tree of Knowledge," caused the painful parturition which the Lord God pro-



Oil on canvas, 1570, Titian, Museo del Prado, Madrid, Spain

The Fall of Man

More aware of Lucifer through her developed imagination, Eve is persuaded by "the serpent" and encourages Adam to eat of the fruit of the tree of knowledge.

claimed to Eve. He did not curse her, but simply stated what would be the result of the ignorant and indiscriminate use of the creative function.

The Lucifers were a part of the humanity of the Moon Period; they are the stragglers of the life wave of the Angels, too far advanced to take a dense physical body, yet they needed an "inner" organ for the acquisition of knowledge. Moreover, they could work through a physical brain, which the other Angels and Jehovah could not.

These Spirits entered the spinal cord and brain and spoke to the woman, whose Imagination had been aroused by the training of the Lemurian Race. As her consciousness was principally internal, a picture-consciousness of these Spirits was received by her, and she saw them as serpents, for they had entered her brain by the serpentine spinal cord.

The training of the woman included watching the perilous feats and fights of the men in developing

will, in which fights bodies were necessarily often killed. The dim consciousness of something unusual set the imagination of the woman to wondering why she saw these strange things. She was conscious of the Spirits of those who had lost their bodies, but her imperfect sense of the Physical World failed to reveal these friends whose dense bodies had been destroyed.

The Lucifers solved the problem for her by “opening her eyes.” They revealed to her her own body and that of the man and taught her how, together, they might conquer death by creating new bodies. Thus death could not touch them for they, like Jehovah, could create at will.

Lucifer opened the eyes of woman. She sought the help of man and opened his eyes. Thus, in a real though dim way, they first “knew” or became aware of one another and also of the Physical World. They became conscious of death and pain and by this knowledge they learned to differentiate between the inner man and the outer garment he wears and renews each time it is necessary to take his next step in evolution. They ceased to be automatons and became free-thinking beings—at the cost of pain, sickness, and death.

That the interpretation of the eating of the fruit as a symbol of the generative act is not a far-fetched idea, is shown by the declaration of Jehovah that they will die and that the woman will bear her children in pain and suffering. He knew that as man’s attention had now been called to his physical garment, he would become aware of its loss by death. He also knew that man had not yet wisdom to bridle his passion and regulate sexual intercourse by the positions of the planets, therefore pain in childbirth must follow his ignorant abuse of the function.

It has always been a sore puzzle to Bible commentators what connection there could possibly be between the eating of fruit and the bearing of children, but if we understand that the eating of the fruit is symbolical of the generative act, whereby man becomes “like God,” inasmuch as he knows his kind and is thus able to generate new beings, the solution is easy.

In the latter part of the Lemurian Epoch when man arrogated to himself the prerogative of per-

forming the generative act when he pleased, it was his then-powerful will that enabled him to do so. By “eating of the tree of knowledge” at any and all times he was able to create a new body whenever he lost an old vehicle.

We usually think of death as something to be dreaded. Had man also “eaten of the tree of life,” had he learned the secret of how to perpetually vitalize his body, there would have been a worse condition. We know that our bodies are not perfect today and in those ancient days they were exceedingly primitive. Therefore the anxiety of the creative Hierarchies lest man “eat of the tree of life also,” and become capable of renewing his vital body, was well founded. Had he done so he would have been immortal indeed, but would never have been able to progress. The evolution of the Ego depends upon its vehicles and if it could not get new and improved ones by death and birth, there would be stagnation. It is an occult maxim that the oftener we die the better we are able to live, for every birth gives us a new chance.

We have seen that brain-knowledge, with its concomitant selfishness, was bought by man at the cost of the power to create from himself alone. He bought his free will at the cost of pain and death; but when man learns to use his intellect for the good of humanity, he will gain spiritual power over life and, in addition, will be guided by an innate knowledge as much higher than the present brain-consciousness as that is higher than the lowest animal consciousness.

The fall into generation was necessary to build the brain, but that is, at best, only an indirect way of gaining knowledge and will be superseded by direct touch with the wisdom of Nature, which man, without any cooperation, will then be able to use for the generation of new bodies. The larynx will again speak “the lost Word,” the “creative Fiat,” which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals.

Man will then be a creator in truth, not in the slow and toilsome manner of the present day, but by the use of the proper word or magical formula, will he be able to create a body. □

—Max Heindel

A Brief Interpretation of Aquarius

From a Symbolic Painting

AFTER PROFOUND meditation upon the conditions of our times and their meaning in the light of knowledge obtained and verified through the divine science of astrology, my abstraction became focused in the concrete, and I saw through the reflecting ether in the form of a picture what the New Age will mean.

Being an artist, I immediately made a sketch of what I had seen, and was inspired to give it to the world. I worked for two years with the greatest reverence and enthusiasm to put this wonderful prophetic message of truth upon canvas. The types were carefully chosen from persons born in the zodiacal signs which they represent.

The size of the canvas is four by eight feet. One of its greatest charms as a work of art is its scheme of color based on the rainbow, which I very much regret cannot be reproduced here.

This picture represents through the symbolism of the zodiac the evolution of the soul under the Universal Religion of the New Age, upon which we are now entering.

As the earth in its yearly journey around the sun passes through one sign of the zodiac each month, so does the sun by the precession of the equinoxes pass through each sign of the zodiac; but in this

great journey it takes 2160 years to pass through one sign, and about 26,000 years to pass through the cycle of twelve signs. When passing through one sign it is called an Age or Dispensation. The Taurean Age was in effect while the vernal equinox was preceding through the earth sign Taurus, whose symbol is the Bull. Artists represented this zodiacal animal with the golden disk of the sun between his horns. Next came the Arian

Age of fire, during which the Ram was worshiped as the symbol of the sun god. Then came the Piscean Age, Pisces being a water sign, whose symbol was the Fish, used by the great teacher, Jesus, who was the perfected Christ Soul of the Arian Age and was called the Lamb of God. He came to prepare the world for the evolution in Pisces which was the

Christian Dispensation. His disciples were represented as fishermen and called fishers of men. Now we are gradually approaching the air sign of Aquarius, whose glyph is the Man pouring water from an urn, symbolizing the outpouring of the Spirit upon all nations which will bring about the Brotherhood of Man and the Kingdom of Heaven on earth.

The sign of Aquarius stands for the humane qualities, beneficence, and service to humanity in its highest expression. During those precessional

The Man pouring water from an urn symbolizes the outpouring of the Spirit upon all nations which will bring about the Brotherhood of Man and the Kingdom of Heaven on earth.

times when the sun passes from one sign of the zodiac to the next, there are always great disturbances on every plane of life. Old conditions give place to new and adjustments have to be made in both the public and the individual life.

Every human being is a solar system in miniature. As his own life passes through the cycle of the zodiac, he is affected by all its planetary aspects. As they affect one another, so they affect him. It is only when man has mastered himself that he can master outer conditions. As Christ said, "when we are in the Spirit, we are above the Law."

Each of the twelve divisions of the zodiac represents certain characteristics, and the planets which rule them also express certain qualities. The will of man has power over the vibrations caused by the planetary aspects according to the degree and quality of his spiritual understanding.

Aquarius is governed by Saturn in its lower vibrations and by Uranus in its higher. Saturn is the limiting, crystallizing, and testing planet, and Uranus the planet which governs revolutions and reforms, electricity, telepathy, and the inspirational and intuitional faculties of man.

Bible authors make many references and predictions concerning the Aquarian Age, and all the sages and seers of the past looked forward with hope to the effect which it would have upon the advancement of the destinies of the human races. In Matthew 24:30-31 this age is referred to in the following prophecy:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

This testing and gathering is now commencing to take place.

The four winds are the cosmic forces in the four signs of the fixed cross of the zodiac which will express themselves in the New Dispensation. The leader of the four is Aquarius, the source of the outpouring of the water of life or the mother force

contained in the ewer carried by the water bearer. The opposite pole is Leo, representing great strength of love. The other two are Scorpio, the force of the regenerated sex principle, and Taurus, which labors with persevering patience. Man develops through his victory over the lower animal aspects of these signs.

No doubt Christ referred to this age when he gave His disciples instructions in preparation for the next Passover: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." It is also referred to in Acts 2:17:

And it shall come to pass in the last days, saith God, [the last days of that dispensation just before the passing over of the sun into the next sign] I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

The time has now come when we can no longer afford to ask whether one is a Protestant, Catholic, Jew, occultist, or what not, but rather how much love has one for his fellowmen and how much of a sacrifice is he willing to make for the uplift and unity of human kind. The pouring out of the Spirit upon all flesh is to come about as the New Age progresses.

Christ also said that those who attained to a consciousness of their oneness with the Father, such as He had, would have a well of living water springing up within them into everlasting life.

The prophet Zechariah also saw this fountain of cleansing life when he prophesied: "In that day there shall be a fountain opened for sin and uncleanness."

In Revelation Aquarius is spoken of as "one like unto a son of man, whose hair was white as snow and whose eyes were as a flame of fire, his voice as the sound of many waters and his countenance as the sun shineth in its strength." Another relevant Revelation passage reads: "And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was, as it were, the sun...[and he had] one foot on the land and one on the sea," which seems to mean he, Aquarius, was poised in heaven



From *Les Grandes Heures Du Duc De Rohan*, Master of the Rohan Hours (11-3/8 x 8-1/8"), Miniature, Bibliothèque Nationale, Paris

Pentecost

In this extraordinary portrayal of the first manifestation of the Holy Spirit sent by the Resurrected Christ, the artist depicts the Son as a Child in the bosom of the Father, enveloped by the dove of the Holy Spirit, and bearing the sword of the Word. Angels of each human tongue proffer texts. The disciples are kneeling in adoration of the intellectual vision.

between the earth sign Capricorn and the water sign Pisces.

Aquarius is the soul of man illumined after being tested and tried by the limitations of Saturn, who guides the soul when passing through the formative period until it receives the electric shock from Uranus, which breaks down the walls of selfish personality, superstition, prejudice, and crystallized customs. Such a shock came to the world when Uranus came into conjunction with Jupiter, the ruler of Pisces, in June 1914, which ushered in World War I.

When Uranian shock awakens the soul to the

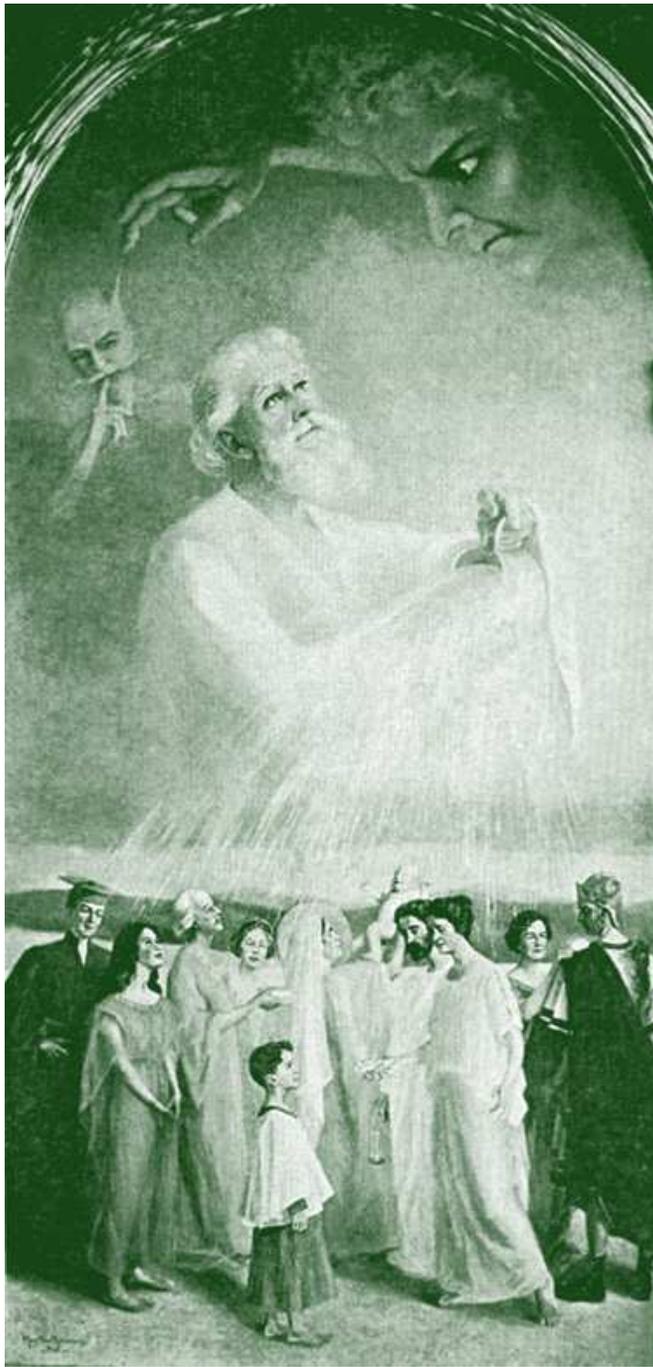
universal life, the sun bursts through the cloud which has hidden it during the electric cyclone, and man is revealed in his God-consciousness. (The following description refers to the painting on page 32.) The baptism of the Holy Spirit is then poured down in a torrent, reflecting all the colors of the rainbow—the rainbow being emblematic of universal life which each soul receives according to its individual color vibration. Then Saturn recedes into the background in smiling silence, knowing that his work of preparing the soul to receive the higher vibration is finished, and, by a strange paradox in nature, what seemed to be Satan was a Christ in the disguise of the horned head and cloven hoof; for through our sorrows and trials we attain to higher planes of spiritual thought and understanding.

The human family below, who are receiving the baptism of the Holy Spirit, personify the positive masculine and negative feminine sides of planets which rule some of the other signs of the zodiac. They are under the vibration of Uranus, and are all bringing their spiritual gifts to the service of humanity. The planetary color is shown in the drapery which clothes the figures.

Pictured at the painting's left is the positive aspect of Mercury in Gemini, the youthful member of the air triplicity and an intellectual sign, impelling the search for

knowledge and the accumulation of facts. As such Gemini may be called Science. Realizing that the mere facts of science are dead without the informing life of the spirit, Mercury looks to his negative or spiritual manifestation, which is Virgo (the other sign ruled by Mercury) symbolized by the Virgin attuned to the message from God. She is Gemini's higher self and is called Inspiration. Science receives inspiration which endues facts with life. The color vibration of Mercury is violet.

The next pair of figures is governed by Jupiter, the planet of prosperity, opulence, benevolence, and religion—Sagittarius, the Prophet, and Pisces,



Oil on canvas, 1923, Mary Neal Richardson

Aquarius

Through Aquarius the Holy Spirit will baptize with the water of life. The law of Saturn prepares for the impersonal (Uranian) love of the Christ, while the Father, extended hand (symbolizing Will) blessing the Son, shows Old Testament sternness.

the Mystic. Sagittarius brings to the Age his gift of prophecy, which is the fruit of the spirit of devotion. He offers the silver box containing a pomegranate, which was the symbol of the fruit of the spirit used by the ancient Hebrews in their reli-

gious ceremonies. Pisces, the negative side of Jupiter, is the twelfth sign of the zodiac and represents the soul as it passes from material to spiritual consciousness. It is a mystical sign. She is the “bride of the Spirit” and sees through the veil into the invisible. Rising to the higher vision of truth she becomes truly clairvoyant. The color vibration of Jupiter is blue.

The group’s central figure is Cancer, the mother sign, governed by the moon. She represents the maternal principle in nature, the mother of the races. She has two children. One represents the church of the Piscean Age and is clothed with clericalism and theology. Although filled with idealism and aspiration, his action has been limited owing to intellectual quarrels over differences of opinion about Christ and His message, detracting from the primary need of living the Christ life. Consequently, he has not grown to his full stature.

The other child, the newborn babe of the Aquarian Age, filled with the joy, gladness, and freedom of the new life, is held aloft by the mother for the baptism of the Holy Spirit directly from its source. The color vibration of the moon is green.

Next are the pair representing the Venus vibration or love principle: Libra, denoting divine love or justice, and Taurus, the planting sign, expressing human love. Venus offers to the church the rose, the emblem of love. The Church in its attitude questions the idea with conservative innocence and uncertainty. Unless the church accepts the universal love principle in a greater degree than heretofore, it must with its Saturn limitations (creeds and dogmas) recede into the background. Justice holds the Scales, the symbol of Libra, the balance sign of the air triplicity, and watches with sad solicitude to see whether the church will accept the more expansive interpretation of his teaching to “love thy neighbor as thyself.” This is the open question before the world today. The Venus pair are those who turn back in the onward march of their aspirations to aid the less evolved, those who in their youth are seeking and asking for wisdom. The color vibration of Venus is yellow.

The last pair of figures are Scorpio and Aries, governed by Mars, the planet of energy, action, and desire. Scorpio, risen from the depths of personal

life into the higher conception of service, becomes Wisdom, the emblem of which is the Serpent on her brow, which passing around her head takes its tail in its mouth, thus completing the circle of generation and regeneration. She places on the shoulder of Aries, the warrior, the talisman of the white lotus, another emblem of Scorpio, bidding him to fight for purity and righteousness instead of dominion and power. The Mars vibration is red, which completes the prismatic scale of color, symbolic of Universality.

Science faces the age, and War turns his back and goes out, having served his purpose.

In the Aquarian Age woman will be free as never before to serve with her great intuitive power. Therefore I have represented her as the active force in giving the Spiritual Message. Aquarius represents the triumph of love over prejudice, hatred, superstition, and all the limitations which retard the soul of man in his evolutionary progress toward his highest ideal, which is his conception of God. This is the experience of every soul in its spiritual consciousness.

Aquarius expresses through planetary law, which is the divine plan for increasing manifestation through all nature. This law, when understood in even a small degree, awakens understanding, quickens aspiration, raises thought vibration, and opens up avenues of truth which enrich life's value. It removes all bitterness because it teaches that the conditions governing our lives are the result of the thoughts and deeds stored up in the subconscious mind from former incarnations, and it explains the problems to be worked out in our present embodiment. It relieves discouragement, and by disclosing the inner meaning of our experiences, it stimulates faculties which have become stagnant through disappointed hopes. It marshals all our thoughts and aspirations to the making of better causes, thus producing better effects here and now.

Aquarius teaches that each person, through the power of individual will cooperating with divine will, may bring all the forces at his disposal into harmonious relation within himself and with others, and thus, evolving the inner Christ, may become a mystic having the direct vision of real

Grasp the Whole

Let there be many windows in your soul
that all the glory of the universe
may beautify it.

Not the narrow pane of one poor creed
can catch the radiant rays that shine
from countless sources.

Tear away the blinds of superstition.
Let the light pour through fair windows,
broad as truth itself,
and high as Heaven.

Tune your ear to all the wordless music
of the stars,
and to the voice of nature;
and your heart shall turn
to truth and goodness
as the plant turns to the sun.

A thousand unseen hands reach down
to help you to their peace-crowned heights;
and all the forces of the firmament
shall fortify your strength.

Be not afraid to thrust aside half-truths
and grasp the whole.

—Ella Wheeler Wilcox

and eternal truth.

Gradually we realize the great responsibility that rests upon us and the “scales fall from our eyes.” We no longer “see through a glass darkly, but face to face.” Our love expands and reaches out to an inclusive humanity. We hear the cries for help that go up from suffering souls, and we seek to answer them, to give them our sympathy and service, because we better understand the universal need. Our service may be rejected, but the love that we give rises on its own pinions and becomes transfigured into divine consciousness, and throws its rays into endless space.

We know that love is the creative force of all existence and that we may all become “fountains of living water” which overflow upon all life in symbolic rainbow colors, every color being necessary to complete the universal pattern of Divine Harmony. □

—Mary Neal Richardson

The Common Signs

Part 2

GEMINI, THE THIRD SIGN, is the sign of the Twins, brothers. The third house is similarly concerned with our brothers and sisters. According to the position of Mercury, the ruler of Gemini, the aspects he receives, the house occupied by Gemini, the planets in that sign, and the planets in the third house, will be our attitude toward our brothers and sisters and their attitude toward us. Thus, if Mars is in the third house, he will give a tendency to quarrel with sisters and brothers, but if in the same horoscope Gemini, occupies the 11th house, signifying friendship, and Venus is there, the effect of Mars in the third house would be counterbalanced, and friendship would prevail.

Please bear this in mind, that whatever department of a horoscope you may be studying, no single testimony will give a safe basis for judgment. To be sure of our ground it is absolutely necessary to examine all factors and see if the first configuration noted is corroborated or contradicted. Conflicting testimonies must then be balanced against each other. Thus only can we form a correct judgment which will be sustained by events.

If Saturn is in the third house, we would judge that the person involved is unpopular with his brothers or sisters. He may be a chronic scold whom all will shun, that is, if an aggressive sign like Aries, Scorpio, or Capricorn is on the cusp of the third house at the same time. If a negative sign like Pisces or even Libra or Cancer is on the third house, Saturn will signify that the person is the butt and scapegoat for his brothers and sisters. The sun or Jupiter in Gemini and elevated would mod-



Oil on canvas, Evelyn De Morgan, 1850-1919, The De Morgan Center, London, England

Winged Mercury

Mercury's winged hat, or petasos, signifies his quick and adroit thinking, his winged feet indicate his ability to be virtually ubiquitous. He also has the ability to assume different appearances. He is the patron of merchants and commerce (mercatus, to trade) and is shown above carrying a purse. He is not above filching a coin and deceiving for gain, and he gives his name to mercenaries (who fight for money). He bears here a single-serpent caduceus, a healing and hermetic symbol.

ify either of these augurs. The subduing influence of Saturn would then be exercised in a benevolent manner for the good of all involved. But if the Sun or Jupiter is in the third house with Saturn elevated in Gemini, let the brothers and sisters beware, for Saturn's influence is sinister.

Gemini rising gives a tall, slender body with

long arms and fingers. The sun and Jupiter make the figure more portly if they are on the Ascendant; Uranus and Mercury make it taller. The moon and Venus shorten and also add plumpness, but Mars rising in Gemini makes one muscular without adding flesh. This position, therefore, makes a certain athletic type, such as that of sprinters for short distances, but they cannot endure the strain long, as Gemini is a common and airy sign.

Mercury was chosen messenger of the gods because of his winged feet, which made him swift as thought. Gemini, one of the two signs he rules, is therefore the focus of the mind as we express it through the brain. We well know the instability of the lower mind, and as that is an expression of Gemini, the third house also expresses this characteristic.

In the Saturn Period those exalted beings whom we know as Lords of Mind were human. The world globe on which they lived was formed of mind stuff, and they learned to shape it and build thought forms of that subtle material as we are now learning to build houses, bridges, machinery, and a multitude of other objects with the solid physical matter of which our earth is composed. Thus they became experts in handling the subtle mind stuff.

As Saturn among our present day planets expresses in a measure the characteristics of that ancient period which we speak of as the Saturn Period, his ray is conducive to one-pointedness and control of mind when he is posited in Gemini or the third house, both of which focus the lower mind, also when he is in Sagittarius or the ninth house, for these deal with the higher mind. In the third house Saturn makes the mind methodical and orderly, because he obstructs its flightiness, but it will of course depend upon the nature of his aspects whether this faculty is exercised for a beneficent purpose or the reverse.

A trine or sextile to Mercury will give a splendid mind which may be used to good purpose in the world's work; but if these planets are in square or opposition, we may have a schemer of the dangerous type, one whom it is well to watch. This applies no matter where in the horoscope Saturn and Mercury are found, but if one or the other is in Gemini or the third house, the potency of the aspect for good or ill is much intensified. In fact, as Mercury rules Gemini, his aspects to any planet

affect the mind most potently, according to the inherent nature of that planet as expressed in its keyword.

Mars for instance, is dynamic energy; therefore he will lend force to the mind if aspecting Mercury, and the direction in which this is used depends on the aspect. A good configuration will make a keen, penetrative mind, quick and correct in its conclusions. An adverse aspect will make a man impulsively jump at conclusions, foolhardy, headstrong, and not amenable to reason. Venus or Jupiter in good aspect to Mercury makes people philanthropic, benevolent, and therefore beloved of all who are fortunate enough to come in contact with them. The adverse aspects make them self-indulgent to a high degree. They use a winning, ingratiating way to gain their despicable ends, but they are treacherous and ready to sell out their benefactors for a favor from another. They have no scruples whatever, and are always ready to cast aside the old love for the new whenever it suits their convenience.

Mercury is never so far removed from the sun as seen from our planet that it can form an aspect of importance with this great Light. Also, its aspects with the Moon are of no significance, for our satellite has no basic nature of its own, but, as signified by its keyword "fecundation," it only fertilizes that which is inherent in any planet with which it is configured so that that may be brought into manifestation. As said before, when speaking of Saturn's aspects to Mercury, if Mercury or the planet it aspects is in Gemini or the third house, the effect on the mind is much intensified.

The keyword of Gemini is *changeability* and Mercury, its ruler, the fleet-footed messenger of the gods, is the patron of travelers (who are changing their environment), and of merchants (who are professional exchangers of goods or money, and who were wont to travel from place to place in ancient times). Therefore Gemini and the third house denote traveling salesmen, agents, messengers, letters, and writings. Again, the planets aspecting Mercury and the planets in Gemini and the third house tell if a person has ability to write, if he is fitted to be an agent or salesman, and whether he will meet with pleasant experiences or be liable to accidents while on short journeys. (The ninth house deals with extended travel.)

Saturn in aspect to Mercury, or in Gemini or the third house, does not favor writing, but if the aspect is good, it may nevertheless produce a philosophical writer of great depth and penetration or a most exact and painstaking scientific investigator. The writings of such a person will never be many, nor will his investigations cover a wide range. He will however, be very thorough in covering a limited field. Though by dint of the hardest and most painstaking work such people may be able to express themselves lucidly on paper, they will have difficulty in public speaking.

The Sun, Venus, or Jupiter in good aspect to Mercury, or in Gemini or the third house, facilitate vocal expression, writing, art, and music. The philosophical discourses engendered by the ray of Jupiter can never compare with those of saturnine origin in depth and erudition but they are sure to take the soul to lofty heights of sublimity altogether undreamed of by those under the sinister Saturn. The oratory of the Jupiterian is the voice of the soul speaking directly to the soul. It carries conviction and rouses its hearers as the cold, clear argument of a saturnine speaker never can.

The unfavorable Mars-Mercury aspects may inspire an agitator to incite to rebellion, bloodshed, and destruction of homes in what he considers a righteous cause; but the Mercurial air modulated in the Venus voice may breathe the sentiment of "Home, Sweet Home," with the effect of touching the heartstrings, drawing a person close to the hearth and promoting "On earth peace, good will toward men."

In respect to travel, Saturn delays and hinders when aspected to Mercury and when he is in Gemini or the third house, for it is his nature to obstruct wherever he is; but the moon and Mercury in aspect or in Gemini or the third house have the reverse effect, for they are of a restless and changeable nature, and will cause a person in whose horo-

scope they are posited to wander from place to place all through life. Saturn in Gemini or the third house and adversely aspected gives liability to accidents while the person is traveling. So do Mars and Uranus, but there is a difference in the nature of the hurt sustained. Saturn causes bruises and crushing. Mars causes cuts, burns, and scaldings, and lays the person liable to attacks from robbers or to be taken prisoner by the military authorities if in a country where there is war. Under such conditions Saturn in Gemini or the third house would make the person a secret agent or spy, and adverse

aspects would cause capture or even death by hanging. Jupiter or Venus in the third house or Gemini would of course make travel pleasant for the person fortunate enough to have them well aspected, but if afflicted it would be best for the person not to travel.

Gemini is an airy sign. It rules the lungs, which supply the body with the important element air. Mercury, the ruler of

Gemini, governs the air which passes through the trachea and bronchial tubes. The ebblike and floodlike inflation and deflation of the lungs are another example of the duality and changeability of Gemini. Saturn hardens and encrusts, and when he has evil aspects and is in Gemini, he is one of the causes of tuberculosis. Mars in Gemini gives a tendency to hemorrhage of the lungs, and Uranus, being spasmodic in its action, produces the involuntary movements of the lungs which we call a cough.

It should be constantly remembered by pupils, however, that though the horoscope at birth shows the lines of least resistance, and though we find it easy to drift along those lines, we as spirits are in life's school to assert our own individuality and thereby overcome obstacles placed in our path. Every time we conquer an aspect, we have lived up to our divine nature. As the Bible says, "Be not overcome of evil, but overcome evil with good." □

—Max Heindel

We as spirits are in life's school to assert our own individuality and thereby overcome obstacles placed in our path. Every time we conquer an aspect, we have lived up to our divine nature.

The Zodiac and Man's Body Part 1



Bernard Plockhorst

The Good Shepherd

Christianity, the religion inaugurated by the Lamb of God when the precessional sun was in Aries, the sign of the Ram, was given to an errant humanity who were all like sheep that had gone astray.

THE DIFFERENT SIGNS of the zodiac are the embodiments of great Spiritual Intelligences. They are the ministers of God, the organs of the great heavenly man, the macrocosm. We respond to their influences because we have within us certain forces which correlate us to their vibrations. Man, the microcosm, is therefore an epitome of the divine.

There are twelve signs of the zodiac. These Signs are arranged in a circle, and have, therefore, neither beginning nor end. We consider Aries as the first sign of the zodiac. Let us investigate the reason thereof. The dawn of our present epoch, the Aryan Epoch, is closely related to Aries. Whenever the sun enters a new sign by precession of the equinoxes, certain new ideals or ideas are brought out in us through the influence of that sign. When the sun entered Aries, the sign of its exaltation, a new religion was given to us, even as reported in the passages of the Old Testament. This religion was the religion of the Lamb of God, the Christ. The Christian religion was not fully inaugurated until the coming of Jesus Christ. Some of the ideals which He taught were previously given to the Israelites at the time of Moses. But they would not partake of the heavenly manna while they wandered in the Wilderness. The time from Moses to the Christ, the first third of the Aryan Epoch, is therefore the period of gestation of the Christian religion, typified by Noah, who led the progenitors of the present Aryan age from doomed

Atlantis into the land of Aryana, the realm of Aries or the Promised Land. Then in the heaven was put the rainbow, the sign of the new covenant between God and His people.

This past experience of humanity is now recapitulated in our own life cycle by the human embryo. When the ego, "the sun of life," desires rebirth, the seed atom of the physical body is planted in the sphere of the moon, the cardinal, watery sign of Cancer. When four months have rolled by, the sun enters the second watery sign of Scorpio, a

fixed sign and also the sign of death. Simultaneously the "silver cord" is tied and the ego is definitely fettered to its dense body and dies to the heaven world. When the sun at the ninth month enters Pisces, the sign of sorrow and imprisonment, the ego is enclosed in the bag of waters, the amniotic fluid, recapitulating the stage of ancient Atlantis. When the nine months are over, the bag of waters is broken and birth occurs.

Birth ushers in the personal Aryan age when the child takes upon itself separate being or personality. Birth also represents the sacrament of baptism, for at the time of birth we pass through the waters of the womb and become individual members of the race.

The head is the most important part of the body. In the newborn its diameters are greater than those of any of the other members. The head is the Holy of Holies in the Tabernacle in the Wilderness, our body. In it is enthroned the three-fold divine self, consisting of the Divine Spirit, which has its seat at the root of the nose; the Life Spirit, or the Christ principle, which dwells in the pituitary body; and the Human Spirit, the Holy Ghost principle, which abides in the pineal gland. Within Aries, the skull, is located the brain, the keyboard of the mind, which is the highest vehicle of our personality. The mind was added in the Earth Period. In the portion of the brain called the cerebrum we find the motor areas, from which all voluntary motions of the body are directed. In view of the foregoing we can see why Aries is called the first sign of the zodiac.

The second sign is that of Taurus, the sign of voice and the spoken word. Taurus is a feminine, earthy, fixed sign. The divine creative fiat issued forth through the sign of Taurus. It has never ceased to be else evolution would be impossible. The Word of God is still being sounded and its creative symphony ever marshals into existence all that is to live and breathe. The Creative Word has not been lost, and its mighty anthem still reverberates in the multitudinous forms which are the expression of spirit in matter. Form is spirit crystallized. The earthy, fixed sign of Taurus adequately expresses the crystallization of spirit which we call matter. The negative feminine nature of Taurus describes the passive quality of matter as compared with the energizing, activating principle of life which

is God, the positive pole of being, namely, spirit.

To the earlier races of Atlantis the human voice was sacred. When the animals were brought to Adam, as we are told in the Bible, he named them. The power of the word used as a name had a formative influence over the beast, reflecting the creative fiat of God as typified by Taurus. Man often misuses the creative faculty of the voice in a most unholy manner. "Out of the same mouth cometh blessings and curses." This ought not to be. The voice is one channel through which the procreative power of God flows. The larynx, the seat of the voice, and the brain were both formed by the half of the procreative force which we retained within ourselves after the separation of the sexes. Therefore they truly express the holy power of God to generate and to bring forth. The inflection of the voice gives us the clue to a man's character and temperament. It is said that a spiritually advanced being (one on the Path of Initiation) can tell the status in evolution of a human being by the voice.

The thyroid gland is located in the region of Taurus. The spiritual essence of this gland is utilized by the ego in the process of thinking, and the formulated thought is expressed by the voice, ruled by Taurus. As we develop, there is being formed in the throat an etheric organ to be used later to speak the creative fiat.

Thought is generated in the sphere of Aries; through Taurus the thought is voiced; and through Gemini, the sign of the Twins and of the winged messenger of the gods, Mercury, thought is brought into action. Gemini is a mutable, masculine, airy, intellectual sign. It rules the shoulders, arms, and hands, also the lungs, thus having a dual function.

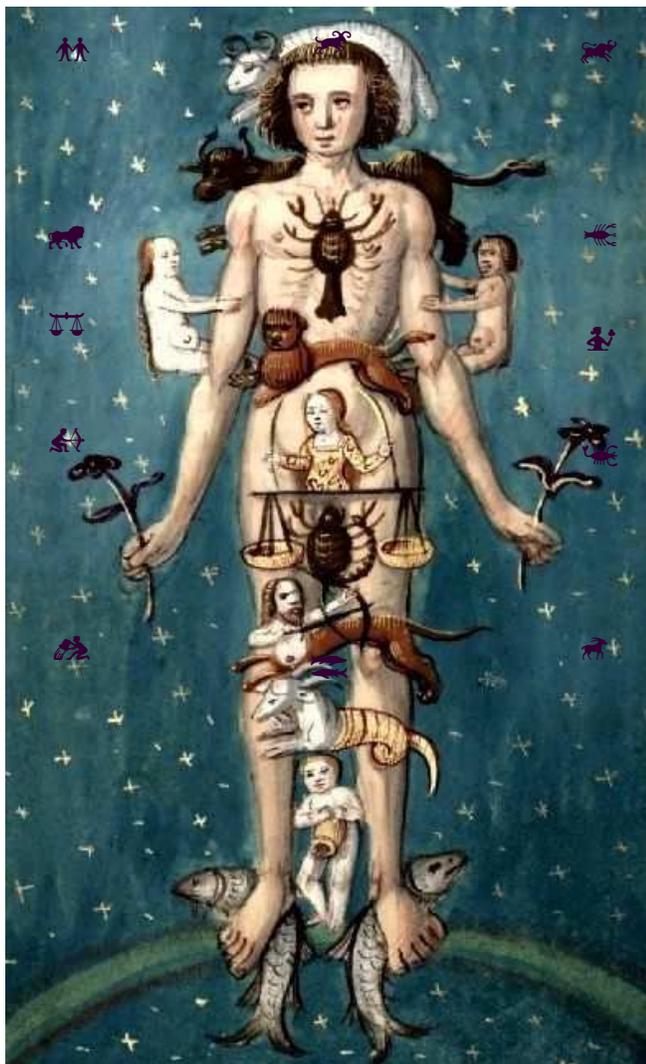
Consider the structure of the arm. The upper bone of the arm, the humerus, articulates with the scapula or shoulder blade, forming the marvelous ball and socket joint which permits of the movement of the arm in all directions. In the elbow joint and the wrist we have perfect examples of the hinge joint, which gives less freedom but greater strength than in the ball and socket joint. Eight carpal bones join the wrist to the palm. The joints of the wrist are of a gliding nature, giving facility of movement. The four fingers receive their motive power through the flexor of the fingers,

which splits into four tendons while traversing the palm. The tendons are attached to the proximal finger joints. Another flexor also divides into four tendons upon reaching the fingers, which are attached to the distal joints.

However, the greatest perfection in the human hand is given by the structure of the thumb. The thumb has special muscles, permitting it to be opposed to each of the fingers. It expresses the positive or will force of the hand in contrast to the dependent or negative power of the four banded fingers of the palm, thus illustrating the duality of Gemini's forces. This wonderful development of the hand is found in no other kingdom but that of man and it is a prominent factor in lifting him above the animal kingdom. The arrangement of the thumb permits of the most delicate movement and the high technical skill which is necessary in the execution of such action as our intellectual development calls for. The mind finds in the hand one of its most valuable channels of expression. This is in keeping with the lessons which we have to learn during the latter or mercurial half of the Earth Period.

Let us follow the development of the upper extremities of the body during the several stages of evolution. We find that the amoeba, the lowest expression of animal life, sends out part of its body substance in a form called false feet or pseudopodia, which constitute, so to speak, its first arms, which, however, are of a temporary nature only. As the organism ascends in the scale of evolution, these processes become permanent features by means of which it reaches out to contact its environment. In insects these appendages have become very complicated and more highly differentiated. They are still further developed in higher animals; for instance, in fish they take the shape of fins; in birds they become wings. In the human species we find the most sophisticated development of this area, ruled by Gemini, where great freedom of movement is combined with strength.

The arms receive their nerve supply from the spine. The nerves make possible the action which has been designed in Aries, the seat of the Thinker. Our arms must figuratively embrace the whole of the globe, encircling its circumference in tender embrace, including all that lives and breathes irre-



Le Calendrier des Bergers, 1506, Bibliotheque Sainte Genevieve, Paris, France

Zodiacal Man

Illustration shows the correspondence between the celestial constellations and the parts of the human anatomy they govern.

spective of race, gender, and creed.

Gemini, as we have previously stated, also has dominion over the lungs. Its ruler is Mercury, the divine messenger of the gods, who in himself was a kind of heavenly telecommunications system, transmitting heavenly messages from one god to another. Gemini, through Mercury, rules the air we breathe. It is taken into the arterial blood, ruled by Jupiter, and carried through the circulatory system to the most distant parts of the body. The venous blood, ruled by Venus, conveys carbon dioxide, the waste product of cellular metabolism, to the lungs, which exhale it through the breath. □

(Continued July/August 1998 Rays) —Dr. F. Lash

What Did Christ Jesus Look Like?

THE MAN JESUS of Nazareth, or technically, the physical body elaborated and indwelled by the Individuality called Jesus and later by the Archangel Christ, has been imagined and imaged by thousands of artists in as many likenesses, each as much revealing qualities of its creator as of his subject. Jesus has been “imagined” because there exists no historically verified portrait of Christianity’s eponymous founder. In one sense, this is an extraordinary fact. The one human being about whom more books have been written, and more works of art have sought to portray—in wood, stone, metal, paint, glass, ivory, cloth, and ink—was not drawn by one of his contemporaries for posterity’s remembrance.

We will not treat here of the Shroud of Turin, which purports to be the burial cloth of Christ Jesus and does bear the image of what appears to be a crucified man with characteristically Semitic features. (See the November/December, 1997 issue of the *Rays* for a discussion of this subject.)

The one being who has had the most profound impact on human evolution and sensibility, so that his name is daily on the lips of hundreds of millions of people, remains somewhat of a mystery. We have portrayals of Alexander the Great, who lived three hundred years before Christ Jesus. We have artifacts that depict Roman emperors living before and during the time He walked in Galilee and Judea, including Augustus and Tiberius.

In another sense, the absence of a confirmed image of Christ Jesus is not extraordinary. The orthodox Hebrew tradition of not making graven



Engraving, John Sartain (1808-1897), Palinsky Gallery, Flint, MI

Jesus of the Emerald

“From the only authentic likeness of our Saviour, cut on an emerald by command of Tiberius Caesar, and given to Pope Innocent VIII, from the treasury at Constantinople, by the Emperor of the Turks, for the ransom of his brother, then a captive of the Christians.” Text at the bottom of Sartain’s print.

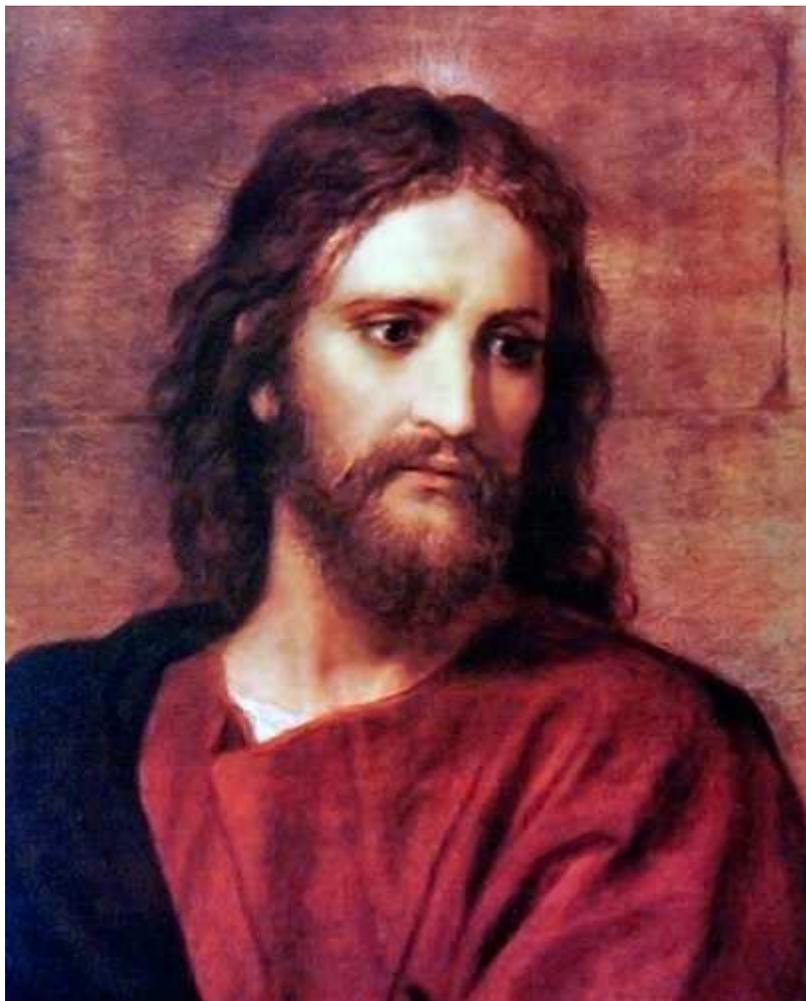
images for worship permeated the whole culture in which He lived and died. Portraiture was simply not practiced; whereas, in Hellenistic Greece individual persons had already been depicted, and before that in the Archaic and Hellenic Periods (700-333 B.C.) generic humans and personified gods were represented, primarily in sculpture and bas relief, but also as intaglio on pottery.

The image of Jesus that may make claim to being most authentic was cut on an emerald by command of Tiberius Caesar and given to Pope Innocent VIII from the treasury at Constantinople, by the Emperor of the Turks for the ransom of his brother, then a captive of the Christians. Pilate had informed Tiberius Caesar of the appearance and work of Jesus Christ in several letters addressed to

the emperor and the Roman senate. In his book *Jesus of the Emerald* (Doubleday, Page and Company, 1923) Gene Stratton-Porter writes: "That Caesar had been deeply moved by the report brought to him [by an envoy dispatched for this purpose] concerning the work of Christ Jesus and by the subsequent nobility and attitude of his followers, is amply proved by Caesar's many acts of clemency to the Christians, even in defiance of the rulings of the senate. In this I find ample and substantial ground for my conception as to how the likeness of Jesus of the Emerald was produced." The emerald is in the treasury of the Vatican and has been seen by various persons. An engraving based on this emerald by John Sartain, a London-born portraitist, was made in 1866.

Christians who see representations of Christ Jesus know it is He, however He may appear, because they see Him as much with their mind's or heart's eye; they see him paradigmatically. The earthly narrative of the Son of Man has reserved to Jesus a sequence of ritual visualizations which illustrate spiritual principles or supernormal powers. By virtue of Who He is, Christ Jesus cannot be shown simply as another human being. He always is exemplifying an archetypal quality that inspires wisdom and wonder, arouses emulation and inner adoption. Knowing Him to be the incarnation of the Way, the Truth, and the Life, what manifests in Him is what we interiorly must discover, what we should do to conform our lives and even our outward physical person to the likeness of Him in Whom bodily dwelled the Godhead.

Any artist who has sought to capture the divinity of Christ in the physical body of Jesus has been challenged and inspired to portray certain human qualities in their consummate form, such as humility, love, quiet dignity, virile piety, for which He must serve as the Exemplar. Therefore, to be faith-



Heinrich Hoffman, 1824-1911

Christ

Albert Bailey in his book The Gospel in Art observes that Hoffman's portrayal of the face of Christ, "while effeminate rather than strong, has elements of beauty that make a strong appeal." It can only be "a partial Christ."

fully rendered, Christ Jesus must always manifest love, be it as infinite solicitude, in a compelling healing gesture, or with patient sufferance bearing human spite and ignorance. He will frequently be shown in communion with his heavenly Father, not on His knees, but by the tilt of His face or a posture that suggests being grounded in more than self-generated confidence.

Representations of Christ Jesus are iconic. They define ideal modes of human bearing and doing. They are avatic, signifying that superhuman power and divine intelligence have touched down, invested in, and magnified mortal flesh.

Particularly popular representations of Christ Jesus show him full of fellow concern and caring,



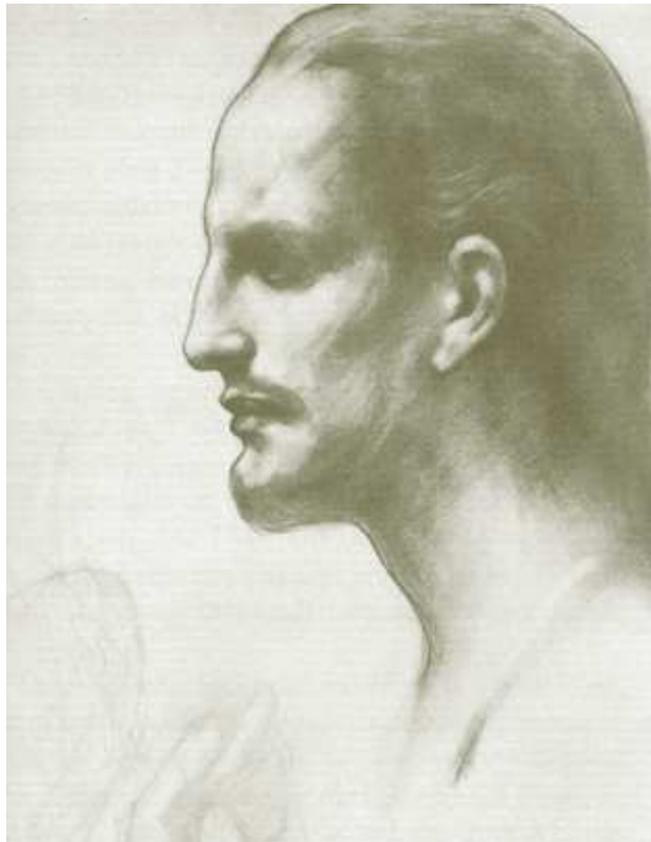
Bertha Valerius, 10 ft. x 6 ft., private chapel, Stockholm

The Prince of Peace

Forty years in the making (1856-1896) this painting was created "under guidance from the Beyond." Miss Valerius, quite untrained in art, was told by Angelic Messengers that this world should not dwell continually upon the dead Christ, but that it should rejoice in His living, loving Presence, here shown bathed in the Divine Light as He is glorified by the Father.

radiating empathy and pathos for the darkened human condition. Overemphasis of this quality may cause unseemly lapses into sentimentalism and mawkishness. Perhaps the most popular image of Christ Jesus that stops just short of a descent into the sentimental mode is the Heinrich Hoffman painting that evokes what might be described as the Master's beautiful heartfulness.

Is it important that we know what Christ Jesus looked like? That we have a photographic souvenir of Him? In fact, there may well be occult reasons why none is available. Not only was His spiritual identity an enigma, even to His disciples, His physical person was not apparently outstanding, either in handsomeness, physical impressiveness,



Graphitel, Kahlil Gibran (1883-1931), International House, New York City

Jesus, the Son of Man

As Barbara Young in her study of Gibran (This Man from Lebanon) says of his book Jesus, The Son of Man, "We behold the Young Man of Nazareth as we have never beheld Him." These words may also apply to the above drawing, which serves as the book's frontispiece, created by "a countryman of Jesus." Here is a Jesus with gravitas, whose eyes cast in shadow suggest an abyss of inwardness and power. Though in profile, this portrayal's affinity with the Shroud of Turin image is considerable.

or striking features, for such outward distinctiveness would have detracted from His purpose and drawn attention to incidentals. Describing Him Who was to come, Isaiah writes, "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (53:2).

What made Christ Jesus authoritative, effective, and affecting were qualities of soul and spirit which shone through and radiated from his physical being so that others were deeply influenced by Him and yet they knew not why or how. Jesus could physically come and go as any common person, for attention was not called to Himself unless he intended it. So, for instance, after three years of ministry, this famous and infamous thorn in the

side of the Pharisees yet required an “insider” to identify Him for others, for there was a curious similarity between Jesus and His disciples when the Spirit moved among them and subtly molded their outwardness. Therefore did Judas not simply point a finger, he gave Him a kiss.

Again, we are to understand there is a kind of sublime anonymity to Christ Jesus, suggested by His question to His disciples about Who He *really* was. For the traditional Jews, His identity was determined by His place of birth, Nazareth, and his genealogy, as the son of Mary and Joseph of the tribe of Judah. These racial and tribal typologies Christ Jesus came as a sword to sever and supplant with a spiritual lineage, bequeathed as by adoption through Him. Not blessed are the paps that gave Him suck, but blessed is he that does the will of His heavenly Father, who is a brother not by blood but by spiritual affiliation and ordination.

Then what did Jesus look like? He looked like each of us as we appear in the eye of God. He looked how, as Christians, we want to feel; better, how we want to be. But seeing is in the eye of the beholder. A hate-filled person, a fearful person, will not see Love incarnate in the man Jesus. They will see a troublemaker, a blasphemer, a threat to their security.

The question “What did Jesus look like?” is a variant of the Messianic question asked by the Jewish people, “How shall we know Him when He comes?” Not by his features but by what he can do and does. For Christians, the ultimate deed is that Christ Jesus rose from the dead. Else is all their faith in vain. The Jewish criterion was that He would free their people, be their leader and ruler in *this* world. The Jesus they were looking for would wield magisterial authority and possess a comparably imposing physical person. He would cham-



Ink and pencil, 1875, Gustave Doré (1833-1883)

Head of Christ

A strong and poignant rendering of the Man of Sorrows surrounded by hard-hearted mockers, whose near-demonic faces reminds us that Christ Jesus contended with the rulers of the darkness of this world, with spiritual wickedness.

pion the political cause of His people. He would *not* be one who, oppressed, opened not his mouth, who as a lamb led to the slaughter and as a sheep before her shearers is dumb and opens not his mouth (Isaiah 53). Yet this describes the Man Who was brought before the Jews by Pilate, and to this Lamb of God, as image of their saviour, they cried, “Away with him.” Better Barabbas. At least as a nationalist (albeit murderer) he fought for the Jewish cause.

Finally, we may realize that no authentic likeness of Jesus has been reserved for us because it

would have been delimiting and misleading. If Christ Jesus' emphasis was on His spiritual and not His physical person, He would want His soul portrait shown, He would imprint on our mind's eye images of mercy, visions of healing, portrayals of willed mildness when mobbed by enmity, indelible pictures of the heart's world-overcoming passion, stations of initiatory living. Ideally, we see representations of Christ Jesus not as face and form but as divine gesturings, as epiphanies of the spirit, as showings of the heavenly through the veil of the worldly, as light-limned veronicas. We see not the static, freeze dried section of a thing, an object, but the revelation of life, of the redemptive principle itself, purely dynamic, that which made possible the first resurrection and enables humanity's eventual resurrection to permanently conscious etheric existence.

Further, consider several post-Golgotha details given in the gospels as they bear upon our consideration of the true image of Christ Jesus. What does He look like? One who was as close to Him as any, who even if from afar, while He was yet "living," must have lovingly studied and memorized his every feature, yet did not recognize Him when He appeared to her on Resurrection morning in the vicinity of the empty sepulcher. Mary Magdalene had to hear His voice, which gave a truer soul portrait than her physical eyes could deliver, before she knew Who she saw. Had Christ changed? He was using the same Jesus-donated vital body and had gathered sufficient

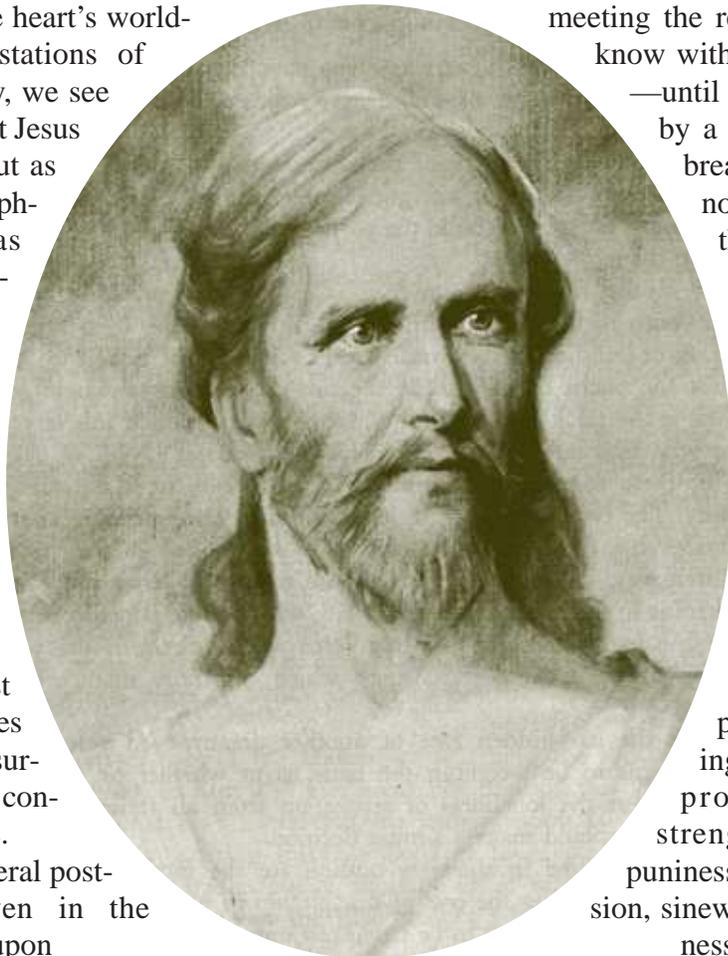
physical substance to be seen. His resurrection body was, if more attenuated, yet visually comparable to the pre-Golgotha Jesus body. But Mary was preoccupied. She was not psychologically prepared to see her "dead" master. Nor did the two

disciples on the road to Emmaus, upon meeting the resurrected Christ Jesus, know with Whom they conversed—until He identified Himself by a signal action, the ritual breaking of bread. Peter did not recognize the Lord on the shore of Lake Galilee until John informed him. Peter had learned, by thrice denying, not to see Him.

What do we learn from these examples? That we will see what and whom we are ready and able to see. An unconfessed guilty person does not see forgiveness. A critical person does not see loving kindness. In humility a proud person sees not strength but offensiveness, puniness. In Christ's compassion, sinewed by absolute selflessness, one afraid of his own humanity may see but weakness and foolish vulnerability.

We do know who the historical Christ Jesus looked like. He looked like the love that ensouls and illumines

the face of whomever experiences it. For was it not His love that impelled God to give His Son to the world, Who had to mortify His glory, shrink His magnitude to inhabit His human house of clay? The glory was not obliterated, but it was deeply occulted. In most humans the glory is a nascent seed, this Christ spark. When we are active and loving Christians, we see through the dark glass of



H. Stanley Todd, Missionary Education Movement, New York City

The Nazarene

Diverging from conventional representations, this "arrestingly modern" Christ with Nordic features is not the Man of Sorrows but supremely focused and confident. He might equally be called the Triumphant Christ, the One Who drove the moneychangers from the Temple and faced the accusers of Magdalene.



Detail, Andrea del Verrocchio (1432-1488), Orsanmichele, Florence

Incredulity of St. Thomas

In an idealized representation showing strong, regular features, this statue emphasizes the Christ Who has conquered the infirmities and weaknesses of flesh.

physical flesh; we see face to face, spirit to spirit; we see the Christ light beyond what must always, in comparison, be an unprepossessing exterior.

An unparalleled and unrepeatable degree of wisdom and divine assistance went into the preparation of the physical vehicles (dense and vital bodies) of Jesus. It is not exaggeration to say that an entire people was chosen to serve as the womb in which He was to be formed and cradled. For such were the original Semites, whose racial seed atom was germinated in the fifth sub-epoch of the Atlantean Epoch of the Earth Period. In the fifth or Aryan Epoch, the Semitic sect of Essenes were a people set apart for the express purpose of living lives that would prepare the purest and finest physical organism to serve the Jesus Ego and later the Christ Spirit.

Given this incomparable preparation, what irony that the flower and paragon of humanity should not have been immediately manifest as in every way

exceptional to His contemporaries. But the excellence was interior and subtle. Nor did Christ call attention to His physical (Jesus) person. Rather He sought to awaken others to their own spiritual identity.

If flesh and blood does not declare the presence of Christ in Jesus (Matt. 16:17), a depiction of flesh and blood will not disclose the uniqueness of Christ Jesus. It will not show Christ Jesus but Jesus, and this only in a moment of time. We are like John the Baptist and need the dove of the Holy Spirit to show us Christ. Still, there has ever been an artistic device for depicting the active spirit nature or holiness of a person—the use of the nimbus, and in the case of Christ Jesus, especially the Risen Christ, an aureole of light. It is light that most nearly makes visible the invisible, that reveals in the material world the presence of the immaterial. The aureole of light indicates the Sun regent's spiritual photosphere, He Who is the Light of the world. His nimbus signifies the full development of the etheric centers in the head.

While medieval Western and Orthodox icon painters, by the use of the halo and the aureole of body light, most consistently depict the presence of the transfiguring Spirit in the physical body, some later Western painters also used this device, and not only for Jesus. One thinks of Rembrandt, many of whose subjects give off an interior light.

Whereas artists must work with inanimate materials to create the illusion or suggestion of life, the Holy Spirit is the creative Intelligence that can awaken and elicit soul qualities from the raw materials of rude feelings and physical sensations and give reality to the beautiful and the true. In blessed moments we “come clean” of material limitations and are permeated by a generous affection; we are elevated by an impulse to adore God; we are flooded by a completely selfless giving-over to perceive and cherish the holiness of another person. These grace-filled moments reflect the living light of Christ's abiding presence, and it is something of this spiritual presence that Christ-centered art seeks to capture and convey, the presence of Christian virtues that consecrate the soul. It is an art that holds up an invisible mirror to the seeker in whom is revealed Christ, his hope of glory. □

—C.W.

Cloning: Its Implications and Limits

IT HAS BEEN ten months since researchers at the Rosin Institute near Edinburgh, Scotland, made public (in *Nature* 2/24/97) the startling news that they had produced a biological replica of a sheep by positioning one cell drawn from its udder next to another sheep's egg cell whose nuclear DNA had been removed but whose cellular machinery necessary to generate an embryo remained intact. When placed in this close proximity and stimulated by a slight electrical current, the two cells fused, the DNA from the udder cell remarkably activating the egg cell's reproductive mechanism as if natural fertilization had taken place. The in vitro egg, now viable and subdividing, was placed in a surrogate sheep and brought to term as a clone or carbon copy of its "parent." But here the parent's progeny is its identical twin!

It is not the human manipulation *per se* involved in creating this animal that is new or unsettling, for laboratory fertilization and genetically altered animals have been produced for some time. In this instance, though, the newborn is not the product of two parents, male and female chromosomes coming from their respective providers. Here no real fertilization takes place because the genetic code is given whole, the donor has submitted a microcosm of its physical totality to be embryonically elaborated into its present equivalent.

Or is it? For animals somatic near equivalence is possible because whole species are defined by their biological congruence and variations in body appearance are minimal, even with two parents. For the group soul, exercising control over its charges from the Desire World, not only conditions



Planet Art

Michelangelo Merisi, called Il Caravaggio (1569-1609)

Narcissus

The fatal vanity of the Greek youth may have a message for those who would choose their clone over God's creation.

behavior as instinct, but also can influence physical structures and physiology through the etheric formative forces.

In the case of humans, however, the situation is significantly different, for each incarnating Ego has free will and is its own "group spirit." This individualization of the species *homo sapiens* produces much greater morphological variation among its members since personality will modulate inherited physical structures and appearance.

Assuming this newly discovered procedure were used to generate human bodies, what might we expect? The body type given by the single-donor (genetic) parent would already have been identified and correlated to the particular needs of the Ego seeking rebirth. Were that "parent" female and able to bear children, she would also be the cell's carrier or mother; that is, assuming that a specialized cell could revert (as in the case of the sheep)

to the primitive, undifferentiated totipotent cell that initiates the natural cycle of embryonic development. Were the genetic provider a male or female unable to bring the cell to term, a surrogate carrier would be found.

These biological concerns would not, in and of themselves, alter the occult process involved in Ego descent into the etheric and dense physical bodies being prepared for it. Historically, spiritual development has required that incoming Egos seek increasingly diversified body types derived from mixing highly disparate parental genes. In body cloning, this process of exogamy would be replaced by an extreme form of endogamy, which historically referred to reproducing within the tribe, clan, or extended family. But single parent “twinning” would constitute ultimate incest—self-begetting. If generation within the same blood lines retained negative clairvoyance, magnified genetic flaws, and weakened genetic vigor, what would be the effect of self-generation?

The eugenic argument labors under the materialistic misapprehension that what is variously called personality, character, or soul, is a function of, even determined by, genotype. Thus, to produce more Einsteins, one need but coddle Einstein’s genetic profile contained in one cell’s DNA and nine months later—presto! another baby genius is born. But the body doesn’t confer genius. The individual incarnating Spirit is the source of all accomplishments and aptitudes that the person’s physical instrument may manifest. The body selected by the Ego will be determined by its evolutionary requirements.

Even on its own terms the new prospect of single parent eugenics—self-twinning—does not take account of the astrological law that distinguishes between so-called identical twins, who, though looking very much alike and showing similar traits and biographies, will be responding to different natal star patterns, the most mutable variable being the ascendant’s degree, which, changing every four minutes, is especially determinative of physical form. Also, such twins are two Egos who have chosen to receive similar stellar baptisms but have free will to use those energies as they see best fit.

An acute, if somewhat tongue-in-cheek observation was made by Robert Wright in a *Time* maga-

zine article (March 10, 1997) on cloning. He wrote: “No one has articulated the most frightening peril posed by human cloning: rampant self-satisfaction.” Those most likely to clone themselves would be “people who think the world could use more of them.” It is nothing short of invidious philanthropy that one would bequeath his “spitting image” to posterity, whose last will and testament is to will himself as inherited property. Fortunately the endowment excludes the transmission of character. Is this not the acme of narcissism? of self-infatuated promiscuity? One looks into the mirror of one’s biological clone to see not an illusory image but a flesh-and-bone facsimile, flesh of one’s flesh.

In the same article, Wright also derides the bland assumption that physical cloning packages the entire person so that the soul is, in effect, xeroxed. But might not those who most desire such bogus self-extension and self-perpetuation (the next best thing to physical immortality) be just those who don’t even acknowledge the existence of soul (certainly not spirit) as an independent and prior element of being, the true seat of consciousness? Their physical self-extension would further immure them in the material perspective.

While genetic structures may have a common source, two twins, whether the same age or generations apart, can never occupy the same space (Siamese twins included) and are thus subject to different environmental influences and choices.

What would be the karma of one who chose to singly reproduce himself? Would his self-fascination be purgatorially multiplied by living among a million identical forms, though now distorted by the exact shape of Desire World vanity until awful tedium and self-loathing set in? And in a subsequent embodiment might one be “stuck with oneself,” become “sick of oneself” in twelfth house confinement until the lessons of humility and charity were learned?

Material geneticists have it backward. Physical form (based on DNA) does not determine experience or character. It is simply the tool or instrument by which the indwelling three-fold Spirit gains experience and shapes its environment, including its dense and etheric bodies, which impacts will modify the genotype for its inheritors. □

The Pilgrim's Regress

THOSE FAMILIAR with the writings of C. S. Lewis may yet be unfamiliar with his first significant creative effort, *Pilgrim's Regress* (Eerdmans, Grand Rapids, Michigan, 1992). Surprised recently to come across it, this reviewer read it with keen delight.

Titles are more or less informative. This title tells us much. We know that it is a literary work, that it assumes knowledge of the English literary tradition, because it makes reference by ironic opposition to what some regard as the first English novel, *Pilgrim's Progress*, the religious allegory by John Bunyan. And the ironical word play tells us that Lewis is more self-conscious, perhaps more removed and sophisticated in the treatment of his subject, and just perhaps thereby, less absorbing or compelling than the eighteenth century author's composition. Let the individual reader decide for himself.

The title also correctly suggests that the book is about a religious quest, the search for life's essence. In this instance, the pilgrim doesn't know he is a pilgrim, nor does he think he is looking for God. Quite the contrary. He's backpedaling from the fearful God of his youth, whom his countrymen call the Shepherd. Rather, like many of our end-of-century contemporaries, he is looking for the embodiment of a heightened feeling, what might be called a peak esthetic experience whose fulfillment would constitute a purely personal, even hedonistic bliss.

In the Afterward to the third edition of *Pilgrim's Regress* Lewis, like the good teacher he was, but



Illustration by Michael Hague

Across the Canyon by Moonlight

"Then they went on together over hills and dales, very fast."

also as an honest autobiographer, explains that in writing this book he wanted to be true his own "story", while also being free to make universal observations. That is, he views his own life's story as both unique and generic, as an individual instance of an archetypal quest.

The two components of any quest are the goal and the driving desire. Desire's goal or object may change during the process of questing. One may

even begin the search not knowing what one seeks, but feel the irresistible need to explore, to travel, to discover, to know. The ultimate quest will always be for a transcendent or absolute goal, a divine terminus.

The engine that drives this book's narrative, the protagonist's "driving desire," parallels Lewis' own youthful desire, which in retrospect he regarded as both a guardian angel and the urging of the Holy Spirit. He writes, "The dialectic of Desire, faithfully followed, would retrieve all mistakes, head you off from all false paths, and force you not to propound, but to live through, a sort of ontological proof [of God]. This lived dialectic, and the merely argued dialectic of my philosophical progress, seemed to have converged on one goal; accordingly I tried to put them both into my allegory, which then became a defense of Romanticism (in my peculiar sense) as well as of Reason and Christianity."

This is heady stuff. Lewis implies that desire is the engine that drives us to God. But it is not God that typically we first set out to find. Our desire is more self-centered, more pleasure oriented, more literal and demanding of immediate results. Only as we achieve a designated goal, experience the fulfillment of what we thought we desired, do we find that we were mistaken, that we must go on, that something higher and finer, more rarefied and embracing, must answer to our impelling need.

But be assured, this book's movement, as narrative, is not a philosophical catechism. It is fleshed out in wonderfully particular and imaginative persons, places, and events, which, while singularly realized, are at the same time personifications of human qualities and states of mind. Lewis is equally at home in the realm of the marvelous, the world of vividly-evoked nature, and the world of vibrant ideas. And he has no fondness for glib answers.

Regress's main character, John, as Everyman, is dreamed by the writer, who uses the first-person voice to narrate John's journeyings. He travels west on life's highway, in episodic pursuit of a land (actually an island) glimpsed in a moment of *satori*. He has now but this feeling or desire to guide and goad him along the east-west road, this straight middle (golden mean) between towns and

regions lying to its north and south, which represent the polarities whose pairs are each, as mental and emotional extremes, forms of imbalance or evil that are constantly diverting the pilgrim from his objective.

Lewis was a member of a small group of writers who called themselves the Inkspots, including J. R. Tolkien and E. B. White. Like them Lewis mapped out a fictional world which might be called the cartography of human experience, or the geography of the soul. (A map depicting the world of John's journeyings is in the forefront of *The Pilgrim's Regress*.)

The action of the book purports to be dreamed by the author, thus allowing for its highly imaginative content. It is arranged in ten chapters, each of which comprises a series of short captioned episodes. Having been a Professor of Medieval and Renaissance English Literature at Cambridge until shortly before his death in 1963, Lewis wryly introduces a didactic allegorized gloss at the top of each page, as if he were providing the lazy student with a convenient summary. This epigraph serves as both satire and synopsis, as you like. The reviewer ignored the heading until he at least finished the page or episode, which good story telling often made difficult.

Etymologically, a pilgrim is one who travels. His goal is a shrine or holy place. The real value of the pilgrimage is not its endpoint but the journeying, for only that gives value to, in fact, makes possible, knowing when one has arrived where one is going. Travel, or pilgrimage, is the worldly (because spatial) metaphor for gradual human enlightenment. In Lewis' not-so-fictional world, places on the map represent states of mind. So they bear allegorical names like Puritania, Nycteris, Ignorantia, Aphroditopolis, and Wanhope. And their inhabitants have names like Mr. Halfways, Clevers, Drudge, Mr. Sensible, Mother Kirk, and Angular.

In earlier times, especially before the printing of books, to be widely-traveled meant that one was well-informed, experienced, even wise. As a literary device, travel is the process by which one comes to know the world and to understand oneself. So it is for John. He is born in the country owned, so it was said, by the absentee Landlord, the Shepherd,

Who is strict and severe and dwells in the East, in a forbidding mountain. If in fact he exists at all, John wants nothing to do with him. He feels his life's answers will come from striking out west.

Part of John's inherited lore is that there was once a Shepherd's people who also were travelers. John knew of them as being "illiberal, narrow, bigoted." That is true, he is told, but then "The thing they had charge of was narrow: it was the Road. They found it. They signposted it. They kept it clear and repaired it." The allusion to the Old Testament Jews is clear. They prepared the way of the Lord.

John is also informed that the traditional division of mankind into the Shepherd's people and the Pagans defines what must be "half men," who could not be whole until the Landlord's Son came into the country. So too, John is told, by a character called History, that he will not be healed until he has sworn blood brotherhood with his fellow traveler and alter ego Vertue, who is morally uncompromising, mercilessly absolute in his principles—a stereotype Jesuit. John, on the other hand, is a romantic and acts out of desire. Blending of head and heart paths, the occult and the mystic, is the Rosicrucian student's equivalent objective.

Eventually John undergoes a conversion experience, mediated by the virgin Reason, who, paradoxically, instructs him that only by faith can certain impassibles (and impossibles) in life be met and mastered. In this case, the obstacle is called the Grand Canyon. What it seems to be in the dread of contemplation and what it is as a ventured reality are two distinctly different things.

"That unnameable something, desire for which pierces us like a rapier," will always elude us, however we care to actualize or formalize it. And, properly, it is meant to elude us. Its function is to guide us to the beyond here, the immediate transcendent. It leads us to faith, to the allowing of higher influences to work in and upon us. It teaches

John's Song

He whom I bow to only knows to whom I bow
When I attempt the ineffable name, murmuring *Thou*;
And dream of Pheidian fancies and embrace in heart
Meanings, I know, that cannot be the thing thou art.
All prayers always, taken at their word, blaspheme,
Invoking with frail imageries a folk-lore dream;
And all men are idolaters, crying unheard
To senseless idols, if thou take them at their word,
And all men in their praying, self-deceived, address
One that is not (so saith that old rebuke) unless
Thou, of mere grace, appropriate, and to thee divert
Men's arrows, all at hazard aimed, beyond desert.
Take not, oh Lord, our literal sense, but in thy great,
Unbroken speech our halting metaphor translate.

—C. S. Lewis

from *Pilgrim's Regress*, "John Finds His Voice"

us to surrender the demand to know so that we may be led to know, led ultimately to conversion. However, John's conversion does not conclude his journey. Now he must return from whence he set out and, in re-viewing the landscape of his consciousness, "know it for the first time" (Eliot).

C. S. Lewis is not only an eminently civilized author, he makes excellent good sense. He is a conservative in the word's original and best meaning: he conserves what is of value, he holds fast to that which is good. He has harvested the fruits of western man's intellectual odysseys and soul delvings and here he processes two thousand years of history's cultural *isms* (philosophical, psychological, esthetic, ethical, religious).

As a writer, Lewis is allergic to the obscurity that comes from lax thinking or imprecise expression. His humor is bracing and intelligent and his prose can be both elegant and salty, learned and vernacular. If one has read nothing by him, *Pilgrim's Regress* would not be a bad start. It is not typical of his later work, but it certainly has the felicity of expression and clear-minded vision that characterize all of his work. □

—C.W.

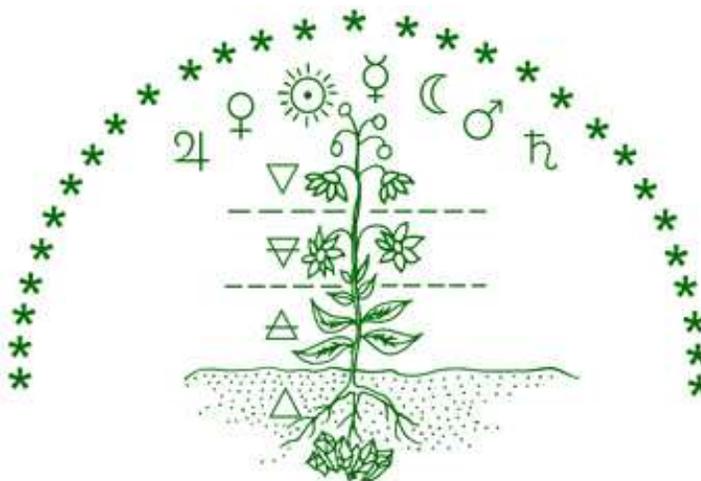
NUTRITION AND HEALTH

Biodynamic Cooking, Nutrition and Food Handling

WHEN IT COMES to eating, human beings have lost the sureness of instinct that marks the animals. This is so because the human being has evolved out of the intimate connection with nature that characterizes beings still closely tied to the macrocosm. Primitive people seem to have much more sense when it comes to eating. This is so because food practices are regulated by complex traditions, taboos and rituals that were evolved at a time when human consciousness was much more closely tied to its spiritual origins, the macrocosm. Modern human beings, if they rely on their “instincts,” overeat and become obese, become hyperactive and rot their teeth due to excess sugar intake, damage their nerves and circulatory system by taking too many stimulants, create sluggish stool by eating too many soft, processed foods, and help no one except their doctors. Growing a nice garden is not enough; we must become conscious of what we ought to do with the produce.

What is food? All foods are derived from living organisms. Man, with all of his technology and long years of research, has not been able to create one single lettuce leaf. All food, including animal substances, is based upon plant life. “You live because we live!” the plant admonishes us in a

The text in this article has been excerpted with permission from the book Culture and Horticulture: A Philosophy of Gardening, by Wolf D. Storl, and published by the Biodynamic Association, P.O. Box 550, Kimberton, PA 19442. Phone (610) 935-7797.



Plants are the handiwork and repository of stellar and planetary energies. The four elements, represented by triangles, are correlated with plant anatomy. In ascending order: earth-root, water-leaf, air-flower, and fire-fruit. Planets can be grouped in right-left pairs.

quiet way every time we take a bite to eat or draw a breath of air.

What is it that the plant does, in that it becomes food for other living organisms? One can set up the equation of assimilation and photosynthesis in which 12 parts water (H₂O) and 6 parts carbon dioxide (CO₂), in the presence of sunlight, warmth and certain catalytic minerals, yield sugars (C₆H₁₂O₆) which can be converted to starches and lipids, and yield oxygen (O₂) and water. A more goetheanistic way of looking at this is to see how the plant organism can combine the “dead” elements—earth (soil), water, air (carbon dioxide) and fire (light and warmth)—and, in combining them, vitalize (L. *vita*, life) them. The energies that bring these elements together in an orderly form are cosmic energies, as they come to us primarily from the sun, but also from the moon, the planets and the stars. Thus when we eat a plant (and all food is ultimately plant), we are eating the entire universe, that is, the elements as they are arranged by cosmic impulses. One can say that the plant captures celestial life and fixes it into a physical form using the elements. When we eat, we take

that celestial life into ourselves and it becomes our own life.

Actually, eating food is only one form of nutrition available to us. Breathing fresh air nourishes us, as do all the impressions that pass our senses. A

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garden is a source of health not only because of the nutritious food it provides, but also because of the fresh air, and the sights and sounds that nourish body and soul.

We transform the macrocosmic, celestial, and terrestrial impulses, by means of the process of digestion, into microcosmic impulses. Our digestion breaks the substances down completely and releases the forces that had been fixed into them. Animals use these forces for running, springing, frolicking and giving expression to their astrality. The human being does this, too, but takes it a step further, using the energy to think and reflect, to intuit and imagine, to speak and to love. He has the free will to decide what to use these energies for that the plants have given him; to do good or to do works of evil, to give of himself, like the plant, or to self-indulge.

In order to have the cosmic energies available to carry on a healthy culture and sustain the life of our body, soul and spirit on earth, we must see to it that we have the right kind of food—food which comes from plants that have been grown under the best natural conditions and which is eaten with only minimal loss of vitality through cooking and preparing. Inadequately grown food and badly cooked food will not only harm the body, but make it impossible to think, feel and will in a holistic

manner...[I]f current developments continue, the time will come when people will starve at a fully-decked table, which seems entirely possible with our denatured, processed food.

With this as a background, we can see how biodynamics has vital consequences for the future of humanity. In order to have the right kind of food that fully supports our thinking, feeling and willing functions, we must have foods full of vitality. This starts, for one thing, with healthy, living soil...But the proper soil and growing techniques are not enough; our cooking must not devitalize the food. Loss of vitality can be incurred during: a) storage, b) processing, c) cooking, d) eating, e) seasoning.

Freshness

The fresher the food, the better, the more etheric properties are available. Leaf crops are best harvested in the morning hours as the vitality rises with the sap into the plant in the morning hours in its daily rhythm. Root crops are best harvested in the evening as the vitality draws into the roots in the “in-breathing” phase of the daily cycle. Plants, as living organisms, are constantly changing and growing. Never are they exactly the same. Alan Chadwick states that a fruit is ripe only for one moment; before that the fruit is still green and

	Fresh	Whole	Vitalized (Alive)
Ripe Apple	+	+	+
Fresh Carrot	+	+	+
Carrot Juice	+	–	partial vitality
Preserves			devitalized
Refined Sugar			Mineralized (Dead)

ripening, and after that, it is already starting to decompose. Thus vegetables, especially fruits, must be picked at the right moments. Plants that have been picked a long time previously usually wilt and eventually rot, and even if artificially preserved, will not be able to transmit vitality well.

Processing

The Swiss nutritionist, W. Kollath, emphasizes wholeness and freshness as criteria for good food. By that criteria, a fresh carrot is better than carrot juice; whole wheat is better than white, processed flour.

The further away one gets from freshness and

wholeness, the closer one gets toward mineralization, the state at which substances fall out of the cycle of living matter. We have seen this falling out of the living cycle in our study of composts and manures, which are normally full of etheric and astral life, and mineral fertilizers which are quite lifeless in comparison and which are salts, dead end-processes fallen out of the living cycle. Studies with rats show that whole wheat grain keeps the animals healthy; ground wheat is not quite as good, and modern processed flour will eventually lead to the animals' demise. Modern milling techniques remove bran and germ, leaving the flour so denatured that synthetic nutrients have to be added to create fortified flour. In earlier times, it was possible to keep prisoners healthy on bread and water, but today, because of the mismanagement of the soil and the processing of the flour, the poor prisoners would starve. Like flour, sugar is devitalized by excessive processing, causing tooth decay and a host of other problems. Good sweeteners are honey, malt, molasses, date sugar, or fruits.

Loss of wholeness results from unnecessary peeling, skinning and grinding of the vegetables. Often most of the vitamins are in the rinds and skins.

Canning has become a popular way of preserving foods for the winter months. It goes along with the pioneer mystique that many modern "folksy" people are trying to recapture and it takes a lot of work and ruins many of the nutrients. Rather than canning, winter gardening and storage of whole foods, roots and tubers in the root cellar is perhaps a better way to go.

Of course, pumpkins, squashes, onions and a number of fruits can be stored for the winter, also.

Given all of these plants, one can achieve a good, wholesome variety in one's winter diet without relying on processed, canned, or imported

foods. Perhaps the only canning that needs to be done is to save some of the good summer fruits such as strawberries, raspberries, and blackberries, which make a delicious winter treat. Eating the fruits and vegetables in their season keeps us aware of the rhythms of the macrocosm, supplying us with the etheric energies we need at specific times of the year. The experience of a stronger connectedness with the forces that pervade our garden will be ours if we follow the plant cycle in our diet into the root, bud and seed in the winter months,

enjoy the tonic of greens in the spring, and round out the summer and autumn with ripe fruit and seed crops.

Although as human beings we have greatly emancipated ourselves from the dictates of the cosmos in the course of evolution, we still respond to the seasonal cycles, such that we become

more inward, reflective and indoor oriented in the winter and we become more open to the outer world when the days lengthen.

It goes without saying that cooking is one of the most important parts of food preparation. It is proverbial that food should be cooked with love in order to become us well. The Chinese, with family farms of a few acres, not only grow their food intensively, but know not to ruin the food through excessive cooking. They steam and quick-fry with very little flavor or nutrient loss.

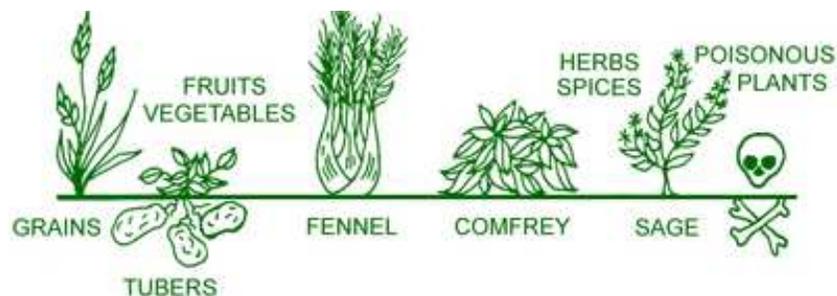
Steaming is one of the best ways to prepare vegetables. The water collected in the steaming pan should always be saved, for it contains most of the water-soluble vitamins. This water can be served as a soup, flavored with minced herbs, butter, egg, soy sauce, nutritional yeast, or whatever is preferred.

Different processes of food preparation unlock different nutrients. In Aigues Vertes [largely self-sustaining Swiss handicap community near Geneva] this was taken into account by steaming or cooking two-thirds of the vegetables and quick

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frying the other third in vegetable oil. (It is important to add water occasionally during the frying process to keep the oil from heating too much.) The cooked and quick-fried vegetables were always served around a staple such as rice, millet, barley and other grains or potatoes. Some salads made of lettuces and of raw vegetables provided the fresh greens with the meal, or were served as hors d'oeuvres along with sprouts (wheat, lentil, bean or alfalfa) in the winter. A diet of this nature, along with an assortment of herb teas, kept the people of the village extraordinarily healthy.

Important is the idea of a staple. A staple (AS.



stapol, post or pillar) is a total food containing all the nutrition needed by human beings; it is the “daily bread,” the “staff of life,” the food wherein all the elements are balanced according to macrobiotics. All cultures have had their staples, and for most societies it has been a grain, though for some people in the southern hemisphere the staple has been a tuber (yam, taro, manioc, potato). The great civilizations of the East depended on rice, the American Indian on maize, Africa largely on millet, West Asia and the Mediterranean basin mainly on wheat, while the colder countries depended on barley, rye and oats. The grain plant, rooting firmly in the earth, stretching its ears toward the sun and sacrificing abundant leaf and flower development, is truly the nutritional foundation of human civilization. Modern people, especially 20th century Americans, tend to forget this and prefer the trimmings (meat, vegetable, fruit) to the staple. (Compare American pizza to Italian pizza.) This can have an unstabilizing effect on human health. One can indicate the distance of a food from the staple by a continuum in the following manner:

Any grain, such as wheat berries, barley, rye, etc. can be soaked overnight for softening (lunar process) and then slowly cooked, simmered to simulate a continuing ripening process (solar process). Other foods are served in combination with this.

Some of the cooks in Aigues Vertes made sure that the “whole plant,” meaning some root, some leaf and some fruit or seed, was eaten every day in order to provide wholeness for the human organism. The rule of thumb is that roots stimulate the head and nervous system, leaves the respiration and blood circulatory system and the flowers and fruits affect mainly the metabolic and limb system, whereas the staple has an overall balancing effect.

Foods should not be overcooked, which leads to loss of vitamins and decreased salivation due to lack of chewing, which in turn creates weak digestion, constipation and eventually loose teeth. Loss of flavor results also from overcooking, creating a need

for strong spices, pepper and salt, with the possible effect of constipation and kidney damage.

Good Food Habits

A meal must look, smell and taste good for it to be becoming and worthy of the long process of growing. We do not just eat with our taste buds but our eyes have a part in the feast. Our other organs “taste” the food also, it is just that this “tasting” does not reach the threshold of consciousness. If the other organs do not like the food, they make themselves noticed in the form of heartburn, indigestion, fatigue and even sickness. An aesthetic atmosphere with flowers, a tablecloth and pretty serving dishes aid in this sensible taking in of the meal. Traditionally, a prayer before and after the meal has created a sacred temporal space at meal-times. A brief meditation of following with one’s mind’s eye the path of the food from where it came to how it got on the plate and what all was involved, connects the meal with the greater parts of the universe. Course choices and variety (e.g. raw food appetizer, soup, main meal and dessert)

are provided by the many cultural traditions of food preparation.

Seasoning

Locally grown herbs can substitute for harsh spices. They create a delicate palate of flavors that go excellently with bio-dynamically grown vegetables. Harsh spices (which numb the taste buds to more delicate flavors after prolonged use), the overseasoning with salt, pepper, sugar, ketchup, or soy sauce, is usually due to the lack of flavor in chemically grown foods, as it is to processing, overcooking and long storage. For organically grown foods one needs merely to accentuate the innate flavors.

Herbs used as seasoning aid digestion, causing better saliva, pepsin, gall and pancreas secretion. They also help to balance certain one-sidedness in foods. Heavy cabbage is made more digestible with caraway seed; dill balances cucumbers; the watery nature of sauerkraut is aided by the fragrant, fiery nature of juniper berries; chervil and caraway are good with moony cheeses; beans are

In wonder workings, or some bush aflame
Men look for God, and fancy Him concealed,
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name.
—Minot Savage

can be grown locally.

Storage

The problem of storage involves finding the best way to keep the ether body of the plant connected with its physical substance. One ought to use only the best vegetables for storage. They should not have received any substantial nitrogen fertilization late in the season. They should be harvested in dry weather and in the waning moon. Specific factors involved in storage are optimal temperature, ventilation and humidity.

Temperature: Sweet potatoes, pumpkins, squashes are warm storers (around 50°F). Cool storers (around 35°F) are potatoes, cabbages, carrots, beets, turnips, celery, oyster plant, parsnips, kohlrabi, leeks, and endives. Some of the latter can be left *in situ* in the garden in regions where it does not freeze too much.

Humidity: Onions, sweet potatoes, pumpkins, squashes, and fennel bulbs should be stored in dry places. Onions can be braided and hung in cool, dry rooms such as an unheated attic. Fennel must be stored in a dry, cool place to prevent rotting. Other vegetables prefer to be stored in a somewhat moist environment (75 to 90% humidity) as is provided by a root cellar.

Types of Storage Places

One can leave root crops (parsnips, salsify, ham-burg parsley, carrots, beets) directly in the ground where they grew and cover them with a thick mulch of straw or leaves. Mustard, spinach, cabbages, endives, leeks, kale, brussel sprouts and sugar hat can be left in the ground also, and a plastic tent can be built over the beds to protect from heavy freezes. Root crops, potatoes and cabbages can be placed into mound storage...Whatever kind of storage place one may choose, simple comparative tests will show that organically grown vegetables keep a much longer time than those grown with chemical fertilizers. The latter are usually not stored in a live form, but must be frozen or canned in order to last. □

UMBELLIFERAE	LABIATAE	OTHERS
Anise	Basil	Borage
Chervil	Oregano	Chives
Fennel	Mints	Horseradish
Dill	Sage	Tarragon
Caraway	Marjoram	
Coriander	Thyme	
Parsley	Rosemary	
Lovage		

accentuated by savory, and tomatoes are complemented by basil and parsley....Most spices bring cosmic forces into the terrestrial-lunar nature of some vegetables. Spices of the umbelliferae family show especially the effect of light and warmth ether in their delicate, lace-like leaves and aromatic seeds. The labiatae, or mint family members, retain much of the aromatic flowering processes within the realm of the leaves, leaving them aromatic, full of essential oils. All of the preceding list of herbs

HEALING

The Law and Health

THE BASIC PRINCIPLE of health is the cosmic law of polarity, manifested in metabolism. The constructive or anabolic forces operate at the positive pole; the destructive, disease-and-death-producing forces operate at the negative pole. Man, knowing the law, can obey and use it for his own highest good, or he can abuse and break it to his self-undoing.

Life is rhythm. When this rhythm is relaxed, we sleep; when it is strained, we experience disease; when it is broken, we die.

The so-called healing “miracles” performed by Christ Jesus were based on His knowledge and application of cosmic law to the human organism. Similar “miracles” many times in the past have been demonstrated by spiritual teachers and healers using a purely spiritual understanding of the law of life.

A person who lives a clean life, endeavors to obey the laws of God, and strives earnestly for truth and righteousness, will create thought forms of a corresponding nature. His mind will harmonize with truth, and when it comes time to create an archetype for his next life, he intuitively and automatically will align himself with forces of right and truth. These lines will create harmony in his coming vehicles and good health will be his in the next life.

Knowledge of the law of regeneration enables the Adepts to live in the same body, in perfect health, for hundreds of years. This knowledge is demonstrable and available to all. Disease and death in time shall be overcome by all humanity, as



J. James Tissot (1833-1902), Brooklyn Museum of Art

Jesus heals the woman with an infirmity of eighteen years

we learn to live according to natural law. □

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:

January.....5—11—18—26
February.....1—8—15—22—28

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*



REX AND ZENDAH WERE soon aware that they were near the last gate, that of the Ram, for it began to get so hot that they quickly turned around to look.

It was the first time during their adventures that they were really startled, and even a little afraid, just for a moment. Where one would expect to find the gate, there was a wall of leaping flames, dashing with a roar higher and higher above their heads until they seemed to touch the sky.

They stood and watched, and as they did so, they began to see all the wood-fire colors of green and blue, lilac and red, where, at first, they had seen only yellow. Each colour seemed to be singing a note of music, so it was fascinating to watch and pleasant to listen to.

“The last gate!” said Rex after a few minutes, “and it seems to be the most difficult to pass. See! Among the flames there hangs a horn; but how ever can we manage to get it so as to sound the alarm?”

“Well,” replied Zendah, “**courage** is the password of this land so we had better see if we can get near it.”

Hand in hand, step by step, they crept nearer and nearer. Strangely enough it did not get hotter the nearer they came to the gate, and at last they stood quite close to the flames. Rex, greatly daring, put up his hand and found he could take the horn without getting burned.

He sounded the horn, which was answered by another on the other side of the gate.

The flames divided themselves into two pillars

curved and twisted at the top like horns. A chain of scarlet fire joined them together, from which hung a curtain of rose-colored flames. The pillars were of a golden color and very brilliant.

Again the inner horn sounded and then came the challenge.

“Who dares to come to this gate?”

The children replied as instructed by their scroll: “Rex and Zendah through Courage dare to enter the Land of the Ram.”

“Enter the fire,” commanded the voice.

This instruction did seem difficult and they stood and looked at each other for a minute or two, but neither of them said anything in case the other was afraid.

They came closer to the gate and found the curtain of flames divided in the centre, which allowed them to enter without harm, although the flames seemed to be roaring on each hand as they passed. They arrived suddenly at the other side and found themselves in a land of brilliant sunshine.

The air was so sparkling, that they wanted to jump and sing with excitement.

No one was there to meet them, as at some of the other gates, and wild country lay ahead—rough stones and forest land, uncultivated but beautiful, and with no roads.

At their feet they found two hatchets, which evidently they were expected to take, for they had labels, on which were carved the words, “Use me, I help to smooth rough places.”

“There does not seem to be any path,” said Rex, picking up one of the hatchets and giving the other to Zendah. “I wonder which way we had better try

to go?"

"Let us follow the Sun," she replied, "That will surely lead us somewhere."

Off they went, over the rough land, clambering amid rocky slopes, through woods, where they had to cut a path in the thickets with their axes. It was great fun though rather rough travelling.

At last, after some little time, they came to pleasant fields and signs of habitation, and were met at the edge of the wild woods by a big white ram. Bells hung from the ram's gilded horns.

Flocks of sheep filled the fields but the ram, somehow, made Rex and Zendah understand that they were to follow him—he was certainly a very wise one!

On they went, tramping after the ram. The Sun was very hot, and the breeze strong, but it made them feel vigorous and able to walk miles without becoming tired.

At last they came to a road and houses, and from the largest of these sounded forth the noise of machinery and much hammering. They stopped to look, for all the doors and windows of the building from which came the hammering noise, were wide open. Inside many men were working with tools, machinery and furnaces, handling in some cases red hot iron.

"What are they making?" they ventured to ask of a man who was coming out of the building.

"Everything you can imagine that is made of iron," he replied. "All the tools that are used on the land for plowing and reaping, and at present, I am sorry to say, swords and guns, and all things that men need when they go to war, and these we shall have to make until men stop fighting. Then the energy of the ram will be used for only really useful tools."

For a few minutes they watched the busy hive of men and the sparks that flew up every now and then. At last turning away they again followed the ram.

Up the road came dashing a group of horsemen who glittered in the Sun as they approached. When they drew their panting horses to a halt, Rex and Zendah saw they were knights in real armor. The leader saluted them with his sword. "The King desires your presence at once," he said, "and has

sent us to fetch you. Mount quickly and ride with us."

A horse was brought for each of the children, and they were delighted to find that they were the same horses they had ridden in the Land of the Archer. The leading knight too, they had met before in the Land of the Lion, so they felt quite at home.

Rex was invited to ride at the head of the troop of knights, because he was the special visitor, this being his own land. Very fast they rode, the wind rushing through their hair with the speed at which they travelled, on and on, past clearings in the forest where rough huts were springing up, past towns that seemed only just built; until at last they arrived at the City of Mars.

Situated on a hill was the palace, built entirely of red polished marble, looking very splendid and shining like fire in the rays of the Sun.

They did not stop for a moment, but swiftly ascended the steps until they drew up at the palace porch, where more knights met them. These knights wore over their armor white tunics, embroidered in red and gold with the emblem of the cross and the lamb. Some of them, but not many, had red tunics and white crosses.

Each knight was attended by a small boy, with red hair, who walked in front carrying the knight's sword and helmet, which was always splendid, and made of worked steel.

Rex and Zendah were escorted along passages and up a long flight of dark green, bloodstone steps, until at the top they were met by an old man in a monk's robe.

"You have something very important to do," he said. "In this, your last visit, we have been given orders to make you Knights of the Sun, if you will take the pledges. The fire you passed through at the gate was the first test.

"Will you, Rex and Zendah, promise to speak the truth, be fearless, fight for the weak, and be loyal to our King?"

Each replied: "I will."

He then placed on their shoulders a long white cloak with a red cross on the back and requested them to follow him into the hall and not speak until he bade them.

It was a very lofty hall, so high that one could not see the ceiling. The walls were pale rose color, and the pillars were a magnificent scarlet, like a poppy.

Knights in their shining armor stood at attention along the walls, and banners of all countries and lands hung everywhere, some new and some worn and tattered.

The throne was not in the usual place, but in the centre of the hall, and facing it at the far end stood an altar. The window in the wall behind this was curiously shaped like a sword, stretching from floor to roof. The cross handle of this sword formed the diameter of a narrow circular window, with twelve small divisions, each of a different colored glass.

Slowly they followed the old man to the throne, where they found King Mars dressed in wonderful red and gold robes, and wearing a crown of polished steel.

He bowed to them and said, "I am commissioned by our Lord the Sun, to make you his knights; it is a great honor. You have promised to obey the knights' law, and so when the right moment arrives you will follow me to the cushions in front of the altar.

"You notice the fire is not lighted; once every year the Sun relights the Sacred Fire to show that the Earth awakens to its year of work with his help. It is at this time that we admit anyone who is qualified to become a Knight of the Sun."

In front of the altar on the right hand, stood a herald with a trumpet. On each side were seated six drummers. The drummers rolled out a tattoo, and as they did so Mars left his throne, and walked up and took his place in front of the altar. Rex and Zendah followed and knelt down on the cushions placed for them. The trumpeter sounded one clear note, and at this moment a great beam of sunlight flashed through the sword-shaped window, strik-



Rex and Zendah are knighted as "true Knights of the Sun" by King Mars, while they are bathed in a beneficent beam of light cast by the approving Sun Lord.

ing across the altar on its way, and shining on Mars and on the children who knelt at his feet.

The scented wood caught fire and clouds of smoke rose into the air. In the clouds they saw the face of the Sun Lord smiling at them, and then it vanished.

While the sunbeam still shone upon them Mars drew his sword, and striking each child lightly on the shoulder, cried:

"Rise true Knights of the sun, take each the Sword of Light, like that which was bestowed upon King Arthur, and, with courage and cheerfulness, fight the Dragon of Selfishness in the world, never despairing, however difficult the task."

The children rose to their feet, and the attendant pages girded them with scarlet belts, and gave

them shining swords whose handles had their names set in brilliant diamonds.

Every knight in the hall drew his sword and saluted them. It was a wonderful sight to see them all flashing in the air.

Then they took their places as knights by the side of Mars, and watched men and women come to beg him to sign their papers, that they might, during the coming year, go forth into strange lands and explore or fight for the oppressed.

To each he said as he fixed his red seal to the paper: "Go forth, brother, with courage, and overcome all difficulties."

The beam of sunlight gradually faded away and Mars turned to the children and told them it was time for them to go.

Saluting with their new swords, they turned and went out of the palace, back to their horses which were waiting for them at the entrance.

The knights rode with them to this entrance, and after saluting their brother knights with their swords, the children soon found themselves outside the gates.

"Our adventures are over, Zendah," sighed Rex, "now we have to go home."

"And you would not find that so easy without me," cried a voice, and turning around they saw Hermes.

"Now we must go quickly. When we get home I shall help you to remember all you have seen and heard. You are wondering how to use your talismans? Well, as each comes, think of your password and you will find that you will be able to use your talisman all that month. How much use you can make of it depends on practice. See, too, here are the rest of the keys to open the Book of Wisdom; these you will be able to use also as you grow older."

He took hold of their hands, and back they flew to Earth, so swiftly that before they could count two, they were standing in their own room.

"Now," said Hermes, "you must get out of your bodies very slowly and then you will remember when you wake up in the morning. "He touched

them with his hand—the next thing they remembered they were sitting in bed with the Sun shining in at the window and mother saying: "Well, you are a long time waking up this morning."

They jumped up at once. "Oh mother, we have had such a lovely time, we have been to the star lands with Hermes. And oh—do you remember seeing us in the Land of the Crab?"

Mother smiled, "So you do remember too. I hope you always will, for not all children are taken by Hermes to the lands of the Zodiac."

EPILOGUE

The adventures are ended. But you can all find the entrance gates to the lands of the Zodiac if you search for them. However, you will find some of these lands much easier to visit than others. Of course this does depend upon which fairy smiled into your cradle when you were born and gave you for your very own the talisman and password of your sign.

If King Neptune smiled upon you, or the Lady Moon, you will have adventures to tell even more exciting than those of Rex and Zendah when you awaken in the morning. And then you must write your adventures for other children to read.

Best of all, if you can persuade Hermes, the messenger of the gods, to touch you with his magic wand and give you his shoes of swiftness, these will bring to you, as your most cherished possession, a passport to all the Lands of the Stars. □

—Esme Swainson

