

Rays from the Rose Cross



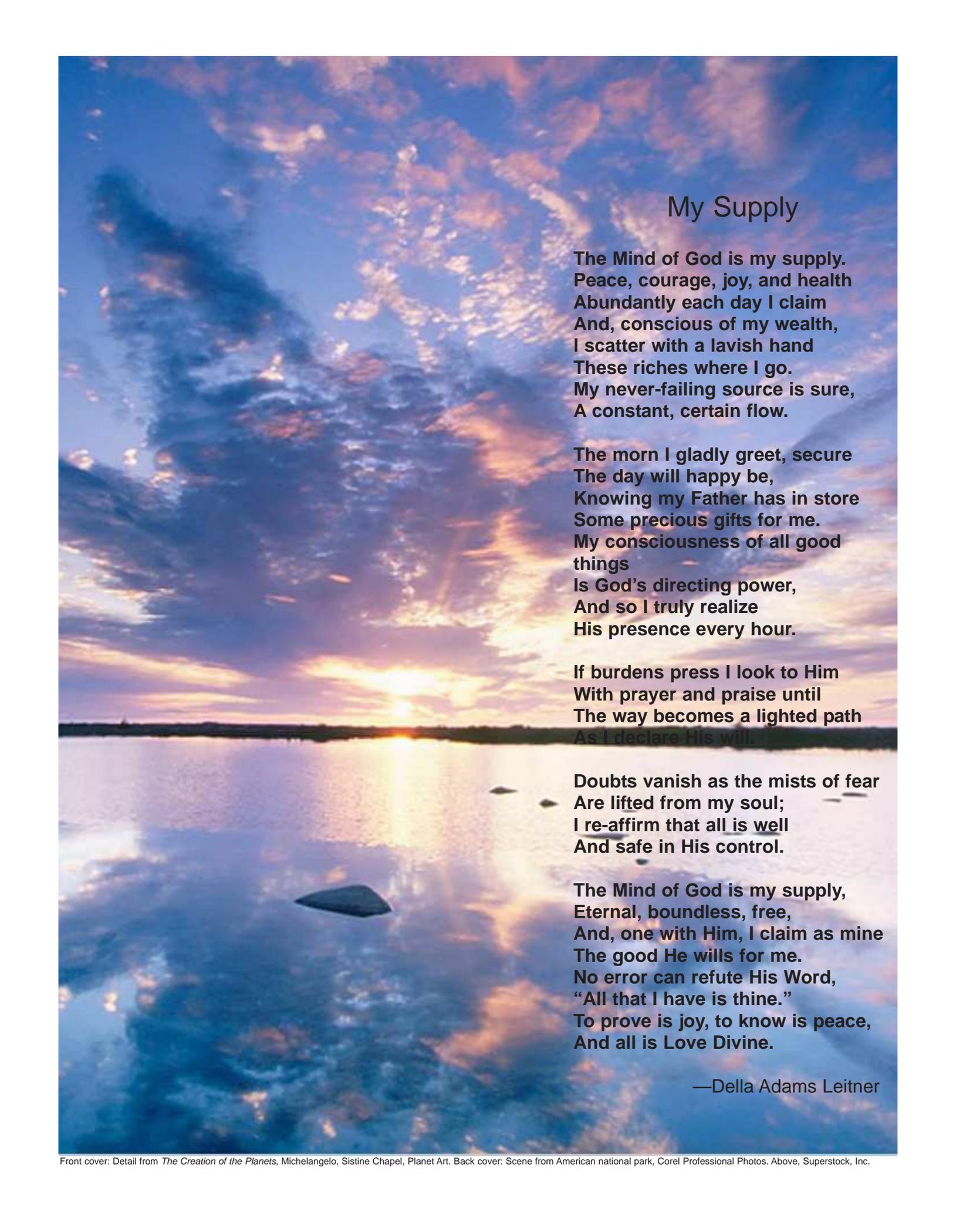
"A Sane Mind, A Soft Heart, A Sound Body"

July/August 1998—\$5.00

**EXPLORING THE ORIGINS OF ROSICRUCIANISM
A DOCTOR WITNESSES A TRANSITION
THE TREES OF THE BIBLE —A STUDY IN SYMBOLISM
THE MYSTICAL CITY OF GOD**

A CHRISTIAN ESOTERIC MAGAZINE



The background of the page is a photograph of a sunset over a body of water. The sun is low on the horizon, creating a bright, golden glow that reflects on the water's surface. The sky is filled with soft, wispy clouds in shades of blue, purple, and orange. The water is calm, with a few small, dark rocks visible in the foreground.

My Supply

**The Mind of God is my supply.
Peace, courage, joy, and health
Abundantly each day I claim
And, conscious of my wealth,
I scatter with a lavish hand
These riches where I go.
My never-failing source is sure,
A constant, certain flow.**

**The morn I gladly greet, secure
The day will happy be,
Knowing my Father has in store
Some precious gifts for me.
My consciousness of all good
things
Is God's directing power,
And so I truly realize
His presence every hour.**

**If burdens press I look to Him
With prayer and praise until
The way becomes a lighted path
As I declare His will.**

**Doubts vanish as the mists of fear
Are lifted from my soul;
I re-affirm that all is well
And safe in His control.**

**The Mind of God is my supply,
Eternal, boundless, free,
And, one with Him, I claim as mine
The good He wills for me.
No error can refute His Word,
"All that I have is thine."
To prove is joy, to know is peace,
And all is Love Divine.**

—Della Adams Leitner

Rays from the Rose Cross

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

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FEATURE

Builders All

Surely some workman has builded
The pillar as well as the spire;
The cross that the painter has gilded
Was fashioned in somebody's fire.

Surely men dug in the ditches
Preparing a place for the wall—
And someone has made with her stitches
The flag that shall fly over all.

Someone has blended the plaster,
And someone has carried the stone;
Neither the man nor the Master
Ever has builded alone.

Making a roof from the weather,
Building a house for the king,
Only by working together,
Man accomplished a thing.

All have a share in the beauty;
All have a part in the plan.
What does it matter what duty
Falls to the lot of a man?

Each has a hand in the building,
No one has builded alone—
Whether a cross he was gilding,
Whether he carried a stone.

—Douglas Malloch



"Trueing" the cornerstone of the Healing Temple at Mt. Ecclesia



Work in progress



Architect and fellow workers atop the Temple's grid of girders

The Destiny and Future of The Rosicrucian Fellowship



View of The Rosicrucian Fellowship Headquarters at Mt. Ecclesia, 1921

THESE ARE THE DAYS of new ideas, revolutionary programs, and departure from established procedure everywhere. The iconoclasts are busy, and it is well, because where there is complete self-satisfaction we know there is ever increasing inertia and growing inefficiency. A state of entire self-satisfaction is really the only thing we should be thoroughly alarmed about. While there is a spirit of questioning, of investigation, and of progressiveness, then we know we are going to get somewhere eventually.

The Rosicrucian Fellowship, founded by Max Heindel twenty-five years ago under direct instructions from the Teacher, one of the thirteen members of the Rosicrucian Order, has come in for its share of criticism, constructive and otherwise. The object of this article is to examine the facts in the case and present certain views and conclusions which, the writer believes, have a vital bearing on the matter at issue.

To begin with, let us consider the Rosicrucian Philosophy itself: It is the Western Wisdom Teaching

*The Rosicrucian Fellowship, as all formal groupings of individuals on the material plane, has had its trials and hardships. Such difficulties lie in the very nature of earthly existence and human fallibility. We here reprint an earlier Rays article addressing certain criticisms of the Fellowship precisely to show that they are perennial in nature and largely due to unbalanced or restricted human judgments and to the implausible expectation that any organization fully satisfy the diverse needs and ideals of **all** its members. The issues identified in the article when it first appeared in 1936 are with us today—and so are the judicious responses.*

for Western people because the Rosicrucian Order from which it came has charge of the evolution of the West. Various Eastern teachings which have come to America from time to time have merit, but they are particularly adapted to the people of the East, and in most instances are not well suited to the Western type of mind. The Rosicrucian Philosophy is primarily a Christian philosophy, explaining the Christian doctrines from the esoteric standpoint. Therefore it is better adapted to the needs of the nations of the Western World. Max Heindel stated to a friend of the writer who attended the first Summer School at Mt. Ecclesia in 1913 that the Rosicrucian Philosophy was destined within 500 years to become the dominant religion of the entire Western World. That made a deep impression on the writer, and in the light of it, it has always seemed to him particularly well worth while to have a part in helping to disseminate that

Philosophy, in addition to the benefits to be derived from the Philosophy itself.

The Rosicrucian Fellowship was designed to be the instrument of the Rosicrucian Order and its esoteric representative to put the Philosophy before the world. Therefore it has a great destiny before it if it lives up to its possibilities. Moreover, it has the physical equipment and a quarter of a century of experience and training behind it, which have given it a great momentum and make it a particularly usable instrument for the work for which it was designed.

There is a great need of getting the Rosicrucian Philosophy to the people of America and other parts of the Western World. There is a new crop of sensitives being developed every year who can utilize the Philosophy to great advantage. The world today is full of people who are seeking the Light and grasping for a solution to their troubles. They are ready for our Philosophy. And to serve their need we have, in the writer's opinion, the biggest thing in the philosophical world today.

The writer wishes to consider briefly a few of the suggestions and criticisms that have appeared within the year for the improvement of the work of the Fellowship and elimination of the features which were considered undesirable. These criticisms and suggestions will be analyzed only with the desire to ascertain the truth.

First, we hear it said in certain quarters that the Fellowship has crystallized beyond repair, and that therefore it is on its way out, the way all crystallized things eventually go. But, rather, the Fellowship in fact is just in its infancy. A movement which is destined to revolutionize the religion of the Western World is not going to be born and run its course in the short period of twenty-five years. The Catholic Church has lived fifteen hundred years or more and cannot be said to be crystallized beyond hope. True, we must distinguish

between the Philosophy and the Fellowship; but the Fellowship was definitely designed to do the pioneer work of putting the Philosophy before the world and establishing it on a working basis in this age, and it is quite unjustified to talk about serious crystallization at this stage. The Fellowship will have its ups and downs, its cycles of strength and of weakness, like every other human institution. One hundred years or two hundred years from now crystallizing influences may have become so serious as to mean dissolution, in which case it will be replaced by some other agency better adapted to carry on the work. But certainly this stage has not as yet been even remotely approached.

We cannot judge a philosophy by the imperfections of its followers. If the Christian religion had been so judged, it would have been discarded by the world fifteen hundred years ago at least.

Second, we hear the desire voiced for more esoteric teachings to be given out, and the criticism that nothing new is coming from the organization. This is not true, however, because there *are* new things coming from it. But of far more importance is the fact that Max Heindel has given us enough philosophy to last hundreds of years without

another line. We cannot begin to assimilate that which we have already received, therefore why demand more? The Rosicrucian Philosophy as given is a complete outline and treatise on cosmic history, the basic spiritual nature of man, and esoteric training and development. Why ask for more at this stage? It seems to the writer that only phenomena seekers, who require one sensation after another in order to keep their interest stimulated, would make such demands. It is something like elementary school children demanding to be given university teachings when they have not yet learned their elementary lessons. What is needed is to get the people to reading the Rosicrucian literature already given out. The literature will do the work. We do not need phenomena; we do not need sensational esoteric experiences. We need only a plain presentation of the vital, fundamental truths, and that we already have. In time a World Teacher

will come, Max Heindel has stated. We know not when. But we cannot wait. Moreover, we have no need to wait, for we have already been given all that we need in the philosophical line at present.

Third, there is and always has been much criticism of the personalities directing the work of the Fellowship. But such criticism is really not quite philosophical. None are perfect. No personality ever connected with the Fellowship has been perfect. Max Heindel's personality was not perfect. If it had been he would not have been here.

The mere presence of any individual in this earth sphere announces the fact at the start that his personality is imperfect and that he is here for the primary purpose of improving and evolving it. We cannot judge a philosophy by the imperfections of its followers. If the Christian religion had been so judged, it would have been discarded by the world fifteen hundred years ago at least. If those who are promoting and directing the work of any philosophical organization are honest, devoted, and consecrated to the work, doing the very best they can, then we cannot logically criticize. We can only help them whenever we have the opportunity, and ask the Powers above to send them the assistance which can come only from that Source.

Fourth, there seems to be some confusion in the public mind as to the relative authenticity, depth, scope, and intrinsic wisdom of the Rosicrucian teachings embodied in the works of Max Heindel and the teachings of certain other metaphysical writers contemporary with him, which parallel to some extent his writings. It would seem that the best way to clarify the matter would be to state the source and spiritual authority of the Rosicrucian teachings given us by Max Heindel, then leave it to the reader to draw his own conclusions.

Max Heindel was a Lay Brother of the Rosicrucian Order, and had taken, as far as we can



A view of the Fellowship Grounds, 1998

ascertain from his writings, four of the nine Initiations of the Lesser Mysteries. The basic teachings which he embodied in his work were obtained directly from the Brothers of the Order, although subsequently he did much independent spiritual research which appears in his later works. At the beginning of his mission he spent a considerable amount of time in the material, physical home of the Brothers in central Europe, where they dictated to him the essence of the Rosicrucian Philosophy as they wished it to be given out to the Western World, and he wrote it and published it according to their instructions.

The Rosicrucian Order is composed of twelve Elder Brothers with Christian Rosenkreuz, the thirteenth, as their Head and Leader. All thirteen members of the Order have taken the nine Initiations of the Lesser Mysteries and the four Initiations of the Greater Mysteries. Therefore they have reached the estate of Supermen. They have passed beyond the stage of ordinary humanity. They have the wisdom, the power, and the development which humanity will have at the end of the Vulcan Period, when it will have completed its present scheme of evolution. Their wisdom is utterly beyond that of any human research along occult or metaphysical lines. In connection with the matter which we are considering, it is very evident that they did not

give out two or more differing styles of philosophy to be disseminated at the same time. Therefore the conclusion is inescapable that the works of other metaphysical writers are the product of their own independent occult research, at least as far as any Rosicrucian characteristics are concerned, and hence must be judged accordingly. There must, however, be no rivalry between different lines of philosophical thought. Each individual must select and follow that which appeals to him as being true.

Moreover, there should be no effort to attract or hold students except as they are attracted and held by the intrinsic value of the Philosophy itself. Max Heindel has particularly said that we should not

ated by wisely using all resources to serve to the limit, then living by faith in the ability and willingness of the Higher Powers to supply all needs, will see any organization, which is doing real work, successfully through any situation in which it may find itself.

The Rosicrucian Fellowship, like all human instruments, is undergoing evolution; but we must not mistake evolution for dissolution. The unified Fellowship, in the role for which it was designed and which there is every reason to believe it can fulfill, can accomplish infinitely more than scattered groups.

The writer loves the Fellowship. He has been with it and served to the best of his ability since

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proselyte, that we should present our Philosophy and then leave it to the inner guidance of the student as to whether it is rejected or accepted; also leaving it to his inner guidance as to whether he stays with the organization or later decides to go somewhere else.

Organization in itself is of no account except as it may be an instrument for service. The motive of an organization must not be to build up and hold itself together in order to preserve its own reputation and prestige. If that is the motive, then both the organization and the prestige are doomed. But if the motive is to give out truth to those who are seeking, and let the organization be much or little or nothing, then that organization will wax strong and become a power for good because it has been made a means and not an object.

Organizations must also learn to depend upon the law of supply and to free themselves from fear. The law, "Seek ye first the Kingdom of God and His righteousness, and all things will be added" applies to organizations with exactly the same force as it does to individuals. The good karma cre-

1910, almost since its inception, both in the local Centers and at Headquarters, including two years in the lecture field. Therefore he has had special opportunity to observe its work and all its developments. He feels certain that it has a wonderful destiny before it. It will require self-sacrifice and self-discipline to realize that destiny, but these will be in evidence as critical periods appear and the need demands. Through the aid of the forces behind the evolution of the Fellowship its various problems will be worked out in due time.

In view of the foregoing it would seem very advisable for the friends of the Fellowship not thoughtlessly to throw away their allegiance and support on the basis of incomplete or faulty data, but rather to recognize the great instrument which the Fellowship can and will be in human service and human enlightenment; then to double their allegiance, their support and their CONSTRUCTIVE THOUGHT so as to help to the greatest possible degree those who are charged at any time with the duty of directing its work. □

—Joseph Darrow

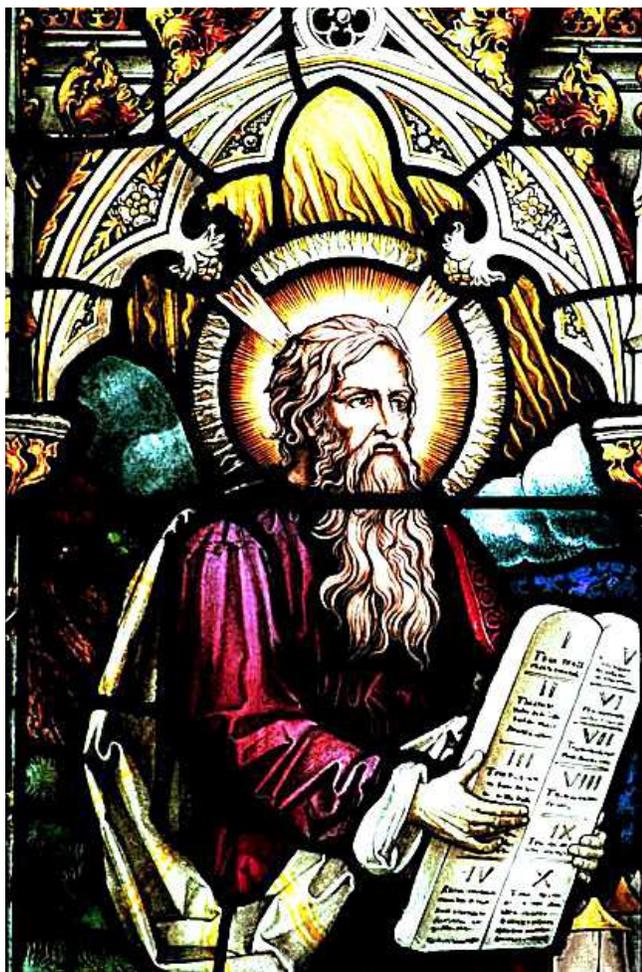
Commandments— Old and New

THESE DAYS the word *commandment* has a slightly archaic ring to it. Its primary context seems to be historical, dated, most commonly referring to biblical times when a set of moral injunctions became binding upon a people—literally, written in stone.

The Ten Commandments in contemporary Western society are definitely not in vogue. As moral imperatives mandating behavior they antagonize the individual sensibility that resents *any* command, any demand that seems to restrict its presumption of inviolable liberty.

In the military the terms “chain of command,” “command structure,” and “Commandant” (the CEO of the Marine Corps) are still viable. And that seems to be part of the problem: A prevalent view holds that our inherited religion is too demanding, too commanding, too authoritative. Historical Protestantism arose in part as a protest against the ecclesiastical chain of command which relayed the ultimatum, Do it (Don’t do it) or burn! If the believer was expected to follow directions, let them at least come directly from the heavenly Commander-in-Chief. Actually, the Greek word *decalogue* more correctly translates what the Israelites referred to as the “ten words” or “ten things,” from the Hebrew *ahseret ha-deebrot*. They also referred to these divinely transmitted precepts as the “Covenant” and the “Testimony.”

The appearance of mechanically produced vernacular Bibles, within a century after Luther publicly posted his differences with the religious practices of his day (Luther’s German Bible is still in



Stained glass. Church of the Incarnation, New York, N.Y.

Moses with the Ten Commandments

“And he gave unto Moses, when he had made an end of communing with him ...two tables of testimony, tables of stone, written with the finger of God.”

use today), advanced the ability of the individual believer to interpret the word of God without the intervention of Latin specialists and the dogmatic authority of the Church.

Yet we are referring to a time when the Christian faith was overwhelmingly persuasive and pervasive in all the believer’s affairs. As we approach the cusp of the twenty-first century, recent surveys indicate that roughly ninety percent of Americans believe in God—an astonishing figure. But what these God believers espouse and do as a result of that belief is

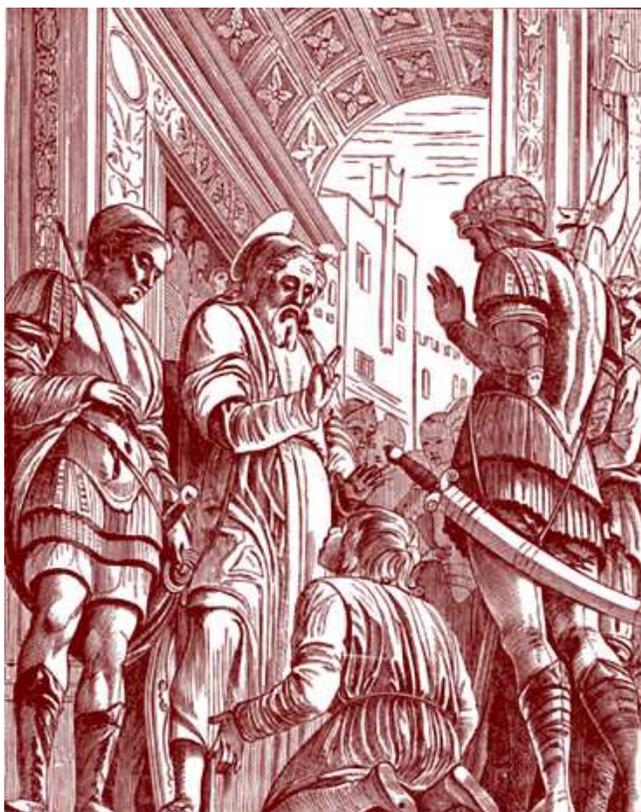
another matter entirely. And what they do, in unprecedented numbers, includes: annually killing over one million lives before they are born; epidemic single-parent childrearing; regarding sex as a casual commodity, giving rise to promiscuity and the proliferation of sexually transmitted diseases, including the fatal AIDS; seeking to normalize deviant sexual behavior; and promoting the legalization of both suicide and doctor-assisted death.

From this partial list of social pathologies, it would seem that belief in God is for many a lightweight affair, for traditionally such belief conditioned one's life in every respect. Yet there is no discernible evidence of such influence in the lives of large numbers of today's nominal God-believers. Sanctity and holiness, which originally referred to the things of God and those whose lives were God-infused, is now demoted to the domain of the Godless personal self, for which all is permissible simply because the person desires and ordains it.

Author and teacher Thomas Reeves writes in *The Empty Church: The Suicide of Liberal Christianity* (Free Press, 1996), "Christianity in modern America is, in large part, innocuous. It tends to be easy, upbeat, convenient, and compatible. It does not require self-sacrifice, discipline, humility, an otherworldly outlook, a zeal for souls, a fear as well as a love for God..." What we now have might be called a consumer Christianity. It is characterized by the "divine right" of the consumer to choose as he or she pleases, to "buy as much of the full Christian faith as seems desirable. The cost is low and customer satisfaction seems guaranteed."

Self-serving popular psychology is enlisted to condone aberrant behavior in a misapplication of the motto, "to know all is to forgive all." Egoistic reasoning adduces biological, chemical, and environmental factors as the controlling cause of wrong behavior. According to this view predisposing genetics, childhood abuse, even "temporary" insanity are sufficient alibis for one's immoral or illegal behavior. Personal responsibility is no longer the central issue. Because, so the argument goes, the person is not free. Yet, ironically, pathetically, the same person insists on being free to do what he wants, but will not be held accountable to the consequences of his actions.

The desire nature of the typical contemporary



Fresco (destroyed WWII), Andrea Mantegna (1431-1506), Church of the Eremitani, Padua

St. James Cures the Paralytic

Probably James the Greater, older brother of John, is pictured above. But it is James the Less, called Jesus' brother (actually cousin), who is the author of the Epistle of James and, according to Paul, one of the three pillars of the early Christian church (Gal. 2:9). The letter's main object is not to teach doctrine but to improve morality. St. James is the moral teacher of the New Testament. The "perfect liberty" to which he refers results from a purified, Christ-informed conscience.

person may be no more disciplined than that of the biblical Semites—only, perhaps, subtler, less overt. To regulate that behavior the Jews were given the Ten Commandments. They were effective because they were believed to have come from God, and God for the ancient Jews was real and they feared Him, for he had power to give life and to take it away. And He did. He permitted suffering, cataclysm, and captivity of an entire people if they did not keep their covenant with Him. Therefore, as the Proverb (9:10) says, "The fear of the Lord is the beginning of wisdom."

Modern psychology tells us that fear is our enemy and largely a biological anachronism, that the less we have of it, the better we can function and the more liberated we become. In the past, God-based fear of the consequences of one's actions

acted as a deterrent to immoral conduct. Today the secular law has largely replaced the Lord as the arbiter and punisher of one's actions. Correspondingly, we have moved from a priest rule to a police rule. That is, with erosion of the belief in the transcendent origin of regulating laws, the power of civil regulations requires backup because they are less compelling, they carry less clout. More surveillance and stronger punitive measures are required to give the law teeth. Merely human laws are deemed somewhat arbitrary, cultural constructions, and therefore more negotiable.

In spite of the foregoing, our typical member of contemporary society may well think that the Ten Commandments have been around so long that he has them down pat. Basic stuff. He is on to Christ's new law—to love everyone. Also, he may have passing acquaintance with what St. Paul said, that those who are justified by the law are fallen from grace and are debtors to do the whole law. Our nominal believer doesn't want to get caught up in the minutia of the law, citing chapter and verse for every action. He wants to live by the "law of perfect liberty," as St. James expresses it. But whose liberty? This liberty must not be an occasion for the worldly self's indulgence. It is true that if we are led by the Spirit, we are not under the law (Gal. 5). But can we readily and continuously distinguish between the voice for self and the voice for God? As seekers of the indwelling Christ we would benefit from asking ourselves questions prior to contemplated action, such as: What do we intend by the action? What is our real motive? What will be the likely consequence(s) of words we propose to speak? Are we seeking to be truly helpful?

Persons who are earnestly committed to spiritual development know that the Ten Commandments have an inner or esoteric application whose requirements are far more rigorous and exacting than traditional exoteric readings suggest. They know that lukewarm do-goodism tailored to one's personal

agenda is nothing like the intensive, focused, wakeful attunement to the living Spirit as it counsels uncompromising honesty, intrepid soul-searching, strict accountability and invincible good will and resolute patience.

Let us briefly consider what a more thoroughgoing application of the Ten Commandments in our lives might involve.

The first, to have no other gods but God, is really also Christ's so-called *new* commandment, for God is to be our Be-All in thought, word, desire, and deed. All is for Him and to Him. In actuality we

break this commandment whenever we give something or someone other than God Himself first place in our thoughts and affections, when a person or object is so raised in our consciousness that it is of paramount importance to us. This particularly

refers to ourselves, when we exalt our own persons at the expense of God. This is pride, whose patron saint is Lucifer. Obviously very few souls consistently keep the First Commandment.

Only God is the rightful object of our worship, but God is not an object. For pre-Christian Jews the Second Commandment was a safeguard against the polytheism, nature worship, fetishism, and totemism rampant at that time. Clearly the intent of this commandment is to direct worship to God as Spirit. The term "graven image" refers to *how* we worship. We may go to a physical church, but where is our consciousness when we are in it? We may vocalize prayers, but what is being said (if anything) in our heart? Since God is a Spirit, we must worship Him in Spirit, and in truth.

The Third Commandment enjoins us not to take the name of the Lord our God in vain. God's name was once thought to be an extension of His Reality. Therefore His name was holy. So holy, in fact, that it was unpronounceable. The tetragrammaton, four nonvowels (JHVH), guarded God's sanctity from profanation. The Lord's Prayer affirms God's holiness at the outset, "hallowed be Thy name." To take

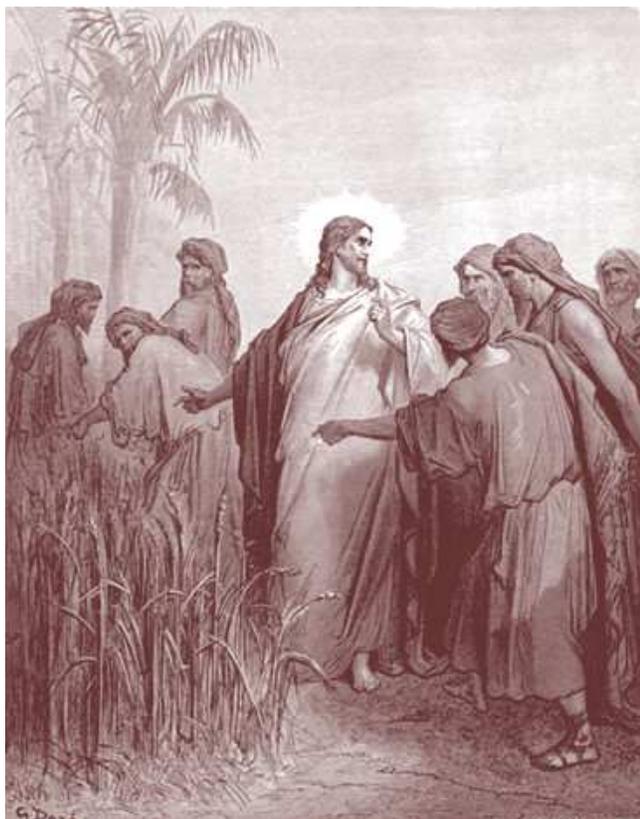
To profess belief in God and then act counter to God's will is taking His name in vain. It is vain to call God our heavenly Father while simultaneously judging life and our lot unfair.

God's name, which stands for His Being, in vain is not confined to His name as word, but also as living Idea and spiritual Fact. Therefore to profess belief in God and then act counter to God's will is taking His name in vain. It is vain to call God our heavenly Father while simultaneously judging life and our lot unfair. This is insincerity, hypocrisy—taking the Lord's name in vain.

Keeping the Sabbath or seventh weekday holy originally meant that this day in particular was designated exclusively for worship and nonworldly communion. Christ Jesus healed on Sabbaths; that is, he made people whole. Surely this is holy. He also said, in reference to David's plucking corn on the day of rest, that the Sabbath is made for man, and not man for the Sabbath. In other words, being about the Father's business may take many forms. Emphasis is on using this time for the Father's, not worldly, business. As much to the point for the spirit-directed soul is that as often as possible one directs the affairs of the day in light of the presence of the Spirit of the Sun, the Christ. Sunday becomes a state of mind, an inner orientation, an attitude of the soul that illumines all that one says and does.

To honor our father and mother (the Fifth Commandment) is to see them, firstly, as channels through whom God has chosen to initiate our earthly being. They are His representatives who manifest His will for our first worldly environment. As such, they are due our fullest respect and love. And if we couldn't manage that in our childhood, we can give them our filial due later, perhaps, among other things, by material support. It is clear that this commandment is not limited by biology. Jesus referred to those in (eso) the room where he was teaching about His heavenly Father as His spiritual family, while His genetic family, at that moment, were outside (exo) this teaching. Generally, we may give to each the charity and generous consideration the occasion and their inner person warrant, knowing that we are all brothers and sisters in Christ.

The Sixth Commandment, *Thou shalt not kill*, covers all killing—by thought, word, or action. We know that a lie in the desire world is both a murder and a suicide, a self-killing. Taking the life of a person has its origin in the thought and desire worlds as vindictiveness, anger, arrogance, and the cruelty that rationalizes violent behavior. Malicious gossip



Gustave Doré (1833-1883)

Rebuked for gleaning corn on the Sabbath, Jesus counters the Pharisee's loveless legal literalism by observing that "The Sabbath was made for man, and not man for the sabbath."

kills. The nursing of grievances kills. Neglect kills. We realize that he who hates his brother is a murderer. Whenever we wish ill for another, we engage in spiritual homicide. Few of us are not murderers.

Committing adultery also has its origin deep in the soul. Didn't Jesus say that he who looks at another lustfully has already committed adultery in his heart? Adultery is, first of all, an interior act. It may or may not be occasioned by sensation, notably by what St. John calls the lust of the eyes. It may be confined to the imagination as autoeroticism. In any event, adultery is committed whenever one responds engagingly to the presentation of a sensual image, be it interior or sensory. The saints were so tempted. What made them saints was that they refused to act on the provocation.

The Eighth Commandment, *Thou shalt not steal*, again has far broader and deeper applications than generally acknowledged. Hoarding may be a form of stealing. If the earth is the Lord's and the fullness thereof, not sharing its provenance is stealing,

whether we own it by civil law or not. When we avoid paying taxes, we steal from the community that our taxes serve. Working unproductively or short hours steals from our employer and, ultimately, from ourself. Whenever we steal, we distance ourself from our soul's treasure, we rob ourselves of charity's riches. Stealing, taking what is not ours, is most egregious in the taking of life itself, be it our own, that of the unborn, or of another.

It should be evident that when we violate any of these commandments we violate our own person, we are the ultimate object or victim of our abuses and selfishness. Or, as the saying goes, we are our own worst enemy.

Bearing false witness against our neighbor, proscribed by the Ninth Commandment, is not confined to the overt lie or intentional misrepresentation. It includes slander, innuendo, exaggeration, rumor, ridicule, even silent smugness. In principle, not seeing the holy in another is bearing false witness. To see

another as strictly framed by their action, as shackled to their fallenness as a sinning mortal, is to bear false witness because we do not see Christ in them, we do not see them as spiritual children of our common Father God.

The Tenth Commandment, *Thou shall not covet*, is not punishable by civil law, nor may others even know it. Yet coveting is a form of stealing. It is the motive that prompts it. Covetousness is idolatry because it overvalues things. It is not the same as a legitimate desire for something. If I covet what another has, I want to take it from them and make it mine.

At heart covetousness evinces a miserly response to one's life, it denies God as the Giver of abundance. It ignores the spiritual and material riches that are showered upon us daily. Covetousness proceeds from an embittered heart and the crabbed sense of lack that no amount of things can satisfy, for it is a state of mind based on the delusion that one is poor.

While the first five commandments refer to our relation and duty to God, the second five commandments refer to our relations with others and the respect due them. As we honor God, so should we honor our fellow humans by respecting that which is most vital to them: their life itself (thou shalt not kill); their home and honor (thou shalt not commit adultery); their property (thou shalt not steal); their reputation (thou shalt not bear false witness); and all these precious assets collectively, which, when coveted, constitute psychological robbery.

Thus, what Christ called "new commandments" were really summations and octave expressions of the two parts of the Decalogue. The first new commandment, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind* (Luke 10:27, Mark 12:30), positively expresses and unifies in the transformative power of love, the mostly negative prohibitions

contained in the first five commandments. It was necessary to be explicit about what *not* to do before Christ could advance His commandment of love, which is somewhat of a misnomer, since love cannot be commanded like most forms of moral conduct.

The second new commandment summarizes the last five "old" commandments inasmuch as it instructs us to love our neighbor as ourself. Not only do we refrain from doing what is wrong, but we actively engage in doing what is good and right. Clearly, though, as this brief survey shows, we still need to be reminded what not to do even as we seek to respond to the high summons of love to which Christ calls us, a love He incarnated in the body of Jesus and, since Golgotha, radiates from the heart of Earth as its indwelling Spirit, gradually transforming it, with our help, into the planet of Love. □

—C.W

To see another as strictly framed by their action, as shackled to their fallenness as a sinning mortal, is to bear false witness because we do not see Christ in them, we do not see them as children of our common Father God.

Exploring the Origins of Rosicrucianism

MANY WRITERS have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion is correct or not, there are sufficient coincidences of character between the two to render the history of the Rosicrucians highly interesting to the Masonic student.

As there is a widespread desire to know something of the Order of the Rosicrucians and the place which the Brothers of the Rose Cross have in our Western civilization, it may be well to treat this subject from the standpoint of **in Cruce** an ancient writer.

There appeared at Cassel, in the year 1614, a work bearing the long title of *Allegeme und General-Reformation der Fama Fraternitatis des Loblichen Ordens des Rosenkreuzes*. A second edition appeared in 1615, and also several subsequent ones. In 1652 it was introduced to the English public in a translation by the celebrated mystic, Thomas Vaughan, under the title of *Fame and Confessions of Rosie-Cross*. This work has been attributed, though not without question, to the philosopher and theologian, John Valentine Andrea, who, it is reported, on the authority of M. C. Hirachen, to have confessed that he, with thirty others in Wurttemberg, had sent forth the *Fama Fraternitatis*; that under this veil they might discover who were the true lovers of wisdom, and

induce them to come forward.

In this work Andrea gives an account of the life and adventures of Christian Rosenkreuz, a symbolical personage, who is the founder of the Society of Rosicrucians. According to Andrea's story there appeared in thirteenth century Europe an Individuality assuming the name of Christian Rosenkreuz, who was of exceptionally good birth.

However, being poor, he was compelled to enter a monastery early in his life. He was a very apt student in philosophy, art, religion, and the general sciences. He

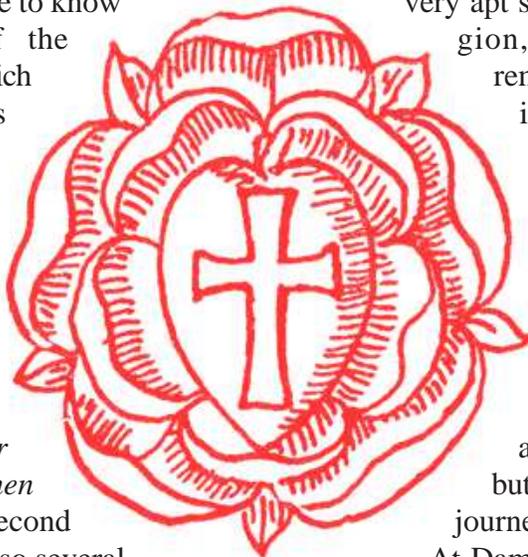
remained in the monastery laboring with occult religion and science, harmonizing and spiritualizing the two. At the age of

one hundred years, he started with one of the monks on a

Rosea pilgrimage to the Holy Sepulcher. On their arrival at the Island of Cyprus, his friend and companion, the monk, died; but Rosenkreuz proceeded on his journey.

At Damascus he remained three years, devoting himself to the study of occult sciences taught by the sages of that city. He

then sailed for Egypt where he continued his studies, and having traveled the Mediterranean, he at length arrived at Fez in Morocco, as he had been directed by his masters at Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with unfavorable reception, and determined to return to Germany and give the benefit of his studies and researches



Mea

Victoria

not only to his own countrymen, but eventually to the world, and to establish there a society for the cultivation of the wisdom which he had acquired during his travels.

Accordingly, he selected five of the monks of the old convent in which he had been educated. To these he added seven others of high intelligence, and to them he imparted his knowledge, under the solemn vow of secrecy. He imposed on them the duty of committing his instructions to writings, and forming a magic vocabulary for the benefit of future students. They were also further taught the sciences of religion, art, and medicine; and they prescribed gratuitously for all the sick who applied to them. The number of their patients so increased that it materially interfered with their other labors.

Under the direction of Father Christian, as he was called, he being the Thirteenth, and Head of the Order, they began building a Temple, called "The Temple of the Holy Spirit." When this temple was completed, the Brothers, being now thoroughly instructed in the mysteries and the sciences, agreed to separate. Five of the Brothers were always to remain at the Temple with Father Christian Rosenkreuz, and the other seven were to travel. The travelers were to return to the Temple at the end of each year, or to send an excuse for their absence.

The society thus formed was governed by a code of laws. The code stipulated that they would devote themselves to humanity wherever and whenever occasion required. They were to appear as men among men. They would not distinguish themselves from the rest of the world by any peculiar costume, but would work in their invisible vehicles with, or upon, others as needed. Never were they to influence other people against their will, but let them follow their own desires; yet always strengthening their good aspirations and ambitions. The remaining five Brothers were never to leave the Temple of the Holy Spirit; and were to do their work in the invisible or inner worlds.

The Thirteenth, who is the Head and Founder of the Order of Rosicrucians, is invisible to the outside world, and is the link with a still higher Central Council consisting of the Hierophants of the Greater Mysteries. His presence is *felt* rather than seen whenever he enters the Temple, and it is

the signal for the ceremony to begin. The letters R. C. were to be their watchword and title; and the Brotherhood was to be kept a secret for one hundred years.

At a very advanced age, Father Christian Rosenkreuz left the physical body, and was buried by the five Brothers who had remained with him; but the place of his burial remained a secret to all the rest. The society continued, however, unknown to the world, and always consisting of the twelve members, and the invisible Thirteenth.

There was a tradition among them that at the end of one hundred and twenty years, the grave of Father Rosenkreuz was to be discovered, and that the Brotherhood would no longer remain a secret. Thus, about that time, the Brotherhood began to make alterations in the Temple of the Holy Spirit. They attempted to remove the Memorial Table to a more fitting location, on which had been inscribed the names of the members of the fraternity.

The memorial plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached that, in tearing it away, a portion of the plaster came off, thereby exposing a Secret Door. Upon removing the incrustations from the door, there appeared written in large letters the following inscription: POST CXX ANNOS PATERO—(*After One Hundred Twenty Years I Will Appear*).

Waiting for the sunrise of the next morning, they resumed their researches. When they opened the heavy door, they discovered a heptagonal vault. Each of its seven sides, five feet wide by eight feet in height, had well known symbols inscribed on it. The light was received from an artificial sun in the roof, and was almost blinding to the eye.

To their amazement, in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, saying that the apartment had been erected by Christian Rosenkreuz as a compendium of the universe. Many other inscriptions were seen about the apartment, including: *Jesus Mihi Omnia, Legis jugum, Libertas Evangelii* (*Jesus is my all, The yoke of the Law, The liberty of the Gospel*); all of which indicated the Christian character of the builder.

In each of the seven sides was a door opening



From Manly P. Hall's SECRET TEACHINGS OF ALL AGES

Opening the Tomb of Father C.R.C.

Upon entering the sepulcher made by their Founder, the brothers discovered a circular brass altar with inscriptions, and in the hand of his incorrupt body a book whose text states that C.R.C. "lies hidden here from his own for 120 years." It concludes, "We are born of God; in Jesus we die; and in the Holy Spirit we live again."

into a closet. In these closets they found many rare and valuable articles such as "The History and Life of the Founder"; The Vocabulary of Paracelsus; The Secrets of the Order; together with bells, mirrors, lamps, and various other things.

On removing the altar and the brass plate beneath it, to their surprise, they came upon the body of Christian Rosenkreuz in a perfect state of preservation. Strange as this may seem, such is the sketch of the ancient Rosicrucians as given by Andrea in his famous book, *Fama Fraternitatis*.

It is regarded by some scholars that this story of Andrea's was purely romance. Others generally agree with the theory advanced by Nicolai that Andrea, at the time of the appearance of this book, was a young man full of excitement and ambition, and seeing the defects of theology and the sciences, sought to purify them, and to accomplish this design imaged a union into one body of all those who, like himself, were the admirers of *true virtue*.

Still others contend that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing his own peculiar views of morals and religion. Be this as it may, this so-called "fiction" has persisted through the centuries, and has been readily accepted as truth by multitudes of people; so much so, in fact, that the invisible Society of Rosicrucians, founded by that great Being, Christian Rosenkreuz, was sought for with avidity by the many who wished to unite with it.

A great sensation was produced in Germany by Andrea's book, and letters poured in on all sides from those who offered proof of their qualifications, and presented their claims as to their skill in alchemy and kabbalism. Some were bold and became imposters, proclaiming that they had been admitted into the Order. They exercised their frauds upon those who were credulous enough to believe them. There are records that some of these charlatans, extorting money, were punished for their offenses by the magistrates of Naumburg, Augsburg, and other German cities.

There was, too, in Holland in the year 1722, a society of alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. Despite the fraudulent societies, the Philosophy took deep root, and gave rise to the modern schools of Rosicrucianism. During the seventeenth century there were many centers in Germany, France, and England. Belonging to these were

such men as Michael Maier, Robert Fludd, and Elias Ashmole. Nicolai even thinks that he has found evidences that the Order furnished the inspiration for Lord Bacon's works. Jacob Boehme, the immortal Goethe, and the sublime Wagner, received their inspiration through Christian Rosenkreuz. Their works are spiritual, uplifting, lasting. And Vaughan says, in his *Hours with a Mystic*, that the name of *Rosicrucianism* became by degrees a generic term, embracing the Philosopher's Stone.

About the middle of the eighteenth century, which was a period of fertile invention, a Masonic Rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and the Cross. Doubtless, the use of this symbol was suggested to the Masonic Order by this philosophic sect, although this association is not readily accepted by the Masons.

The Rosicrucians have a large number of symbols, and some of them are in common with those of Freemasonry. The principal ones are the globe, the circle, the compass, the square, the triangle, the level, and the plummet. These have not the interpretations used by the Masons but are considered as the properties of the Philosopher's Stone. Thus, the twenty-first emblem of Michael Maier's *Alanta Fugiens* (see above) gives the following collection of the most important symbols: A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a

nude man and woman, representing, it may be supposed, the first step of the experiment. Over all this illustration is the epigraph: *Mare et feminacirculum indequadrangulum hinc triangulum, faccirculum et habebis lapidem Philo- sopherum*, or "Make of man and woman a circle; thence a square; thence a triangle; form a circle and you will have the Philosopher's Stone." But it must be

remembered that Hitchcock, and other more recent writers have very satisfactorily proved that the labors of the real Hermetic philosophers (outside of charlatans) were of a spiritual, rather than of a material character, and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man, and the immortality of the soul.

As to the etymology of the word *Rosicrucian*, a great many derivations have been given. Both Peter Gassandi and later Mosheim deduced it from two words, *ros*, meaning *dew* and *crux* meaning *cross*, and thus they defined it "Dew Cross." According to the alchemists, *dew* was the

most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or *lux*, because the figure of the cross exhibits the three letters of that word. But the word *lux* was referred to as the seed of the Red Dragon, which was that crude and material light that when properly concocted and digested produced gold. "Hence," says Mosheim, "a Rosicrucian is a philosopher who by means of *dew* seeks for Light, that is, for the substance of the

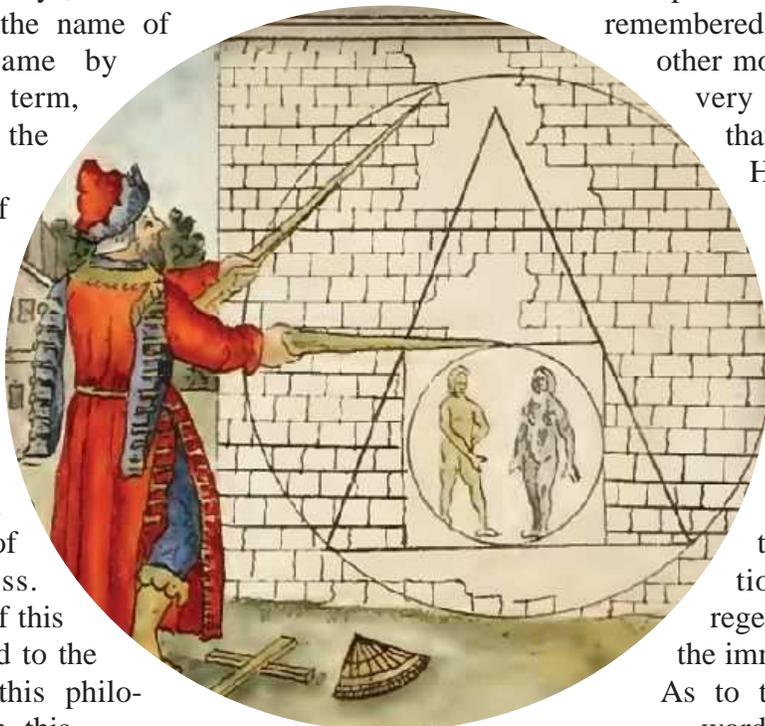


Plate 21 from Michael Maier's *Alanta Fugiens*, Oppenheim, 1618

Geometrical Figures of the Rosicrucians

The Rosicrucians used figures of symbols as formative tools. They were not to be explained or interpreted but actually made and recreated. The student was to experience them with his body; "thereby he learned to know the true and authentic World Geometry, learned to know how forces have been inscribed into the world by divine spiritual beings. Thus he came to understand the forms at work in the objects of the world."

Philosopher's Stone." But, notwithstanding the high authority, it is untenable, and altogether at variance with the history of the Order.

Another etymology is from the words *rose* and *cross*. Andrea, in his writings, calls the Order "Fraternitatis Roseas Crucis," or Fraternity of the Rose Cross. Another interpretation supposes that the word was derived from the Christian cross as symbolical with that assumed by the Rose Crux Order of Masonry; but it does not necessarily mean that the same interpretation was adopted by the Rosicrucians. Others, again, contend that Andrea derived the symbol from his own Coat-of-Arms, which consisted of a St. Andrew's Cross between four roses, and that Andrea alluded to the well-known lines of Luther, "The Heart of the Christian goes upon the Rose when it stands beneath the Cross."

All the foregoing etymologies given by so many writers of note have endeavored to strike the true keynote. Some have been near the truth, while others have fallen far short of it.

Let us consider what Max Heindel has to say

about the symbol. To quote: "The Rose, like any other flower, is the generative organ of the plant. Its green stem carries the colorless, passionless plant blood. The blood-red rose shows the passion-filled blood of the human race, but in the rose the vital fluid is not sensuous; it is chaste and pure. Thus it is an excellent symbol of the generative organ in the pure and holy state to which man will attain when he has cleansed and purified his blood from desires, when he has become chaste, pure, and Christlike.

"Therefore, the Rosicrucians look ardently forward to the day when the roses shall bloom upon the cross of humanity; therefore the Elder Brothers greet the aspiring soul with the words of the Rosicrucian Greeting: 'May the Roses Bloom Upon Your Cross,' and, therefore the greeting is given in the meetings of the Fellowship Centers by the leader to the assembled students, probationers, and disciples who respond to the greeting by saying, 'And on yours, also.'" □

—Minnie Hotaling

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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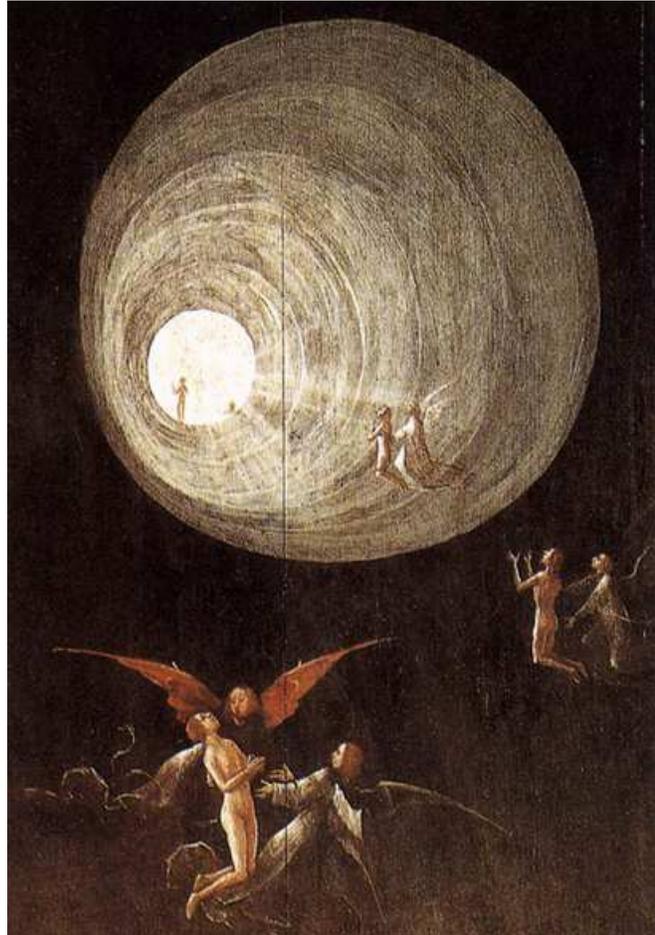
A Doctor Witnesses a Transition

I WAS EDUCATED in ordinary materialistic medical methods of caring for the sick and paying attention to merely physical health. But in spite of this training, which stunted and pushed back the finer sensitivity of the spiritual part of myself, I longed for knowledge and happiness that no material means or method of living had offered me.

All my life there has been the pulling to things of the occult. I seemed to absorb, unconsciously at times, the positive knowledge that man lived after he threw off his material body and winged his way to realms unknown. I clung to this belief in spite of my material-based, scientific education which only aimed to more highly develop the five physical senses, and entirely omitted any thought of things beyond what the eyes and ears and intuition might tell us. So that, though I was able to witness the flight of the spirit from the body at the moment of physical death, I am unprepared to go so far as to say that there was not some doubt in my mind as to continuous living, whether in or out of the physical body.

Therefore the following incident changed the entire course of my reasoning and knowledge of life, for I now know that our limited life here on earth in the physical body is but a moment's duration compared with all the time in which we may continue to develop that indestructible part of ourselves—the soul.

I had been called in professionally to see my aunt on what became a most momentous evening. With no idea of her immediate passing, I had merely called because of personal interest and love for this



Oil on panel, 1500-04. Hieronymus Bosch (1462-1516). Palazzo Ducale, Venice

Ascent of the Blessed

A vision confirming details of many recent accounts of a soul's transition (without breaking the silver cord) to the heaven world.

woman who represented all I had left of my mother's family. So that evening I stopped in to assure myself that all was well with the patient, at least for a few days.

Of course I did realize my aunt's serious condition. She was seventy-three years old and presented very decided symptoms of cancer. While she had been suffering severe pain, she seemed unusually hale and filled with vitality for one in her condition, so I had not thought of any immediate danger. My sister and I were alone with her on that evening.

When I first dropped in to see her she appeared

rational and strong. Her heart was beating rhythmically and normally. She seemed in quite good condition. But after I had been there for a short while I seemed, entirely by intuition, to sense a change in her physical condition. I became aware that her transition was not many hours away.

I saw the growth of the spirit body from a vague indistinct foglike substance into the living beautiful angelic body of my aunt in the vigor of her life.

Then the symptoms of physical dissolution presented themselves so that the physical part of me, the educated five senses, might know and understand that physical life was in danger. I am happy to notice now that the spiritual perception was the keener, and I knew first, without intellectual reasoning, that her span of life was finished, entirely through spiritual perception.

I detected the rapidly failing pulse, irregular shallow breathing and all the attendant symptoms of a failing organism. I saw that the physical expression was changing, the tired lines in her face seemed to increase in prominence, and the violent lashing to and fro due to pain commenced to diminish in intensity. Thus the physical part of me knew that “death” was imminent.

Then we called those who were near and dear to us and sat at the bedside awaiting that inevitable angel whose visit we have learned to fear and dread. We awaited—Death!

The transition, the act of the etheric body separating itself from the physical body, covered a period of many hours. The process of “dying” was long drawn out; the process of death on one plane and birth into a higher one was a thing which progressed very slowly so that I was indeed much privileged at this time to watch, with the physical and spiritual eye, the many details of the change.

Beginning signs of death occurred at ten in the evening. The last travails of the physical body did not cease until seven the next morning, so all that

night was spent in the borderland between the physical and spiritual, during which time I underwent one of the most amazing experiences of my life.

For I saw the vital separation of the spiritual element of the body from the physical envelope. I saw the formation of the cord that joined together the ethereal body with the physical. I saw the growth of the spirit body from a vague indistinct foglike substance into the living, beautiful, angelic body of my aunt in the vigor of her life. I saw the pulsating waves of spirit course through the spiritual cord that connected the two bodies, and then, at the exact moment of the birth of the soul into the spiritual plane, the cord was severed and the new life in the new world had begun, even as death in the physical plane had claimed the physical body.

I watched closely each process of the “death” which miraculously turned into a “birth.” Life was there, and still is; I saw not death but merely the transition from one plane of life to another.

The first thing I detected with my spiritual eye as I sat at the bedside of this loved one was the gradual formation of the etheric body apart and separate from the physical one. Immediately above the pain-wracked physical body I detected a vague hazy outline of mistlike substance which resembled nothing physical so much as a fog or a bit of condensing steam. I watched this form with interest and amazement. For it seemed to possess life that was apart from any outline of cloud that I had ever witnessed before.

This substance seemed to form itself about two feet above the bed and over the physical counterpart. It seemed to elongate itself until it was as long as the physical body. And then it commenced molding itself into definite outline. I saw first the coarse general outline of a body. Then I saw the growth of spiritual draperies. Then I saw the beginning of features and the outline of expression upon the face. I was seeing a mirrorlike reproduction of my aunt’s physical body, except that here was expressed youth and beauty and peace and content. The eyes were closed in unearthly sleep. There was nothing suggested to me but peace and repose.

As I looked at the emergence of this spiritual body it all seemed such a natural thing, as though there could be nothing of the struggle and pain that

I had seen. My eyes opened wider in wonderment as the spiritual form took on more vividness and life.

Then my spiritual vision seemed to be transferred, through no volition of my own, to watching the physical body, whereupon I saw the “silver cord,” which was still connecting the two bodies, giving life to each and furnishing the means of transferring life from the physical to the spiritual. This cord was about two feet in length, composed of a soft, glistening, silver radiance that was almost luminous, so bright did it shine out before me. It protruded from the physical body at the base of the skull at the occipital protuberance. Then it passed up and away from the physical body where it joined the spiritual counterpart at the same place at the base of the head in the spiritual body. The cord itself seemed to be composed of small silverlike strands, each separate and distinct and yet all molded into a ropelike substance. Where the contact was made with the physical body I could see that the strands had separated and become flat so that they attached themselves to the physical body as a single flat surface.

As I watched this miraculously grow before me I could see the pulsations of spiritual energy that coursed through the cord to give more life to the spiritual body. As the energy was transferred into the immortal part, so was life lessened in the physical. The freeing of the spiritual essence from the incumbrance of the physical constituted death of the inanimate clay. Thus was given to me the knowledge of the primary attribute of spiritual matter which is essentially the Activator.

At this time I opened my eyes more fully to the spiritual life which was round and about me—before it had been ignored and unseen. For I glanced up and saw the spiritual actuality of my beloved mother who had years before made the transition out of the physical. Then I saw the form of my uncle, the husband of my aunt who was about to cross over and meet her loved ones. I saw too, the son, my cousin who had long ago gone on to new adventures. I saw others, also, round about me, gathered into that little room that had suddenly become for me a shrine, a sacred place, where I might more nearly come into the presence of Life eternal. I was awed and pleased with the presence



Line engraving, 1808, William Blake, Yale Center for British Art, Paul Mellon Collection

Death's Door

Blake illustrates the transformative effect of death, whereby the spirit, upon being liberated from its material casement, manifests in full radiant vigor, even as the rising sun.

of these unexpected visitors.

Again my attention was called to the spiritual body of the one who was about to enter the new dimension of existence. Now the spiritual counterpart was more real than the physical. A radiance hovered over the etheric one now and life was more definitely manifested there. The expression of the face had changed and the mouth had assumed a radiant smile. The draperies were bright with the soft light of the astral. The cord connecting the two bodies glowed more brightly. I knew that the transition was almost completed.

I watched the group of spirit loved ones gathered there. They seemed happy beyond any happiness possible in the material world. I saw them place a wreath of etheric flowers on the head of the bed. This was a wreath of dark red roses of a hue and tint impossible to accurately describe. No material flower could compare with their beauty. Each blossom radiated a splendor superior to anything I had ever before beheld.

As I looked at the scene before me I was struck by the extreme naturalness of it. I did not wonder at the developments. It all seemed so very logical and ordered. I had watched and assisted at physical births before, and the comparison came very naturally to me.

The death on the physical must certainly mean birth to a new mode of life. All nature led me to believe that. And the birth into the new life would be just as natural, or more so, as a birth into the physical. Then what could be so strange about the fact that those who were vitally interested should come and be the assisting inspiration? I accepted all of this then in a conviction of absolute knowledge. For me the horizon of life had lifted. Again I looked at the picture before me. I now heard joyful voices chanting. I knew it was the welcoming song calling the loved one into her new home. Then, even as I looked at the bed where lay the poor pathetic picture of pain and worldly defeat, the white covers of the bed vanished as there came into my vision the sight of soft dark red rose petals as they were scattered there by those who were waiting with the heavenly welcome.

And then a voice, quite softly at my ear, said, "Only twelve minutes more!"

I repeated those words to the watchers at my side. I held my watch expectantly as the minutes ticked off recording the twin processes of birth and death.

Again my attention was called to the silver connecting cord. I watched the strands of which it was formed. I saw the first strand snap and curl back, just at the connection to the physical body at the base of the brain. Then another strand snapped and curled back even as does a taut string when it is cut away from its support. Thus during those long twelve minutes was the preparation made for the loosening of the final earthly connection with the



A simulation of the coruscating vital body and the positively structured desire body (clockwise currents) outside the physical body at the moment of death, a condition that occurs each night in sleep. The silver cord does not break at the point where the "sixes" unite until the vital body can no longer sustain the ego's conscious review of its past life's panorama.

freed etheric body.

And now the time was almost up. The actual time for the severance of the last connecting link between the two bodies was at hand. I was about to witness the final casting off of earthly ties and the winging of the soul onward and upward into new experiences that she could not gain as long as she was held fast to the physical body.

Then I saw the severance of the last strand of the cord that connected the soul of this one I loved with any tie of earthly origin. There was produced before my sight, symbolically, a pair of golden shears. These shears opened and closed and the spirit body was free.

The spirit body slowly righted itself and floated to an upright position. The expression took on a look of consciousness and animation. The eyes slowly opened and glowed with life and love. The face now was transfigured with joy and radiant happiness. The spirit robes softly draped themselves about the newly freed spirit body.

And then the true spirituality began to present itself. Where before there had been retained some

of the appearance of old age and care, now this part seemed to drop away. I was looking at a soul in all the majesty of its prime. I was seeing youth and yet the full maturity of experience. I was seeing the zenith of the soul who had completed a life of service and self-denial for others. I was seeing the spiritual reward for a well-spent life.

Never could I sorrow or wish her back with me to fight again the bitter battles of earth-life. Never could I grieve over the absence of the physical presence. Never could I allow the picture of the spiritual birth and awakening to dim itself in my spiritual eyes.

Always would I have the knowledge of this transition with me. My burden would be lifted and my thought would be upon the intangible knowledge which was mine, which intellect could never purchase. I would have before me the living example of the grandeur of God's great universe, and mankind's sad lack of spiritual knowledge.

I will vouch for the authenticity of the above picture as I have described them. Since these experiences I have been honestly trying to learn more about life. I want to discern more of the reality of things and not be misled by deceptive appearances. Therefore I have studied Rosicrucian teachings. And many questions have been answered. My eyes have been opened to some of earth's guarded secrets. I know that I wandered afar, at first, from true reality when I limited my vision and searched only for material knowledge. Then I avoided seeing the underlying causative factors and only judged from the reflected effect which I mistook for reality.

But since that time all is changed. I have developed that positive clairvoyance and clairaudience which promote mastery over material conditions and reveal positive realities of the universe.

When but a little lad, as I recall it now, I was constantly being brought up against facts in the occult world. But at the time I was entirely ignorant of that. I know now that I was privileged to look into the various realms of nature and view the fairies and elves and little folk at work, but I was scoffingly told that I imagined it all.

Many a time at night I awakened and peered fearfully down under my bed in the dark, to watch

the wee ones dancing near me there. But the unseeing world, the world of blinded, materially-minded men and women ridiculed me into silence. Thus was submerged a natural faculty which was rightfully mine because I had earned it.

But the great cosmic Force behind this would not be pushed back into obscurity. This longing for the occult, the hidden, asserted itself all my life. I read, ravenously, all that came to me concerning that mysterious life beyond the senses. Until at last one day there fell into my hand some literature belonging to the Rosicrucian Fellowship, and then that gem, Max Heindel's *Cosmo-Conception* came to me.

Since that time many things have cleared for me. Through the knowledge gained from those sources I have brought back into activity that suppressed sixth sense. I view life as a grander, greater thing now. My horizon of life has been immeasurably expanded. I know, whereas before I only longed to know. Today I try consciously to work in harmony with the desire and etheric forces. I see more clearly, I know more truly, I understand more deeply; and the Rosicrucian Philosophy has helped me do that. Therefore I feel much indebted to this school of thought which has put me right with the universe.

Each one of us is placed here to secure experience and enlightenment. Each person learns according to their individual needs. I would learn by positively aligning myself with natural forces and by working in harmony with natural law.

I find that I must depend upon knowledge beyond the physical plane of life if I would glimpse Reality. I find that I must tune in to higher vibrations if I would even guess at the grandeur of God's great universe. I find that I must give up preconceived opinions that have been arrived at by hearsay, if I would know the heart and soul and truth of things.

For I find that it is impossible to live contrary to the laws of God and the laws of Nature and not suffer thereby. I find that clearly positing ideals and striving to live them constitutes the real purpose of life. Then are our experiences transformed into the living gold of permanent soul growth which prepares us for service in the higher spiritual spheres. □

—Dr. Riblet B. Hout

Max Heindel's Message

Unnatural Means of Attainment

WHEN ONE INVESTIGATES a certain subject in the invisible world, many fascinating byways open up. He is constantly lured away from the main line of research by this, that, or the other theme which attracts his attention, and there is great danger of losing sight of the goal and of wandering off in a maze of incoherency. Sometimes the temptation to follow a bypath is stronger than my power of resistance; and recently, while working on the *Web of Destiny*, the figure of a hermit who had starved his body to the semblance of a skeleton—who had whipped himself till the blood flowed from sores that were never allowed to heal, and thought he was serving God by these austerities—led me to search for the origin of this hideous practice. I have written a lengthy article on the subject for our magazine; but as the matter is important, and many of the students are not subscribers to the magazine, I have deemed it best to give you the main facts.

In the ancient Mystery Temples the main truths now taught by the Rosicrucian Fellowship concerning the vital body were given to the aspirant to Initiation. He learned that this vehicle was composed of the four ethers: the *chemical ether*, which is necessary to assimilation; the *life ether*, which furthers growth and propagation; the *light ether*, which is the vehicle of sense perception; and the *reflecting ether*, which is the receptacle of memory.

The aspirant was thoroughly instructed in the functions of the two lower ethers as compared with the two higher. He knew that all the purely animal functions of the body depended upon the density of the two lower ethers and that the two upper ethers composed the soul body—the vehicle of

service in the invisible world. He aspired to cultivate this glorious garment by self-abnegation, curbing the propensities of the lower nature by will power, just as we do today.

But some, who were overzealous to attain, no matter how, forgot that it is only by service and unselfishness that the golden wedding garment, composed of the two higher ethers, is grown. They thought the occult maxim, “Gold in the crucible, dross in the fire; light as the winds, higher and higher,” meant only that so long as the dross of the lower nature was expelled, it did not matter how it was done. And they reasoned that as the Chemical Ether is the agent of assimilation, it could be eliminated from the vital body by starving the physical body. They also thought that as the Life Ether is the avenue of propagation, they could by living celibate lives starve it out. They would then only have the two higher ethers, or at least these would be much larger in volume than the two lower.

To that end they practiced all the austerities they could think of, fasting among others. By this unnatural process the body lost its health and became emaciated. The passional nature, which sought gratification by exercise of the propagative function, was stilled by castigation. It is true that in this horrible manner the lower nature seemed to be subjected; and it is also true that when the bodily functions were thus brought to a very low ebb, visions, or rather hallucinations, were the reward of these people; but true spirituality has never been attained by defiling or destroying “the temple of God,” the body, and fasting may be as immoral as gluttony.

Let us endeavor to use moderation in all things, that we may be worthy examples to others and earn admission to the Temple by virtue of right living. □

READERS' QUESTIONS

Christ as Mediator; After-Death Conditions; the Invisible Helper's Seed Atom

HOW CHRIST BECAME FITTED TO
MEDIATE BETWEEN GOD AND MAN

Q **UESTION:** I CANNOT SEE why it was necessary for Christ to enter the body of Jesus and be tempted in order that He might have compassion for mankind. Could not such a great Being have compassion without going through that?

Answer: No being, however great, can feel compassion for something he knows nothing about. For instance, the great Sun Spirit, Christ, in His own nature could have felt no temptation to turn stones to bread in order to appease hunger. Neither would He have felt it a sacrifice to refuse allegiance to a power that would make Him a sovereign over our little earth. But just as we, when we look through a colored glass, see everything tinted the same color as that of the glass, so, also, when the Christ consciousness became centered in Jesus' body, He saw the things of the world through the eyes of Jesus who was a human being. And from the viewpoint of a human being bread seemed exceedingly desirable when he felt intense hunger, and hence it became a temptation to Him. Power also is most desirable to human beings, considering its effectiveness in securing the things they wish to control, and for this reason the desire to obtain it becomes a temptation to mankind.

Only from the viewpoint of Jesus could Gethsemane have seemed such a terrible ordeal that the Christ would have wanted to avoid it; but



Planet Art

Fresco, 1454, Andrea Del Castagno (1390-1457). Santissima Annunziata, Florence

Holy Trinity with Saints Jerome, Paul, and Eustochium

Christ raised humanity in spirit by being raised upon a cross. Through His incarnation in Jesus, He suffered all temptations and extremities incident to human physical embodiment.

we can readily see how this great Spirit living in a body sensitive to physical pain shrank from the torture of crucifixion; also how having passed through that terrible ordeal He learned compassion for the suffering of mankind in a deeper sense than He ever could have done through observation. Having once worn a physical body and experi-

enced the frailties of the flesh, He knows better than anyone else the trials and hardships which mankind continually undergoes, and how best to help each individual to master the difficulties that surround him. He therefore rightly is the supreme Mediator between God and man.

AFTER-DEATH CONDITIONS IN PURGATORY AND THE FIRST HEAVEN

Question: I read in your literature that when people who have passed out in death reach the First Heaven, those who are studious will have access to all the libraries of the world; that painters will learn how to truly blend colors, and scholars will have the best kind of facilities ready for their use, et cetera. Will the knowledge obtained there be retained by the Spirit? Is it held by the Spirit, at least to some extent, and brought to earth when it is reborn?

Answer: Yes, it is true that we do have great opportunities for advancement after we pass into the invisible world, if we wish to take advantage of them. However, there is no transforming power in death, and the great majority of the people seem to live there much the same as they lived here. For instance, they do not need to eat in the lower regions of the Desire World, but they do eat, and they have houses over there, and they seem to live in other respects almost exactly as they lived here, just having as good and easy a time as they possibly can, enjoying themselves in that way. These people are not getting any great amount of benefit out of their post mortem existence.

There is another class of people there who are studious and they have great opportunities for self-improvement. That work, however, does not seem to result in soul growth in the same sense that similar work does here; but it does improve their standing by advancing their spirituality which helps them in their evolution to a wonderful extent.

WORK OF THE INVISIBLE HELPER RECORDED ON THE SEED ATOM

Question: From reading your literature I understand that there are Invisible Helpers who work consciously out of their physical bodies and others who work unconsciously. What I want to know is

“I am the Way”

Thou art the Way.
Hadst Thou been nothing but the goal,
I cannot say
If Thou hadst ever met my soul.

I cannot see—
I, child of process—if there lies
An end for me.
Full of repose, full of replies,

I'll not reproach
The road that winds, my feet that err.
Access, Approach
Art Thou, Time, Way, and Wayfarer.

—Alice Meynell

will the unconscious Invisible Helper, when he leaves his body at death, recognize those in the spirit world with whom he worked at night before his passing, or will there be no record of those experiences?

Answer: The experiences of the unconscious Invisible Helper in the spirit world, while he still has a physical body, may be likened to a dream that he does not remember when he becomes awake; but the experiences are all recorded on the seed atom of the physical body, and so form a part of his life panorama. Accordingly, when such a one views this panorama after death, he will see all that happened to him both when awake and asleep during the time that he lived in his physical body. Although his recollection of what happened while out of the body as an unconscious Invisible Helper will not be quite the same as it would be if he had gone through these experiences consciously, nevertheless, he will obtain from his life panorama a conscious knowledge of all that he did during those times, so that, although he will not have the same feeling that he would have, had he gone through the experiences consciously, he will, however, soon adjust himself, and know and understand that they are all perfectly true happenings.

The work of the Invisible Helper, whether conscious or unconscious, is of untold value to the individual in furthering his status in evolution. □

The Mystery of Golgotha

DURING THE LAST 2,000 years much as been said about “the cleansing blood.” The blood of Christ has been extolled from the pulpit as the sovereign remedy for sin; the only means of redemption and salvation.

But if the laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown, and if the evolutionary impulse is constantly bringing humanity higher and higher, ultimately to attain perfection, where then is the need for redemption and salvation? Even if the need existed, how can the death of one individual help the rest? Would it not be nobler to suffer the consequences of one’s acts than to hide behind another? These are some of the objections to the doctrine of vicarious atonement and redemption by the blood of Christ Jesus. We will try to answer them before showing the logical harmony between the operation of the Law of Consequence and the Atonement of Christ.

In the first place, it is absolutely true that the evolutionary impulse does work to achieve ultimate perfection for all; yet there are some who are constantly straggling behind. At the present time, we have just passed the extreme point of materiality and are going through the sixteen Races. We are treading “the sixteen paths to destruction,” and are consequently in graver danger of falling behind than at any other part of the evolutionary journey.

In the abstract, time is nothing. A number of entities may fall behind so far that they must be abandoned, to take up their further evolution in another scheme, where they can continue their



Alfred Soord (1869-1915)

The Lost Sheep

The parable of the lost sheep (Luke 15:4-6) may be more correct proportionally in designating specifically those whom Christ came to save: “What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?” The reference is to the redemption of stragglers.

journey to perfection. Nevertheless, that was not the evolution originally designed for them and it is reasonable to suppose that the exalted Intelligences in charge of our evolution use every means to bring through in safety as many as possible of the entities under their charge.

In ordinary evolution, the laws of Rebirth and Consequence are perfectly adequate for bringing the major portion of the life wave up to perfection,

but they do not suffice in the case of stragglers, who are lagging behind in the various Races. During the stage of individualism, which is the climax of the illusion of separateness, all mankind needs extra help, but for the stragglers some additional special aid must be provided.

To give that special aid, to redeem the stragglers, was the mission of Christ. He said that He came to seek and to save that which was lost. He opened up the way of initiation for all who are willing to seek it.

But not all are in need of salvation. Christ knew that there is a very large class who do not require salvation in this way, but just as surely as there are the ninety-and-nine who are well taken care of by

A number of Archangels were given Jehovah as helpers in reflecting these spiritual impulses from the Sun upon the humanity of the Earth, in the form of Jehovistic or Race religions.

The lowest vehicle of the Archangels is the desire body. Our desire body was added in the Moon Period, at which time Jehovah was the highest Initiate. Therefore Jehovah is able to deal with man's desire body. Jehovah's lowest vehicle is the Human Spirit and its counterpart is the desire body. The Archangels are His helpers because they are able to manage the spiritual Sun forces and the desire body is their lowest vehicle. Thus they are able to work with and prepare humanity for the

Being killed is a very different thing from dying. The blood that had been the vehicle of the Race Spirit must flow and be cleansed of that contaminating influence.

the laws of Rebirth and Consequence and will reach perfection in that way, so there are the "sinners" who have become "bogged" in matter and cannot escape without a rope. Christ came to save them and to bring peace and good will to all, by raising them to the necessary point of spirituality, causing a change in their desire bodies which will make the influence of the Life Spirit in the heart more potent.

His younger brother Sun Spirits, the Archangels, had worked as Race Spirits on the desire bodies of man, but their work had been from without. It was simply a reflected spiritual Sunforce and came through the Moon—as moonlight is reflected sunlight. Christ, the Chief Initiate of the Sun Spirits, entered directly into the dense body of the Earth and brought the direct Sunforce, thus enabling Him to influence our desire bodies from within.

So it is with the spiritual impulses which help man to evolve. The reason why the Earth was thrown off from the Sun was because our humanity could not endure the Sun's tremendous physical and spiritual impulses. Even after an enormous distance had been placed between the Earth and Sun, the spiritual impulse would still have been too strong had it not been sent first to the Moon, to be used by Jehovah, the Regent of the Moon, for man's benefit.

time when it can receive the spiritual impulses directly from the solar orb, without the intervention of the Moon.

Upon Christ, as the highest Initiate of the Sun Period, is laid the task of sending out this impulse. The impulse which Jehovah reflected was sent out by Christ, Who thus prepared both the Earth and humanity for His direct ingress.

The expression, "prepared the Earth," means that all evolution on a planet is accompanied by the evolution of that planet itself. Had some observer gifted with spiritual sight watched the evolution of our Earth from some distant star, he would have noticed a gradual change taking place in the Earth's desire body.

Under the old dispensation the desire bodies of people in general were improved by means of the law. This work is still going on in the majority of people, who are thus preparing themselves for the higher life.

The higher life (Initiation) does not commence, however, until the work on the vital body begins. The means used for bringing that into activity is love, or rather altruism. The former word has been so abused that it no longer conveys the meaning here required.

During the old dispensation the path of initiation

was not free and open, except to a chosen few. The Hierophants of the Mysteries collected certain families about the Temples, setting them apart from all the other people. These chosen families were then rigorously guarded as to certain rites and ceremonies. Their marriages and sexual intercourse were regulated by the Hierophants.

The effect of this was to produce a race having the proper degree of laxity between the dense and vital bodies; also, to wake the desire body from its state of lethargy during sleep. Thus a special few were made fit for initiation and were given opportunities that could not be given to all.

The mission of Christ, in addition to saving the lost, was to make initiation possible to all; therefore Jesus came from the common people, and though not of the teacher class, His teaching was higher than that of Moses.

Christ Jesus did not deny Moses, the law, nor the prophets. On the contrary, He acknowledged them all and showed the people that they were His witnesses, as they all pointed to One Who was to come. He told the people that those things had served their purpose and that henceforth love must supersede law.

Christ Jesus was killed. In connection with this fact, we come to the supreme and fundamental difference between Him and the previous teachers, through whom the Race Spirits worked. They all died and must be reborn again and again to help their peoples bear their destiny. The Archangel Michael raised up Moses, who was taken up to Mount Nebo to die. He was reborn as Elijah. Elijah returned as John the Baptist; Buddha died and was reborn as Shankaracharya; Shri Krishna says, "Whenever there is decay of Dharma...and...exaltation of Adharma, then I myself come forth for the protection of good, for the destruction of evildoers, for the sake of firmly establishing Dharma. I am born from age to age."

When death came Moses' face shone and Buddha's body became alight. They all reached the stage when the Spirit begins to shine from within—but then they died.

Christ Jesus reached that stage on the Mount of Transfiguration. It is of the very highest significance that His real work took place subsequent to that

event. He suffered, was killed—and resurrected.

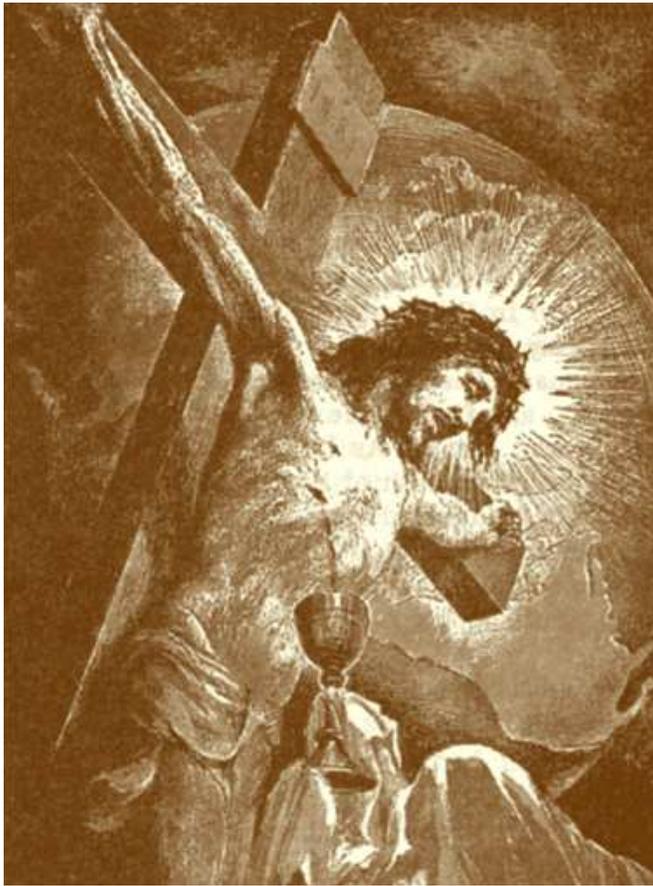
Being killed is a very different thing from dying. The blood that had been the vehicle of the Race Spirit must flow and be cleansed of that contaminating influence. Love of father and mother, exclusive of other fathers and mothers, must go—otherwise universal brotherhood and an all-embracing altruistic love could never become an actuality. When the Savior Christ Jesus was crucified His body was pierced in five places; in the five centers where the currents of the vital body flow; and the pressure of the crown of thorns caused a flow from the sixth also.

When the blood flowed from these centers, the great Sun Spirit Christ was liberated from the physical vehicle of Jesus and found Himself in the Earth, without individual vehicles. The already-existing planetary vehicles He permeated with His own vehicles and in the twinkling of an eye diffused His own desire body over the planet, which has enabled Him thenceforth to work upon the Earth and its humanity from within.

At that moment a tremendous wave of spiritual sunlight flooded the Earth. It rent the veil which the Race Spirit had hung before the Temple to keep out all but the chosen few, and it made the Path of Initiation free thenceforth to whomsoever will. So far as concerned the Spiritual Worlds, this wave transformed the conditions of Earth like a flash of lightning, but the dense, concrete conditions are, of course, much more slowly affected.

Like all rapid and high vibrations of light, this great wave blinded the people by its dazzling brilliance, therefore it was said that "the Sun was darkened." The very opposite was what actually occurred. The Sun was not darkened, but shone out in glorious splendor. It was the excess of light that blinded the people, and only as the entire Earth absorbed the desire body of the bright Sun Spirit did the vibration return to a more normal rate.

The expression, "the cleansing blood of Christ Jesus" means that as the blood flowed on Calvary, it bore with it the great Sun Spirit Christ, Who by that means secured admission to the Earth itself and since that moment has been its Regent. He diffused His own desire body throughout the planet, thereby cleansing it from all the vile influences which



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

Because of the vicious scourging at the Pillar, the deep impression of the crown of thorns, the nail holes in both wrists and feet, and the lance wound in His side, Christ Jesus' body was virtually emptied of blood by the time he uttered "consummatum est." Such was the kosher killing of the Lamb of God.

had grown up under the regime of the Race Spirit.

Under the law all sinned; nay, more—they could not help it. They had not evolved to where they could do right for love's sake. The desire nature was so strong that it was an impossibility for them to rule it altogether, therefore their debts, engendered under the law of Consequence, piled up to monstrous proportions. Evolution would have been terribly delayed and many lost to our life wave altogether if some help had not been given.

Therefore did Christ come "to seek and to save that which was lost." He took away the sin of the world by His cleansing blood, which gave Him entrance to the Earth and its humanity. He purified the conditions and we owe it to Him that we are able to gather for our desire bodies purer desire stuff than formerly, and He continues working to help us, by making our external environment con-

stantly purer.

That this is and was done at the expense of great suffering to Himself, no one can doubt who is able to form the least conception of the limitations endured by that Great Spirit in entering the hampering conditions of physical existence, even in the best and purest vehicle possible. Nor is His present limitation as Regent of the Earth much less painful. True, He is also Regent of the Sun, and therefore only partially confined to the Earth, yet the limitations set by the crampingly low vibrations of our dense planet must be almost unendurable.

Had Christ Jesus simply died, it would have been impossible for Him to have done this work. But Christians have a risen Savior, One Who is ever present to help those who call upon His name. Having suffered like unto ourselves in all things and knowing fully our needs, He is lenient toward our mistakes and failures so long as we continue trying to live the good life. We must ever keep before our eyes the fact that the only real failure is ceasing to try. Upon the death of the dense body of Christ Jesus, the seed atom was returned to the original owner, Jesus of Nazareth, who for some time afterward, while functioning in a vital body which he had gathered temporarily, taught the nucleus of the new faith which Christ had left behind. Jesus of Nazareth has since had the guidance of the esoteric branches which sprang up all over Europe.

In many places the Knights of the Round Table were high Initiates in the Mysteries of the New Dispensation. So were the Knights of the Grail, to whom was finally confided Joseph of Arimathea's Grail Cup, which was used by Christ Jesus at the Last Supper. They were afterward entrusted also with the Lance which pierced His side, and the receptacle which received the blood from the wound.

The Druids of Ireland and the Trottes of Northern Russia were esoteric schools through which the Master Jesus worked during the so-called "Dark Ages"; but dark though they were, the spiritual impulse spread, compared to the growing materialism of the last three hundred years, which has increased physical knowledge immensely, but has almost extinguished the Light of the Spirit. □

—Max Heindel

Common Signs—

Pisces

PISCES IS THE LAST of the twelve signs, and the twelfth house is correspondent with it in the horoscope. The twelfth house is the house of sorrow and self-undoing, also the house denoting prisons, asylums, hospitals or other places where man may be confined, either in the course of his ordinary vocation in life or else against his will.

The twelfth house also denotes karmic liabilities, hidden forces, repressions, neuroses, and destiny. In this house are indicated our involuntary responsibilities—those which demand our attention whether we want them or not. The responsibilities that we meet here are often those which we voluntarily took upon ourselves in the past but failed to bring to a successful conclusion and which now clamor for fulfillment. The planets in the twelfth house will indicate such relation, and their aspects will show whether we are successful or the reverse in vocations through things denoted by this house.

When the Ascendant of a person is in doubt and the place in the zodiac which seems to fit nearest brings the Sun into the twelfth house, the writer has often found that the exact Ascendant may be ascertained by asking the person if his childhood was clouded by poverty of the parents and consequent limitation for a number of years just after birth. This, in cases where it has been found that all other events fit in the horoscope, proved a successful method of determining the true Ascendant; so that the number of degrees from the Ascendant to



Orthodox icon, created and copyright by Stylianos Gerasimos

Feeding of the Five Thousand

Feeding the five thousand prefigures the Last Supper, the institution of the rite of the eucharist (Christ's body and blood—the gift of Life), and the cosmic sacrifice of Him Who, inaugurating the Piscean dispensation, was signified by the Greek word for fish, ICHTHUS (ΙΧΘΥΣ), containing the initials of the words Jesus Christ, Son of God, Savior (Iesos Christos, Theou Yios, Soter).

the Sun, the latter located in the twelfth house, would indicate the years of privation in some form, for the twelfth house makes for limitation in that respect, especially when the Sun is there at birth.

When the Sun by progression has passed through the twelfth house and comes into the Ascendant, things begin to brighten up for the person involved, and when in time it passes through the second house he will have a period of financial success; but as stated, the Sun in the twelfth house, just above the Ascendant, usually makes a very poor home for the child during the early days of life. If Pisces is on the twelfth house and the Moon is there at birth, this will also give a liability on the part of the parents to drink, and thus neglect their children; but it will not make for success in later life as the Sun does. This position also indicates a love of introspection and a need for occasional retreat from the confusion and bustle of the world.

When many planets are in Pisces, the person will have a hard life, because he will not want to take up his life's burden, but will love to dream. Some become recluses; they seek to master the hidden arts, occultism and mysticism; they are not guided by reason, but rather by their likes and dislikes, and unless they can find an occupation in a hospital or some institution that is otherwise isolated from the ordinary business and trend of life, they will feel out of place. They are prone to incur the enmity of people with whom they come in contact intimately; nobody seems to get along with them, and everybody, whether they show it or not, will take a dislike to them.

Pisces is a watery sign, and people who have that sign invested with many planets, particularly if Pisces is also in the twelfth house and on the Ascendant, may be found unstable because the sensitivity of the Water signs is so great and their vulnerability to hurt so pronounced that if the emotional reactions are uncontrolled and channeled improperly it can lead to a state of emotional instability. Even the hardest knocks of life, the fact that they are shunned by everybody and have no friends, will seldom make them see that they are to blame and should try to mend their ways. Development of the will to control the environment must be cultivated.

This delineation, of course, supposes that the planets in Pisces and the twelfth house are unaspected or afflicted. If they are well aspected, and especially if the beneficent aspect comes from the Midheaven or ninth house, the person will gain success in the line of work indicated by the twelfth-house prisons, hospitals, asylums, and other institutions where those who are unfortunate are dealt with. But he will be then in authority over them or as a worker for humanity on a large scale, one who is actuated by philanthropy rather than a desire for gain. Capricorn, the sign of the subtle



Detail from planisphere of constellations, Johannes Hevelius (1611-1689), New York Public Library

Pisces

The two fish of Pisces, imaginatively tied by stellar bands, swim at right angles to each other, one on and parallel to the equator, the other headed north and bisected by the tropic of Cancer. Pegasus, Cetus, and Andromeda are adjacent constellations.

Saturn, on the twelfth house, when that is invested by a number of planets gives unusual abilities as a detective or in secret diplomatic work.

The symbol of the sign Pisces, the two fishes, points to the Great Deep, that place of mystery. The sign Pisces, as well as its replica in the horoscope, the twelfth house, are therefore houses and signs of mystery, and any number of planets there, in either the twelfth house or in Pisces, will invariably give a love of mystery as already stated; but whether that love of mystery expresses itself on the higher or lower plane depends entirely upon the aspect. Neptune and Uranus in the twelfth house are particularly favorable to those who want to study or come into contact with the invisible world; but the square aspect naturally has the tendency to attract undesirable entities and to lead the native into dangerous channels.

If Neptune and Uranus are square, or in Pisces or the twelfth house squared by Saturn or Mars, we have a condition which is extremely favorable to mediumship. We should remember, however, that spirits are not good merely because they have passed out of this world into a realm where they

OCEANSIDE

How many surges of foam at my feet
As a breaker's last passion expires;
How many fountains of salt-diamond spray
Like a flame of primordial fires;
How many vistas of purple and gold
From the sun's bright and westering way;
How many steps may I print in the sand
'Ere the sands of my time have their day?

How many moon-molten surfs will I see
With their liquid of silver and star?
How many dawns with their ominous gray
As the stubborn fog clings to the bar,
Then yields to the gold of that conquering orb,
Which ascends with Promethian fire,
To burnish a seascape of billow and cloud
Into castle, cathedral, and spire?

Ah, the gift that is mine from His heavenly grace
To view with terrestrial eyes
The nearly celestial montage of this scene,
With the infinite breadth of the skies—
Caught fast in the cadented watch-work of time
As I muse by this metronomed shore,
While the tick and the tock of eternity's clock
Brings that instant when time will be o'er.

The "when" of that instant I cannot now know,
As I know not the depths of the sea.
The mist-mantled future I only surmise
'Til the final wave breaks upon me.
The "whence" of that instant is lighted and clear,
Like the unclouded rays on the sand.
Like a sea eagle to heaven's fair shore
I shall soar to that bright, sunlit land.

Before that glad instant when faith becomes sight,
When we rise to the glory supreme,
I shall work to the utmost, unceasingly pray,
Speaking ever this transporting theme—
That Christ by his grace and the blood of the cross
Gives salvation and life to His own
Beyond these fair shores to rule ever with Him
Who will reign from His glorified throne.

—Dave Breese

cannot be seen by physical eyes. There they have so much greater scope for deception than here, if such be their inclination, and they certainly dupe their victims in a most outrageous manner, sometimes ruining the victim's whole life. Therefore, any person having the square aspect of these planets should be more than ordinarily careful, bearing in mind that when it comes to Pisces or the twelfth house this danger is particularly strong and should be very carefully guarded against. Such a one should never go to seances or come into private circles where people play with fire, for he will certainly be burned and perhaps beyond recovery for many lives.

If Jupiter or Venus is found in the twelfth house,

it also will give a love of occult investigation, and so will the Sun; but they will have a beneficent effect, particularly if they are well aspected, and there will not be as much danger with a well aspected Jupiter, Venus, or Sun in the twelfth house as with Uranus, Neptune, Saturn, or Mars there. The twelfth house is the house placement of Venus' exaltation, and encourages the fulfillment of responsibilities in a sacrificial manner without regard for personal comforts and desires, thereby augmenting inner resources and contentment. Venus in the twelfth house can also indicate platonic or clandestine romance. If in conjunction with Neptune or Saturn, there is a great tendency for that person to go wrong. However, this aspect

makes the native almost immune from discovery.

Uranus and Mars in the twelfth house bring injury and persecution. That of course will be because he will provoke such action from others, for Mars is not an angel by any means. Saturn in the twelfth house makes secret enemies, who strike from ambush and are difficult if not impossible to reach. Those who have the latter degrees of Capricorn rising or the first degrees of Aquarius—which brings Capricorn in the twelfth house—even though there is no planet in Capricorn or in the twelfth house, will also find themselves subject to this malicious slander, and find it difficult to get at the source, for Capricorn is a saturnine sign and Saturn never gives his victims a chance to refute.

Saturn in the twelfth house or in Pisces makes people worry and fear something that never happens. So do Uranus and Neptune—they are even more weird in their imaginings. The hallucinations they produce when afflicted very often lead to that aspect of delusion where the subjects imagine themselves being pursued by certain inimical forces, visible or invisible according to the aspect. Even in their greatest joys they always harbor a fear that something unforeseen may happen, that some evil force is pursuing.

When Mercury is in the twelfth house or in Pisces, especially if well aspected, the person then born will know without having need of study; he will be versatile in the extreme, always having a fund of information on whatever subject may be brought up. This is especially the case if Mercury is between the Sun and Midheaven: that is to say when he goes before the Sun, rises earlier than this luminary, for then all the light that is in the Spirit seems to shine out and the person is intellectually bright. Under favorable aspects, as said, this will help to make him valuable in many lines of work; he is liable to be at the head of some research work, for he will be ingenious. Chemists of great ability have been produced under this aspect, for such persons have a faculty for going into the most minute detail of things which are microscopic and unimportant to others.

Mercury in Pisces or the twelfth house, hampered by bad aspects, particularly from Saturn and from Mars, also when combust in the twelfth

house and behind the Sun (that is to say when it rises after the Sun), will cloud the mind and may result in mental illness. This affliction of the mind will differ, of course, according to the way Mercury is aspected. If it is by Mars or Uranus the native will be violent in the extreme; if by Saturn it will be more a melancholia or some such form of dementia. It is certain that whatever the nature, some form of limitation will hamper the Spirit, for the twelfth house is the house of limitation, of confinement, and so also is Pisces. Deafness is also the result of these configurations—of Mercury especially, combust, in Pisces, in the twelfth house, and afflicted by Saturn, for by deafness the Spirit is in a great measure confined and hampered in its communication with the outside world; hence the affinity of deafness with twelfth house conditions.

It is very noteworthy that the Common signs, Gemini, Sagittarius, Virgo, and Pisces are particularly the channels through which mankind is afflicted by mental debilities, for the keyword of the Common signs is *flexibility*; the Cardinal signs have so much more virility, they give such an infusion of life that the native who is born normal does not easily become subject to dementia. The Fixed signs also have a tenacious hold upon all the faculties to the very last, but those who have Common signs invested with many planets, also when the Common signs are on the Angles, are vacillating and prone to be capsized by the gales upon the ocean of life.

There is, however, a higher side to Pisces. The person who finds himself with Pisces on the Ascendant is at the end of one cycle of progress and at the beginning of a new. He stands, as it were, upon the threshold of something higher. Therefore, he is usually not able to live up to the possibilities of this sign which requires self-sacrifice and non-resistance in absolutely Christ-like fashion. The tendency is therefore to drift upon the sea of life and dream dreams of future greatness. This tendency must be counteracted by every effort of the will, for otherwise life will be a failure, and later the stern whip of necessity will be applied to goad him into action. □

—Max Heindel

ASTROLOGY



The Influence

of the

Planetary Spirits

“Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.”

—Revelation of St. John

of influence.

Uranus is the Great Awakener. The cosmic Christ focuses the love ray of God upon this planet, and the planetary spirit ruling it steps the vibration down until it is possible for humanity to receive it and respond to the influence of this great Being, causing them to become more Christlike in their daily lives. Uranus symbolizes the Christ Spirit, or life spirit, within each of us.

The positive seat of the life spirit is in the pituitary body, and the negative seat is in the heart. Thus it is that the pituitary body is the spiritual center through which the aspirant may transmute the earthly love of Venus into the all-embracing love of Uranus which leads to Initiation.

Considering this planet from the exoteric side, we discover that it gives originality, independence, and the love of freedom. It brings sudden and unexpected happenings into one's life and is always prominent in the horoscopes of inventors, electricians, and scientific investigators.

This great planet is stirring the hearts of mankind, whether or not they are conscious of it. It is endeavoring to awaken the Christ Spirit within each one of us. It is no wonder that we think of

OUR SOLAR SYSTEM in its entirety may be thought of as the Cosmic body of God. From this great Creator, the Father of All, are sent forth Seven Great Beings. These Beings

are divine Intelligences inferior only to God Himself, but superior to all other beings within the solar system. Each Being is regent over a part of the entire system, and is at the head of a certain part of the work belonging to the great scheme of evolution. These regents are referred to as planetary rulers. They receive their energy from the one Life of all, and each manifests individually, depending upon the evolutionary requirements of the beings over which it rules.

Esoteric astrology recognizes the important part these seven great Intelligences play in the destiny of man. Let us endeavor to learn of the various ways in which each planetary spirit influences humanity, and how each works to instruct the virgin spirits which come under its particular sphere

The pituitary body, the positive seat of the life spirit, is the spiritual center through which the aspirant may transmute the earthly love of Venus into the all-embracing love of Uranus which leads to Initiation.

Uranus as bringing light to the world.

Saturn is the next planet which we will consider. Through the influence of this planetary spirit we learn to sing with the Psalmist, "Blessed is the man whom thou chasteneth, O Lord, and teacheth him out of thy law." If we would evolve we must bring forth fruit as the result of having lived.

The work of this planetary spirit is very difficult, for Saturn is the planet that obstructs and denies. But it also gives the stability which is most necessary for evolutionary progress.

Saturn was the first planet to make its influence felt by humanity. From the exoteric standpoint, Saturn has a close relation to the physical body, having much to do with the building of form. It is he who binds the Spirit to earth through the physical body. This planet rules the pneumogastric nerve along which the dense seed atom travels when it leaves the body at the time of death; and in this way it is connected with the end of life. Therefore, we often find Saturn illustrated as Father Time, holding the hour glass in one hand, and the sickle in the other. Saturn is the bridge between the real and the unreal, the darkness and the light.

On the physical plane this planet governs old age; and in the human body it rules the joints, the bones, and the knees. It is the crystallizing effect of Saturn which man must learn to control before he can reach the Christ stage of perfection. It is through the influence of this form-ative power on humanity that we have the farmer, the builder, the miner, the mineralogist, and the sculptor.

We must refer esoterically to its symbol to understand the meaning of Saturn. Here we find that the cross of matter is placed over the signature

of the soul, the half circle. The Spirit for the time being seems to be subjected to matter, which brings sorrow and suffering until it learns to replace selfishness with sacrifice. No one is able to raise his consciousness to a higher level until he has passed the tests given by this sign.

To the majority, this planet will long be a malefic—the tester. But the students of spiritual astrology, who see its higher aspects, soon learn to recognize its truly beneficent service. The

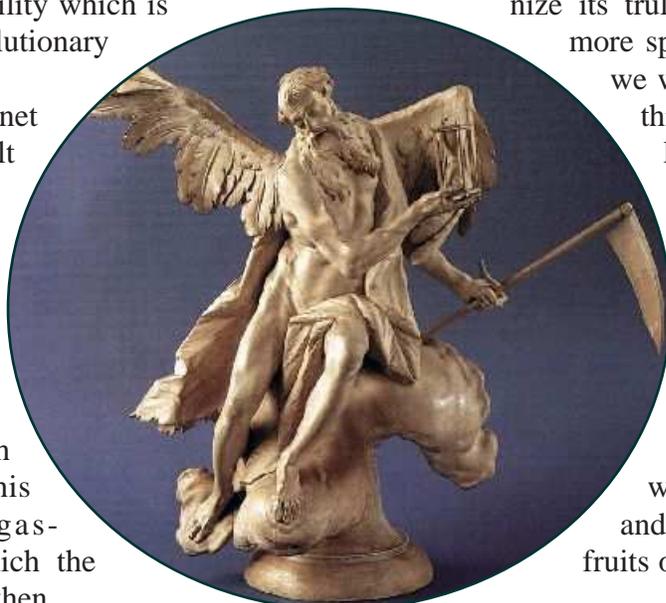
more spiritual we grow, the more we will appreciate the work of this planet, for then we will learn that it smites but to heal. And in time we find that it is through the influence of this powerful planet that we learn true value; learn that material wealth has no inherent value; understand that the only real wealth refers to the powers and faculties that develop the fruits of the Spirit.

Next we will study the influence of Jupiter. Most of us are familiar with this planet's personification as recounted in mythology. In the Greek pantheon, Zeus (Gr. *dios*, Skr. *deva*, divine) was foremost of the gods on Mt. Olympus. Jupiter is the

planet of expansion. Just as we need sunshine in order to live, so do we need the influence of Jupiter to urge us to expand.

In the physical world, Jupiter inclines the individual to occupations connected with churches, religious bodies, higher forms of education, and the law. The expansive phase of this planet is denoted also by its influence upon financial matters, for it is called the planet of fortune. Jupiter governs the liver, arterial circulation, and the deposition of fats.

The fact that Jupiter rules the ninth house is sufficient to show us that all mental and spiritual



Limewood, white painted, 1765-70, Franz Ignaz Gunther, Bayerisches Nationalmuseum, Munich

Saturn

In Christian eschatology one Saturn variant is the angel with the sharp sickles who gathers the human clusters of the vine of the earth and cast them into the winepress of God's wrath. (Rev. 14) In this portrayal Saturn (Chronos) bears an hour-glass as the Timekeeper, and is winged, giving visual testimony to the expression "time flies."

growth comes from within, and if we wish to expand our consciousness, we must apply our minds to the study of the higher philosophies of life.

Esoterically, we find the symbol of Jupiter reveals much. The crescent over the cross denotes that the Spirit has risen above the limitations of the cross of matter, and therefore has become free. It indicates that the higher self is in control and is no longer concerned with material things, but has turned its attention to religion, philosophy, and the higher sciences.

Mars, sometimes called the god of war, when well aspected impels us to direct our energies along constructive lines of endeavor.

We know that our earth is the only planet where the problem of sex exists. In recognition of this fact, God has provided the force needed to carry us through this experience, in the energy furnished us by Mars. It is this planet which teaches us that only through the proper use of all the creative forces of the body and mind can man understand the quotation, "Innocence cannot be virtue; man is only that which he has conquered."

On the physical plane Mars rules war, surgery, and engineering. In the human body it governs the motor nerves, the left hemisphere of the brain, muscular movements, the motor segment of the spinal cord, and the red blood corpuscles.

The esoteric interpretation of Mars brings us again to the study of symbolism. Here we find the cross of personality above the circle of Spirit, denoting that the Spirit is in bondage to matter. We are made in the image of God, and destined to become like Him. We are all tempted and crucified upon the cross of matter, until we learn to lift the cross from the material plane.

The story of Job helps us to realize the power of this planet, for like Job, we too must learn to realize that within each individual lies the greatness of God and the power of the Spirit to triumph over matter

When the personal self surrenders to the higher

self the cross and the circle become reversed and form the symbol of Venus, the goddess of love. Mars will fight, but Venus does not need to battle for her rights for the Spirit is above the cross and therefore has the balance of power which brings about true progress. The Venus ray produces actors, artists, poets, and musicians.

Venus teaches us harmony on the material plane by her influence focused through Taurus, and balance on the mental plane by her Libran propensities. So it is that the Spirit, through the mind, eventually learns to master the things of the earth. Through the Venus-Taurian influence we are taught the value of harmony in building physical bodies; through the Venus influence focused through Libra, we learn that refinement of the mind brings wisdom; and through her exaltation sign, Pisces, we find her teaching us the great importance of spiritualizing love.

Next let us consider the god of wisdom, Mercury. The influence of this planet is mostly directed toward the development of logic and reason. Mercury instructs us how to direct our desires and emotions into constructive channels. All development depends upon some guiding factor, and at our present stage of

evolution, the mind is the safest guide in directing our advancement. The mind connects the Spirit with its body, and is the power that controls the emotions.

It is through the mind that the Spirit is able to gain the experience it needs in its different bodies, for it is the mind that directs the activities of our daily lives. Exoterically it is the influence of this planet that informs and impels merchants, salesmen, agents, lobbyists, advertisers and writers.

When we learn the lesson Mercury wishes to teach us, an etheric organ in the head and throat will have been built, which will be the creative organ that will make it possible for man to speak the word of Life. □

—Frieda G. Nolting



Fleet (wing-footed) Mercury with double serpent caduceus and winged petasos, symbolizing quick thinking.

The Zodiac and Man's Body

*Part 2**

IN THE AIR, ruled by Mercury, is carried the solar element oxygen, which is taken into the blood, where it combines with the iron of the blood, the Mars metal contained in the hemoglobin of the corpuscle. The blood, as a liquid, is ruled by the moon. Thus we behold Mercury, the divine messenger, correlating the activities of Jupiter, Venus, the moon, the sun, and Mars through the medium of the blood and the circulation. The process of oxidation is of highest importance to the ego as it gives the Thinker red, warm blood, and makes it possible for him to become an indwelling ego, regulating his body through the temperature of the blood.

Anatomically there is a close connection between the nerve supply of the arms (Gemini) and the nerve supply of the heart (Leo). The rhythm of the heart is influenced by two sets of nerves; the vagus or twelfth cranial inhibits or slows the action of the heart; the accelerators stimulate the action of the heart. The latter take their origin from the first, second, and third dorsal nerves, which also supply the lungs with nerve energy.

The heart is the secondary seat of the Christ principle or Life Spirit. When the divine fire of love bursts into flame, the rhythmic action of the heart is accelerated and its divine force flows through Gemini, the arms, so that we learn to do what the heart has felt to be right and true. If we reach out in love and self-forgetting service, the flame within the heart radiates outward through our extended arms in blessing and benediction to the suffering ones. Impelled by the love of the



Oil on canvas, 60 x 66 in., 1925, Ernest Proctor (1886-1935), Tate Gallery, London

The Zodiac

The artist has introduced an apocalyptic dynamism into the traditional representation of the twelve zodiacal signs, suggesting the acceleration of time, runaway progress, a carousel of energies pursuing and being pursued. Libra has lost her balance, Leo is attacking, and the Twins are perilously poised.

heart we must learn to do that which is right and true in such a way that our right hand shall not know what the left one is doing. The fire of the heart, Leo, must reveal itself in action through the region of Gemini.

The fourth sign is the feminine, negative, cardinal sign of the mother, Cancer. It rules the breast and the stomach. When the seed atom has been planted in the womb of the mother, she carries the tiny germ under her heart that it may blossom forth into human flower of grace and beauty. She nourishes the budding life with her heart's blood until the hour comes when she can bring forth, both in pain and joy, her child and take it to her breast, where she nourishes the flower of her love with her milk, which is white blood, the counterpart of the cosmic emanation which sustains and nourishes

*Continued from January/February 1998 Rays

creation as a whole. Thus is Cancer the mother-father God, the great nourisher.

This sustaining principle finds its physical counterpart in the stomach, which receives the food ingested by Taurus, and prepares it to be assimilated in the Virgo region. The starch during the process of mastication is mixed with the ptyalin in the saliva, to be acted upon in the fundus of the stomach, where the process of digestion of the carbohydrates, the starches and sugars, is carried on. The stomach is responsible for mixing the foods, acidifying the proteids, and liquefying the whole of the food. When this process of liquefaction has been reached, the pyloric valve between the stomach and the intestines automatically opens and the food which has been prepared by Cancer is passed into the intestines, which are ruled by the sixth sign, Virgo.

Virgo is depicted as a virgin, with the wheat ear in her hand symbolically indicating her mission to feed. It is from the small intestines and a part of the colon that the food which has been broken up into its ultimate constituents, as required for assimilation, is taken into the blood by means of the force which flows from the positive pole of the chemical ether of the vital body. The liver, also ruled by Virgo, is the body's great sorting house. After leaving the intestinal tract by the portal vein, blood is carried to the liver, where its excess sugar is extracted and, by the addition of water, is turned into a substance called glycogen, which is stored in the liver and muscles and called upon when the bloodsugar has been depleted. Then the glycogen is dehydrated and converted back to sugar to be used for the production of energy in the body.

The digestion of the carbohydrates and proteids is completed in the intestines, where also the fats are absorbed and carried to the blood via the lymph stream.

The waste products of the body are largely removed by the kidneys, which are ruled by Libra.

The amount of blood flowing through the kidneys determines the quantity of excretory matter which is eliminated by them. The work of excretion is carried on by the forces which flow from the negative pole of the chemical ether. The lower part of the kidney is called the pelvis of the kidney, and is ruled by the 8th house sign, Scorpio. Thence the waste products are carried by the ureters, ruled by Libra, to the bladder. The rectum, is ruled by Scorpio. If it were not for proper elimination, man would die of self-intoxication. Scorpio and the eighth house sign rule death. But the excretory organs, ruled by Scorpio, save man from death. Therefore Scorpio has rule over both life and death.

The silver cord was tied when the sun mystically passed through the sign Scorpio, binding the ego to its body and causing it to die to the heaven world. Through Scorpio flow the forces of generation inasmuch as the generative organs are ruled by this negative,

fixed, martial sign. If we do not want to taste of sin and death, we must learn to die to the things of the world—"to become fools, by pity enlightened," like unto Parsifal. All that is born of Scorpio, "by the will of man or the desire of the flesh," is subject to the sting of death. We must learn to transmute the martial fire of Scorpio, the Scorpion, into the Serpent Force of wisdom, lifting it through the central canal of the spinal cord "up on high" to the place of the skull, the house of Mars, Aries.

The generative organs, which contain the spiritual essence, are like the flower enclosed by a calyx or cup, which is formed by the sacrum in the back, the holy bone, and the two innominata, forming thus a perfect cup, the pelvis. It is the Holy Grail indeed, containing within itself the mystical spirit essence of the procreative organs, which are ruled by the sign Scorpio. The Scorpio force is the Christ essence within us. It is at present turned downward, and therefore typifies the first Adam,

The generative organs, which contain the spiritual essence, are like the flower enclosed by a calyx or cup, which is formed by the sacrum in the back, the holy bone, and the two innominata, forming thus a perfect cup, the pelvis.

who squandered this essence. Therefore does St. Paul enjoin us that if we are to become the second Adam, or Christ, we should keep the seed within.

If we would live forever, we must lift this spiritual essence to the heart, the seat of affection. Then lust or passion, a quality of Scorpio which was instilled by Lucifer, the false light of Lemuria, will be transmuted into the love of the Christ. The Mars metal, iron, will be turned into the pure gold of spirituality. This ascending Scorpio force sets the heart ablaze with the divine fire of love, which radiates through Gemini in noble deeds of mercy and brotherly love.

The Grail Cup, or the pelvis, is ruled by the mutable fire of Sagittarius, which also rules the sciatic nerve, the hips, and the thighs. The centaur, the symbol of Sagittarius, is half man and half horse, indicating the dual nature of this sign. The animal side of it or the personality is represented by the horse, while the man with his strong bow and arrow pointing to heaven represents the higher self and its divine potentialities, which are actively developed through the service rendered by the lower self, the animal.

To the artist the part of the human body corresponding to Sagittarius is of exquisite beauty. He has depicted in colors and in snowy marble its grace and matchless beauty. Through the arts the noble qualities in the animal nature may be transmuted into soul, which is the spiritualized essence of the body. Even anatomy, which describes the parts of the body in a dry and scientific manner, recognizes the beautiful curve of the thigh by naming the slender muscle which is located on the inner side of it, and which is responsible for its beautiful curve, the *gracilis*—“the graceful one.”

The knees are ruled by Capricorn, the lower legs and ankles by Aquarius, these signs being respectively the night and day sign of Saturn, which rules the joints and the whole of the bony system. It is through his crystallizing influence that it is possible for man to have a skeleton and an upright position, which latter is necessary in order that the ego may become an indwelling intelligence and rule its



This alchemical illustration refers to the subjugation of the primitive life energies by the male and female components of the human Ego. The regenerative channeling of the creative life forces is represented as the “killing of the dragon.” “The dragon only dies when he is killed by his brother and sister at once. Not by one alone, but by both at once, namely by sun and moon.”—Rosarium philosophorum, Ed. J. Telle, Weinheim, 1992

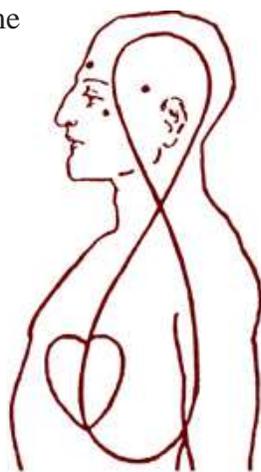
vehicles. The knees have a complicated structure, more so than that of any other joint. They and the ankle joints (Aquarius) make locomotion possible, and give to man the upright position which lifts him from the status of the animal to a kingdom of his own, where he stands on *terra firma* with his feet (Pisces), which typify understanding.

Pisces completes the circle of the zodiac. It is the twelfth house sign of confinement, sorrow, and compassion. Through its influence man learns to put his feet upon the steep path and walk through the narrow gate which lead him to the realms of holiness. Through its ruler, Neptune, man's illusions are dissolved and he sees the spiritual basis for life. When through watery Pisces his eyes are drowned in tears and blinded to the mistakes and shortcomings of his fellow beings, when he weeps tears of contrition, seeing his many sins and his own shortcomings, then through reason, Mercury, he turns within for light. And when his heart, the seat of love (Venus), has also been developed, then truly does he express the qualities of the Pisces co-ruler, Jupiter, which are understanding and wisdom. When the forces of the mind, Mercury,

and the forces of the heart, Venus, become one, then has understanding dawned upon him—he has wisdom.

Thus do we behold in man, the little world or microcosm, the epitome of the divine, the great heavenly man, the macrocosm, typified by the twelve signs of the zodiac. The various parts of man come under the control of these twelve divine Intelligences. The earthy signs represent by their nature the dense physical body and its counterpart, the vital body; the watery triplicity represents our body of emotion, the desire body; the airy triplicity represents the mind; the fiery triplicity symbolizes the spiritual self, which is divine, but only potentially so.

Through the medium of the three triplicities—water, earth,



THE ADEPT

The creative spirit fire in the adept traces a lemniscate figure between (and is positive in both) the heart and the brain, where the three-fold spirit has its temple: the Divine Spirit seats at the root of the nose; the Life Spirit is mediated by the pineal gland; and the Human Spirit expresses through the pituitary body. The etheric larynx speaks the form-creating, life-imbuing Word.

and air—we are to develop our latent spirituality. The sign Sagittarius, the grail cup, contains the base essence of the passionate fire of Mars through its relation to Scorpio. This fire must be lifted to the fixed sign of Leo, the heart; thence it must travel to the cardinal fire sign of Aries, arousing into vibratory activity the holy Trinity enthroned within this Golgotha, the place of the skull. When the transmutation of the lower into the higher nature has been consummated and the latent forces of the divine man are turned into actual dynamic spirit force—or the first Adam into the second or Christed Adam—man can at last joyfully and triumphantly cry out with Christ, our divine example, *Consummatum est!*—It is accomplished! □

—Dr. F. Lash

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The Trees of the Bible

A Study of Symbolism

*I take root in an honorable people,
 Even in the portion of the Lord's inheritance.
 I was exalted like a cedar in Libanus.
 I was exalted like a palm tree in Engeddi,
 And as a rose plant in Jericho,
 As a fair olive in a pleasant field,
 And grew up as a plane tree by the water.
 I gave a sweet smell like cinnamon and aspalathus,
 And I yielded a pleasant odor like the best myrrh,
 As galbanum, and onyx, and sweet storax,
 And as the fume of frankincense in the Tabernacle,
 And as the vine brought I forth pleasant savor,
 And my flowers are as the fruit of honor and riches.
 I am the mother of fair love and fear,
 And knowledge and holy hope:
 I therefore, being eternal, am given
 To all my children which are named of Him.
 Come unto me, all ye that are desirous of me,
 And fill yourself with my fruits.*

—The Song of Wisdom to the Soul



Oil on canvas. Henri Paul Motte (1846-1922).

Druids Cutting the Mistletoe on the Sixth Day of the Moon
 One artist's vision of groves as "God's first temples."

*And spread the roof above them—ere he framed
 The lofty vault, to gather and roll back
 The sound of anthems; in the darkling wood,
 Amidst the cool and silence, he knelt down
 And offered to the Mightiest, solemn thanks
 And supplication.*

Trees and plants are able to exercise a great influence, not only on the human mind, but also on the body. It is for this reason that they have been used so much to assist in healing. It is not the mere sight of the trees that helps man. It is the very life essence of them that gives health to the body, and inspiration to the poet and artist.

As with colors, so with trees. Both are true symbols; that is, there is a very definite and real correspondence between the object and the idea that

WHEN WE LOOK at the magnificent trees of the earth, we are not in the least surprised that long ago they should have been considered objects of veneration and worship. When we consider how late in our history the ancient rites of tree worship were celebrated and still are celebrated at Christmas and May Day, we realize how in every age, man must have found something in trees that was in unison with the aspiration and desires of his soul. Ancient worship of the gods was usually in groves. As William Cullen Bryant says in his Forest Hymn:

*The groves were God's first temples. Ere man learned
 To hew the shaft, and lay the architrave,*



Aaron's Rod That Budded

Ancient legend relates that one of the three cuttings from the Tree of Life was inherited by Aaron as his budding rod, which represents the spiritual flowering resulting from the regenerative use of the creative life force.

both convey to the mind. So utterly, however, has the ancient language of trees disappeared, that men seem incapable of understanding the old artists, the old poets, or the ancient Scriptures of the world and the ancient myths. It is therefore with the intention of helping people to realize how much profound knowledge was hidden in tree symbolism that I write this article on the inner meaning of the trees and shrubs which are commonly encountered in the pictures of great artists and in world Scriptures.

In reading the Bible I have often been struck by the fact that every person who is said to have been under a certain tree was a person imbued with the qualities symbolized by that specific tree, or if you prefer, there was a definite correspondence between the life of the tree and the soul life of the man. As below, so above, or as Jacob Boehme would have put it, "There is a Doctrine of Signatures."

In the old pictures which were painted according to the specific rules of the church, when a tree was placed in a picture it was put there, not for ornament nor to structure the composition, but with the fixed intent to show that the person underneath was himself considered to be a Tree of Righteousness, unless of course he was put under a dead tree, in which case he was considered to be spiritually dead. If we realize that in those days few people, other than the clergy, could read and write, we see how much easier it was for the latter to make their congregations realize their spiritual lessons when pre-

sented in the clearcut and definite picture symbolism used by the church.

Since trees represent types of souls, each different tree is the symbol of some quality that it is necessary for the soul to cultivate and develop on its upward path. Some of these tree-soul correlations are well known. For example, there is the willow tree whose story we have encountered in the willow tree pattern in China. The Psalmist knew the meaning of the willow when he said,

By the waters of Babylon we sat down and wept,

When we remembered thee, O Zion,

As for our harps we hanged them up

Upon the willows that are therein.

Rossetti addressed those who walk in sorrow and tears with the words, "Oh, ye all ye who walk in willow wood."

We all know that orange blossoms symbolize the purity of the bride, but how many of us know the meaning of the lemon? It is sacred to St. Agnes. It is the symbol of beauty—the beauty of holiness. I believe that a lemon is still used at the Jews' Pentecost (Afartha) when a branch is burned. If a real branch cannot be obtained, a lemon is tied to any twig and then burned. Girolama dai Libra has a picture of the Virgin Mary seated under a lemon tree holding the infant Christ. How full of meaning every detail of a picture becomes when it is realized

that the artists have not been ignorant of symbolism.

It is said that Solomon understood all trees and all herbs from the cedar tree even unto the hyssop that springeth out of the wall. It is not to be thought that he was a botanist in the modern sense of the word. Neither was he merely an herbalist as some would have us believe. He was one who understood the symbolism of trees. Like Boehme, he too believed that each thing in the universe had its signature. Modern botanists have for so many generations ignored this side of nature that much of the ancient lore has been lost. It is a lore that came into being in the days when man dwelt on the life essence of Nature, rather than on classification by form, however necessary this may seem to be.

THE MESSAGE OF THE ALMOND

*The Word of the Lord was brought to me
As I stood by the springing well,
Where the tender buds of the almond tree
In vestal beauty swell.*

*And the Word of the Lord was joy to me
As I hasted upon my way,
With the inward light of a mystery
To grace my heart for aye.*

—Lines on seeing Hacker's *Annunciation**

Under what tree do you stand? You are mystically under the almond tree if you have reached a stage of spiritual development where the eternal Light is ready to give you a message and a vision, which will make life seem different to you forever after.

Perhaps you are a seeker after Truth. You seem to progress for a time. Then there comes a season of doubt and speculation. Shall you continue your life in the old way, you ask, or are there not new paths to tread? Suddenly—if you are a real seeker and not a mere pretender, if the quest comes from the depths of your soul reaching upward for more light on the Path—the answer is given. It may come in a vision, in a dream, by direct voice, but always in the way you will most readily comprehend it.

This answer becomes forever afterward a sacred experience, sometimes one that can be told to others, sometimes one so holy that it remains locked in the

*See page 44 for picture of this painting



Raffaello Sanzio called Raphael (1483-1520), Brera, Milan

The Marriage of the Virgin (Lo Sposalizio)

As Max Heindel observed, Raphael embodies "the deepest esoteric knowledge" in his paintings. Here, in a Renaissance milieu, he portrays an account of the search for Mary's husband. Suitors appear bearing almond rods. But only Joseph's miraculously flowers, indicating that the Holy Spirit is working regeneratively in his life. Joseph's six toes, here difficult to discern, indicates the sixth sense awakened by Initiation.

heart for aye, and only expresses itself in the depths of the eyes, in the gentleness of the touch, in the timbre of the voice, or in some part of the outer self that is a reflex of the inner being. You are not merely then under the almond tree. You have become the almond tree.

How shall one prepare to receive the vision? Ask and ye shall receive is always true, but the asking must come from the still depths of the Spirit, not from the turbulent desire nature. Ask in calm quiet prayer at night before going to sleep. Ask confidently, expecting the answer the moment you awake in the morning. Try to attune your ears to receive the

answer. Try to open your inner eyes to receive the vision. Train your memory to retain the dream. The answer is always given. Whether you catch it the first time is another matter.

This is one of the first great steps on the Path—to attune yourself to know the Lord’s will and to understand His messages. Fear, anxiety and agitation are all hindrances. Cultivate serenity, confidence, and calm courage. If in trouble, comfort yourself with such sayings as, “Hitherto the Lord has helped me,” or “Underneath are the everlasting arms,” or “The Lord maketh a path through the mighty waters,” or “The Lord’s hand is not shortened that it cannot stay.”

God is always speaking, therefore listen. Do not do all the talking yourself, even though you may call all this talking prayer.

Is the spoken prayer more efficacious than the silent one? Only if it helps one to make the prayer more definite to the self, for being definite develops power. Some people even have to write out their prayers in order that they be more definite; then they place them under their pillows and confidently expect the answer.

Remember that prayer is not merely wishing for something. It is not even a building up of thought into definite form. It is rather, at first, a putting of the self in touch with the creative power of the Spirit of God in order that one’s own Spirit may receive illumination concerning what the real work in life is to be—a vision of the real purpose of the Ego’s existence.

It is not until after this vision has come that one should pray for definite things, for these may not be in one’s best interests. For example: In his youth Dr. Barnardo prayed insistently for the way to open up for him to go to China, but his real work proved to be among the orphans in London. Once the vision is given, however, one may pray with all his might for whatever is necessary to help carry out the revealed mission. Such prayers will be answered quickly and all that aids in carrying out the work will be given.

Therefore, if at present one does not find his prayers are being answered readily, it may be that he has never sat under the almond tree awaiting the vision and message of what his real work is to be, or he may have a warped conception of it. To such a one we would say, “Change your attitude for awhile.



Martin Schongauer (1450-1491), Underlinden Museum, Colmar, France

Noli me tangere

A pomegranate tree, a symbol of immortality or eternity, is depicted near the sepulcher from which Christ resurrected.

Change your prayers. Ask for illumination instead of things.” Illumination will come, but even here it may not come in all its fullness after a few prayers. It may come in successive stages. One may have to develop in understanding and knowledge before he is capable of receiving it. Remember how Abraham was kept waiting, knowing only very dimly in his early life what his wanderings were all about.

Do you recall how Jeremiah at the beginning of his ministry felt timid and uncertain as to whether he was the chosen prophet or a mere dreamer? He was, however, as he said, sitting under the almond tree. I have often wondered if it were an actual physical tree or one only revealed in the presence of God. God asked Jeremiah what he saw and the seer replied, “I see the rod of an almond tree.” Whereupon God answered, “It is well, for I will hasten my word to perform it.” If the Lord wants you for a particular work, He will not leave you forever in doubt.

Of course we know that the fruit of the almond tree ripens quickly and that the Hebrew word *shakad* means hasten, so that there is a play on words in this passage; but for the student of symbolism there is also a deeper meaning. Jeremiah was to receive great truths, swift messages, and prophetic powers from the Lord—ample compensation surely for his tragic life, his afflictions, and sorrows.

Have you ever seen the picture of *The Annunciation* by Arthur Hacker? It is one of surpassing loveliness. There by a well, stands the Virgin with eyes full of mystery and longing. Behind her is an almond tree, and as you look more intently, a shadowy form takes shape and you see the Angel Gabriel who in symbolism is ever the herald of new life.

Hacker received the idea for this presentation, as have so many ancient and modern painters, from the apocryphal gospels. The well is not painted merely as an effective background. Mary is at the well of truth, whence the soul ever derives its living water. It was a well of living water (John 4:6) of which Jesus spoke. The same rushing water that came out of the east of Ezekiel's Temple (Ezek. 47:1).

The almond tree is employed to signify that a swift message is to be given. The message is given by the Angel Gabriel that Mary is to become the mother of a Great Being. Mary represents mystically every pure soul, and to every pure soul the Christ Spirit is sometime born within. When one looks at Hacker's painting he should realize that he is not looking at a mere historical representation of something that happened two thousand years ago but rather at a veiled record of what happens to every human being somewhere on the path of life.

The almond is mentioned in the apocryphal gospels in connection with the marriage of Joseph and Mary. Mary is said to have been one of the temple virgins. When it was decided that she should marry, many suitors appeared at the temple bearing almond rods. As a sign that he had been chosen of God to marry the virgin, Joseph's rod blossomed almonds (see picture on page 42):

"And out of whatsoever person's rod a flower shall bud forth, and on the top of it the Spirit of God shall sit in the appearance of a dove, he shall be the man to whom the Virgin shall be given and betrothed." (Protoevangelion 9:7)

When the other suitors saw that nothing happened



Oil on canvas (1892), Arthur Hacker (1858-1919), Tate Gallery (Chantrey Collection), London

The Annunciation

The Virgin Mary, in white robe and oriental in aspect, halts at a well near an almond tree where the diaphanous vision of the Archangel Gabriel hovers in the air, bearing a wand of lilies and whispering in Mary's ear his divine message.

to their rods, they all with one accord broke them in half, for they were all men who were not alive with

the Holy Spirit.

Bear in mind that Joseph is said to have been a carpenter, though the word should have been translated as architect. He was the one who fashioned into form “the blessed wood whereby righteousness cometh.” The Spirit has to be married to this wood or material substance, in order to learn the lessons belonging to the material world, which develop its latent potentialities into spiritual powers.

The same symbolism of the almond is used in the Book of Numbers 17:8, concerning Aaron: “Behold the rod of Aaron for the house of Levi was budded and brought forth buds and bloomed blossoms, and yielded almonds.”

Some of the other priests disputed his right to be High Priest, so God made his rod to bud forth almonds, both blossoms and fruit, as a sign that God’s messages would be given through him.

It is truly a wonderful miracle when the rod of authority breaks forth into the glory of blossoms and fruit; when the hard lessons in life burst forth in the beauty of spiritual powers. Aaron means the *Light Bringer*. He represents man illumined by the great Universal Spirit, and such a man can be the only true Light Bringer to humanity, the only true High Priest.

Aaron was the only one able to give the message and word of God to man, hence he represents the true prototype of Christ who is sometimes called the Branch, the Fruitful Bough, the Stem of Jesse’s Rod, the Scepter, the Governor, the Councillor, the King of Kings. Read these titles of Christ and see how they all grow out of the one idea of a living branch from the Tree of Life, and note too, how subtle is the distinction between Life and Power

Do you remember that when Jacob had deceived his father and had stolen his brother’s birthright, he found it expedient to leave home? One night he lay down, full of fear and distress at Bethel, a place formerly called Luz, which means an almond. If our symbolism is correct, he should have received a mes-



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

The Bride Resting under the Protection of the Bridegroom

“As the apple tree among the trees of the wood, so is my beloved among the sons....The fig tree putteth forth her green figs...”—Song of Solomon. While the above depicted apple and fig trees are associated with willful generation and the Fall, Christ as the Bridegroom redeems mankind and nature. In the context of Solomon’s song, the apple and fig trees represent fruits of the regenerate spirit.

sage there, for names are not given by chance in the Bible. Every name is typical of some soul power of the man to whom it belongs. Jacob did receive a message. He received it, as we so often receive messages from God, in a dream. He saw angels ascending and descending a ladder, that is, he saw that spiritual ascent is possible, no matter how mean and despicable one may have been—that angels are continually coming down to earth to help mankind, and that they are as often found going up to the higher realms with glad messages.

Perhaps of all the vital messages in the Old Testament, none is so important as this one to Jacob. Any sins other than lying and deceit we may think pardonable, but the lesson is that God gives a ladder of ascent even to the most depraved beings when they are ready to turn from evil and work for righteousness.

So Jacob called the place Bethel, that is, the House of God, and we do know that later he built for himself a house more fitted for a child of God. In one of our hymns we sing: “Out of my stony griefs/ Bethel

I'll raise."

We need to learn that out of past weakness and sorrow we can gain the strength necessary to build beautiful temples worthy of the presence of disciples of the living God.

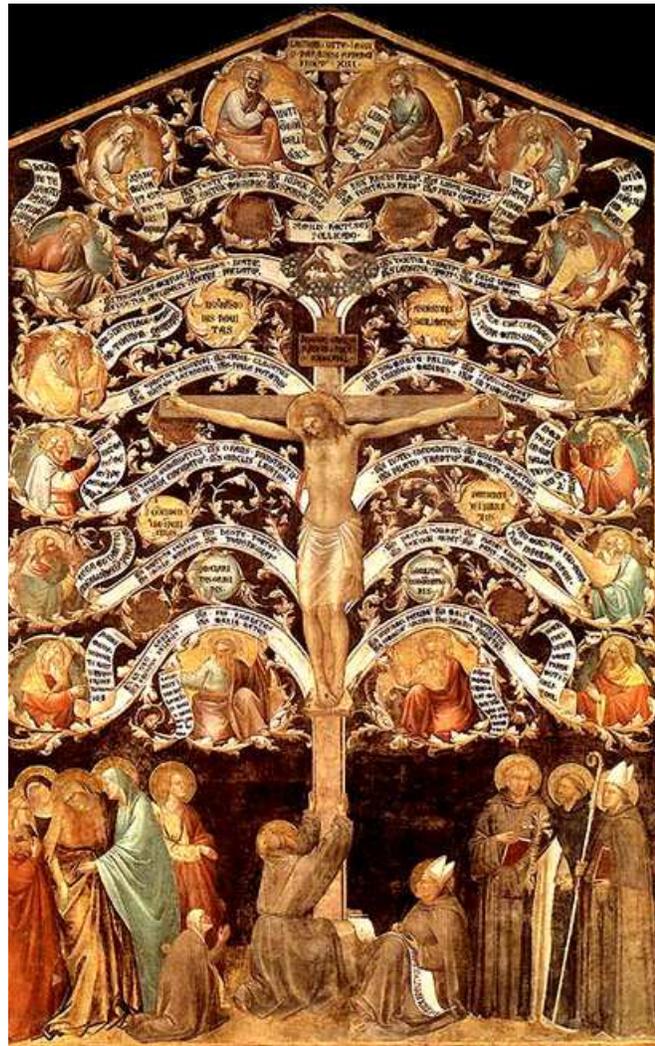
Many years after the death of Jacob, when the Israelites had come out of Egypt, the tribe of Joseph wanted to have Bethel or Luz included in their inheritance. A certain man of Luz helped them. We are told that this man set out toward the land of the Hittites, which is further northward, and built a new Luz there (Judges 1:26). In symbolism going northward represents following a new vision. The old astrologers viewed the sun as traversing a triumphal northern path when it transited from the Tropic of Capricorn in the winter to the Tropic of Cancer in the summer.

You have no doubt seen a Jewish candlestick. The sockets are made to resemble almond blossoms. This shape was commanded for the six-branched candlestick (Ex. 25:32) made in the wilderness and also for the ten-branched version (I Kings 7:49) that Solomon put in his temple. You will remember that the one made in the wilderness was to be placed near the altar of incense in the southmost part of the Holy Place, and that Solomon placed five of these candlesticks on the right of the oracle and five on the left. When we understand the meaning of the almond as a message, how appropriate are the places chosen by Moses and Solomon for these almond-shaped candlesticks!

The almond is sometimes called the *vesica piscis*, or body of the fish, and its symbolism is connected with a fish bladder, which is shaped like an almond.

Some earlier artists were clairvoyant and could see the almond-shaped aureola of light around a devout person, technically called a mandorla or glory. When so depicted it signified that a message and a vision had been received by that person. Those representations that show the mandorla around the Virgin at the Assumption indicate that she had developed her spiritual powers to the extent that she was able to make the mystical marriage within. This almond-shaped light was also used by painters to designate the glory, or divine aura, of Jehovah. When the artist does not wish to represent this great Being as a Person, he shows his presence by a blaze of almond-shaped light.

In this short article we have been able to give only



Fresco, 1330s. Taddeo Gaddi. Santa Croce, Florence

Allegory of the Cross

From the ground of Old Testament events (Creation of Adam, Temptation and Expulsion) grows the tree of the cross whose pictorial leaves give a synopsis of the Gospels. Crucified on the dead wood of humanity's sins, Christ becomes its Tree of Life. His deeds are witnessed, prepared and glorified by prophets, patriarchs, martyrs and saints.

the barest outline of the wonderful symbolism hidden in the trees mentioned so frequently in the Bible; but it is our hope that we have aroused enough interest in our readers so that at least some of them will pursue this fascinating subject and bring more information to light. We need never be afraid of following our inspirational messages. There are greater ones yet to be given. To fear the supply will cease, is to stop it. Know the trees of the Bible and you have a key to the character of the men whose lives were associated with them. □

—Ellen McCaffery

RELIGION AND THE PUBLIC REALM

God, Government, and Poverty

Over 30 years ago, the federal government declared a “War on Poverty.” Over a trillion dollars has been spent, but poverty seems to be winning,¹ though many approaches have been tried.

Here’s one that hasn’t: “Bring ye all the tithes into the storehouse...and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”²

It is often asked, Wasn’t tithing just for the Jews in the Old Testament? But before there ever was a Jew, Abraham paid tithe to Melchizedek.³ And in the New Testament the Christ put His seal of approval on the practice.⁴ According to a Scottish philosopher-theologian, “One of the faults of Christianity has often been that it has often spoken as if man was nothing but a soul.”⁵ Albeit true Christianity, according to England’s late Archbishop Temple, is “the most materialistic religion,” for it concerns itself with every aspect of life, including finances.”⁶ Accordingly, more of Christ’s parables (16 out of 38) deal with stewardship than any other topic.⁷

There are basically four kinds of worshippers of God. Those who serve Him out of fear; those who do so for rewards in this life; those who expect compensation in some future state; and finally those who “do right because it is right without thought of fear or bribe.”⁸ We are to seek the Giver, not the gifts. “Love that is truly of the spirit seeks nothing for itself; it exists only that it may give.”⁹

Those in that group realize that the best things in



Oil on canvas, Dieric Bouts (c.1415-1475), S. Pierre, Louvain, Belgium

Abraham and Melchizedek

The humanity of early Atlantis was one peaceful brotherhood. Church and state were united under one head, a priest-king whose generic name was Melchizedek. Abraham was initiated into the Melchizedek mysteries and instituted tithing by giving a tenth part of all he had to this king of Salem, who is prototype for the new Melchizedek, the Christ.

life are not things. As a tycoon put it, “Wealth can be a dead weight.”¹⁰ “Money brings with it more problems and less happiness.”¹¹ If you wish to make a man happy, add not to his possessions but take away from his desires.”¹² As the ancient Romans put it, riches are like saltwater, inciting a thirst they cannot quench.

It may be a blessing at times to have limited material means! Some years ago word got out that a certain U.S. county with the most outstanding scholastic achievements was the very poorest in the state, providing the least funding for education.

It brought the U.S. secretary of education there to investigate. Here's what he was told: the other counties have money enough to provide various extracurricular activities. We don't. We stick strictly to the basics. As the wise man prayed, "Give me neither poverty nor riches."¹³

What possible connection can there be between tithing and conquering poverty? England's former Archbishop Fisher once said, "It is strange; when I pray, coincidences happen; when I don't pray, they don't happen!" A similar statement could be made by those who recognize their stewardship of God's bounties.¹⁴ For there is a link between praying and tithing: both are an integral link of a relationship between a man and his Maker.

There's also a definite relationship between the spiritual and material,¹⁵ as human experience bears out. For instance, since Communism's collapse, Eastern Europe has been struggling to adopt the free enterprise economy. And of all the countries involved, Poland—the most religious, the most spiritually involved—has been doing best. Coincidence?

Three centuries before, the devout Huguenots were banished from France in 1685 by the Revocation of the Edict of Nantes. Their former homeland drastically declined materially. Not only that, but the countries the Huguenots fled to received an economic boost and in the ensuing series of wars, known collectively as the Second Hundred Years' War (1688-1763), defeated France and ended her economic superiority in the world. Coincidence? Or this: North America was settled mainly by God seekers, South America by gold seekers; which has prospered most? Coincidence?

Tithing cannot be fully explained, but neither is it a total mystery. The old saying goes, "prayer changes things." It would be more correct to say that prayer changes people and they change things. "Prayer may not change things for you, but it sure changes you for things."¹⁶ That is a key to how genuine stewardship of one's means can propel one out of poverty. When a person accepts the reality of one's stewardship he comes into right relationship with God. He has done what is right; doing what is right is being righteous, and "the effectual fervent prayer of a righteous man availeth much."¹⁷

In response to such prayer, Hagar saw what she hadn't seen before.¹⁸ Also in response to such prayer, the eyes of Elisha's servant were opened and he saw what he hadn't been able to see before.¹⁹ And Heaven is still in the eye-opening business. True, jobs may indeed be "tough to

***Our Lord taught us to pray,
"Give us this day our daily
bread." ...But let it also be
noted that He did not teach
us to pray for daily cake.***

find,"²⁰ but they're out there. They're not impossible to find; somebody is going to find and get them. "When you get to your wits end, you'll find God lives there."²¹ Too, as a result of prayer one may come up with ideas for new products or services: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."²²

Some may hesitate to pray for material things for oneself, and to some extent rightly so. But our Lord taught us to pray, "Give us this day our daily bread."²³ This surely included the means of obtaining it, for it was not going to fall like manna from heaven. But let it also be noted that He did not teach us to pray for daily cake.²⁴

One of America's wisest has said, "The greatest genius is he who offers fewest obstacles to the illumination from above."²⁵ To get the desired radio station, one must tune to the exact wavelength; to get information from a Higher Source, one needs to get on the right celestial wavelength. A best-selling author has written that "the most mature recorded thinkers have always been mystics."²⁶ Genuine mystics live in harmony with God, they walk in the light of His ways, and "in Thy light shall we see light."²⁷

A man struggling against poverty asked his pastor for advice. He was instructed in Biblical stewardship and gradually worked his way up to affluence. Eventually his annual income was in the six digits; this led him to contact his pastor again. "I'm making so much money now, I can't afford to tithe. Can you help me?" he implored.

The pastor stopped by, suggested prayer, and his

words were: "Lord, this brother makes so much money now that he can't afford to tithe. Make him poor again that he can afford it!"²⁸

An unusual petition certainly. And a message worth pondering.²⁹ □

—A Probationer

1. *U.S. News & World Report*, August 22, 1994, page 10; On all levels of government, over 3-1/2 trillion dollars has been spent. Dr. Walter Williams, Chairman, Economics Department, George Mason University, monitored over WFNC (Fayetteville, NC), December 29, 1993.
2. Malachi 3:10. "The law of giving and receiving must be fulfilled before a condition of sufficiency and security can be established, whether it be in the life of an individual or of society at large." *The New Age Bible Interpretation*, Old Testament, Volume I, page 417, Corinne Heline.
3. Hebrews 7:1, 2.
4. Matthew 23:23.
5. *Daily Celebration*, Volume 2, page 118, William Barclay.
6. *Communism and the Christian Faith*, page 7, Robert Scharlemann.
7. *Illustrations Unlimited*, James S. Hewitt, editor, page 372.
8. *The Rosicrucian Philosophy in Questions and Answers*, Volume 1, Max Heindel, pages 182, 183.
9. Corinne Heline, *op. cit.*, page 416.
10. *Time*, May 31, 1993, page 55.
11. *The Be-Happy Attitudes*, Robert H. Schuller, page 14.
12. William Barclay, *op. cit.*, page 44.

13. Proverbs 30:8. "There is far too much German prosperity for the good of the German soul." Ludwig Erhard, creator of the post-World-War-II German economic "miracle," quotes in *The Changing Church in Europe*, Wayne A. Detzler, page 13.
14. 1 Corinthians 4:2.
15. 3 John 2.
16. *Guideposts*, January 1993, page 46. "Prayer is...the most powerful form of energy that one can generate." Nobel prize winner Dr. Alexis Carrel, quoted in *Living Under Tension*, Harry Emerson Fosdick, page 73.
17. James 5:16.
18. Genesis 21:14-19.
19. 2 Kings 6:17.
20. *The Christian Science Monitor*, May 26, 1993, page 7.
21. *Guideposts*, *ibid.*
22. James 1:5.
23. Matthew 6:11.
24. During the last century, George Mueller of England ran an orphanage for many years based completely on prayer. There was never a lack of anything.
25. *Emerson*, Lillian A. Maultsby, page 14.
26. *A World Waiting to be Born*, M. Scott Peck, M.D., page 20.
27. Psalm 36:9.
28. Millionaires like Colgate, Heinz, Kraft, Rockefeller all tithed. *The Dynamic Laws of Prosperity*. Catherine Ponder, page 180.
29. "Poverty is not caused by lack of money. Poverty is caused by loss of values." Nationally syndicated columnist Cal Thomas, *World*, December 24, 1994, page 15. "I dare you to start tithing today! You will find another reason why God blesses the men and women of great faith." *Tough-minded Faith for Tender Hearted People*, Robert H. Schuller, page 317.

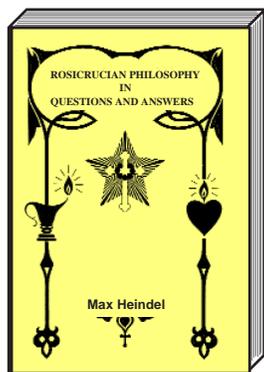
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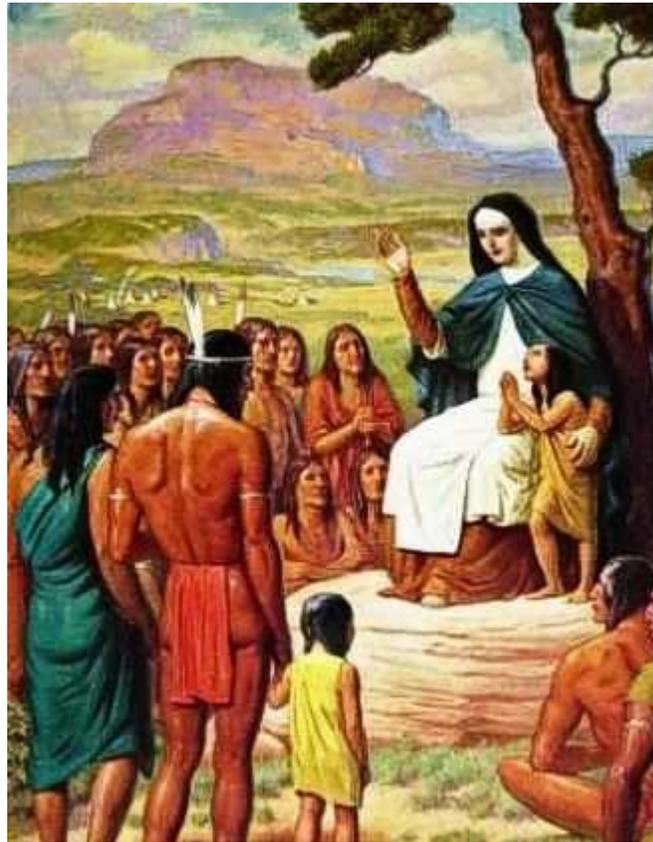
The Mystical City of God

IT HAS BEEN OBSERVED by some readers of Milton's *Paradise Lost* that Satan seems to be as sympathetically presented as the Creator Himself. No such ambivalence can be found in *The Mystical City of God*, (AMI Press, Washington, NJ) which purports to be the Virgin Mary's own account of her life, from pre-conception to Assumption, as revealed to Mary of Agreda. Lucifer is given considerable attention in this four-volume (*The Conception, The Incarnation, The Transfixion, The Coronation*), twenty-eight-hundred page hagiography, but he is a maelstrom of malice and has no redeeming qualities. Yet part of the fascination of this work is the clear and detailed account of the incessant machinations the infernal angel is ever devising to wreck God's plans for His human, and to Lucifer's mind inferior, creations.

Today the former prepotent and independent reality of Satan and Lucifer has dwindled to an adjectival residue that describes cruel or evil human behavior—a dangerous reduction.

The abbess and mystic from the Spanish town of Agreda, Mary of Jesus (died 1665) had no intention of writing the Blessed Mary's autobiography, but upon reporting her visions and visitations to her superiors and confessors, she was ordered to undertake this project, though even then she threw away part of the text and delayed writing for years, feeling unequal to the task. When Jesus Himself appeared, calling her "my spouse," and telling her that he wanted to make known the interior secrets of the lives of the saints and that it was His will that she write, she could but comply; for He said, "Obey, soul!"

Among the most remarkable instances of bilocation on record, Mary of Agreda undertook more than five hundred "flights" over an eleven-year



Mural, Dorothy White, St. Anne Catholic Church, Beaumont, Texas

Teaching the Indians

Venerable Mary of Agreda, a Spanish nun, being commanded to teach the natives, bilocated to America more than 500 times.

period (1620-1631) to America's southwest where she was commanded by Jesus to teach the Indians. She spoke in Spanish but the indigenous peoples heard her in their own language.

One Fray (Friar) Benavides, director of the Franciscan Missionaries who labored from Texas to the Pacific, reported to both Pope Urban VIII and King Philip IV of Spain that he encountered numerous tribes that had been well instructed in the Christian faith by a Lady in Blue (referring to the mantle over Mary's habit). After searching for eleven years, Friar Benavides found the mysterious nun, not in America, but in Spain, who only by being placed under obedience in the presence of her confessor divulged the extent of her transatlantic evangelizing, absolutely convincing the friar by describing matters in New Mexico as he had

seen them himself. To Pope Urban he wrote, “I call God to witness that my esteem for her holiness has been increased more by the noble qualities which I discern in her than by all the miracles which she has wrought in America.” Evidently, Mary of Agreda traveled in her vital body and materialized a physical form.

The Mystical City of God is a daunting work: firstly, because of its prodigious scope and sheer length; secondly, because of its somewhat abstract and highly literate language; thirdly, because it is an apologetic document and consistently professes specific dogmas. At the same time, it is a mine of information about Mary, Jesus, and the Apostles and a supreme access to the mind and soul of the mother of the world’s Redeemer. The intimate relationship of Mother and Son is often characterized by quoting passages from the Canticles.

The title of the autobiography comes from Revelation, where the Evangelist sees “the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” It is the blessed Mary herself who is being denominated.

Have you ever wondered why Mary is known as the *Queen of the Angels*? Because she was (is) exactly that. One thousand angels were assigned to guard and serve her. Excessive? Remember that Lucifer’s driving purpose was to prevent the Messiah from accomplishing His mission. Mary used angels to convey messages to the Apostles, expedite their work and travel, and secure their well-being in hostile crowds. Angels also transported Mary to both succor or honor certain Apostles and to the very throne of God. Again, why is Mary called *Star of the Sea*? The appellation arises out of a specific incident in her later life.

When practitioners of Rosicrucian teachings take Christ Jesus as their ideal, no gender preference is intended, rather are virtues and spiritual attainments meant. In fact, many worldly people have had a problem with Jesus’ “manhood.” A man does not suffer insult and injury to his person without a “manly” response—a strong defense, perhaps a strong offense. Such was not the way of Christ Jesus, the footwasher, the One silent before His accusers, the Healer of the ear of a ruffian come to arrest Him, the Forgiver of His murderers. If any gender is associated with this kind of behavior, it is

THE MOST HIGH OFFERS MARY THE CHOICE TO REMAIN ENTHRONED IN GLORY

The great Lady therefore, having clearly before her eyes all the sacrifices included in this proposition, left the throne and, prostrating Herself at the feet of the Three Persons, said: “Eternal and almighty God, my Lord, to accept at once this reward, which thy condescending kindness offers me, would be to secure my rest; but to return to the world and continue to labor in mortal life for the good of the children of Adam and the faithful of thy holy Church, would be to the glory and according to the pleasure of thy Majesty and would benefit my sojourning and banished children on earth. I accept this labor and renounce for the present the peace and joy of thy presence. Well do I know what I possess and receive, but I will sacrifice it to further the love Thou hast for men. Accept, Lord and Master of all my being, this sacrifice and let thy divine strength govern me in the undertaking confided to me. Let faith in Thee be spread, let thy holy name be exalted, let thy holy Church be enlarged, for Thou hast acquired it by the blood of thy Onlybegotten and mine; I offer myself anew to labor for thy glory and for the conquest of the souls, as far as I am able.

—Chapter 29, Book 3,
The Mystical City of God

that of the long-suffering woman. Mary is *the* sufferer, the *mater dolorosa*, she who was powerless to help her son, except by living as Himself, experiencing His every hurt and humiliation as her own, as if she might mitigate, even transfer, His pain to her own person. Sinless, He suffered for sinners. So suffered she.

It is curious, really, how women have been *expected* to meekly suffer societal injustices or spousal abuse as part of their traditionally sub-

servient role, as if in fulfillment of their very gender's mission. The old code also expects man to vent his views and be violent in his response to perceived abuse of his person.

Christ Jesus ennobled the woman's way by showing it as frequently the ideal *human* way to respond to outer events, through the invincibility of humility, the power of inviolable patience, the impregnable demeanor of love. Though it was He who was flogged, impaled by thorns, nails and a spear, His mother's participation in these woundings was virtually first-hand and intensified by her very powerlessness to appease it.

The contemporary person may have another difficulty with the cult of Mary. Not being God, even if His Mother, how can she be venerated as she is in the Catholic Church? First, we might say that Buddha was also but a human and he was/is venerated. So too is Krishna. Mary was chosen to give form to and carry the Christ-bearer. She was the Tabernacle in the Wilderness. She gave of her very physical and etheric substance to provide Christ with His earthly vehicles. In a real sense, Christ incarnated in a form for which Mary was equal provider with Jesus. Christ lived in an extension of her body. The Jesus Ego conditioned this body for thirty years, but its genotype and formative etheric substance were Mary's (and to some extent Joseph's). If Mary had found such favor with God, surely it is proper to honor her and appeal to her grace, virtue and mercy.

Anti-Marians also call attention to the lack of authority and precedent for hyperdulia. If, they reason, the Mother of Jesus had such an enormous impact on the apostles, disciples, and the founding of the Christian Church, as Mary of Agreda reports, why don't the Gospels and Epistles bear such witness? Several reasons. Engendered in and emerging out of the strongly patriarchal Jewish faith and culture, the Christian religion did not overtly alter the tradition of male authority. But it is clear that women were among the earliest Christians and were received as equals, if formally partitioned during some original eucharistic ceremonies. Certainly Mary Magdalene, the sister of Lazarus/John, was close to and favored by Christ Jesus. The exoteric development of Christianity needed the authoritarian countenance that a male-



Detail, Oil on Canvas, Rogier van der Weyden (1400-1464), Beaune Hospice, France

The Virgin as Intercessor

The Mystical City of God refers to Mary as the *Mediatrix*.

dominated priesthood could confer because a docile and yet undisciplined laity required it.

The critical reader is reminded that both polytheism and the worship of humans as gods was prevalent in Mary's time, therefore her extraordinary gifts, powers and attainments were long muted and kept uncertain to prevent the penetration of Christianity by the pagan sentiments of the time, "for the Blessed Virgin might otherwise have been adored as a goddess."

Perhaps more significantly, Mary's and women's contributions were not appreciably affected by taking a less overt executive role in the infant Church's official affairs. Mary of Agreda is quite clear on this point. As it is said of the wives of English kings, they are the power behind the throne. With her

largesse of wisdom, ubiquitously active spirit, radiant good will, heart-opening humility, and transforming holiness, she inspired devotion, obedience, and request for guidance in all the apostles. Mary's real work was almost completely interior. She projected love-infused thought into the minds of both apostles and disciples. She was the inner voice for God, the primary, earth-based channel of His will for the fledgling Church. Her activity was and is similar to that of the Elder Brothers in that both work behind the scenes, planting spiritual impulses for good, transforming negative thoughts, and neutralizing the effects of anger and selfishness.

Mary's central role in Christianity's formative years is indicated by the term *Mother of God*, which the Apostles routinely used to address her after the Creed was formulated. She is so addressed in a letter from Peter asking her to return from Ephesus to Jerusalem to help clarify the extent to which Christians were bound by the mosaic law.

Governed by exceptional modesty and humility, Mary normally worked through the Apostles to teach, console, convert and heal. While she secured power and virtue directly from the Trinity and knew more keenly than others who needed help, her prayers and intercessory labors conditioned souls who were then directed to the Apostles as ripe for healing, instruction and baptism into the Faith.

John the Beloved, Mary's adopted spiritual son, was aware of some of her battles with demons, of which he wrote in Chapters 12 and 21 of Revelation. If the individuality who was later to become Christian Rosenkretz, an adept no longer bound to Earth's evolution, had "some knowledge of the Christ mysteries and participated in their effect," yet on occasion "saw the Queen so refulgent with heavenly light that he could not look upon her face," if this be so, surely Mary merits the honor and blessings of those who have divined her sanctity and power for good.

It is part of her humility's achievement that we may not be privy to her real impact on the formation of the Christian faith. Yet, as her autobiographer writes, "the most prudent Mother, by uniting her own solicitude and merits with His passion and blood, purchased for her Son the field in which she planted the vine of the Church."

VISION GRANTED TO MOST HOLY MARY WHEN THE CHILD JESUS WAS TWELVE YEARS OLD

Then the heavenly Queen saw in spirit, that, by the decree of the most blessed Trinity, She was to be the first one to read and understand this book [of seven seals –Revelation 5:1]; that her Onlybegotten was to open it for Her and manifest it all to Her, while She was to put it perfectly into practice; that She was the first one, who was to accompany the Word, and who was to occupy the first place next to Him on the way to heaven, which He had opened up for mortals and traced out in this book. In Her, as his true Mother, was to be deposited this new Testament. She saw how the Son of the eternal Father and of Herself accepted this decree with great pleasure; and how his sacred humanity obeyed it with ineffable joy on her account. Then the eternal Father turned to the most pure Lady and said:

"My Spouse and my Dove, prepare thy heart for the plenitude of knowledge and for receiving the new Testament and Law of my Onlybegotten in thy soul. Excite thy desires and apply thy mind to the knowledge and practice of our teachings and precepts. Receive from Us the gifts of our liberality and of our love for thee. In order that thou mayest give Us fitting thanks, consider, that by the disposition of our infinite wisdom, We have resolved to make thee, a mere creature, the closest image and likeness of my Onlybegotten, and thus produce in thee effects and fruits worthy of his merits. Therein shall his most holy name be magnified and honored in a fitting degree. Be mindful, therefore, my beloved and chosen Daughter, that a great preparation is required of thee."

—Chapter 6, Book 3 (*The Transfixion*),
The Mystical City of God

Readers of *The Mystical City of God* will be intrigued to know that: the Apostle's garments were woven by Mary and the angels, all of the same form and color as that worn by her Son; Mary needed no food or sleep her last years but would eat sparingly out of ceremony; she instituted the calendar observance of the mysteries of the life and death of Christ, "formulating a holy science of gratitude"; the prolonged martyrdom the Mother of the Redeemer suffered through her whole life "would have consumed her vital forces each hour and each instant if the power of God had not prevented it." Likewise, her death occurred at the moment the divine power suspended the assistance with which until then He had "counteracted the sensible ardors of her burning love of God."

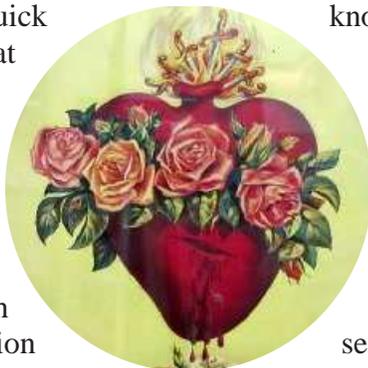
The *Mystical City of God* is not a quick read, either in length or content. It is at times both didactic and homiletic, especially when the Holy Mary instructs her amanuensis on a passage she has just narrated. The text is organized in numbered paragraphs. Each chapter describes a series of incidents in Mary's life which is followed by counsel and explanation for the special benefit of Mary of Agreda.

St. Paul's first meeting with Our Lady was favored by an "ecstatic abstraction, in which were revealed to him great mysteries and prerogatives of this mystical City of God" whom he saw, "as it were, completely invested with the Divinity." He asked that "this vile and sinful man" be pardoned for having persecuted "thy divine Son, my Lord, and his holy Church." Mary assigned angels to guide and protect St. Paul in particular, for the wrath and fury of hell was raised against him more than any other Apostle, since the fruit of his missionary work was to extend to much of the gentile world, representing a great loss for Lucifer.

St. James (the Elder) established the first shrine for Mary in Santiago (Spanish for *St. James*) de Compostela (literally, *star field*—the Virgin's advent was discerned by a shepherd as a brilliant star above his field in the northwest coast of Spain). This town has yearly drawn thousands of pilgrims, including Charlemagne, and St. Francis. In a novel based on this fact (*The Pilgrimage*, HarperCollins,

1990), author Paulo Coelho writes of the quest for self-mastery and an expanded view of life.

Should skeptics think that the favors visited upon Mary are unlikely because so frequent and dazzling, "they will be obliged to tell us how far these favors exceed the measure due the circumstances." Mary of Agreda is not tentative: "the light in which I see these things excludes all doubt." In reference to material that may be controversial, the author says, "I was made acquainted with the many contrary opinions of ecclesiastical historians concerning things which I am describing...But I have no commission from the Lord to clear up these and other doubts, or decide the controversies...[He] commanded me to write this history without regard to opinions, and without mixing up my certain knowledge with opinions."



As mentioned at the outset of this review, a fascinating feature of *The Mystical City of God* is the frequent mention of Lucifer and his strategies to foil the Redemption and waylay souls. Lucifer was often visible to Mary alone, sometimes appearing as Revelation's dragon with seven heads, "so fierce and abominable as to cause torment by its mere presence," even though she was protected by her angels. Nevertheless, of this mere mortal, "so inferior" to the Lucifers, they wailed, "Her charity consumes us, her humility crushes us." "Let us fly from this Woman, our Enemy, who so confounds us and oppresses us by her virtues...[she] hinders our designs and renews the triumphs gained by her Son upon the Cross." Her exaltation is for Lucifer an unbearable wrong that he ever opposes.

During her last years in a mortal body, Mary, more solar angel than human, was "one devouring flame and conflagration of immense activity." She bequeathed her inestimable merits to the Church as its Mother, Mistress, treasury of grace, and "archive of Christ's mysteries and sacraments."

Whatever one's view of Mary and the Church, her sanctity is universally uncontested. Each will address her as their heart and mind direct. The *Mystical City of God* gives abundant reason for the love and devotion that the Blessed Mary inspires. □

—C.W.

Nutrition in the Light of Occult Science

THE LAW OF ANALOGY is the master key to unlocking mysteries of life and understanding existence in many worlds of being. It is founded on the first hermetic axiom,

“As above, so below,” which obtains because creation is unitary, having been differentiated in and proceeding out of the one God. The law of analogy invokes a higher wisdom than logic. It is the knowing that comes all at once, full and complete, as in a flash of recognition. It is the poet’s intuition, which is borne in simile or, more organically, metaphor. It is with this understanding that one reads Scripture and finds seven layers or levels of meaning, applicable to the seven regions (five Worlds) in which humanity lives and has its being.

Thus we may unlock and apply the passage “Unless a grain of wheat falls to the ground and dies, it cannot be reborn,” to processes in human nutrition and metabolism.

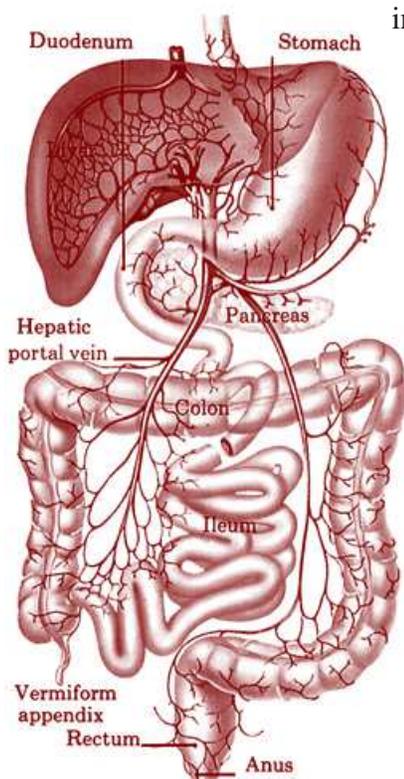
On the physical level, all seed, prior to germination, actually reverts to a near inorganic condition. The organic forces sculpting its concentrated form begin to disintegrate and loosen their hold on its constituent molecules and atoms, opening the

germ up to etheric forces in “mother” nature which truly raise it up from a lifeless condition. Its new life is dependent on its first dying to the state it assumed as a seed.

In like manner, the food that we ingest also must die in us if it is to be lifeful for us. This is only one (and a lesser) reason why the aspirant to the higher life is to eschew meat in his diet. The energy required to rid the foodstuff of its foreign desire forces reduces the energy at the Ego’s disposal for physical consciousness.

It is instructive to consider in closer detail how certain foods die in digestion before they can be reborn in the human’s vital economy. Basic nutrition recognizes three main groups of foods essential to the maintenance of physical life: protein, carbohydrates, and fats.

At the outset it must be made clear that, with several notable exceptions, substances introduced into the human system are foreign bodies and unusable in that form. Whatever is taken into the body must either provide the occasion for it to unfold its own activities, or else the stimulated activity must not be distinguishable from the body’s internal action.



The Digestive Tract

For instance, plant starch (a carbohydrate) is altogether different from the starch-like substance produced by the human liver, called glycogen. To be of benefit, plant starch must first be transformed, and that transformation to sugar is begun in the mouth by being permeated with the enzyme ptyalin, secreted with the saliva. Then in the stomach gastric juices, principally hydrochloric acid, further simplify the substance. Finally, in the small intestine, starch is broken down by the pancreatic enzyme amylase and converted to the sugar maltose and finally to glucose.

Protein, consisting of carbon, hydrogen, nitrogen, oxygen, and, usually, sulfur, is found in all animal and many plant tissues. It must first have its elemental forces loosened so that it may become subject to the formative forces of the etheric body. This dissolution begins in the stomach, where the proteolytic enzyme pepsin reduces the albumin to soluble peptones.

Then, in the alkaline environment of the small intestine, peptones are reduced to amino acids. The pancreatic enzyme trypsin, as agent of the Ego-formation, “kills” the protein as a foreign substance. Here it becomes lifeless, but for a moment, because now it can be worked up by the Ego into the etheric body. If the requisite forces for this dissolution and upbuilding are not present, the residual foreign etheric influence of the ingested protein must be eliminated in the morbid state known as albuminaria, carried out by the forces of the desire body, which governs excretory processes through the chemical ether of the vital body. Albuminaria debilitates the desire body’s proper function in the renal (kidney) epithelium. To correct this weakness, the power of the Ego-organiza-

tion in the pancreas needs to be strengthened.

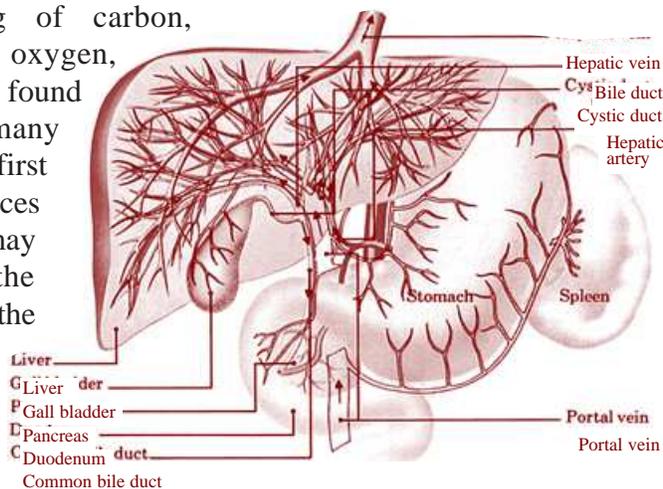
Fats must travel to the small intestine before they are changed into glycerine and fatty acids by the action of the pancreatic enzyme lipase. Bile, produced in the liver and secreted by the gall bladder into the duodenum, the first part of the small intestine, emulsifies the fats and makes possible the absorption of fat-soluble vitamins.

Digestion is largely an unconsciousness operation. All areas of conscious experience in the digestive processes are in the domain of the Ego-organization, notably in the mouth where tastes are registered. Sugar is an Ego food, a carrier of the Ego organization.

Diabetes (mellitus), the inability of the body to retain sugar, causing it to be eliminated in urine, results from a weakening of the Ego and the subjection of sugar to the forces of the desire and etheric organizations. Diabetes is aggravated by everything that draws the Ego-organization away and impairs its effective penetration into the bodily activities, such as recurring excitements, intellectual over-exertion, or hereditary predisposition.

The processes by which foods are simplified to their basic components and then assimilated as material for biosynthesis are subtle and complex and involve the vital, desire, and Egoic forces, as well as the chemical forces of the physical body. In time the science of nutrition will accommodate itself to this larger picture of occult anatomy and its bearing on physical processes. At present, the term “biological individuality” is invoked to account for the differences in each person’s response to their food and environment. This understanding shall become increasingly specific and scientific as more facts are disclosed and confirmed. □

—George Weaver



The Liver's Blood Supply

The Liver has two blood supplies: 20 per cent comes from the normal systemic circulation (via the hepatic artery) bringing oxygen, while 80 per cent is the portal venous system draining the intestinal tract from the stomach to the rectum. This brings absorbed food to the liver cells. Over a liter of blood a minute passes through the liver.

HEALING

In Newness of Life

AN ENTIRELY NEW SET of surroundings—new people, new scenes, new activities, and consequent new thought processes—often brings about a remarkable improvement in one’s health. This has been demonstrated frequently. It is not uncommon for a physician to prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other forms of treatment.

There is another method of achieving “newness,” however, which is superior to a physical change of scene, not only because it obtains permanent results, but also because it brings soul growth. This method involves learning to transcend the power of outer stimuli by effecting a change within ourselves. Anyone, if he will, may change his consciousness simply by establishing different responses to the same people and surroundings—responses clothed in the golden aura of Christ-like love and desire to serve. In view of results, the effort of will required to do this and to give up old, set ways of feeling and thinking which have brought about crystallizations manifesting as disease is indeed well spent.

The Love-Wisdom aspect of divinity is inherent in every human being and may be unfolded by daily efforts to love and serve others. Through it, physical, mental, and spiritual change may be accomplished in a seemingly miraculous manner, for its presence dispels crystallization and restores normal rhythm and harmony to the vehicles. By visualizing the Christ Light about ourselves and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that “newness of life” which St. Paul mentions in Romans 6:4. □



27.5 x 20.5 cm, c. 1794, William Blake (1757-1827), British Library, London

The Dance of Albion (Glad Day)

“As Christ was raised up from the dead...even so we also should walk in the newness of life”—Romans 6:4.

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:

July.....1—9—15—22—29
August.....5—11—18—25

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

The Little Cloud's Gift

ONE AUGUST DAY a little cloud dozed dreamily above the foothills of southern California. A Sylph Maiden, floating through the air, bumped right into the cloud's head and woke him up.

"Pardon me," she said, "but now that you are awake, please talk to me. I'm Sylph Maiden and I'm lonely."

"Oh," yawned the little cloud. "Well, I'm Puffy, and what do you want to talk about?"

"Let's talk about the lovely canyon directly under us," said the Sylph. "Tell me, Puffy, what do you see down there? You can see much farther than I can."

The little cloud yawned again and rolled half way over to look down into the canyon below. "I see a big, big tree," he said. "And in the tree I see a squirrel family playing up and down along its branches."

"Yes, yes. Go on," urged the Sylph. "Tell me what other things you see."

The little cloud rolled farther over, and then said, "I see a baby rabbit jumping along the trail under the big tree, and I see some birds, and they are singing. I can hear them."

"But I can see something reddish down there, and it seems to be moving. What is that?" asked the Sylph.

The little cloud rolled over so far he almost stood on end.

"Oh," he cried, "it's a fire! And it will spread across the middle of the canyon unless someone stops it. Oh, Sylph, what can we do?"



Grace Stern

A cloud dozed above the foothills of southern California.

"Well, we must do something," declared the Sylph. "Think of all the little animals, and the birds, and the nice trees. We must save them."

"But how, Sylph Maiden?" frantically inquired Puffy. "Oh, if only I were a huge, dark thundercloud. Then I would pour down gallons of rain and put the fire right out."

The little cloud was right. He wasn't nearly heavy enough to put the fire out. It was just then that a big airplane zoomed in above them. The airplane kept flying around and around in circles.

Sylph Maiden said, "You wait here, Puffy, while I fly up and talk to the Gremlins on that plane. I'll ask them if they can think of any way to put the fire out. We must think of some way to save the little animals and birds and trees."

So away Sylph Maiden flew.

"Hi there," an odd little voice called from the wing of the plane.



"It's a fire! And it will spread across the middle of the canyon unless someone stops it. Oh, Sylph, what can we do?"

"Oh, hello, Gremlin," Sylph Maiden panted. She had been flying so fast that she could hardly get her breath. "I...I came up to ask if you can put out that fire. See down there in the canyon? Soon it will spread all across the canyon."

"Of course I see it," answered the Gremlin. "And that's exactly why we came up here."

"But I can't imagine how you can put it out," Sylph Maiden exclaimed impatiently. "You'll never do it going around and around in circles way up here."

"Well, I'll tell you," said the Gremlin. "Don't you know that human people have discovered how to make rain with dry ice? They fly over some little cloud, then drop lots of pieces of dry ice into it. That makes the little cloud turn into a big, dark thunder-cloud, and before you know it, rain comes pouring down."

Sylph Maiden hovered back away from the plane as if she were nervous and maybe doubted his words.

Then she asked, "Do you really think you can do that to that little cloud down there?"

The Gremlin answered with much firmness, "I told you once that that's exactly what we came up here for. If you want to stay, you can watch us do it."

Sylph Maiden turned and in a jiffy she was back with the little cloud.

"Oh! Puffy," she cried "you can't guess what's going to happen to you!"



"Dry ice makes the little cloud turn into a big, dark thunder-cloud, and before you know it, rain comes pouring down."

The little cloud hardly heard what she was saying, for he was still gazing down at the canyon and wondering how to put out the fire.

Flapping her wings against his puffy cheeks, Sylph Maiden shouted in his ear, "Don't you hear me, Puffy?"

The little cloud turned his head and said apologetically, "I'm sorry, Sylph Maiden, but I didn't hear you. What did you say?"

Sylph Maiden continued to shout. "You're going to be turned into a great, enormous thunder-cloud, Puffy! And you're going to pour gallons and gallons of rain down there and put that fire out. A Gremlin on the airplane told me so."

"Sylph Maiden," cried the little cloud, "how can you tell jokes when all the animals and birds down there are in such danger from the fire? I thought you loved them."

"I do, but the Gremlin did tell me that," Sylph Maiden shouted back at him.

“Those Gremlins talk too much,” replied the cloud crossly. “And with all that noise they’re making over my head and the fire crackling below, I’m about to go crazy.”

“Puffy, you listen to me,” cried Sylph Maiden. “That Gremlin told me that that big noisy airplane is going to drop lots of pieces of dry ice on you and that it will turn you into a great, big, dark thundercloud. And then you’ll pour enough rain down to put the fire out. Just think of it, Puffy! You’ll be a hero. You’ll save all those little lives. You’ll save the squirrels and chipmunks and birds and all the trees, too.”

When the little cloud finally understood what Sylph Maiden was trying to tell him, he got so excited that away he went, tearing along above the foothills.

The airplane hurried down, Sylph Maiden got aboard, and then they raced after the little cloud to try to bring him back. But the little cloud kept right on puffing along at top speed, while Sylph Maiden kept wringing her hands and shouting to the pilot, “Oh, hurry! Please hurry and head him off before it is too late.”

The fat little cloud had been puffing along so fast that soon he was all worn out. Then, like a tired kitten, suddenly he just stopped and fell fast asleep.

“Oh! Oh! Oh!” moaned the Gremlin. “This will never do. Here we are all ready to stuff dry ice in him and he falls asleep on top of a vineyard. If we dropped the ice here we’d simply ruin old man Finnigan’s raisin crop. What shall we do? What shall we do?”

“Hey,” another Gremlin called, “know what we might do? If we hung down by long ropes under the plane maybe we could blow him back.”

Sylph Maiden then drew herself up and said with authority, “Nothing is easier to move than a sleeping cloud. With Puffy fast asleep I can push him along faster than you could with all your blowing. Watch me and follow, in case I get out of

breath.”

With the greatest of ease the Sylph Maiden pushed the little cloud on and on, faster and faster, and in no time Puffy was right over the blaze in the canyon.

The Gremlins, admiring the speed with which Sylph Maiden worked, but not to be outdone, now jumped on the pilot’s shoulders and whispered to him, “Now is the time. Act quick. Drop the ice, drop the ice.”

The pilot smiled. Without being told he knew the very minute to drop the ice, but because the Gremlins were friendly fellows, even though they were sometimes noisy, he agreed with them that now was the time, because it really was. So immediately they all began dropping pieces of dry ice down. Plop, plop, plop, it hit the little cloud, which had been looking like a fluffy white kitten, but right that minute started turning into a huge, growling black cloud.

Before you could say “Boo” he was clapping his thunder madly and pouring rain down all over the canyon. In no time the fire was out.

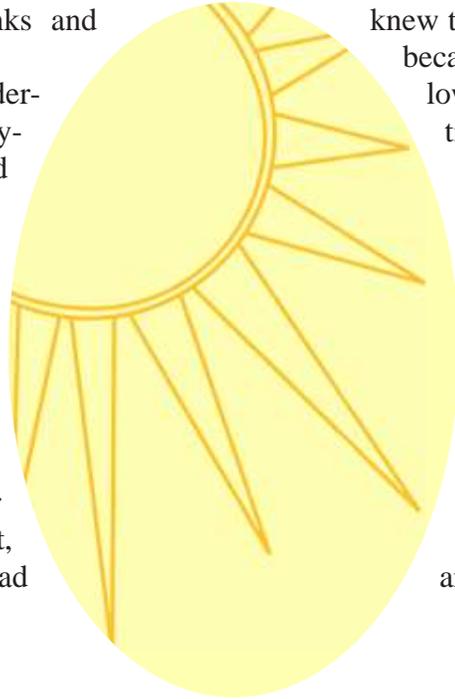
In places where the fire had burned were now black patches of ground because all the grass and little shrubs were burned up, and that was very sad. It brought tears to the Sylph Maiden’s eyes and she had to wipe them away before she could see.

“Puffy,” she called, “some spots in the canyon are black, all the green things are gone.

She waited but the little cloud didn’t say anything. Then she looked toward him to ask him again, but there was no little cloud in the sky. Then she knew what had happened. Puffy had given all of himself to save the animals and the birds and the trees.

For a minute Sylph Maiden held her hand to her throat. Then she smiled, because what good are any of us if we don’t help our friends? □

—Patsey Ellis



“There was no little cloud in the sky. Then she knew what had happened. Puffy had given all of himself to save the animals and the birds and the trees.”

