

Rays from the Rose Cross



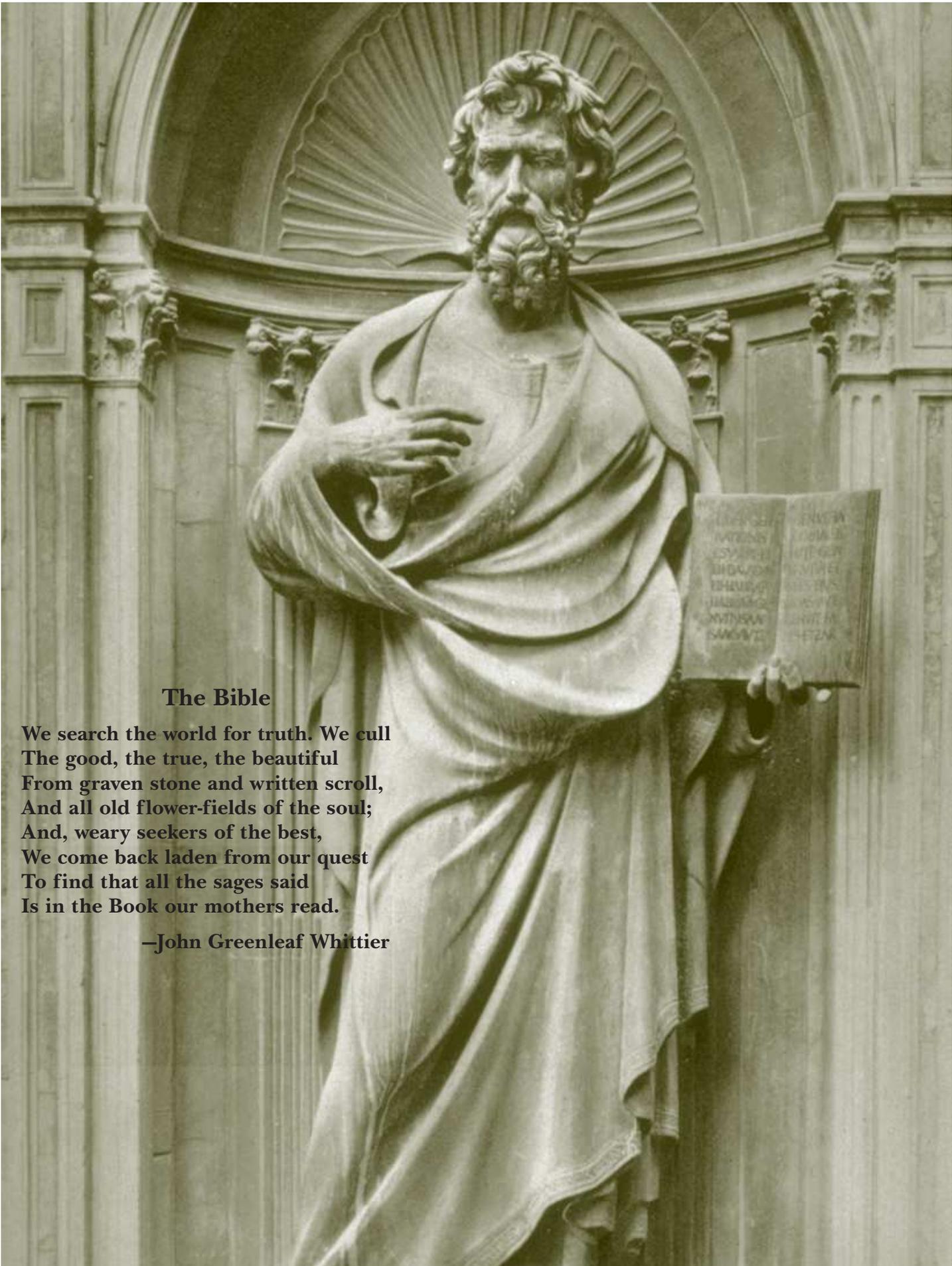
“A Sane Mind, A Soft Heart, A Sound Body”

January/February 2001—\$5.00

MEDITATION: THE CROSS OF CHRIST
FREEDOM AND FREE WILL
CONSTANTINE AND THE ESOTERIC BIBLE
JOHFRA AND THE SIGNS OF THE ZODIAC: CAPRICORN AND AQUARIUS

A CHRISTIAN ESOTERIC MAGAZINE





The Bible

We search the world for truth. We cull
The good, the true, the beautiful
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier

Rays from the Rose-Cross

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This Issue...

Feature

Immortal Harvest...Ruth Harwood.....2

Editorial

That Which Was from the Beginning.....4

Mystic Light

Meditation: The Cross of Christ...Friedrich Rittelmeyer.....5

Freedom and Free Will...C.W.....10

Constantine and the Esoteric Bible...Rick Manoff.....16

The Pentecostal Event as the Human Realization of the
New Testament...Valentin Tomberg.....20

From Max Heindel's Writings

The Necessity of Putting Talents to Use.....24

Readers' Questions

Birth Control.....25

Clairvoyance of Children; "Pearls are not Whiter".....26

Western Wisdom Bible Study

Thinking and Speaking as Taught in the Bible...Corinne Heline.....27

Astrology

History's Greatest Land Battle...A Probationer.....29

Johfra and the Signs of the Zodiac—Capricorn and Aquarius.....31

Pluto, Planet of Death and Regeneration...Isabel Hickey.....37

Religion and Art

Mary of Magdala...Carole Swan.....41

Religion and the Public Realm

Proposing Democracy Anew (Part 2)...John Richard Neuhaus.....44

Book Reviews

Ficciones of Jorge Luis Borges...S.R.....50

Nutrition and Health

The Sure Way to Health...Lillian R. Carque.....53

Healing

Disease—Not an Unmixed Evil...Laurence Oliphant.....57

For Children

Trial by Weed...B. Coursin Black.....58

Miscellaneous

The Bible (poem)...John Greenleaf Whittier.....Inside front cover

Tough Love (poem)...Elsa Glover.....28

Windows of the Soul (poem)...Ella Wheeler Wilcox.....30

God (poem)...Samuel Watson Wheeler.....36

To Capture Beauty (poem)...Mary Helen Lawson.....60

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

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FEATURE

Immortal Harvest

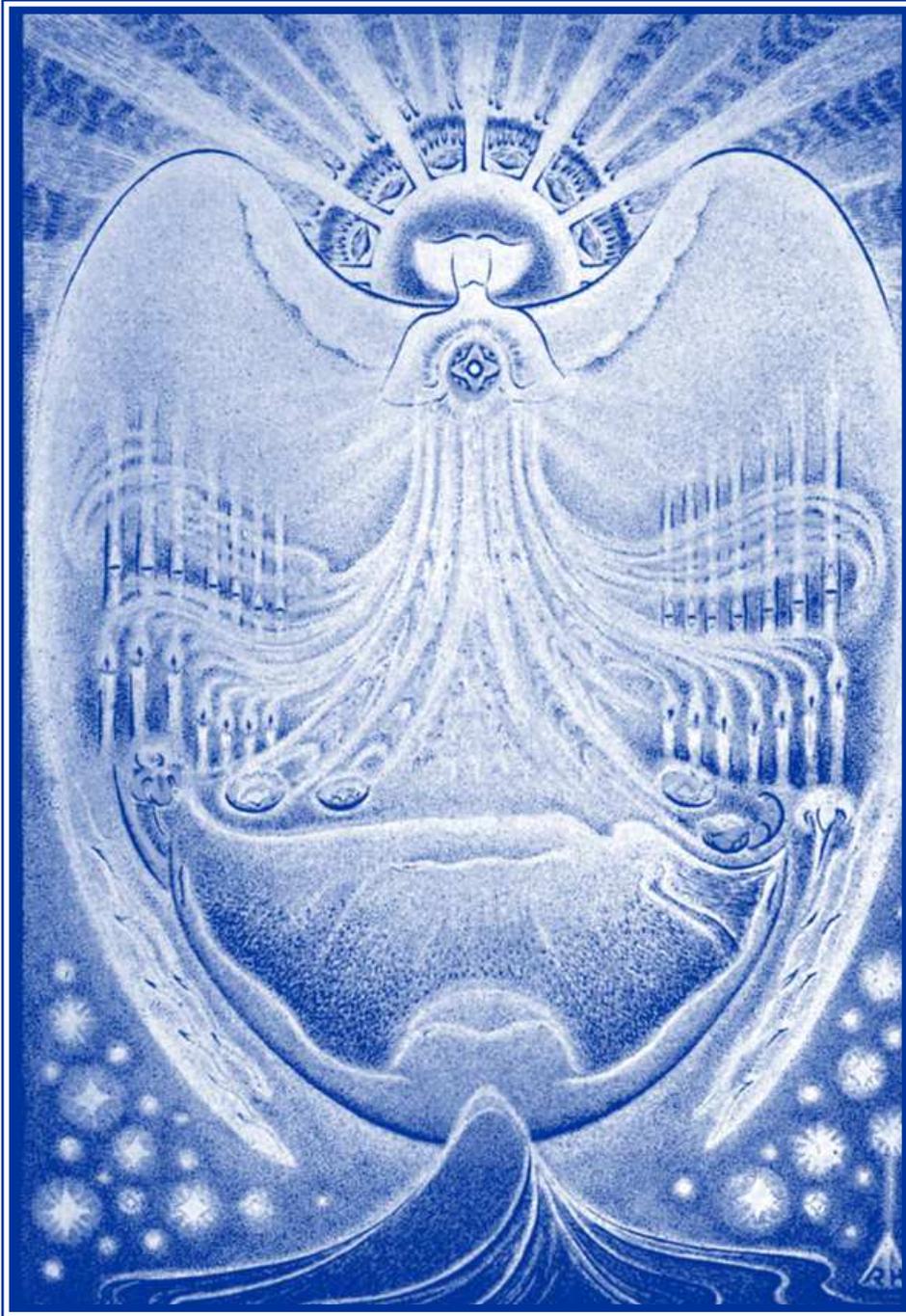


Illustration (above) and text (facing page) are by Ruth Harwood

IMMORTAL HARVEST

This should be the radiant rhythm of our beings, a joyous outgoing into the life of earth and a glad returning into Life eternal.

In this culminating design the outworn garment of the human body is given back to the waiting upheld arms of Mother Earth. In her gentle alchemy this universal Mother receives all borrowed elements unto her ample breast again, and heals the heart of man with her abiding peace.

The real Self of us, the Solar Angel of our beings, draws forth immortal harvesting into the glowing jewel of life's supreme fruition. Wings of this angel form a chalice of receiving from above, then fold earthward in a mighty urge of comforting and compassion-wings echoing the chalice arms of Mother Earth. In myriad ways throughout our lives are upreaching arms from earth forever answered by loving wings from heaven.

The stars shown in the lower portion near the form of Mother Earth are radiant entities of Illumined mankind. Great souls throughout world cycles are the larger stars gleaming in this aura of the earth, forever guiding and inspiring us toward our own stellar destiny.

Let us seek a daily winnowing toward the splendor of our ultimate harvest. Gathering the substance of our wholeness, the mystical and manifest fulfillment of our years, we come at last, each in his own soul's timing, to know the majesty and miracle of "Death's Bright Angel."

This design symbolizes also the "Golden Wedding Garment" which each individual weaves throughout his whole span of life. The essence of all divine Love and Wisdom which each life has to offer is integrated into this luminous enduring garment. No least fragment of good is lost, no loving service unremembered. Each "cup of cold water in His name" becomes the shining substance of this weaving.

In the heart center of the winged figure is cherished all beauty, light and harmony which the personality life has ever known. This truth is expressed by the rhythmic lines flowing upward from opened flower, candle flames and resonant organ pipes. So it is that beauty and fragrance of flowers, tender glow of candle light, and rich comforting tones of organ music create a perfect earthly ritual for the last blessing of our dear ones.

This time of poignant grief marks transition hours between our seeing and not seeing them among us. If we are aware, their tranquil presence can give us a silent utterance of healing, message of an infinite deep peace resolving out of all life's turbulence.

Despite the darkness with which tradition has shrouded these vital hours of bereavement, the light within can shine all the more clearly if we have courage to gaze through the glistening of our tears into life's perfect pattern of release.

It is for our own loneliness we weep rather than for those now liberated. Let us not throw our darkened webs about their wings. Let us not blemish the glory of their freedom with our bondage. Though we remain a part of earth, let us be one with them in bridging into the realms of their Immortal Harvesting. □

That Which Was from the Beginning

A NEW YEAR and a new millennium begins this month. Time for some grand gesture, a radical resolution? Not for students of Rosicrucian teachings. We have already begun a new era, not with fanfare but in the pledged quiet of our souls, in an inner space that has likely been cleared and hallowed by transformative suffering. We have committed to think and act in accordance with the highest we know and from the root of our being.

What is now appropriate and ever needing is the rededication of our energies to the high truths we have found. If we cannot bring our utmost to each living moment—and we presently cannot (will not)—that is no reason to stop trying, or to lower the bar of our aspiration. And when we slack off—for we will—as soon as grace and grit permit, we recollect our spirit, reorder our minds, and take fresh aim with the arrow of our wills and apply ourselves to the task at hand with earnestness, selflessness, humor, patience, and generosity.

In this new century we can expect a break-loose information technology, fueled by free market capitalism, to proffer ever quicker and more powerful ways to access well nigh limitless information. New delivery systems appear daily. But what is being delivered? More megabytes of memory. Containing what? and for what? Spiritually, we remain in the dark ages.

Looking about us, we marvel at the quantitative explosion of facts and data and their audio/visual presentation. At the same time, we see the qualitative implosion of core values and anchoring primal verities. For many, truth has come unmoored, has lost its objective, independent status and hinges on personal preference, one's individual "take" on life. Gene juggling, originating species, organ

exchanges, petri dish conceptions—welcome to the brave new world! Is this what He means with the words "Behold, I make all things new"? We don't think so. Doesn't He mean that He, the Holy I above me, the divine eye looking down upon the purblind personality that is chasing the hare-cursor of blinking sensation, is the eternally new in our lives, here, right now, when we truly stop, really look, intently listen, and take Him to heart?

The heart of the matter is not in matter. It is not in the atomic nucleus, in quarks, strings, and muons. Neither our salvation nor our peace of mind is dependent on decoding the human genome, prolonging physical life, or eradicating disease. What did the angel at the sepulcher say? He is not here. Lo, He is risen. For us this means: Be still, close the door of the senses and know the I Am that is God.

The authentic new comes with the release from dogmatic gridlock, egotistic isolation, and material thinking. It centers in the soul, not in dates, data, and the ingenious contrivances of digital and laser technology. Rosicrucian Christianity teaches and promotes the resurrection of thinking, rising above the dead abstractions of brain-bound thinking, and identifying the life and soul in form.

Here is the crux, ground zero, where death meets eternal life: It is where the soul of all that is old goes and whence all that is new emerges. It is where we conceive in truth and where the Truth conceives us. It is the creating mind of Christ. It is the Word that was in the beginning, and is now, where we ever begin anew—in newness of spirit. It unfolds the memory of nature and enfolds the Mother of Nature and utters words of eternal life in our heart and would have us speak from our heart the truths we are blessed to know and blessed to freely bring to others that they too may be free. □

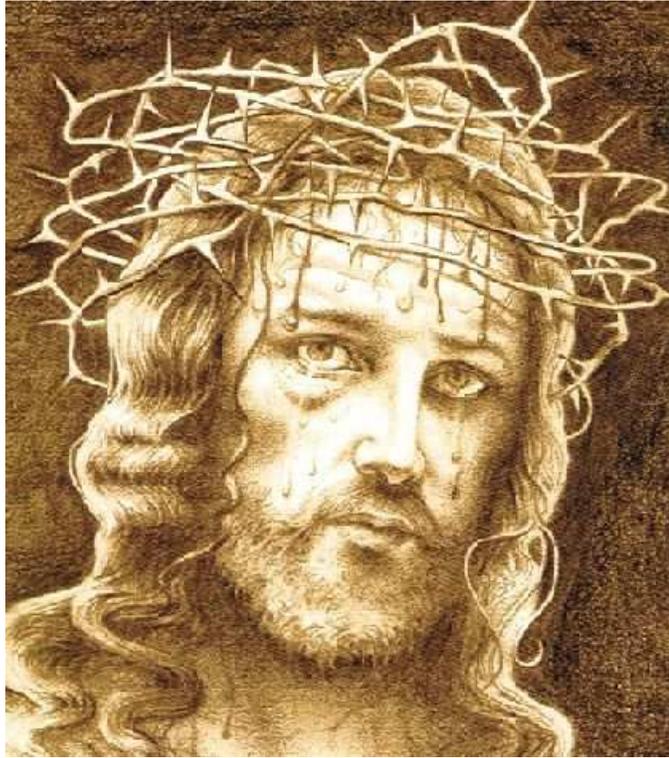
Meditation: The Cross of Christ

WHEN PILATE had spoken the words: “Behold the man!” the priests and their servants answered with the cry: “Crucify Him!” Such a scene, quite apart from its intense human interest, is full of world history.

There were then two ways of initiation, that of the North and that of the South. In the northern initiation—corresponding to the religion of the peoples to which this esoteric initiation belonged—the initiate was led more towards that which is outward, and experienced the meaning of the world. In the southern way of initiation, he was led into the depths of his own inward being and so broke through into the world’s essential being. Of the northern way of initiation we have still got some inkling through that which is told of Persia. To the king of the Saturnalia, the proper festival which is connected with the Persian Sakaean Festival, two servants were given in later times, who clearly remind us of the thieves crucified on the right and left of Christ.

The southern way of initiation, which found especially in Egypt its classic consummation, led the initiate through death to a resurrection. Often, the person to be initiated was even bound for three days to the Cross....[I]n this scene before the judgment seat of Pilate, the South—naturally quite unconsciously or only little consciously—answers the North, out of the souls of the Jews. One might also say that humanity is saying to itself, “He has now reached the end of the northern way of initiation; He must also go the other way to the end,” for

This is the ninth in a series of articles taken from Friedrich Rittelmeyer’s Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.



Ecce Homo (Behold the Man)

the rites of initiation were not arbitrary customs, but corresponded to deep laws of the universe. If the northern way ended with Pilate’s saying “Behold the man!” the southern way must end with the saying “Behold the God!” For he who goes through death to resurrection, passes over beyond humanity into the hosts of the supermen or gods, as the men of old times said. Thus the initiated in Egypt were addressed simply as Osiris. After the death of Christ we hear, for the first time from the mouth of the centurion of the cohort which crucified Him, the confession, “Truly this man was the Son of God.” (Mark 15:39) And after the resurrection, Thomas makes the confession, “My Lord and my God!” (John 20:29)

Today it is necessary that we should reconquer for ourselves, in a new way, the Cross of Christ. Our studies will help to do this. We cannot have Christ without the Cross. But before we inwardly

draw near to the most solemn picture in world history—"Christ on the Cross"—let us first answer some practical questions which arise when we meditate. One repeatedly hears the complaint that people, when they begin to meditate more strongly, feel disturbed by their own *breathing*. This sometimes arises from the fact that a man's breath becomes different when he gives himself up to intensive spiritual study. The breath becomes deeper, slower, healthier, purer. A man need do nothing to bring this about; it comes of itself. One then experiences at first hand how the "sickness of sin" has worked right into the body itself, and how through it, our breath also has become more shallow, more dead. Those who in a high degree have given themselves to worship, have a longer breath than others. One can feel this clearly in the rhythms of Bruckner's music, for example. And the incapacity, which even great conductors show when conducting Bruckner's music, is not seldom connected with their incapacity to experience the deep breathing of reverence which lives in Bruckner's works.

For men of to-day it is not right to begin the ascent to a more spiritual life by exercises in breathing....[T]he Indian, as a "man of a rhythmic system," was especially capable of experiencing in his breath the divine, but the European of the present day, being a "man of nerves and senses," has to tread another path. The Western man will never overtake the Indian upon his Indian way. It may, indeed, be said that in higher occult exercises a certain conscious and controlled drawing of the breath is a great help. The breath itself is also full of secrets, for it is much more living and spiritual than we, who are contemporaries of the age of materialism, know. But here it is enough for our purpose to know the following facts: Meditation can also be practiced as a conscious free dreaming. Wide awake and strong, guided by the will of man and illuminated by his consciousness, can that be accomplished which happens in the dream—that we leave the corporeal and live in the spirit alone. Then one can easily come really to dreaming and lose oneself. But the breath—one can here speak only in pictures—may become for him a staff, by help of which he goes forward step by step. With

each breath one fans the flame of complete consciousness, and in order not to pass out of free, conscious meditation into drowsy dreaming, he may even arrange that at every expiration the picture, which he wishes to place before him, represents itself to him actively and afresh, and that, in the same way, at every inspiration he draws the picture into himself, and lets it work strongly upon his whole being, as if he would stamp it into himself, as if it would stamp him. And so he reaches a rhythm of inward experience, which assists him in keeping awake.

Everyone whose breath troubles him may attempt this. Gradually he will come to need this help no longer. He will not need to trouble at all about his breath. Nor will he lose it, as often happens at the beginning. But after the meditation he will notice that he has been breathing beneficially. Then it will occur to him, in a healthy way, suited to the present time, why the men of past ages experienced the divine through breathing: the Jews again, in a quite different way from the Indians. In the New Testament the Holy Ghost too is brought into close connection with the breath of air, the human breath, *pneuma*. Christ breathed upon his disciples, as once God breathed into Adam, and said, "Receive ye the Holy Ghost."

But the following up of these truths would lead us too far away from our immediate goal. One can actually get as far as feeling that one is breathing in *the Holy Ghost*, that one has the impression that each breath one draws is laden with the Holy Ghost. This one can also perform as a meditation for oneself, without exercising the breath too severely. Everyone experiences the beginnings of such holy breathing in meditation.

Others assert that, in really strong meditation, disturbances in one's digestive system occur. In all such cases it is necessary to have calmness, and, if one may use the noble word, wisdom. Little disturbances are not harmful, and right themselves. If anyone thinks he has more serious difficulties, let him relax the strength of his meditation a little, until things are better. But I know concerning many people that, although they meditate as strongly as the body is able to bear, they suffer no harm from it. When once, at the beginning of

strong meditation, I received the impression that the so-called lower man would not cooperate and coldness in the stomach set in...[I was told], “Simply let some warmth flow to the stomach!” I did so and the trouble passed off. A spiritual attitude which unites calmness, good sense and courage is the right attitude for meditation.

In our organism the many thousand years of sinfulness have brought about disorders which will be gradually put right again by meditation. Most people will notice scarcely anything of this. But let him who believes he perceives irregularities ask himself if these irregularities have not in this sense healthy after-effects. Perhaps he may find himself *so much the fresher* afterwards, although the meditation may have made his body suffer.

Some may find that they require to eat less when they meditate strongly. How much else occurs with regard to eating I have already discussed in connection with the saying “I am the Bread.” But now people ask if vegetarianism does not heighten the power to meditate. One can only reply that it is better to put it the other way round; that through right meditation one gradually becomes more of a vegetarian. Some people will never be able to become vegetarians, or, at least, not entirely so, because the bodies they have inherited will not allow them. They would faint if they tried to force them, for, owing to peculiarities in their constitution, they cannot produce the strength their organism would require in order to get from plant food the same nourishment as from meat.

Here, also, one must have calm, sensible courage. Our organism, when we by meditation have acquired a more sensitive feeling for it, tells us exactly what we must do. If it itself refuses meat, then the hour has come when we may and can go over to vegetarianism. No further secret need or longing for meat will come to us. Then we



Opaque watercolor over graphite on gray wove paper. J. James Tissot, 1836-1902, Brooklyn Museum

The Communion of the Apostles

“Thou art the most sweet refection of the soul; and he that shall eat Thee worthily shall be partaker and heir of everlasting glory.”—Thomas à Kempis, Imitation of Christ

need not trouble about medical theories that “the man” of today cannot live long without meat. Here, as in the case of the breath, the man of the present time can find through the spirit the right management of his body, while the man of past centuries rather approached the spirit through the right management of the body. There are men who would like to eat their way into heaven....But it is a good thing when once we reach at least the first experiences of how meditation itself can feed men. As man can draw near in his breath to the Holy Ghost, so in his food he can draw near to *the Divine Son*. It is not by chance that the Lord’s Supper is the principal religious worship of Christ.

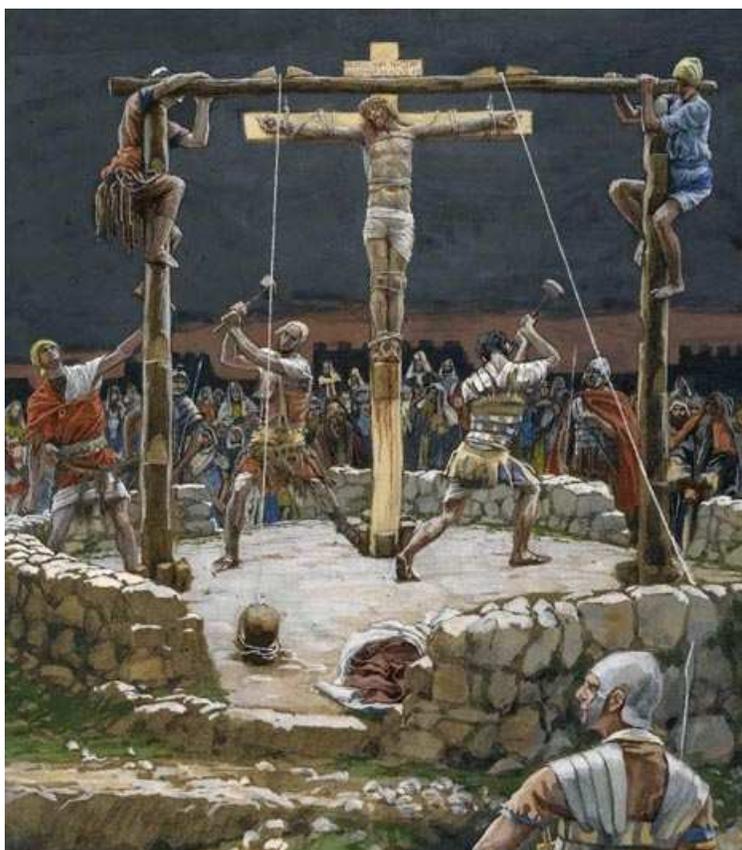
In a third sphere, upon which we can merely touch here, man draws near to *the Father*. Not without deep meaning is the figure for the highest God, “the Father,” taken from the human life-process itself. In regard to the sexual life, we can in this connection only say that here again one should train it through the spirit. Our studies in meditation would neglect an important duty and service if they did not tell young people that through strong, spiritual meditation, held with power in the soul, can help first come in a sphere, which, among people of the present day, is in a

terribly bad condition. Right meditation brings to it successively order, purification, a calming influence and spiritualization. It leads men, even if over a long period, on the way to becoming spirit. Where temptations occur, a quiet guiding away to the spirit is better and surer than violence.

Our way is not that of unbridled asceticism. By this we do not mean that the helps often recommended, such as plain food, bodily exercise, moderate sleep, should be despised—not at all; we are thinking of other things. The wife need not be cold to her husband, as one often finds in women who, in a selfish way, wish to further their own “higher development,” and who thus throw their husbands into bitterness against the spirit, or off the straight path. The earthly human faculties of love can be gradually raised to sharing in the divine creative will itself, without the commission of such errors. This creative will is indeed a divine will. The more naturally everything comes from the spirit itself and the less harshness that is necessary to ourselves and others, so much the better it is. Only the direct struggle for the pure, divine spirit cannot be sufficiently severe or earnest.

Christ on the Cross—that is the strongest picture on earth for meditation. If we would experience it anew today it is good first to look into the history of Christianity. There have been aberrations in two directions, and they will occur again and again. The first aberration is this, that one entered in thought into the sufferings of Christ in a way that was more personal and sentimental. The other aberration consisted in this, that one did indeed look at the outward event, but pushed it back into the past. The first error reached its climax in the mysticism of the Middle Ages. The second error came through the religiousness of the Protestants. In the first case we have, to use the language of spiritual science, a deflection towards the Luciferic side, towards the side of self-seeking. In the other case we have a deflection towards the side of Ahriman, towards the side of mental obscurity.

Certainly one ought at some time to represent to



Watercolor, James J. Tissot (1836-1902), Brooklyn Museum of Art

The Five Wedges

oneself the Crucifixion of Christ in all its terrible details, so that one may know the truth about how it happened. The throwing to the ground, the stretching out, the nailing of the hands and feet, the painful erecting of the Cross, the hanging by the wounds and their inflammation, the continuous dislocation of the body, the exposure to sun and insects, the torturing thirst, the bodily agony resulting from the painful position and the interrupted flagging circulation of the blood which resulted from it.

One has the impression that Christians have been very little conscious of the dreadful reality, and that almost without exception their pictures of the Cross, with the beautifully-carved wooden beams, and their hymns of the Cross, with their sentimental effusiveness in the face of that reality, do not in any case reveal that sincerity, compassion and reverence which we owe to the occurrence. He who has once let the Cross in its historical reality act upon him feels he could never again in the future live as he has lived till now, as if an absolutely decisive happening had come to him, as

if he were barred out, as it were, from his old life. A feeling comes over him which may be expressed in this way: "Upon the earth, where such a thing happened to Christ, I can never again seek artless joys. Towards humanity, which in its midst gave to Christ such a fate, I can only take up a standpoint on His side. In the world, in which such a sin against God is possible, I can only work with all my strength for a new world." This feeling about life, if we have once looked at Christ's death upon the Cross sincerely, is revived again as often as we think of the Cross. The Son of God—tortured fearfully to death by men—from the day when we have seen this, the world becomes different.

Some may think that in this experience everything is contained and that nothing more is necessary but to let it work itself out strongly. But that would be an experience which remained in the sphere of the soul and which would be no complete spiritual appropriation or penetration of that which happened then. And therefore it would appeal more to the feelings of an unspoiled soul, which is already near to Christianity, but would not contribute much to a spiritual understanding of the world—and would therefore not be strong enough ultimately to oppose the powers of the present time. The picture of Christ upon the Cross must not today be merely an impression upon the soul, however deep it may be, but must become an all-inclusive experience of the world, a last illumination of the world for us. Goethe's esthetic distaste for the crucifix is also connected with this defect.

Here it is important to point out that, not only was the Cross no chance instrument of torture, but it was from the point of view of the mysteries especially a picture of material existence. We recognize this when we remember the well-known passage in Plato's *Timaeus* in which this view of the mysteries is still apparent. In this is mentioned the world-soul which is stretched in the form of a cross upon the body of the world. When, before the present stage of our earth's development, there was only a spiritual world, it was otherwise. Then the divine could be immediately present everywhere, as it still is today in the spirit. When the world was spread forth in the four spatial directions, this meant at the same time a decision for the divine,

that it must allow itself to be spread out over the breadth of the world of sense. We are here speaking, in accordance with the senses, of four directions, that is to say, of a world of two dimensions, and are leaving out of consideration the third dimension, the direction upwards, because matter has within itself the tendency always to fall down from the upward direction when it can, and to spread itself out over the level ground.

This all sounds cold and abstract when we speak of it in the language of thought. But it may become a living experience. One then really feels the material world to be in the form of a cross on which God is outstretched. In ancient times men have had a very strong feeling of such truths in a picture. Thus in the Vedas it is told how, when one reaches the inside of the world, one finds there the figure of a man who is fastened to a cross, on one side of him the sun, on the other the moon. *If God will have man to be what he can become upon earth, he must resolve to allow himself to be nailed to the Cross.*

The usual Christian view today assumes too much "a chance historical occurrence," as Lessing said, and as the Indian critics still say. The Father of the World once resolved—that is more or less how one represents it to oneself—to redeem the world and to give His Son to death. From this humanity may judge how great His love is. If one looks at Church history, one will keep on finding men who have found a stumbling block to their feelings in such an act of the Father of the World, as it is described to them. They can be helped only when they see that Christ has simply revealed that which is itself the deepest fact of the world. The Father lives on the Cross in this earthly world of ours. He has formed the incredible resolve to stretch out his life over a shattered existence. All our life touches this fact of sacrifice. But Christ has raised up the Cross upon the earth as *the* divine revelation for all men. He has really raised it *up*. He has given it the direction towards the heights. In Plato the World Cross appears lying down. In Christ it stands. By this is pictorially expressed that the material existence is now finding its way upward again. The World Cross stands, since Christ, upright upon the earth. (Continued) □

Freedom and Free Will

THE WORD *FREEDOM* has been variously construed. For some it means little other than the occasion for licensed irresponsibility. For many it defines the principal function required of the democratic state: to establish and maintain the condition that enables individuals to safely pursue their own interests and healthy pleasures.

Franklin D. Roosevelt enumerated four freedoms that a government is committed to secure the people its serves: freedom of speech, freedom of worship, freedom from want, and freedom from fear. He called these essential human freedoms. While Roosevelt's vision was bold and bracing, no government can confer freedom from fear. It can protect from external enemies. But man's greatest enemies are internal and invisible. Our inquiry into the nature of freedom will consider its esoteric and spiritual dimensions.

Inner or spiritual freedom cannot be directly given to an individual, but free will is so given, and by its right use freedom can be attained. Parsing Goethe's familiar couplet, the key that unlocks the chains that bind human consciousness to the material world is self-control. More correctly, it is self-mastery. And self-mastery enables self-transcendence. The primary purpose of the Hierophants of the old Mysteries and of present-day occult schools is to teach the art of self-mastery (*Cosmo* p. 273). By obeying the law man rises above its restrictions. Or, as has been aptly said, freedom is gained through the voluntary acceptance of the obligatory.

Christ Jesus' living example proves that love frees from the constraints of law. That is why it



Engraving, from Dante's *Illustrations to the Divine Comedy* (1824-27), William Blake (1757-1827), Birmingham City Museum and Art Gallery

The Recording Angel of the Presence

both fulfills and transcends the law, for the Spirit ceases to act out of self-interest.

The cross of incarnation is the emblem of the trials incident to the attainment of freedom. For the human physical body is the arena where spiritual powers contend to work their different purposes. But when human action is intentionally and continuously aligned with God's will through the indwelling Christ, the supersensible forces pertaining to the physical, etheric, desire, and thought worlds become subject to human will.

The Gospels describe the way to God as strait, or

in Max Heindel's phrase, "narrow as a razor's edge." This narrow access to the Ego's freedom is also an esoteric fact in occult anatomy. The route by which the spirit leaves the body—as an invisible helper, an initiate, or at death—is via the pneumogastric nerve to the brain and then through the occipital-parietal suture in the skull.

While the science of astrology opens up areas of the soul otherwise closed to all but the most discerning inquirer, free will is an imponderable and beyond the ability of even the most competent astrologer to calculate. And the more evolved the Ego, the more difficult it is for an astrologer to accurately predict the course of that individual's life. At most, only general tendencies can be identified. But persons who live more passively and reactively are far more subject to direct stellar influence, and only deliberate effort can alter their star-configured behavior.

Freedom is gained by the enlightened exercise of free will. It is based on knowing the results that follow upon specific actions, whether they be spiritual, mental, emotional, or physical. It is clear that freedom is proportional to the amount and quality of assimilated experience, for the latter teaches us how we should conform our lives to God's will for us. Our guide in so living is conscience, which is the collective memory of suffering occasioned by all the mistakes committed during the Ego's earthly incarnations.

On the basis of the spirit's post-mortem panorama, the pictures of its just-concluded life are etched into the desire body and serve as the basis for the Ego's experiences in Purgatory and First Heaven, the two regions comprising the Desire World. In Purgatory only the scenes where the soul did wrong are reenacted. There it lives the experiences of and suffers as those whom it wronged. Thus what we do to others we do to ourselves. This is an exact occult equation whose truth becomes first-hand fact of often surpassing poignancy in the desire world.

The record of these sufferings is indelibly engraved upon the seed atom of the dense body, which is the only part of that vehicle the soul takes with it and keeps permanently from life to life. It has also been called "the book of the Recording Angels." It serves as the basis for conscience.

When in a new life similar circumstances arise and the old temptations come before us, the memory of past sufferings for wrong deeds is present in the seed atom to warn us that a desired or proposed course of action is wrong. If that voice of conscience is strong enough—and its strength will be proportional to the intensity of purgatorial suffering—the Ego will have the power to resist the temptation. If the suffering was not keen enough, the voice of conscience may not be forceful enough to prevent a recurrence of wrong doing, and the consequent post-mortem pain. Eventually, the cumulative effect of purgatorial suffering will be sufficient to direct our actions along right lines.

What we may describe as the freedom of a well-formed conscience is due to the immediacy of its action, whereby the right response to a given situation comes intuitively and instantaneously. This intuition is like a bird that effortlessly wings its weight on the cradling air, free from the harm that would ensue if it forgot how to fly.

Actually, these retained pictures of our processing life do not come through the slow physical senses, but directly through the fourth or reflecting ether contained in the air we breathe. As oxygen-rich blood passes through the heart, it engraves the pictures it has received from the inspired air upon the physical seed atom, to be indelibly impressed upon the soul in post-mortem existence. The final destination of a life's history is the World of Life Spirit, which contains the true memory of nature.

In the World of Life Spirit the individual Spirit sees much more clearly than it can in the denser worlds. In its high home it is in touch with cosmic wisdom and in every situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain, resulting in the intuitional impulse, which, because it originates in the World of Life Spirit, is always good.

But the problem arises at this point because the quiet prompting from the virgin Spirit may be muffled by the loud voice of passion or dismissed as silly by the crafty voice of reason swayed to serve a selfish motive. When the mind and desire nature frustrate the designs of the Spirit by impelling action that ignores the wisdom of experience, both

Spirit and body suffer. Thus we may appreciate the aptness of the occult saying that “wisdom is crystalized pain”; that is, it is our errors and the resultant suffering that teach us. But this wisdom is of a negative sort in the sense that we learn by experience what *not* to do. We cultivate the virtue of omission.

But there is another way to wisdom. It is not free from suffering, for that is our lot as long as we live in physical bodies. Suffering is, in fact, our teacher. And we may take much of what we suffer in the same sense that we understand the words: whom the Lord loveth, he chasteneth. Christian saints joy in their afflictions knowing they can lighten the burden of Christ. We may revise our idea of what God wants of us: it is not to be free *of* suffering but to be free *for* it—that in its purifying fires we may grow in wisdom and in spiritual strength.

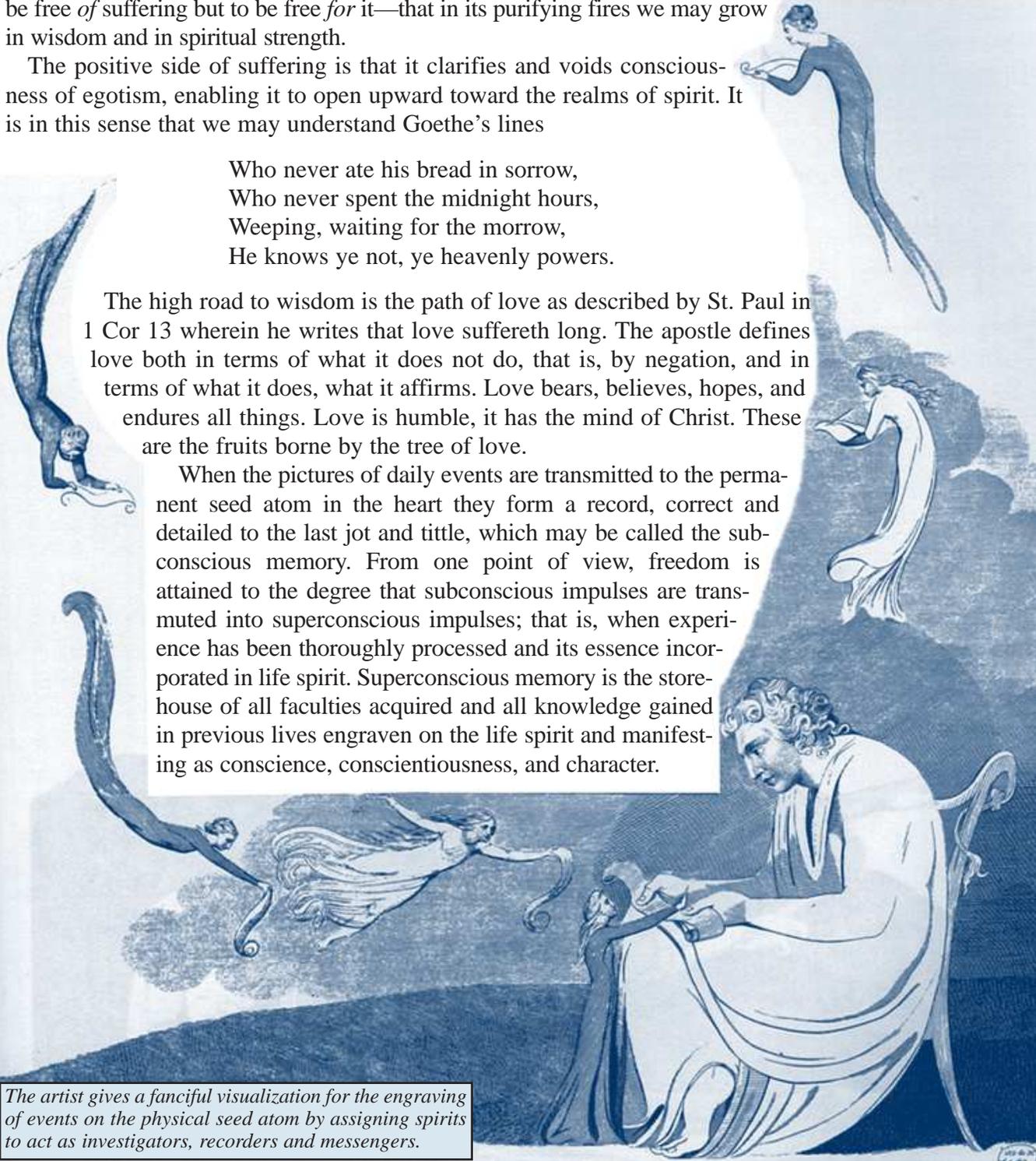
The positive side of suffering is that it clarifies and voids consciousness of egotism, enabling it to open upward toward the realms of spirit. It is in this sense that we may understand Goethe’s lines

Who never ate his bread in sorrow,
Who never spent the midnight hours,
Weeping, waiting for the morrow,
He knows ye not, ye heavenly powers.

The high road to wisdom is the path of love as described by St. Paul in 1 Cor 13 wherein he writes that love suffereth long. The apostle defines love both in terms of what it does not do, that is, by negation, and in terms of what it does, what it affirms. Love bears, believes, hopes, and endures all things. Love is humble, it has the mind of Christ. These are the fruits borne by the tree of love.

When the pictures of daily events are transmitted to the permanent seed atom in the heart they form a record, correct and detailed to the last jot and tittle, which may be called the subconscious memory. From one point of view, freedom is attained to the degree that subconscious impulses are transmuted into superconscious impulses; that is, when experience has been thoroughly processed and its essence incorporated in life spirit. Superconscious memory is the storehouse of all faculties acquired and all knowledge gained in previous lives engraven on the life spirit and manifesting as conscience, conscientiousness, and character.

The artist gives a fanciful visualization for the engraving of events on the physical seed atom by assigning spirits to act as investigators, recorders and messengers.



Engraving: William Blake, from Illustrations for *Night Thoughts*, by Edward Young, Dover Publications, Inc.

Conscience directs us not to do that which is wrong. Conscientiousness prompts us to do the things which are right. Conscientiousness is the product of former good deeds, which are extracted in the First Heaven as benevolence and altruism and enhance the Ego's capacity for future generosity and well-doing.

Astrologically, Saturn is at the root of conscience. He warns us to avoid and desist. Conscientiousness is not given by a single planet but combines the highest virtues of several planets. The highest and most noble form of conscientiousness requires the cooperation of the Sun, Jupiter, and Saturn. Ultimately conscientiousness becomes virtue, the extract of good from the Ego's past lives. It acts as an encouragement to keep the Spirit ardently striving upon the path of aspiration. In the Third Heaven this virtue amalgamates thoroughly with the Spirit and becomes a part of it.

The greater the fund of superconscious wisdom, the greater is the certainty of right inner direction with a commensurate sense of freedom. While a course of action may still be supremely difficult (as in electing to die to the life of the personality), the rightness of this choice becomes increasingly clear and emphatic, assuring the soul and freeing the mind from doubt and indecision.

When we are in Third Heaven, our Spirit exercises a measure of free will in determining which of several lives shown us by the Recording Angels we want to pursue. We are shown the part of our past debts that we are to make good and what fruits we may be expected to reap in the coming life. However, once a choice has been made, no evasion is possible. While we have free will with regard to the future, we cannot escape the past's mature (ripe) destiny.

There was a time when humanity had no freedom. We neither knew what it was nor lamented its absence. In this respect we were like animals—innocent and ignorant. To know freedom we must have the ability to think, and to know we are thinking; that is, we must have an indwelling Spirit that can identify itself as a doer, knower, feeler, and *beer*. Initially, this identity could only be gained by material consciousness and the egoism such limited awareness engenders.

This fall into physical consciousness was

brought about by the Lucifer Spirits, who needed to use the human mind to advance their own development, angels though they were. The Lucifers are responsible for infusing the desire and enthusiasm for knowledge and for instilling in humanity the urge for freedom. The downside of these promethean gifts is that personal knowledge introduces the reality of evil, deception, error, and suffering. The upside is that being able to freely choose its destiny ennobles the human Spirit and allows it to consciously participate in the very mind of God, rather than being good but not virtuous—that is, being a docile thrall of divinity, “a God-guided automaton” (*Cosmo*, p. 288).

Early steps toward freedom are made by curbing egoism and the desire nature under the auspices of Saturn's discipline, especially as it is contained in the Ten Commandments, eight of which are expressed negatively by the prohibition “thou shalt not.”

Christ's two commandments are affirmative and provide the keys to true freedom: to love the God Who is love, Whose Son incarnated love and enjoined us to love others as ourselves.

The Cross is the symbol par excellence for restraint. But it also marks the way of release from earthbound conditions. An essential requirement for this liberation is conservation of the creative force, or generative purity, symbolized by the Roses on the cross of the Rosicrucian emblem and, as Max Heindel writes in *Letters to Students* (No. 13), “the crux of the Western Wisdom Teachings.” If the fall into material consciousness was through arrogation of the procreative function by personal willfulness, conversely, liberation from material consciousness requires retention and transmutation of the life force.

How can we humans be free if we are encumbered by inordinate self-concerns? The extent to which the modern Westerner is conditioned to the pursuit and exchange of things, and this includes information, is breathtaking, literally. The pace is breathless and it disconnects from sources of true inspiration. However things seem, our material needs have not changed since late Atlantis—we still require but simple food, shelter, and clothing. Emerson had it right: Things are in the saddle and ride mankind.

The excess of egoistic blood brought about by human selfishness had to be sacrificed through a cosmic act, so that, despite their independence, human beings can one day be united in a great community. This egoistic element was greatly reduced by the flow of blood on Golgotha, which purified the Earth's desire body and made possible Christ's installment as the planet's indwelling Spirit. Even so, the modern world is largely the product of egoism. In fact, according to Heindel, "from a spiritual standpoint, no darker day than the present has ever dawned" (*Cosmo* p. 409). Everything devised by reason and intellect has been invented to satisfy egoism, even if indirectly. The entire material culture is the foundation for the development of independence through egoism—and Christ is the antidote for the excesses of this trend. Independence itself, however, is not in opposition to fellowship. Rather, it is a prerequisite. Communal friendship can only exist when there is individual freedom of choice.

On the night of the new moon in Aries in 1910, the Elder Brother outlined the work of the Rosicrucian Fellowship for Max Heindel in the Brotherhood's etheric temple. The keynote of the Brother's message was to refrain from organization, or to make it as loose as possible, for, he said, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority and in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Heindel therefore decided to call the Fellowship an "Association," to underscore and help promote the principle of individual freedom.

The "obligation" that Fellowship students take as they become Probationers is a promise to themselves and not to the Rosicrucian Order. The same tender regard for respecting liberty is in evidence throughout the whole range of the Western Mystery School. The Brothers are our friends and teachers, even as Christ Jesus said to his disciples, "Hence forth...I have called you friends" (John 15:15).

Moreover, the Brothers "never under any condition demand obedience to any mandate of theirs nor command us to do this or that. At most, they



Oil on Canvas, 1627, Rembrandt, Staatsgalerie Stuttgart

St. Paul in Prison

Paul was free of the restrictions of legalistic ordinances, even when in chains or in prison, but he was a prisoner of the Lord (Eph 4) because, as Peter answered Christ Jesus, "Thou hast the words of eternal life." He is here shown with his sword of truth, writing one of his epistles (letters.)

advise, leaving us free to follow or not" (*Teachings of an Initiate*, pp. 150-151). Clearly such a relationship between student and teacher assumes the attainment of a measure of spiritual and ethical maturity. But the evolutionary needs of the Western aspirant require this self-reliance, and the responsibility it entails, for he must cultivate his own inner tribunal if he is to gain first-hand knowledge of the truth.

It is in this light that we may understand the statement that the less a person takes on authority, the greater is the understanding of Christian Rose Cross. As man's will develops and his wisdom increases, "he will become non-amenable to outside suggestion and free to do as he pleases, regardless of suggestions from others." He will become more and more a law unto himself, and that law will be the surety of his freedom, for it will have been acquired through the arduous process of trial and error in the crucible of daily

experience and will conform to universal laws governing the evolution of Spirit.

A passage from Heindel's 37th Letter to Students is relevant to our topic. With his customary ardor, Heindel urges us to use our freedom wisely; especially as it pertains to what we are privileged to know: "As we seek freedom so we should not force our openness on others, that having escaped one fetter, we may not be bound by another, for liberty is the most precious heritage of the Soul...May we all strive to live up to this ideal of absolute liberty, at the same time of course, taking care not to infringe on the rights of others"

The first precept for students of Rosicrucian teachings is that Christ Jesus will be be our ideal. St. Paul rallies us to "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal 5:1). But this liberty is based on an inner allegiance: "He that is called, being free, is Christ's servant" (1 Co. 7:22). If we serve the Lord Christ, we serve others also, as did He, who took upon himself the form of a servant. Paul's Christian ser-

vice was exemplary: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (1 Cor 9:19).

Finally, human freedom is secured in the truth that man is made in the image of God, whose archetype is Christ. The prologue to John's Gospel identifies Christ as the Word, the Logos. The saturnian law was given by Moses, but grace and uranian truth were given by Christ Jesus. This Truth that is Christ is to be formed in each human being, and it will make him (her) free. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Paul says, "Where the Spirit of the Lord is, there is liberty" (2 Cor 3:17). That is also why he says, "Christ in you, the hope of glory." The freedom that shall be attained by each human spirit will prove his sonship in the Father—and yet, each is free to choose that God-given identity. Who would no so choose? For we are destined to attain the freedom Christ spoke of when He said, "I and the Father are one." □

—C.W.

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

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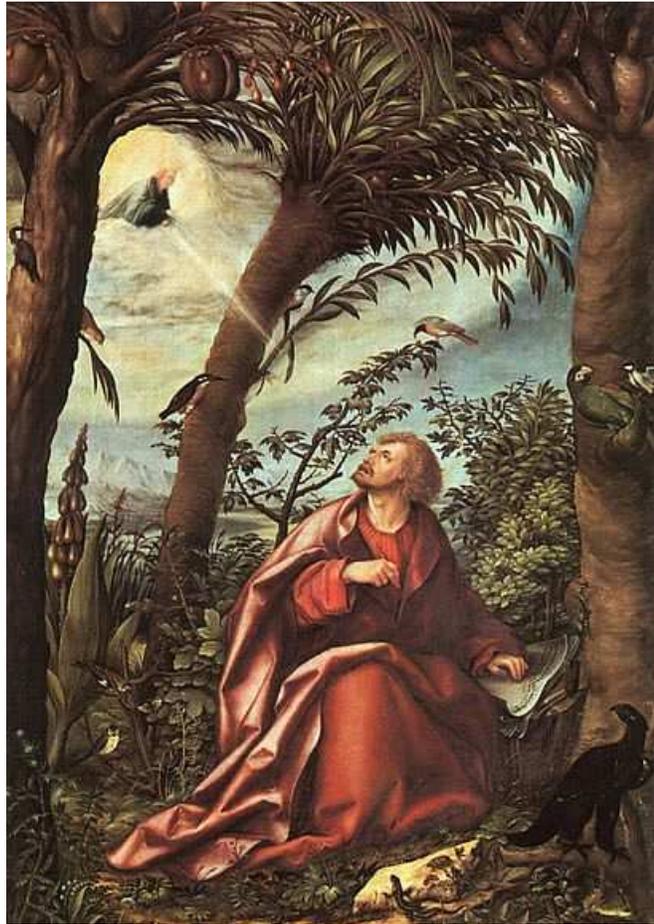
Constantine and the Esoteric Bible

AS WE KNOW from our experience with occultism, the Holy Bible has been given to the humanity of the Occident by the Recording Angels, who give to each exactly what they need for their particular spiritual unfolding. Although a certain amount of spiritual comfort and instruction has been gained by an exoteric reading of its text, a fuller appreciation of its hidden gems and occult wisdom can be gleaned only from a higher perspective than that allowed by orthodoxy.

All too often, the conventional historical approach to interpreting the literature of the Bible leaves the modern aspirant feeding on husks, starving and full of consternation. After reading it he often ends up with more questions than he has answers. The time has come in our modern age for a more catholic (universal) participation in the ancient esoteric approach to interpretation of the Bible, a time which began with the inauguration of the Rosicrucian Fellowship and the dissemination of its Western Wisdom Teachings.

As we approach the Aquarian Age during the next five centuries, we shall find that we have metaphysically come full circle, that we are increasingly returning to the original meaning of Scripture which the earliest Christian writers clothed in oriental imagery.

No amount of didactic reading can replace the fruitage of personal discovery through meditation and prayer. It is incumbent upon each and every one of us to be self-reliant, and to begin or expedite our own search for deeper meaning in Scripture, for the arcane and symbolic references



Oil on wood, 1518. Hans Burgkmair the Elder. Alte Pinakothek, Munich

St. John the Evangelist in Patmos

and figurative language. However, it also behooves us to independently study what we can about human history, human physiology and astrology in order to increase our understanding and thereby free our minds from the shackles of traditional belief that may cloud our mind and direct our focus on the outer to the exclusion of the inner meaning and beauty portrayed by poetic and cryptic codices. May we thereby hasten the day of our liberation and Christ's, realizing the goal of having the roses bloom upon our cross. And what is this if not to be "born anew,"¹ by "saving the seed within" and regenerating.

To followers of conventional biblical interpretation, it may initially sound preposterous to assert

that the central theme of the New Testament is the exhortation that natural or sinful man must regenerate and cease to “sin” (literally meaning “to fall short”) in the harnessing of his sexual impulses. But a study of human anatomy and astrology quickly sheds light on obscure meanings.² While it is beyond the scope of this study to elucidate the meaning of each of the synoptic Gospels, the writer would perhaps be remiss if he did not cite at least a few key examples of this symbolic interpretation.³

The 66 books of the (whole) Holy Bible are in essence 66 statements by 66 different writers about the same identical subject—the generic human body, its chemical and biological processes, and the planetary influences operating to create and bring into physical manifestation the visible universe. Man is law in action. To no longer be bound by the law means being “led by the spirit,” i.e., being an operator and an attribute of the law itself. The 21st letter of the Hebrew alphabet, *schin* or *shin*, lack one letter to complete the alphabet—*tav*, the 22nd letter, meaning “cross.” Following are some of the Greek and Hebrew terms used to translate “sin,” or “falling short.” In Hebrew: *asham*, *heet*, *chet*, *hata*, *avon* (translated *iniquity* or *sin* more than 200 times), *pasha* or *pasha*. In Greek: *harmarita*, *proanartano*, *anamartetos*, *anomia*, *parabaimo*.

Any act coming under the meaning of sin retards the automatic action of the life seed, which—if not interfered with—lifts up a portion (give one-tenth) of the life essence (oil or secretion) that continually flows down the spinal cord (a “strait and narrow way”) and transmutes it, thereby increasing its power many times and perpetuating the body indefinitely, or until the indwelling Ego decides to dissolve it by vibratory rates set in action by its inherent will. If Matthew, Mark, Luke and John teach one certain theme, it is the need to transmute and attain mastery of the human body. In Hebrew, for instance, *Bethlehem* means “house of bread.” “I am the bread of life,” said Jesus, speaking occultly.

The Joseph and Mary of the body are the pineal and pituitary glands, male and female, and parents of the spiritual son born in the solar plexus around age twelve. When the holy fluid (Christ, oil) from

the claustrum becomes purified, it turns yellow and white—what is referred to in the Old Testament as the milk and honey which flows in the Promised Land—and gains integrity when it reaches the solar plexus via semi-lunar ganglia, the Bethlehem of the body.⁴

Max Heindel wrote that while the gospels narrate the historical biography of an individual, they are more importantly formulae for initiation into the higher life. He also stated that the man Jesus actually lived on earth and gave up his lower vehicles for the use of the Christ Spirit. Some today insist that the historical details of the gospel narratives are literally infallible and *in toto* inerrant, despite the obvious fact that the four accounts (five if one includes the “rejected” Gospel of St. Thomas) differ, often widely, in the description and chronology of events, with some events unique to each gospel.

Add to this the fact that the original manuscripts are forever lost, that the oldest and best manuscripts we have today have been copied hundreds of times over the centuries, and one begins to appreciate the difficulty in accepting this claim of inerrancy for the gospels. Some among us, often novice occult students of the various schools, make the mistake of *over-idealizing* the biblical passages, seeing no historical veracity in them at all.

As we begin to perceive the many, often seemingly conflicting, allegorical references, we do not know, or we forget that truth can exist on many different levels. We begin to appreciate the ingenuity of the gospel writers when we realize that they both recorded historical events *and* yet managed to infuse them with deep spiritual significance. The authors of the Bible were ever ready to defend what they had seen and heard against the accusation of skeptics by quoting the testimony of those who had seen and heard Christ, for, as St. Peter averred, “we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty” (2 Pet 1:16). But Paul also clearly shows that parts of the Old Testament are to be understood allegorically.

There are others who go to the other extreme, passionately making the claim that our under-

standing of Scripture must be strictly limited, and that our attempts to garner wisdom from these ancient texts outside a literal reading is *eo ipso* in vain. While it is true that all enduring literature is best comprehended and appreciated in its language of composition and best viewed in the context of the time and place of its writing, it is also true that what makes the work enduring, especially Scripture, are its timeless verities and formulae of initiation, with which their mystic composers, such as the Essenes, were familiar.⁶

The Individuality known to the world as Jesus continues to work beneficently from the higher worlds with the various churches today. He surely hears those who call upon His name. But the Christ is a cosmic Being, an Initiate of immeasurably higher stature.⁷

Just how did this misunderstanding of our Bible as a closed book come about? Students of history know the unparalleled impact that Constantine the Great (280?-337), the first Roman Emperor alleged to have become a Christian, had upon early Christian theology. It is worth while to briefly outline some of the more significant acts and beliefs of this self-professed believer in the Christian God.

Constantine the Great (Flavius Valerius Constantinus), after numerous civil wars, became the Western emperor in 312 AD and then sole emperor in 324. Members of his own family may well have been Christians, but we know he was personally committed to the faith by 313 when he issued the Edict of Milan, which extended toleration to Christians, then a persecuted minority sect. He considered himself the 13th apostle. Believing he was responsible to the Christian God for the execution of his duties, he attributed his successes (military and otherwise) to this Deity. Proof of this can be seen in a triumphal arch he had erected in Rome in his honor after defeating Maxentius in the battle at Milvian Bridge, which victory he ascribed



Fresco, Cesare Nebbia (c. 1536-c. 1614), Sistine Room, Apostolic Library, Vatican

The Second Council of Constantinople

Emperor Theodosius presided over the successor (381) to the first eucumenical council convened in 325 at Nicaea, where the dogmatic formulas of the Nicene Creed, introduced under Constantine, were ratified and Arianism and Donatism were declared heretical.

to the “inspiration of the Divinity”—and to his own genius. Beyond this, a statue erected at the same time shows him holding up a cross with the inscribed legend “By this saving sign I have delivered your city from the tyrant and restored liberty to the Senate and people of Rome.”

If we read the history carefully, we can clearly see the emergence of a man who would force his view of the Scriptures on an entire empire. Constantine’s conversion influenced the relations between church and state for centuries to come. Under him Christianity became the official religion of the empire and was stimulated by his imperial patronage and that of his sons. So firmly rooted was this new religion that it could not be shaken later by the apostate emperor Julian. Seeing himself as servant of God, Constantine took it upon himself to write the North African Fathers (320s) concerning the Donatist schism, and then later, he addressed the Council of Nicaea (325) to settle disputes he feared might aid Satan and result in schism.

Perhaps with some degree of sanctimony, Constantine referred to himself as the Bishop of those outside the Church. Lacking a strong classical education, his knowledge of Greek and philosophy were poor and he was unable to fully participate in discussions or to appreciate the subtle theological demarcations then being drawn by church doctors. Instead, he accused partisans of acting in defiance of the clemency of Christ.

Then a mysterious event took place that is



Detail, attributed to Simon Marmion, third quarter of the fifteenth century, Lorvre, Paris

St. Helen and the Miracle of the True Cross

The mother of Constantine, Helen encouraged the growth of Christianity throughout the Empire. Legend credits her with finding the True Cross (as well as the two thieves' crosses and nails) in Jerusalem around 327, the wood of which effected many miracles—as the healing of a sick woman (above).

obscurely referenced and continues to baffle historians. During the Council, at the time of the 20th anniversary of the reign of Constantine, he returned to the West and promptly had his eldest son Crispus executed and his own wife Fausta, Crispus' stepmother, boiled in oil. It is the opinion of the writer that the sole prompting for such a hideous act was that Constantine considered the esoteric ecclesiastical views of the two as heretical. It would have been the belief among his priests that the karmic penalty for such deeds would have been many difficult incarnations. It seems reasonable to assume that Constantine's only motive for obfuscating the doctrine of reincarnation at the Council of Nicaea was his need to see the blood of Christ, shed by proxy, as eternally sufficient for the capital offenses of others.⁸

Constantine was known to be ruthless and cruel to his enemies and doubtless he wanted a very personal vicarious "way out" of his future punishment.⁹ It was perhaps in the spirit of desired familial atonement that Helena, Constantine's mother, embarked on a pilgrimage to the Holy Land (326) accompanied by much almsgiving, with the apparent attempt to locate the historical places associated with Jesus in the Gospels, which tradition has now set up for us today as a quasi-geographical and historical reality.

All this being said, let us remember that individ-

uals must progress in their own good time. We are not to unduly confuse those in the churches who are not ready and willing to ponder the esoteric meanings of Scripture. After all, nothing is more important and more sorely needed in the world right now than simple human sympathy and loving service. It would benefit us to reflect on what may well be the most public and emphatic message of the New Testament—the unconditional quality of God's love. True or esoteric Christianity will be restored and universal in the New Age, and the message will be that the Christ, just as the Kingdom of Heaven, is to be found "within you." Even so, the Messiah did appear among the Jewish people, as He was for this reason "sent unto the people of Israel," in fulfillment of Jehovah's promise, yet declared the good news of healing and reconciliation even unto the entire planet. □

—Rick Manoff

1. Or "from above"; Jesus goes on to say that the second birth is of water *and* the spirit, or "wind." The underground name for Christ Jesus was the acronym ICHTHYS, which is also the Greek word for fish, a cosmic cell in the ocean of bodily life, which—when regenerated through conservation of the life force—reaches the head, where, being born of spirit, death loses its power to harm or destroy (he shall never die), for then *consummatum est*, "it is finished," and an Immortal Spirit is (re-)born.
2. Jesus spoke in parables to the public, teaching his disciples the inner meaning later, and often exhorting them to keep it secret. "I will open my mouth in parables. I will utter what has been hidden since the foundation of the world." (Matt. 13:35)
3. As the poet R. Realf wrote:
"Great are the symbols of being,
That which is symbolized is greater;
Vast the create and beheld
But vaster the Inward Creator."
4. The Sea of Galilee, or Lake Genesareth, is the semi-lunar gannion thru which the seed or Jesus passes to reach the spinal cord.
5. We also know that Paul quotes at least one line that is *not* in our current Bible.
6. Paul admitted that he gave "milk" to those who could not handle instructional "meat."
7. Jesus once retorted to his accusers that Scripture teaches: "Don't you realize that you, too, are gods?"
8. The fact that the Council members could have been so easily persuaded should not be surprising to the reader. Consider, for instance, what occupied their time: the lengthy dispute over whether or not angels had wings, it being decided by a majority of three in favor of wings, the minority contending that since Jacob let down a ladder for angels to descend and ascend, there was *prima facie* evidence that angels had no wings.
9. It was not unusual for a ruler to seek divine justification for conducting war, but Constantine went far beyond this. What is remarkable is the subsequent development of his new religious allegiance to a strong personal commitment; this is what, in large part, makes the writer feel that the issue was the application of the concept of vicarious atonement to his personal situation.

The Pentecost Event as the Human Realization of the New Testament

THE THEME of the Old Testament was the preparation and realization of the advent of Christ in the human body, that of the New Testament the advent of Christ in the human Ego. The “new law” is, actually, to be no law, but the formation of the essential nature of the free human Ego. And this can only happen by the human Ego absorbing into itself that being which *is* the “new law”. This absorption must be something which does not arise from without, but which comes from the depths of that world in which the human Ego is rooted.

As the plant receives its sap from the soil in which it is rooted, so the being of the Christ-impulse is to enter the human Ego from the soil, so to speak, in which the Ego is rooted. How this was to be effected in the disciples is the content of Christ’s farewell-speeches, as recorded in Chapters 13 to 17 of St. John’s Gospel. The gist of what was said in these speeches is: I was *with* you as your Master; now I go to the Father, so that I may be *in* you, as the Father is in Me.

Consequently, the point at issue was that the Ego of Christ Jesus should pass over into the interior of the Ego-being of other men; the Ego that dwelt in the one human form must find a way into the inner Ego of other human forms, without encroaching, in the slightest degree, on the freedom of those other Ego-beings.

Now, this passing over into the being of another Ego is only possible by way of that sphere which is the primal cause and the original home of all human

This is the second of three consecutive articles on the Pentecost excerpted from Valentin Tomberg’s Studies of the New Testament, published by and reprinted here with the permission of the Anthroposophic Press, Hudson, NY 12534.

Ego-beings—the Sphere of the Father. Out of the Father, all human Ego-beings originated; and only from the Father-sphere can any influence in harmony with the principle of freedom be exercised within human Ego-beings. This is why Christ had to tread the path which led, by way of the Father, into the interior of the Ego-beings of men. This path was, outwardly, that of death; inwardly, however, it was a complete union with the Father.

The path of Death led to the Resurrection; the Father path, however, led to the Pentecost event. For as *Death* and the *Father* are two facets of one mystery, so were *Resurrection* and the *Pentecost* event two facets of the Mystery of Golgotha. And indeed, the Resurrection was the victory over Ahriman in the body; the Pentecost event was the victory over Lucifer in the soul. As the Resurrection was a “resurrection of the body”, so was the Pentecost event a “resurrection of the soul”.

The Pentecost event was a resurrection of the soul in the sense that it wakened to life a wisdom which had become one with the soul. That soul-life did not arise out of mere feelings, but out of mighty perceptions of the Christ-mystery—such perceptions as arise from the deepest ground of the heart. What “heart” really means may be understood by study of the Pentecost event. What is commonly understood by “heart” bears the same relationship to the heart experience of Pentecost as the moon does to the sun. The twilight of the heart’s hopes and fears was replaced by the shining day-light of *love-knowledge*.

The imperturbable inward certainty which the Apostles possessed concerning the Christ-mystery was founded not on authority, not on the authority of

either the outer or the inner senses, but on the experience of the reality of love. And because the Apostles experienced this reality in their souls, they also knew how and by what paths it had influenced, and would influence, the world. They knew, too, that that which they now felt in their souls was the same as that which dwelt in Christ Jesus when He preached the Sermon on the Mount and performed the healings. And they knew likewise that, through the Mystery of Golgotha, this force should dwell in men and overcome loneliness and death.

It was out of this experience that the Apostles spoke to the bystanders; and every man heard them speak in his own language. This was rendered possible because the speech of the Apostles was such that the divisions brought about by Lucifer were overcome in it. Because Lucifer was vanquished during the Pentecost event, it became possible to speak a language which was a kind of resurrection of the original human speech. For it was the risen soul which was speaking; it spoke the language not of the divided nations, but of the human soul.

To understand the nature of the Pentecost language, it is not sufficient to have a general idea of the victory over the divisions brought about by Lucifer. The real nature of the process by which this new language became possible in the human organism must be grasped concretely. To obtain a more distinct view of the process, we must start from the fact that Man shares his external existence with the mineral world, his organic life with the plant-world, and movement with the animal-world—but that he is distinguished from these three kingdoms by the possession of a fourth externally manifested attribute: namely, speech. And by this attribute, another member, besides the physical, etheric and astral bodies, is revealed in Man: namely, the Ego. It is this Ego which makes it possible for Man not only to participate in physical existence, to live and move, but also to *spe*ak.



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

The Descent of the Holy Spirit

The artist gives an external portrayal of an interior event. The objective Christ, formerly in the Jesus body, now at Pentecost, through the agency of the Holy Spirit, the Spirit of Truth, becomes an inner Christ impulse. Consequently, the figures in the illustration should rather be speaking forth from inspiration.

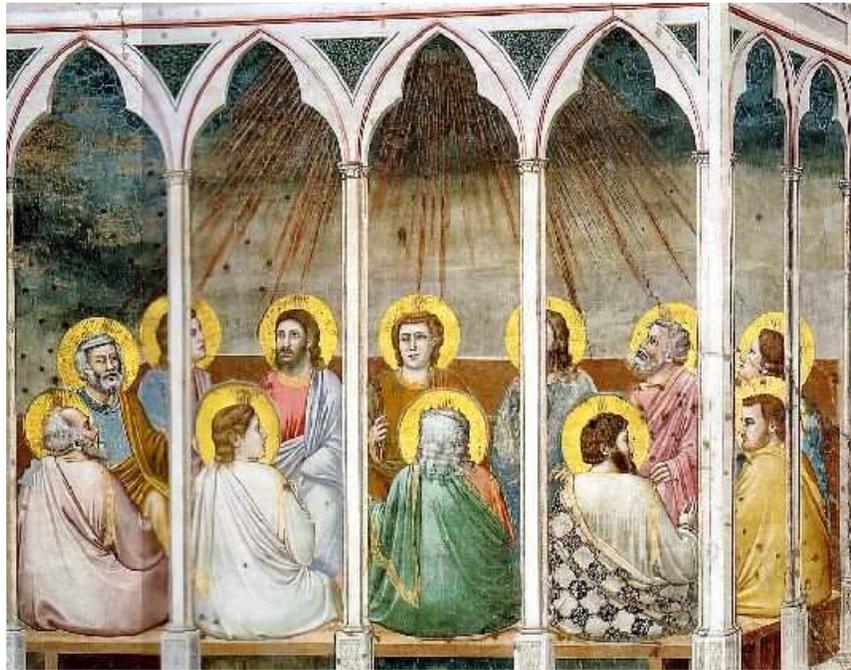
Now, although the human Ego is the actual cause of the faculty of speech, yet the existence of language is dependent on the threefold organization of the body. The astral body is needed to combine the predicative with the attributive, the verb with the adjective; the etheric body, to connect the verb with the substantive, with the noun; and finally, the organs of the physical body must be brought into use to make the spoken language sound in the air. Now in passing through the three members of the body in order to reveal itself as spoken language, the speech-impulse of the Ego not only acts as an influence on the bodies, but is also itself influenced by them. In making its way as far as to the physical body, the impulse is vastly metamorphosed. In this metamorphosis, the predicative element in the astral body is weakened by coming under the influence of the sphere of egoistic sympathies and antipathies, and by the unconscious likes and dislikes in this sphere, which exercise a restrictive influence on speech. Then this restrictive influence results in the speech-impulse in the ether-body taking a folk, a national, direction, and coming to expression

eventually in the sounds of some one definite language through the organs of the physical body.

Thus, through the separate languages, the original purely human speech impulse becomes a biased and relative phenomenon. This is the consequence of Lucifer's influence in the human organism. But if this influence is overcome, as it was, for instance, at Pentecost, then the speech-impulse is so far freed from the restrictive influence of the organism that it is not forced to flow into the current of one language only, but can move with free activity through the whole circle of human languages. But this means that the speech-initiative of the human Ego can make contact with the sphere of influence governed by the complete circle of the Spirits of Language (the Luciferic Archangels) to the extent that it has first acquired the faculty of uniting itself with the sphere of influence of Folk-spirits (of the normal Archangels).

It was precisely this union with the complete circle of Archangels (Folk [Race]-spirits) which the Twelve Apostles established in the Pentecost event. And this was possible because it is the host of Archangels which spreads the revelation of the Christ Mystery among all nations. That which formed, for human consciousness, the content of the Pentecostal revelation is poured into the life of the nations by the Archangels, distributed according to the several parts or "words." For, since the Pentecost event, it has been the task of the Archangels, as Folk-spirits, to direct the flow of the Christ-influence into the life of the nations. The sum of their activity is the full Pentecostal revelation of the Christ Mystery as it was experienced by the Archangelic consciousness; whereas, the sum of the Twelve Apostles' Pentecost knowledge is the full Pentecostal revelation of the Christ Mystery as experienced by the human consciousness.

Hence, it was possible for the circle of the Apostles to come into union with the circle of the Archangels. For the Pentecostal revelation was an event not only in the consciousness of Man, but also in the con-



Fresco, Giotto (1266-1337), Cappella Scrovegni, Padua

Pentecost

Subdued expression and classical formality characterize Giotto's early Renaissance depiction of the "Baptism by Fire."

sciousness of the Folk-spirits. And thus a circle was formed which received the "apostolate" of Christ. Then, as the earthly human circle formed itself about one human being, Mary, so the circle of Archangels enclosed one Archangelic Being, the Sophia.

The circle of human beings below, and the circle of Fire-spirits (Archangeloi) above, form the archetype of what is made real to men and nations by the New Testament. It is the true archetype of the "ecclesia", the church, whose task is to bind mankind, as well as the beings of the Spiritual Hierarchies, into unity in Christ. And this unity is not to come about by means of organizations and edicts, but by the living flame of the Pentecostal revelation. For the essence of the Pentecostal revelation is not only a comprehensive, intensified knowledge of the Christ Mystery, but also the genesis of the archetype of every true community out of the experience of that knowledge.

The reality of the Pentecost event stood, in history, behind the *idea* of the Church; and this reality, though the impression of it gradually faded, became later the idea of a community of Christians embracing all nations. So the Pentecost event was the real experience of freedom in the history of the world—a freedom united with the brotherliness of a humble

equality in face of the sublimity of the all-embracing Christ Mystery.

But later in world history that experience became no longer an idea, but the distorted caricature of one, in the guise of that monstrous human catastrophe, the French Revolution. For that revolution was the exact opposite of the Pentecost event: a community of men, conscious of their rights (le droit humain) grouped themselves around the figure of *Glory*. What Maria-Sophia was in the Pentecost event, that was the imaginary figure of *Glory* in the French Revolution; and what was the complete silence pervading the souls of the disciples who had passed through emptiness and loneliness, now became a clamorous demand for rights.

The fact that the Pentecost event became the object both of abstraction and of distortion is only an expression of its importance for the whole history of post-Christian times. For the Pentecost event reveals the true mission of the post-Christian age: everything turns on the understanding, the preparation, and the realization of this event, as well as on

the paling of its impression, and the masking and distorting of its outline. Because it is the mission of the Fifth Post-Atlantean Epoch (for the Sixth Epoch, called the Philadelphic, will be founded upon the Pentecost event), it will therefore be the object of all assaults from those forces which are endeavoring to carry out other purposes.

To understand the events of the last great section of world history, it is necessary to know that the Pentecost spirit will continue to wrestle throughout the centuries, and to be constantly engaged in combat with powers desiring to obscure and distort it. For it is the fulfillment of the New Testament, in the same sense as the advent of Christ in a human body was the fulfillment of the Old. And this is so because the mission of the New Testament event, the Christ-event, actually consists in causing the "new law" to shine forth within mankind. For Christianity is not a doctrine, but an event. And that event will receive its full significance when it has found a place not only on the arena of world history, but also within the hearts of men. □

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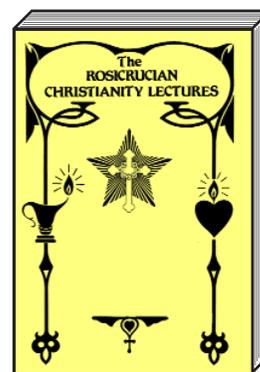
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The Necessity of Putting Talents to Use

THE CHRIST EXHORTED US to let our light shine, and in the parable of the talents He emphasized the points that to whom much is given, of him much will be required, and that every one, no matter how little he has received, is expected to put it out to usury, to cast his bread upon the waters, so that it may return to him after many days and yield an increase. We are now standing near the beginning of another year. We have received the priceless Rosicrucian teachings. Hence it is required of us that we put this knowledge to some use in order to help those of our fellow men who have not yet received a solution of the problem of life and are seeking for light.

We very properly dislike conceited people who have an exaggerated idea of their own abilities and who bore other people to death with their undesired discourse. But the students of the Rosicrucian Fellowship seem to suffer from the opposite disease and temperament, which is just as bad. Self-depreciation, timidity, and mistrust of self squelch our ability and our talents, causing them to atrophy, just as do the eyes of animals which have left the sunlight and gone into caves to live, or as does the hand which is held inactive by the side for years and which loses its power to move. Our talents atrophy if not used. We shall be responsible for hoarding knowledge and withholding it from those who are seeking, just as much as the servant in the parable who buried his talent instead of working with it so that it might become greater.

We have always held that matters of belief should not be forced upon the attention of other people, but there are thousands of opportunities every year when we may say a word calculated to bring out an inquiry relative to our philosophy on the part of a friend addressed. It is perfectly legitimate to lead people on as long as they are interested. Paul exhorted his followers to be shod with a preparation of the Gospel, and if we follow that rule by preparing ourselves to answer questions intelligently, we shall find that people will be interested in what we have to say.

Just now people are intensely interested in life after death. But to answer their questions properly we must have enough of the Rosicrucian teachings by heart and we must have them at our fingers' ends. A little knowledge is dangerous in matters of religion and philosophy as well as in other things. You must have enough and of the right kind to make it worth while to enter the field of propaganda at all. But it is not difficult. While it may be very interesting and instructive to students of the Rosicrucian teachings who have become deeply interested in and have a good working knowledge of the philosophy to go into the mysteries of periods and evolutions, epochs and races, cosmic days and nights, etcetera, still all that is needed to help the man in the street is a thorough knowledge of the Laws of Consequence and Rebirth as they have been given in our literature.

These are the vital principles which concern him most. They are the meat in the nut of the Rosicrucian teachings. If you can give them to a person who is in despair, either on account of having lost some one near and dear, or because the whole world seems upside down and he can find no place into which to fit, no way to get over the dead wall which confronts him, you may solve his problems for him in a logical and reasonable manner by showing how the Law of Rebirth, coupled with the Law of Consequence, is constantly working for the good of humanity, and how he may gain whatever good he wants by working in harmony with these two great laws. You will thus have done him a signal service, and made considerable soul growth for yourself.

I would also suggest that classes be formed in the various study centers to study all that has been said in our literature concerning the workings of these two great laws, so that the students may fit themselves to render important service to the community by helping people to solve the problems of life which are so baffling to the great majority.

I trust that this suggestion may prove of benefit you during the coming year. □

READERS' QUESTIONS

Birth Control

Clairvoyance of Children

“Pearls are not Whiter”

QUESTION: The campaign concerning “The Population Explosion” and birth control seems to be gaining momentum. What do the Rosicrucian Teachings have to say about this matter?

Answer: Max Heindel states in Volume 2 of *Questions and Answers*: “The matter of population is not entirely governed by individuals, or by man-made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good of all concerned, and the number of the population is in their hands rather than in our own.

“This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be. The Rosicrucian Teachings emphasize the fact that like attracts like, and therefore it is a duty on the part of those who are well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into physical existence through a vile parentage. But when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, then they



Nautilus © Josephine Wall

should live a life of continence, not indulging the passionate nature and seeking by artificial means to bar the way for incoming Egos to take advantage of the opportunity for rebirth offered them by the sexual indulgence of such a couple.

“This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He even believes that it would interfere with his health, for false statements about the necessity of exercising the natural function has led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such moderate circumstances can usually not afford to have separate sleeping quarters. Therefore it may be necessary to teach these people birth control by scientific means.

“However, we submit that though they are unable to understand the reason why continence should be practiced, and unable to practice it because of lack

of self-control, the spiritual teaching should be given repeatedly so that as the steady drop wears the stone, in time the coming generations will learn to depend upon their own will power to accomplish the object of keeping their lower nature in check. Without this educational feature looking toward a spiritual emancipation, information concerning physical methods of limiting the birth rate in families that are overburdened is dangerous in the extreme.”

Clairvoyance of Children

Question: Are all children clairvoyant?

Answer: Yes, all children are clairvoyant during the first year of life, at least. How long they will remain so depends upon the spirituality of the child to a great extent. The early environment is also an important factor, for most children communicate all they see to their elders, whose attitude affects the faculty of clairvoyance in the child. Often children are ridiculed for saying things adults do not understand, and this lack of sympathy and understanding greatly hurts their sensitive natures.

In such cases they soon learn to shut out the scenes which engender the ridicule of their parents and other relatives, or at least they learn to keep such experiences to themselves. When listened to, they often reveal wonderful things, and at times it is possible to trace a previous life by information from a little child. This happens particularly if the child died as a child in the previous life, for then it would have been in the Invisible Worlds only from one to twenty years, so that it is possible to verify its information.

Children who in their previous lives died as children are much more apt to remember the past and to be clairvoyant than other children, because the vital and desire bodies are not born at the same time as the physical birth of the child, but at seven and fourteen years of age respectively. What was not quickened cannot die, so if a child passes out before birth of the vital body or of the desire body, it will not go into the Second and Third Heavens, but will stay in the Desire World and will be reborn with the same desire body and mind that it possessed in its previous life. Therefore it will be very much more apt to remember what happened then.

“Pearls Are Not Whiter”

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

Answer: Max Heindel was not quoting from the Bible when he related the incident to which you refer. In a second edition of some of the poems of Jacobi Balde, printed in 1646, may be found the following extract:

*One evening when Jesus lingered in the market
place,
Teaching the people parables of truth and grace,
In the square remote a crowd was seen to rise
And stop with loathing gestures and abhorring
cries.
The Master and went to see
What cause for this commotion and disgust
could be;
And found a poor dead dog beside the gutter
laid:
Revolting sight! at which each face its hate
betrayed.
One held his nose, one shut his eyes, one turned
away,
And all among themselves began aloud to say:
“Detested creature! he pollutes the earth and air!
His eyes are blar! His ears are foul!
His ribs are bare!
In his torn hide there’s not a decent shoestring
left!
No doubt the execrable cur was hung for theft!”
Then Jesus spoke and dropped on him this saving
wreath:
“Even pearls are dark before the whiteness of
his teeth!”*

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

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

Thinking and Speaking as Taught in the Bible

IT HAS BEEN SAID by eminent scholars that the realization of the creative power of thought in man is the greatest discovery of the modern era. But when we turn to that wonderful mine of occult lore, our Christian Bible, we find that the power of creative thought was demonstrated and taught by the great Teachers and Initiates to their pupils and disciples.

Christ Jesus by this power fed 5000 men besides women and children on five loaves and two small fishes.

St. Paul tells us that “we understand by faith that the worlds were created by the Word of God.”

In the Rosicrucian School we learn that the Will-Wisdom-Activity principle of the Threefold Godhead is formative and creative and that by this Threefold Power universes are created. This is the same power which man uses in building his body and environment.

The unconscious activities within us, such as digestion, secretion, beating of the heart, etc. were once parts of our consciousness. Every organ was once a desire current and before that an impulse of consciousness. Thoughts which we consign to oblivion every day are simply stored away to become substance of our bodies. Is it surprising, when we consider the aimless thinking of many people, that man must return so many times and build new physical bodies to inhabit? These are the houses which are built on the sand and which wind and storm destroy. When we learn to think constructively we shall build houses upon the rock against which neither wind nor storm can prevail, as described by St. Matthew.

The great Initiate, Jeremiah, said: “A man’s word is his only burden.” We are all laboring under a heavy burden of causation caused by our thoughts, words, and deeds of the past.

The Christ concept is, “My words are spirit and they are life.” When we spiritualize our lives by pure thinking and by conserving and transmuting the life essence, we shall be able to speak that Word which shall heal the sick, cause the blind to see, the deaf to hear, and the lame to walk. This power when developed within us will cause the Rose to bloom at the larynx.

If we would speak only truth, we cannot criticize others nor condemn their actions. It is only as we learn to bless those who persecute us, pray for those who do evil unto us, that we attain spiritually and grow into the power of truth. When we learn in all love and humility to return toward those who are unjust in word and deed the prayer, “May the power of Christ Jesus awaken within you so that you may do His holy will,” then we make of ourselves, and then only, fit channels for the Elder Brothers to use in their service for humanity.

Oh, that we could all be strong enough to do as Daniel did, when he *closed his door to the street but opened his window toward Jerusalem*

The atmosphere about us is full of negative thought forms, some sent out maliciously, many ignorantly. But when we wear the armor of Christ they cannot touch us. It is only as we open the door of our consciousness by entertaining anger, jealousy, hatred, and by misusing the life force that negative thought forms find lodgment within us. “This is the door that no man openeth

and no man shutteth for us.”

Ella Wheeler Wilcox has given us the following lovely little poem:

*Words are real forces in the realm of life;
Be careful of their use. Who speaks of hate,
Of poverty and pain, sets rife
These elements to mar his fate.
Where love and peace and happiness hear
Their names repeated day by day,
They win their way like answering fairies near,
And nestle down within our lives to stay.
Who speaks of hate but conjures into shape
That awful form and gives it life and scope
This is the law; then speak no word
That does not breathe of everlasting hope.*

We can if we will cross unharmed, as did the Israelites, the Red Sea of doubt, uncertainty, and discouragement. The passover of a new life, regenerate and redeemed, is set before us. We are indeed on the King's Highway. □

—Corinne Heline

TOUGH LOVE

Humans: O God, what should we do?
God: Use the mind I've given you.
Humans: But which paths rise
and which paths fall?
God: Experiment. You'll find the law.
Humans: Our burdens are heavy all life long.
God: I challenge you to make you strong.
Humans: Life is hard, with pain beset.
God: When laws you break,
that's what you get.
Humans: We are afraid,
we may not survive.
God: Whatever happens,
your spirit will thrive.
Humans: And in the end,
what will we become?
God: Glorious gods with creative wisdom.

—Elsa Glover

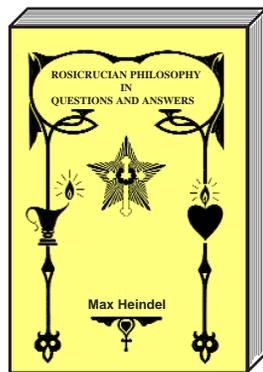
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3:16-17 should be considered: “Know ye not that ye are the temple of God...? If any man defile the temple of God, him shall God destroy.” For too many activities could undermine our health.

When tempted to overextend we would be wise to ponder Isaiah 54:2: “lengthen thy cords, and strengthen thy stakes.” The former requires the latter. Thus, Martin Luther wrote that when he was busiest, he prayed 3 hours a day!²

Our Lord once described a man who had “overextended”: “He said, this will I do: I will pull down my barns, and build greater....But God said unto him, Thou fool, this night thy soul shall be required of thee.” (Luke 12:18, 20) Folly, spiritual ruin—that was our Lord’s opinion of “overextension.” Has it become ours?

1. Since the “De-Stalinization” of the 1950’s, Stalingrad has also come to be called Volgograd and appears under that name in many maps.
2. For some sympathetic suggestions on how to avoid “overextension,” the reader is referred to Letter No. 54, “Waste Through Scattering One’s Forces,” in Max Heindel’s *Letters to Students*, p. 131. □

—A Probationer

Windows of the Soul

Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources.
Tear away the blinds of superstition.
Let the light pour through fair windows,
Broad as truth itself, and high as heaven..
Tune your ear to all the wordless music
Of the stars, and to the voice of Nature;
And your heart shall turn to truth
And goodness as the plant turns to the sun.
A thousand unseen hands reach down
To help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength.
Be not afraid to thrust aside half-truths
And grasp the whole.

—Ella Wheeler Wilcox

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Johfra and the Signs of the Zodiac Capricorn and Aquarius

CAPRICORN

CAPRICORN, THE MOUNTAIN GOAT or ibex, is a negative sign, the third earth sign, so earth in resolution. This is the sign at the beginning of winter, when the sun is at its lowest; the arc of the sun is at its shallowest and the darkness outside, and rest and hibernation in nature are at their peak, and the embryo is in place for the coming light, that begins to grow from this moment on. Saturn is the ruler. It is this natural event that I have taken as my leitmotif in conceiving this painting.

The background of the picture forms a great skull (1), the symbol of death, through which the sun rises (2). The sun's rays push the darker firmament aside (3) to cast a golden gleam over the rocky landscape. This return of the light brings new life with it, illustrated by the small children breaking loose from the Saturnian rocks (4), and, similarly, by Apollo, the sun god, who wrenches himself away from the dark clutches, crushing the snake Apep, Egyptian symbol of darkness, under his foot (5). The sun hero Hercules also pins a crocodile down under his foot—an Egyptian symbol analogous to Apep—while he squeezes a snake to death in his other hand (6). In Greek mythology, Hercules carried out his first heroic deed by killing two snakes that fell on him while still only in his cradle.

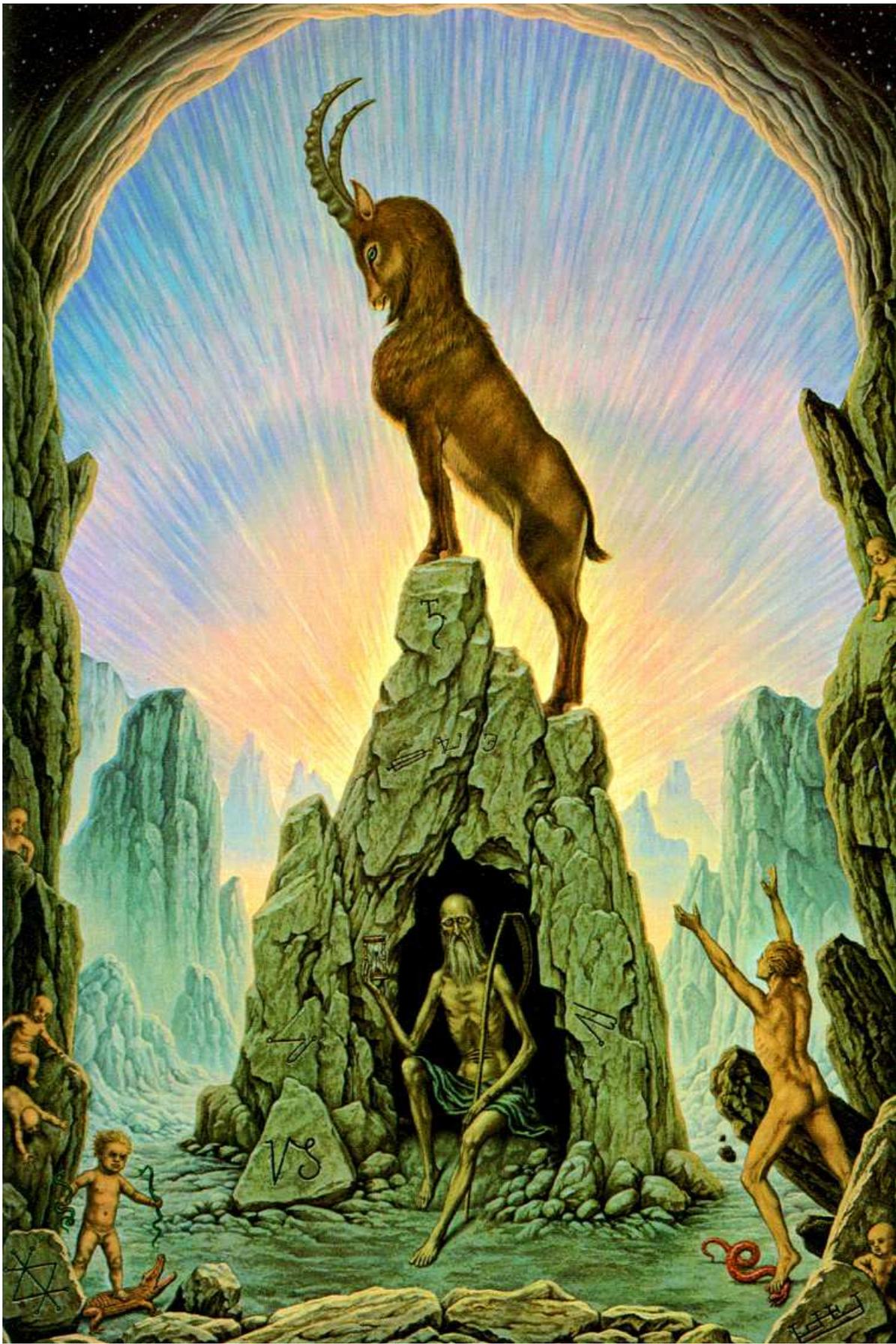
Besides this macrocosmic symbolism relating to the return of the sun, there is also a microcosmic



meaning to the sign, a statement for the self-evolving human being born under it: that he should realize his potential. As archer in the former sign, he aimed his arrows of thought at a raised target. Now he should realize these ideals in steady, hard work. The goat climbs higher and higher up the mountain and does not rest before reaching the lonely peak. There is, however, a firm law of nature—that every action summon up a counter-action. So here, too, the Capricorn native meets his Saturn, his opponent.

It is a generally held misconception that Saturn is a maleficent and cursed planet. In fact, it only brings misfortune in the materialist sense. Spiritually, the opposite is true. Saturn, the crystallizing principle, or Chronos, time, provides opposition through which each work is judged and eventually

This is the second of six articles comprising both text and paintings by the artist Johfra. Rays reprint permissions have been graciously granted by Johfra's wife, Ellen Lorien.





finds its correct form. Saturn, who brings us the obstacles and problems, is the great teacher and initiator. No work can be called complete that has not been expressed in firm matter and has not withstood the test of time.

Initiation takes place in the cave, in the deepest depths of the kingdom of Saturn. All sun gods and heroes were born, hidden, or brought up in a rocky cavern at a time when the light was at its weakest—Mithra, for example, Hermes, Zeus, Apollo, Dionysus, and even Christ, who came to earth in a rocky stable. That is why I have painted Saturn as Father Time, in front of a cave, a gateway.

Now come the magical seals of the planet Saturn and its hierarchy of angels and spirits: left, the planetary seal is engraved in a stone next to the small Hercules (7). To the left of the cave is a triangular stone, because three is the number of Saturn. This is particularly associated with Binah in the Cabalistic tree of life. Binah is the third sephira at the top of the left pillar of severity. The astrological symbol of Capricorn is engraved in this stone (8). Just above that is the sign of the planetary spirit Zazel (9). Above the cave the threefold signature of the archangel Cassiel (10). Right under the goat's hooves is the astrological signature of the planet Saturn (11). To the right of the entrance to the cave, engraved in the stone, is the sign of the planetary intelligence Agiel (12). In the bottom right-hand corner, on a stone, is the seal of the planetary spirit Arathron (13).

AQUARIUS

AQUARIUS, THE WATER CARRIER, is a positive sign, the last of the air triangle, so air in resolution. The sun is in Aquarius at the end of January when the deepest darkness gives way increasingly to light. Aquarius' ruling planet used to be Saturn, but since the discovery of Uranus in 1781, this planet was attributed to Aquarius because many facets of the sign were not satisfactorily explained by the influence of Saturn.

As far as man's path of development through the zodiac is concerned, this eleventh sign is characterized by transcendence and fluidity of movement across all borders. Having climbed the mountain in his Capricorn phase to renew himself, man pours

the living waters of his new insight from the height of his acquired consciousness over those who are still in the valley below. He is the humanist who will not rest before he has imparted his new knowledge to others.

The border between the self and the non-self is not respected here. Far from it. The Aquarian lives in total awareness of the unity and kinship of his fellow men. The consciousness of self in this phase does exist, but it is pushed to the background, and, as this is done, the borders are broken down. This blurring of borders, especially in the macrocosmic sense, between power and matter, spirit and body, is the basic characteristic of our present day. In astrological circles this is attributed to the new spirit that, under the influence of Aquarius, is poured out over the world and to which everyone must react. This thought has been my leitmotif in the painting of the sign. I wish briefly to examine the Aquarian influence.

The moment in spring when the days are the same length as the nights, the spring equinox, does not always fall under the same sign of the zodiac; it changes because the sloping axis of the earth makes a slowly spinning movement—it moves back over thirty degrees in 2,156 years. Shortly before the universal adoption of the Roman calendar, the spring equinox left Aries and entered the sign of Pisces; it will soon be entering Aquarius.

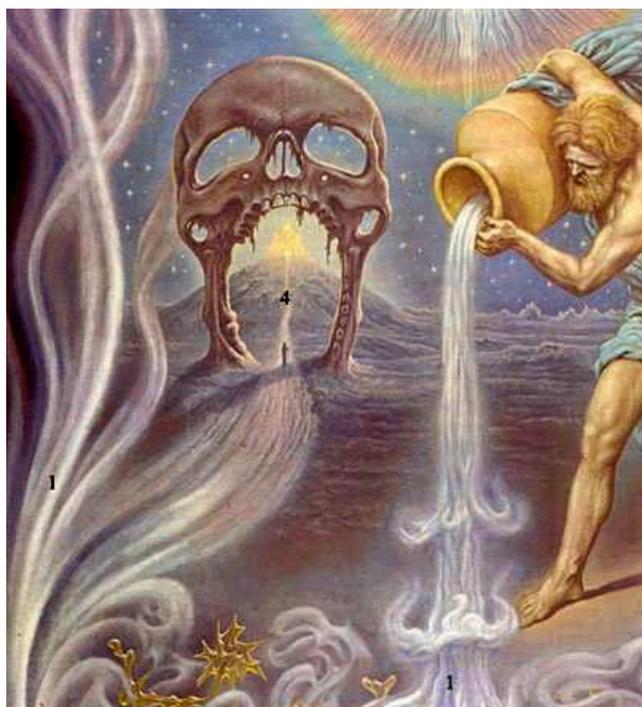
Tradition has it that when this equinox enters another sign, a new spirit will be awakened in the people. When it entered the sign of Pisces, the Christian religion came into being. The symbolism of the fish is very obvious here: most of the first disciples were fishermen, and they later became fishers of men. The multiplicity of bread and fish speaks for itself too, just as the bishop's miter which takes the form of a fish's head. In the oldest paintings and in the catacombs, the fish is often used as a symbol for Christ.

They say that every age (cosmic century) possesses its own particular spirit. The Pisces age was ruled by devotion and a readiness to sacrifice. Faith, hope, and love were the virtues of the time, as were modesty and a gentle courage. These were the ideals, however much they may or may not have been realized. The Piscean age also saw the

contradictory depths of intolerance and materialism. Knowledge and philosophy became more and more materialistic. Towards the end of the age came wars and mass murders whose extent and horror the world had not previously known. Although we are not yet out of this stage, there has been a visible change since the French Revolution; the beginning of a new spiritual climate, particularly among the modern younger generation. This is where the glimmerings of a new age can be seen.

Although the equinox has not yet entered the sign of Aquarius, the influences of the old and the new are clearly overlapping. Next to or under the established order that is obviously approaching its end and is draining itself in a large-scale cultural and economic debacle, a lot is going on that points in a completely different direction.

Since the discovery of radium and the subsequent discovery that atoms can, after all, be split, our materialistic image of the world is quickly breaking down. Knowledge is transcending itself. Parapsychology, which has broken through our image and space, is an example of this. Where one used to see man in totally mechanical terms, one thinks now more and more in terms of fields of power. Given the splitting of the atom, matter appears to be an aspect of energy, and vice versa. The occult, too, magic and astrology, are no longer so lightly dismissed as superstition, but are cautiously



being examined by forward-looking scientists.

cosmic terms, is more than just symbolical. I have built all these characteristics into the picture in vague, fluid forms which are borrowed from the spiralling air streams visibly formed in aerodynamic wind tunnels (1). These movements represent the electro-magnetic waves of the new age that are poured out by the water carrier over the earth; everything is transcended through them. The all-ruling Uranus radiates out over the world like a spiritual sun (2).

Seven lotus flowers drink up this new current of power. They are the seven chakras. According to Tantric Hindu doctrine, seven psychic organs reside in the astral body of man and are linked to our central nervous system. As 'wheels' of psychic energy, they suck in the life power, the Prana, taking care of our vitality in the process.

Spiritual influences are taken in with the Prana, and these then determine our spiritual state. In this painting the flowers also form a Menorah, the holy seven-branched candlestick of the Jews, representing the seven lights before God's throne (3).

In the background, the former ruler of Aquarius is worked into the skull motif. It is the gateway of initiation, the gateway of Saturn. In the distance, the pilgrim passes through the gateway on his path of life to Mount Salvat where the raised castle of the Grail



being examined by forward-looking scientists.

On the social level, human rights and equality without regard to race and religion are now generally accepted norms, the result of the influence coming from Aquarius whose general characteristics are insight, equality, freedom from dogma, freedom of speech and, especially, kindred with all people. Differences and borders are eroding. Aquarius brings unity. That man has literally conquered the black power and left the earth to travel in space, and because of that has begun to think in



beckons him from the Universal Consciousness (4).

Because Uranus was only discovered when the mediaeval system of magical correspondences had already been developed for some time, this planet

has never been associated with the hierarchy of angels and intelligences. For the same reason, there are no references to the Cabalistic tree of life. That is why I have only depicted the astrological signature of the new ruler Uranus (top left) (5) and the old ruler Saturn (top right) (6). Beneath the middle lotus flower the symbol of Aquarius is formed in the waves of power (7).

The lines of the frame are borrowed from the flowing movements characteristic of Art Nouveau. This period in art was, in my opinion, the first clearly to show the Aquarian influence. (Continued) □

GOD

Some only see God in the Bible,
Writ by inspired men
Whose hands made it the record
As Omnipotence guided the pen.

I have heard God speak on the seashore
In the wave as it crashed on the sand
And my weak heart has answered in tremors
Kneeling low at the awful command.

Far up on the mountain I've clambered
O'er the rocks to the height sublime,
And there has my soul in the silence
Conversed with the Author of Time.

I 'have felt there the press of His finger
Touching the strings of my soul,
Till the senses were lost in the music
And became a part of the whole.

I have seen His smile in the moonbeam,
In the calm of the peaceful lake;
I have seen His frown in the tempest,
In the roar, in the crash, in the shake.

I have seen the reflex of His visage
(No one sees His face and records)
In the vivid bolt of the lightning
As it wrote on the clouds mystic words....

I feel His presence o'er me
As I stand in the midnight hour
And note the planets above me,
The gems of His crown of power.

I breathe His breath in the red rose,
Inhale God in the perfume,
And mark His finger of beauty
In her delicate, lovely bloom....

I see in the works of His creatures,
In the fruit of man's toil and thought,
A wisdom, a knowledge, transcendent
Which only God's mind could have wrought;

The dream of the painter and sculptor,
Who create from their brain Beauty's sheen;
The song of the poet who loves her
Though she be seen or unseen;

The touch of the lordly musician
Blending his soul in the keys
Till the organ cries out and echoes
Heavenly harmonies—

All show the Master mind working
Its pleasure the creature upon;
In Nature and Art I can see that
God and all Beauty are one.

In Niagara's thundering torrent,
In the lark's glad uplifting song,
In the heavenly smile of an infant,
In the battle of Right over Wrong,

Is God revealed to his creatures.
No need for prophet or seer
To prove Divinity near us—
All his works cry out "He is here."

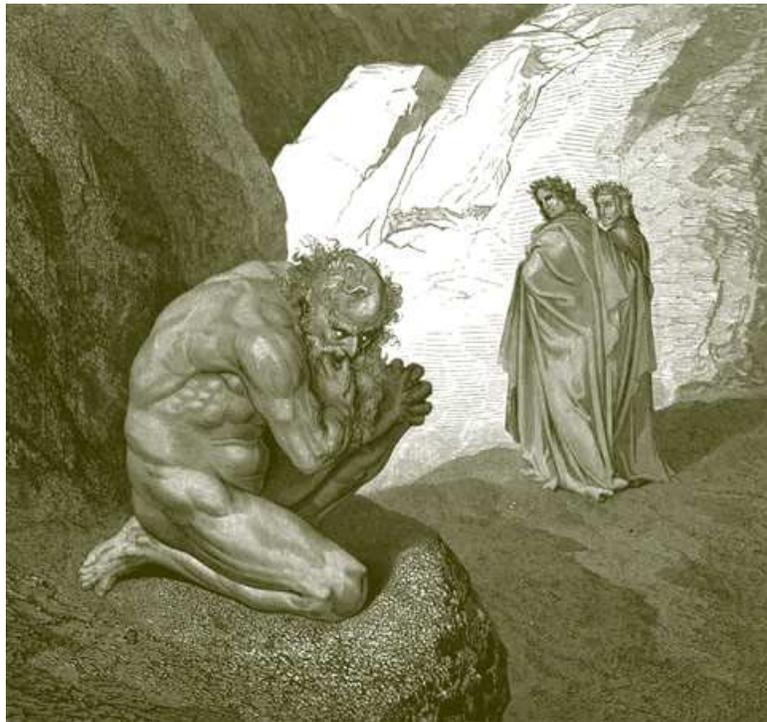
—Samuel Watson Wheeler

Pluto, Planet of Death and Regeneration

MYTHS THAT have come down through the ages represent great truths. The ancients knew those who were illumined would know the inner meaning of the myths while others would think of them as fairy tales. In mythology, Pluto was one of the twelve great Olympian gods who dwelt on Olympus. Zeus (Jupiter) was the chief. The oldest of the brothers was Saturn. To him was given the rulership of the earth and all that dwelt on it. He represents the first law of manifestation—the law of limitation. We all have to pass the tests of Saturn before we are free of the unlit self, the personality. Every one of us on earth is under Saturn's dominion as long as we are bound by the personality. The symbol [♁] shows the Moon, the unlit self, held down by the Cross, which is the symbol of earth living. In the Piscean Age this part of us had to be crucified. Not so in the Aquarian Age. The Avatar of this age will not be crucified. The personality will become the servant of the real Self, and take its proper place as a channel through which the power of the Essential Being can flow.

One of the Olympian gods was Poseidon, another name for Neptune, which rules a water sign. The three water signs are Cancer, ruled by the Moon; Scorpio, ruled by Pluto; and Pisces ruled by Neptune. It is our belief that there is a very strong

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Engraving, from Illustrations for Dante's *Inferno*, Gustave Doré (1833-1883)

Pluto and Virgil

The poet's and artist's imagination conceive of Pluto as the prisoner of a tormented soul rather than as Greek myth's potentate of the netherworld.

relationship between the higher aspect of Pluto, which is Minerva, and Neptune. The symbols are worth pondering. ♃—This symbol is the Moon (personality) pierced by the Cross (symbol of earth living); ♄—Minerva [Greek *Athena*], the higher aspect of Pluto is the symbol of spirit above the chalice, the Moon uplifted above the cross of earth manifestation. It is very possible that the exaltation of Pluto will be given to Pisces. ♁—The lower aspect of Pluto [Greek *Hades*] is symbolized by the Moon in the quadrant of the cross that denotes the eighth and ninth house in the chart. Pluto is the death of the separated self. Minerva is the regeneration and rebirth that brings us to the wisdom that is inherent in every child of earth.

Pluto, one of the brothers of the Olympian gods, was given the rulership of the underworld—all that was buried in the earth. It [the planet] rules Scorpio, the sign of the death of the personality

Dover Publications, Inc.

and the birth of the soul. Every seed must be buried in the darkness of the earth before it can break out of its shell and come up into light. All growth must begin its life in the dark. Every seed, even a human seed, needs that darkness before it is ready to reach toward the light. Pluto represents that life in the dark. Minerva represents the light that is reached when the life force in the seed breaks its shell and pushes through the earth and grows toward that light.

Pluto is a dark planet, and it is part of an inferior solar system. The vibration of the earth is speeding up, and there will be those who cannot take the increased vibrations that are bombarding the earth to raise its vibratory keynote. All the evils that have been submerged and hidden for so long are being brought to the surface to be faced, cleansed, and changed. It is the Plutonian energy at work behind the chaos and confusion that is sweeping the planet. The ancient wrongs and evils must be eliminated. There is always the darkness before the dawn. The light that lies behind the outer aspect of Pluto will reveal itself if the individual will let it through.

Every energy that challenges us has two poles that act as attracting forces. As individuals we are pulled by both of them until we find the balancing force in the third force which is the center between the two opposing pulls. Pluto represents the underworld of the unconscious. It is an extremely powerful force which has rulership over the instinctive forces that lie buried deep in the unknown part of ourselves. Pluto wears a helmet, symbol of invisibility. Minerva also is pictured as wearing a helmet, and she sprang full grown from the head of Zeus. (Jupiter, Zeus, is the symbol of the super-conscious self.) There is a very negative side to Pluto. That side is as low as its higher aspect is high. When mob rule takes over, the negative side of this energy causes individuals to act far more viciously than any one of them would act by himself. In today's world the Hell's Angels and the Mafia are representative of this negative side of Pluto.

When we strike the highest vibration in our consciousness, there is an equal and opposite vibration struck in the deepest and lowest sub-basement of ourselves. The beast stirs and comes up for transmutation. This is the lower Scorpio aspect of Pluto, and shows the necessity of cleansing the swamp

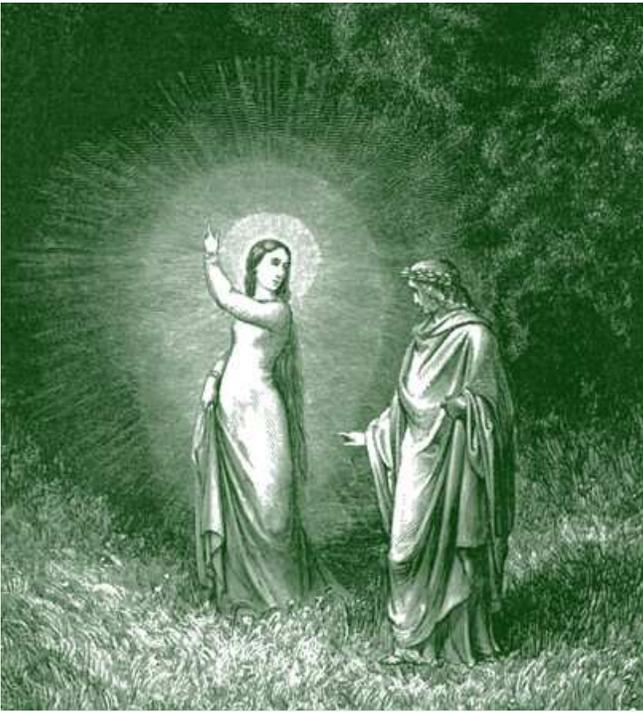
waters of the lower emotions. This explains why, after a spiritual retreat or a spiritual mountain-top experience, we have to come down to the valley and be plunged into earth matter to face the muck and mud in ourselves so that the light of Minerva (the insight we have gained) can dry it up. This is illustrated so well in the scriptures in the story of Moses. He had been on the mountaintop with God. Mountains are always the symbol of high peaks of spiritual consciousness. He came back to the valley and wondered what he was going to do with the wisdom he had gained. He heard the voice of God say, "Take off your shoes. The place on which you stand is holy ground." Shoes represent the covering of the understanding. He was being told that where he was at that moment was where he must work, and where he must bring in the light he had gained. Only by using the light we have gained right where we are functioning can we move on to greater opportunities and greater accomplishments.

Astrologers had known of the existence of Pluto since earliest times. The priest-astrologers of antiquity gave Pluto rulership of the land of the dead, Hades, and all the wealth beneath the surface of the earth. Astrologers were so certain of Pluto's existence before the announced discovery that there was little left to do except to study its physical characteristics and determine its place of rulership.

The search for the planet Pluto began when disturbances in the orbit of Neptune were recorded by astronomers. (It was when eccentricities were noticed in the orbit of Uranus that the search for Neptune began.)

The announcement of the discovery of the planet Pluto was made on March 12, 1930, from the Lowell Observatory at Flagstaff, Arizona. From the very beginning its affinity with the planet Neptune was very obvious. The discovery of Pluto was the result of research begun by Dr. Percival Lowell, in 1905. The planet was first noticed on a photographic search in January 1930. Once recognized, its course was followed on numerous photographic plates until the time of the announcement, made by Clyde Tombaugh, a member of the staff at the Lowell Observatory.

Pluto's statistics have raised more questions in scientific circles than they have answered—a Scorpio trait indeed! It is the farthest out (3.64



Engraving, from Illustrations for Dante's *Inferno*, Gustave Doré (1833-1883)

"Beatrice am I, who bid thee go."—Inferno, II, 70
So does the higher Self instruct the earthly ego to enter into the plutonian depths of its psyche and know itself—in full.

million miles) from the Sun, and it is the last planet added to those already known in our solar system. Even with the assistance of the most high-powered telescopes, Pluto cannot be seen with the naked eye. It appears only as a tiny dot on photographic film used in the highest powered and most advanced telescopes. In essence, only those who can respond positively to Neptune and its highly spiritual rays can hope to understand and respond rightly to the Minerva aspect of Pluto.

Pluto broke up a similarity that previously existed in mathematical proportions. With the exception of Mars (lower octave of Pluto), planets from the Sun out to Jupiter (largest planet in our system), increased in size proportionately. From Jupiter out to Neptune, they decreased in size proportionately. Pluto's size, about half the size of our own Earth, was too small to fit the formula. The distance from the Sun also followed an almost perfect mathematical progression, until the addition of Pluto. The orbits of the other planets follow a pattern in that they are almost parallel to each other. Pluto, on the other hand, differs from them in that it is more elliptical, and is tilted the greatest num-

ber of degrees with respect to the Earth's orbit. Pluto is the only planet which passes within the orbit of another planet. At perihelion it is closer to the Sun than Neptune is at its aphelion. Pluto does not seem to turn on its axis as do the rest of the planets. This is just one more aspect of its seeming lack of conformity to the natural laws of our solar system.

The above facts have led scientists and astrologers to believe that Pluto is not a natural planet in our solar system. They are correct. The planets beyond Saturn were given to us to speed up our earth's evolution. The term "Prisoner" or "Captive Planet," used in some discussions of Pluto, may also be correct. It is truly a dark planet. Clairvoyant investigation shows it to be a prison house for those who over eons of time have refused to take the path of evolution. The fact that at its perihelion (the closest point to the Sun in her orbit) Pluto is closer to the Sun than Neptune at its aphelion (furthest position from the Sun in its orbit) gives food for thought to the spiritually curious student. If compassion and empathy (the very essence of Neptune) are as far away from the individual as is possible, a regeneration (Pluto) is necessary. Pluto, cover-up for Minerva, goddess of Wisdom [akin to Latin *mens*, mind], in its highest meaning relates to Universal Consciousness. Some there are who have to go down into the darkness to find her. The descent into Hell (or Hades) of Dante's *Divine Comedy* gives a clue to the meaning of Pluto. There is always a descent into the darkness of the underworld of ourselves before we can ascend. At the beginning of Dante's *Divine Comedy*, he finds himself in a dark forest and very dejected. Then he sees a hill illuminated by the Sun, and meets Virgil who is the symbol of human reason. Dante sets out to climb the hill, but wild beasts, representing the unconscious darkness in himself, bar the way. He must first make the pilgrimage through (not around) Hell, or the depth of his own underworld.

Pluto's Meaning

Pluto is the slowest moving of all the planets, and its journey through the twelve signs of the Zodiac takes 247.7 years. It stays in the sign

Taurus longest, taking 30 years to complete the transit, and the least amount of time in Scorpio. It stays in its own sign only 12 years.

When a new planet is added to the hierarchy of our solar family, it is a sign of a new step in the evolutionary process of man. From the beginning there has been division of opinion where Pluto is concerned. Whether it is malefic or benefic; whether it rules Scorpio or Aries; whether it is of our own solar system or a planet captured or borrowed from another system are questions still being discussed. Answers have come psychically and in truly Scorpio fashion, and from the subconscious in true Plutonian fashion.

The naming of the planet is a perfect example. At first it was quite simply called Planet X. When one investigates the letter X occultly, we find that it denotes adjustment on the emotional plane. X is of an emotional and dual nature. It carries within its vibration psychic ability and heralds the awakening of intuition. The Flagstaff Observatory asked people all over the world to send suggestions for a name for the new planet. An eleven year old girl, Venetia Burney, of Oxford, England, proposed the name Pluto for the new planet. Eleven is a Neptunian vibration signifying psychic ability. Hers was the first proposal to be received at the Flagstaff Observatory, and was accepted. "And a little child shall lead them."

During the time since the discovery of Pluto the world has experienced wars, assassinations, a resurgence of violence, and gangland type organizations which parasitically live on the labor of the common man. There were those who quickly took note of the negative use of this energy and branded Pluto malefic, dark, and destructive. This is only partially true. Because it is dual there is also positive use of the same energy. If he so chooses man can use the line of least resistance and bring himself destruction and misery. When dealing with this most powerful radiation with wisdom and reason, the Minerva aspect of Pluto is in evidence, and the end result is a big step forward for mankind.

Coinciding with the discovery of Pluto was the famous kidnapping of the Lindbergh baby. Pluto was given rulership over kidnapping. However, only those spiritually tuned in could see the

PLUTO KEYWORDS

<u>Positive Expression</u>	<u>Negative Expression</u>
Consecration	Desecration
Rebirth	Death, Annihilation
Transformation	Tribulation
Construction	Destruction
Free Flowingness	Intensity
Submission	Submersion
Transmutation	Instinctive Force
Wisdom	Struggle
Illumination	Obsession
Light	Darkness
Heaven	Hell
Willingness	Willfulness
Grace	Karma
Integration	Disintegration

Minerva aspect at work. Up until this time there were no federal laws that were enforced against kidnapping. Through that kidnapping, the legislature was able to get laws passed which henceforth would protect all children.

The great work of Dr. Sigmund Freud, and later that of his student, Dr. Carl Jung, opened the realm of the unconscious for investigation. Pluto's discovery heralded a new day for man's thinking and feeling processes. The recognition that our fears were projections of our own unconscious served as an impetus to cause people to come to terms with the hidden side of themselves.

Scorpio, ruled by Pluto, can be either saint or devil. In its negative manifestations there is utter emotional confusion and subterranean destruction. There is conflict and instinctual self-defeatism. The negative Plutonian rays can be the most violent of any planetary radiations now known to man. Growth comes through painful experiences. Its positive manifestation is symbolized by Minerva, goddess of wisdom. It unites the head and the heart. The higher side of Pluto can bring illumination and Cosmic Consciousness. The scorpion who would sting himself to death rather than forego the pain and pleasure of stinging is the symbol of the lower aspect of Pluto. The phoenix bird, rising from the ashes of its dead self, is the Minerva aspect of Pluto. □

RELIGION AND ART

Mary of Magdala

Before he was smote by light,
Saul saw Stephen die
A death from which I was saved.

Stone records the Sinai law.
Stone is cast to punish sin.
Thou shalt not kill
Except to break the law again.

Paul murdered for his jealous God
Until mosaic rule of righteous wrath
By fiercer love was killed in him.

But what did He write on the ground
As each stood by self-condemned?

Fatal is aim when we cast blame.
With self in our sight
We wide miss the mark.

Rarely did He stoop among men.
What did it mean?

A lesson in moral gravity:
The sender is object of his sending,
What goes out comes back in,
What earth receives it returns.

As long-suffering as He,
As humble, is the earth.
It takes in and takes in.
But unaided it can't forgive.
What's given it, it gives.



Fresco, c. 1450. Fra Angelico, Chapel of Nicholas V, Vatican Palace, Rome
Stoning of St. Steven



Watercolor, c. 1805, William Blake (1757-18277), Museum of Fine Arts, Boston
The Woman Taken in Adultery

From an early period, Christian tradition conflated in the figure of Mary Magdalen three women mentioned in the Gospels: the woman in the house of Simon the Pharisee, who anoints Christ's head with spikenard and dries His feet with her hair; Mary of Bethany, the sister of Martha and Lazarus; and Mary called Magdalen, whose seven devils were exorcised by Jesus. This legend has resisted all theological and scholarly revision. It is also confirmed by the clairvoyant testimony of two notable Christian mystics: Mary of Agreda, in the 4-volume "Divine History of the Life of the Virgin"—The City Of God; and, with more explicit and extensive detail, Ann Catherine Emmerich, in the 4-volume visionary narrative, The Life of Christ Jesus (Tan Books).

New bodies are cast from the old.
Old and young both die in error—
And the earth absorbs:
Insult and injury sink down, build up.

The finger of nature indelibly records.
The accounting is grim.
The earth's debt of discord is a sum
No cursed goat can defray,
Hied to some god-forsaken place;

Nor a lamb's unblemished blood atone—
But One, Whose life is transfusion
For a gravely wounded world.

What did he write
Twice stooping to the ground?

Law begets sin.
Sin begets death,
As earth is my witness.
I sat in haughty judgment
And helped kill the planet.

Enthroned in a splendor of self,
I graved my own decalogue,
Five at my right, five at my left,
A law unto myself:
Desire rules, what I want is right.

I punished the earth with my body.
I gave it for pleasure,
For profit, for plunder, as payment
For my mounting shame.

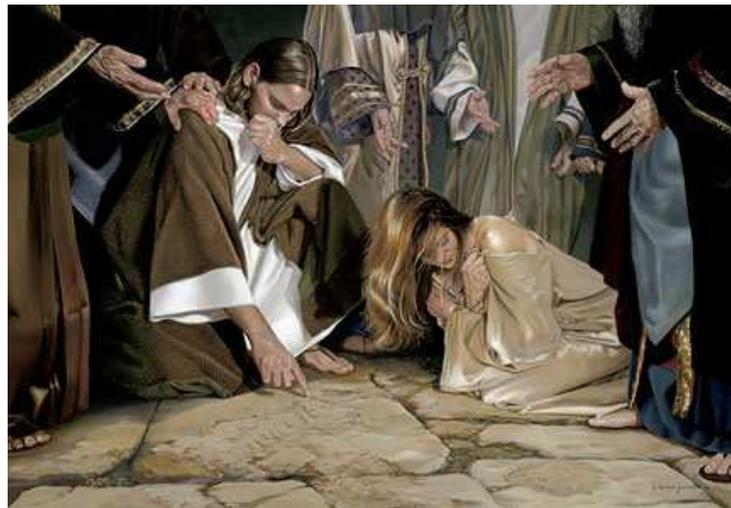
He gave His for pardon and healing,
That the spoilers might amend,
Killers die to their errors
And wake to new life in Him.

His blood redeems the earth's abused body
And our's which are built up in Him.
His forgiveness is more fragrant to me
Than all the world's spikenard.
To die to the body of my selfishness
Is to live in His body of resurrection.



William Holman Hunt (1827-1910) Lady Lever Art Gallery, Merseside

The Scapegoat



Oil on canvas, Liz Lemon Swindle Lord's Art

He That is Without Sin



Image of unknown provenance

Mary Anoints Christ's Feet

No longer do I fear and flout
The high priests of probity
Or my white-washed neighbors,
The gnat-nervous, camel-blind
Ethical epicures who feast
On the corpus delecti of fallible man.

I loved poorly with my body
Till He showed me
How to love wholly with my soul,
Which His forgiveness woke in me.

One thing, though:
I was never tepid for life.
As much from desire as defiance
I risked everything.
He did not spew me from His mouth
But spoke the word
And drove the devils out.

In a storm of remorse
My heart was purged and dispossessed
Of its selfish driven lust
For physical sensation.
And in a rush of penance
I bathed His holy feet
With my grateful tears.

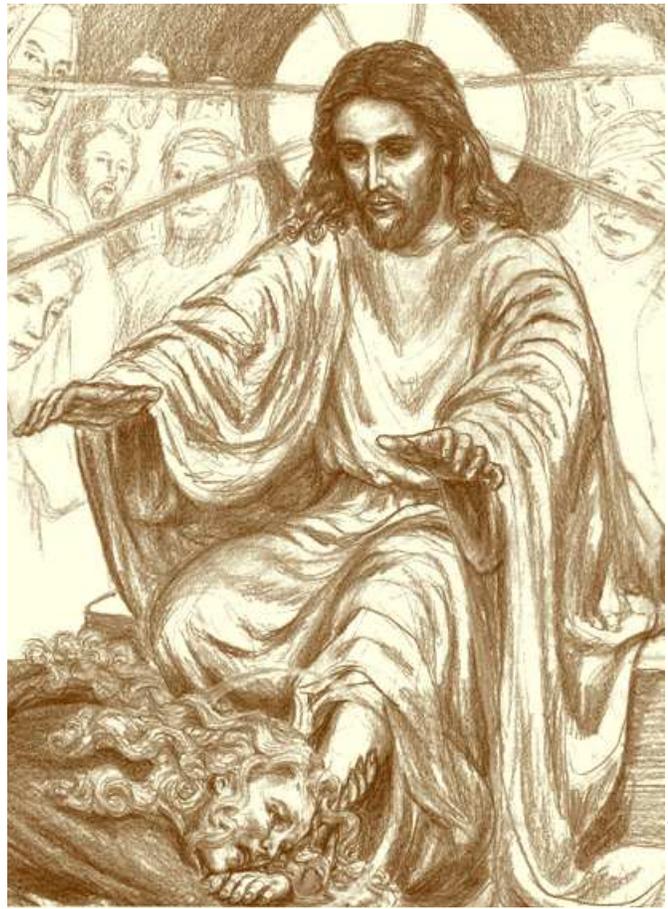
What does He write in the earth?

What each writes with his life,
That we may read our open book in Him
And know ourselves as Stephen's stoners,
Saul's accomplices, my accusers, and His.

So are we stoned by the hard truth.
So out of misery, despair, and, finally,
Surrendered pride, do we find Him
Blessing and healing with His love.

Thank God for my passion and Christ's.
Thank God for the new Gardener,
The Master of Sunday morning,
The living Stone rejected
By the builders of punitive law,
The Foundation and Crown
Of my forgiven world.

—Carole Swan



© Anna May McCallum

Jesus Blesses and Forgives



Detail, Fresco, Fra Angelico (c. 1395-1455), Museo di San Marco, cell 1, Florence

Noli me tangere

Proposing Democracy Anew

Part 2

IMPLICIT IN ALL that has been said so far, but perhaps needing to be said explicitly, is the understanding that the democratic state is necessarily a limited state. As we have seen, it is substantively limited by the acknowledgment of a higher sovereignty, and it is procedurally limited by the just claims of communities other than the state and by their role in the right ordering of society. The discernment and teaching of the moral law, for instance, is primarily the task of institutions such as the family and the church. In articulating that law, the role of the state is responsive rather than generative. The state is not a source of morality. More precisely, the state has no morality except the moral duty, legally defined, to give effect to the judgment of the people as expressed through the institutions of representative democracy.

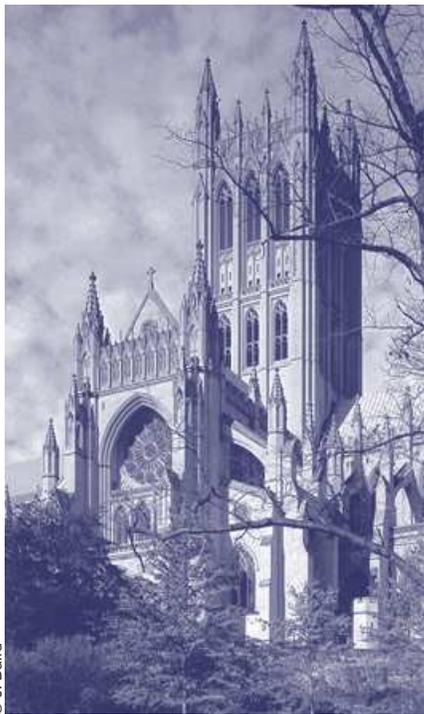
My eighth proposition: *The separation of church and state does not mean and cannot mean the separation of religion from public life....*Critics of the Supreme Court's decisions on church-state questions routinely point out that "the separation of church and state" is not in the Constitution. That is certainly true, but the phrase has, for better and for worse, achieved a quasi-constitutional status. In recent years there are encouraging signs that the Court is moving away from extreme separationism to a doctrine of "equal regard," meaning that institutions and practices cannot be discriminated against simply because they are religious in nature. Yet there is no doubt that the separationist doctrine

as applied by the courts in the last half of the twentieth century contributed powerfully to creating a naked public square.

It bears repeating here that the alternative to the naked public square *is not the sacred public square but the civil public square*. We should not want a confessional state. The state should not confess a faith. It does that, however, when, in hostility to the faith confessed by its people, it confesses the ersatz religion of militant secularism. The great antidemocratic danger, contrary to much popular punditry, comes not from the secularist creeds imposed by governments that recognize no higher sovereignty. That was the reality of Nazism and communism. That danger is also present in our democracies when "the separation of church and state" is taken to mean the separation of religion from public life. The public square, like nature, abhors a vacuum. If it is not filled with the lively expression of the most deeply held convictions of the people, including their convictions grounded in religion, it will be filled by the quasi-religious beliefs of secularism.

One may well ask whether the religious situation of "Christian America" is capable of informing democratic deliberation and decision by reference to religion and religiously grounded moral discernment. My argument is that our society is aptly described as Christian—incurably, confusedly, and conflictedly Christian. Christians who say that America is post-Christian are, more often than not, motivated by an understandable desire to escape the embarrassment that is this Christian society. The Christianity of Christian America is in many ways attenuated and degenerate, but it is attenuated and degenerate Christianity. Recall T. S. Eliot's

This second of a two-part study is drawn from John Richard Neuhaus' article of the same title which appeared in the last three 1999 issues of First Things, a monthly journal published by the Institute on Religion and Public Life.



© J. Baird

*Washington National Cathedral
North transept*

trically entangled with being Christian. Such is the typically American “God and country” packaging of identity that always threatens to drift into a civil religion that is in tension, if not conflict, with biblical religion.

To be sure, in speaking about Christian America in this way,

Church and State



we are speaking more sociologically than theologically. No claim is made that the religion under discussion is “authentic,” however that may be defined. Paul J. Griffiths of the University of Chicago has written interestingly about what constitutes an authentically religious account of reality. Whether it be Christianity, Judaism, Buddhism, or some other religion, says Griffiths, an authentic religious account has three characteristics: it is comprehensive, unsurpassable, and central. That is to say, authentic religion provides a complete account of reality, it bespeaks an ultimate allegiance that is not in the service of any other allegiance, and it is the controlling core of one’s existence. Perhaps most Christians would like to think that that pretty much describes what they mean when they say they are Christians

Sociologists of religion in America, however, tell us that religion for most Americans is not comprehensive, unsurpassable, and central. It is, they say, fragmented, instrumental, and marginal. By that they mean that



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Washington Capitol

religion typically provides an account not of everything but of the segments of reality demarcated as “religion,” “spirituality,” and, more ambivalently, “morality.” In fact, they say, what we find in America is religion that is typically not unsurpassable but instrumental, being in the service of “meeting the needs” of the unsurpassable self. And, far from being central, it is typically marginal. The conclusion follows that the religion of “Christian America” is inauthentically religious.

Sociological data and theory are not uninteresting, but scholars who draw that conclusion are claiming to know ever so much more than they can possibly know. In theological and commonsensical fact, only God knows what all is involved in what people say and think and do religiously. Most people are

observation that a society that was Christian still is Christian, until its Christianity has been replaced by a positively defined something else.

Although there are many contenders to replace Christianity in providing a comprehensive understanding of reality and a source of moral discernment, it has not been replaced. Christianity has been buffeted, battered, distorted, and exploited for innumerable purposes, but it has not been replaced. Once again, 90 percent of the American people say they are Christian. It is difficult to imagine the circumstance in which they would say they are anything else with the same implied commitment. Of course, they identify themselves as American, but that changes little since what they mean by American is inex-

religiously inarticulate, as they are inarticulate about most things that matter, with the result that their banalities may sometimes disguise a depth of meaning and experience that would greatly surprise us. We should be open to the possibility that someone employing the conventional patter about religion “meeting my needs” has a spiritual life worthy of a John of the Cross or a Teresa of Avila. The conventional patter is simply the culturally available vocabulary. In any event, however much popular piety may be viewed condescendingly by theologians and debunked by social scientists, it is for purposes of social order the source of moral sentiment and judgment. That is the reality, admittedly a deeply confused reality, of Christian America—and it will remain that deeply confused reality until it is replaced by something that is positively something else.

To separate government from the reality of religion—from that which speaks to the deepest and highest and most commanding ways of understanding what is really real—is to separate government from the people who are the source of its legitimacy.

Nonetheless, the separation of church and state, rightly understood, is good for both government and church. While we must insist that government be favorably disposed toward religion, we should not want an established religion. ...Coerced faith is no faith, and coercion of religious belief is deeply contradictory to the spirit of the gospel....In the 1990 encyclical *Redemptoris Missio*, John Paul II wrote that “the Church addresses people with full respect for their freedom. Her mission does not restrict freedom but rather promotes it. The Church proposes; she imposes nothing.” The Church’s public proposal is well served by the separation of church and state, rightly understood.

The separation of church and state, it must be emphasized, is a limit set on government, not on religion. The free exercise of religion allows a religious community to democratically agitate for its

legal establishment and for a confessional state. I believe such a goal is wrongheaded, and it is clearly contrary to Catholic teaching, as the above citations illustrate. Nevertheless, the free exercise of religion means that religion is permitted to promote also dumb ideas. It is the modern state, with its insatiable ambition to power, that is limited by the separation of church and state. By that separation, the state acknowledges its incompetence in the most important areas of life, and most particularly with respect to the ultimate questions addressed by religion. The state’s systematic confession of its incompetence opens public space for the democratic politics of persuasion and consent rather than the politics of coercion.

We should be open to the possibility that someone employing the conventional patter about religion “meeting my needs” has a spiritual life worthy of a John of the Cross or a Teresa of Avila.

My ninth proposition is this: *Pluralism is written into the script of history*[I]t is God who has done the writing.

Pluralism—meaning that we live together with people who inhabit different worlds of meaning—would seem to be the permanent human condition. Indeed, as Samuel Huntington of Harvard has written, the “clash of civilizations” in the new millennium

likely means that pluralism will be more pronounced in the future....Genuine pluralism is not simply the sociological fact of a plurality of worlds of meaning; it is a social and cultural achievement. Frequently people appeal to pluralism when making the argument that religion should be separated from public life. The naked public square is necessary, they say, “because we live in a pluralistic society.” This is a deeply mischievous misunderstanding of pluralism.

Pluralism is not pretending that our deepest differences make no difference. Pluralism, rather, is engaging those differences within the bond of civility. Pluralism requires mutual respect for persons, not indifference to truth. One can even agree with the maxim found in popular Catholic teaching of an earlier time that “error has no rights.” But errors are attached to people, and people do have rights. Only through the persuasive proposal of the

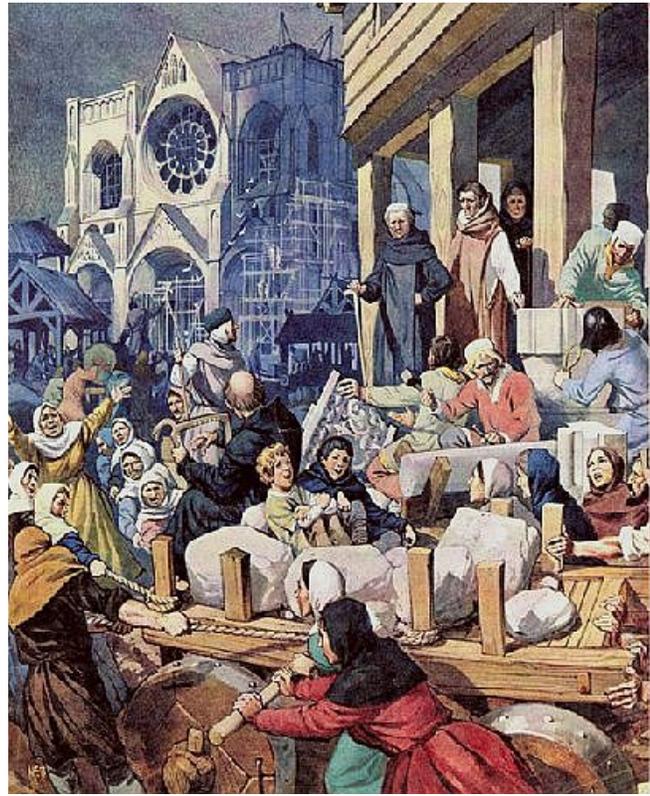
truth can people freely detach themselves from their errors.

Does this mean tolerance is a Christian virtue? The appeal to tolerance, many are inclined to think, is the last resort of the scoundrel. No doubt scoundrels take advantage of tolerance, and we earlier discussed devious uses of what Herbert Marcuse dubbed “repressive tolerance.” Yet I would insist that tolerance is a Christian virtue. Tolerance, however, is not indifference; it is not simply “putting up with” those with whom we disagree. It is genuine respect for the other, even when we cannot respect what they do or say. Secularists routinely claim that religion is a threat to tolerance, and there is no lack of historical evidence for that claim. But we now must more vigorously make the case that religion is the most solid foundation for tolerance....

Then to my tenth and final proposition: Democratic deliberation and decision-making is necessarily conflictual. In thinking about the century and centuries ahead, we may and should hope for what Pope Paul VI called “the civilization of love,” but the civilization of love is not the civilization of unanimity. Short of the End Time, even among people of the best will (and it will never be that everybody will be of the best will), there will be different and frequently conflicting understandings of moral truth and the common good—and, increasingly, there is disagreement over what might be meant by words such as “truth” and “good.” Such conflict need not be lethal or self-destructive if several conditions are maintained.

First, the sovereignty of the state and the sphere of politics must be carefully circumscribed. Samuel Johnson wisely observed, “How small the part of all that human hearts endure can laws or kings either cause or cure.” In fact, laws and kings—and democratic governments as well!—can cause a great deal of human unhappiness, typically by overestimating the measure of human unhappiness that they can cure. The deepest and most important things over which people find themselves in conflict should, as much as possible, be beyond the scope of the state....

Second, conflict is not destructive if the political process is open to citizens of all convictions, and



Watercolour on Board, 1967, Angus McBride

The Building of St. Denis, Paris

Democracy is ever a work in progress. Its living edifice must be founded on principles that derive from transcendent spirit. Above, an enlightened Abbot Suger directs the inspired activity.

there are neither penalties nor rewards based on religious conviction or the lack thereof. The public square must always be open to all—at least in theory that is supported by determined effort. Despite the argument of some theorists, total openness and unimpeded communication are not possible. Some will be excluded by mental disability, others will exclude themselves by, for example, criminal actions. Even when assailed by violence and corrupted by bad faith—in fact, especially then—the commitment to the civil public square is to be sustained. It can be sustained by an awareness that God calls us to care for the earthly polis, and by the knowledge that opponents have access to truth and a capacity for reason even when they seem determined to prove that they don’t. And again, it helps to know that the most important things to be communicated and agreed upon are not in the realm of politics.

Third, the Church must acknowledge the limits of its competence in political and economic life. In relation to politics it strives to maintain a principled,

firm, and nonpartisan stance. Admittedly, that is not easy. In specific circumstances of partisan conflict, even the most carefully crafted statement of principle will be viewed by some as partisan. Therefore, a good rule of thumb when it comes to statements that intend to invoke the Church's moral authority is this: When it is not necessary to speak, it is necessary not to speak. At stake is the danger of turning the gospel into an ideology or party platform. Politics is not the vocation of the Church. The Church is to help equip the faithful for the exercise of their vocations in the public square. The vocation of the Church is to help sustain many different vocations.

Fourth, religious people, and religious leaders in particular, must, when they enter the public square, make genuinely public moral arguments. That is to say, they must, as much as possible, frame their arguments in a public vocabulary that is as accessible to as many people as possible, and must exercise a disciplined restraint in appealing explicitly to religious authority. What the Bible says or what the Church's Magisterium says should inspire and inform our public argument, but it is not a genuinely public argument to tell others that we should do something because it is the teaching of the Bible or the Magisterium. In framing arguments that are truly public and not limited to Christians, we have, of course, a powerful resource in varieties of natural law traditions.

That fourth condition requires two caveats. We might ask: In a society where everybody, or at least a politically effective majority, accepts the authority of the Bible, why shouldn't we be able to appeal explicitly to biblical teaching in political disputes? The answer is that we are free to do so, of course, but it would make the public square captive to the endless disagreements over interpreting the Bible that have already so sadly divided the churches. The wars of religion in the sixteenth and seventeenth centuries devastated the social and political fabric of Europe, and nobody should want to flirt



Chartres Cathedral, seen from the southeast; built 1194-1260; north steeple added 1507-13

As the Gothic cathedral dominated the landscape in medieval and early Renaissance times, so were religious concerns equally prominent in the consciousness and language of that era's people. The focus of the town square, usually also the site of the marketplace, was the church. As religious faith became more individualized and religious sects proliferated, secular concerns came to dominate the public mind—a marketplace mentality.

with a repeat of that tragic experience. The situation might be very different if or when the wounds of a divided Christianity are healed. That happy prospect, however, appears to be a long way off.

The question of divided Christianity touches on our understanding of the Church, or ecclesiology, as it is called. Here enters the second caveat about the rule that public arguments be made in a way that is publicly accessible. Stanley Hauerwas, a Methodist theologian at Duke University, is often quoted: "The Church does not have a social ethic. The Church is a social ethic." I entirely agree with what I take to be intended by that formula. The greatest public contribution of the Church is for the Church to be the Church—fully and unapologetically. If the Christian people were more fully living together the faith that they profess, they would also, individually and corporately, be more effective in the public square.

A difficulty with the Hauerwasian position, however, is in locating this church that is to stand in countercultural challenge to the surrounding society when the great majority of people in the surrounding society think they belong to the

church. Perhaps they are simply to be told that they are wrong about that. But the prospect of mass excommunication would seem to require some careful theological reflection. A good many Christians—Protestant, Catholic, and Orthodox, liberal and conservative—appear to have few theological inhibitions about assuming that most other Christians are not really Christian. Whether by criteria of political correctness, doctrinal orthodoxy, ecclesial connection, or moral rectitude, most Christians are assumed to be excommunicate. Thinking that way makes it much easier to believe that America is a post-Christian society, which relieves us of the burden and embarrassment of a society that is—incurably, confusedly, and conflictedly—Christian America. Thinking that way is, I believe, theologically untenable, sociologically contrary to fact, and morally unseemly.

I have offered, then, ten propositions regarding church, state, and democracy in the twenty-first century. We should be able to understand why many Christians are suspicious of the liberal democratic idea. They associate it with a liberal-

ism that is purely “procedural,” that prescind from moral tradition or judgment. Or they associate liberalism with the doctrine of the Imperial Self, in which there is only government on the one hand and, on the other, the autonomous, atomistic individual. Or they associate liberalism with a brand of libertarianism premised upon a laissez-faire doctrine of the survival of the fittest.... Throughout the course of modernity, the vocabulary of liberalism has been promiscuous in its couplings with strange doctrines. But liberal democracy would seem to be the likely future. If it is liberal democracy along the lines proposed here, it is worthy of support. It is not the last word; it is not Fukuyama’s “end of history”; I’m not sure it’s even, in Churchill’s phrase, the least bad of all the systems of government that have been tried. But at the beginning of the twenty-first century, it’s better than anything else on offer. That may not seem like much, but, as at the beginning of the first millennium so also at the beginning of the third, alien citizens know not to expect too much from the earthly city. □

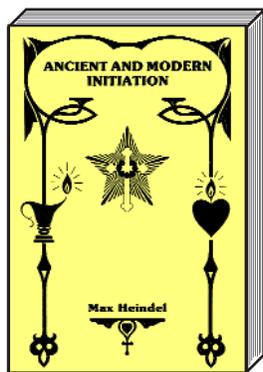
ANCIENT AND MODERN INITIATION

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Ficciones of Jorge Luis Borges

THE TIPS OF THE TAILS of the serpents on the caduceus of Mercury do not touch. For aspirants to the mercurial mystery schools, which have the caduceus as their emblem, this signi-

fies that one does not pass directly from involutory consciousness, signified by the black serpent, to evolutionary consciousness, signified by the white serpent. One must traverse that gap. One must take the leap of faith across the abyss of doubt and uncertainty.

The leap is not short or sudden. One may well be in suspense for more than one lifetime before awakening the faith to live peacefully with doubt and uncertainty and to proceed forward in a life of positive but ceaseless questioning and creation. It takes a good deal of effort to develop the soul power and the will to life to initiate and superimpose the retrograde spinning (which unwinds one from the death grip of darkness, matter and involutory individuation) onto the forward-spinning momentum of ongoing cosmological progress. It takes a long time to develop the living courage to sacrifice the comfort and privilege of being served by the divine hierarchies in charge of our involutory career, thenceforth to draw on the divine source within and self-reliantly give in evolution where we have received in involution: "freely have ye received, now freely give."

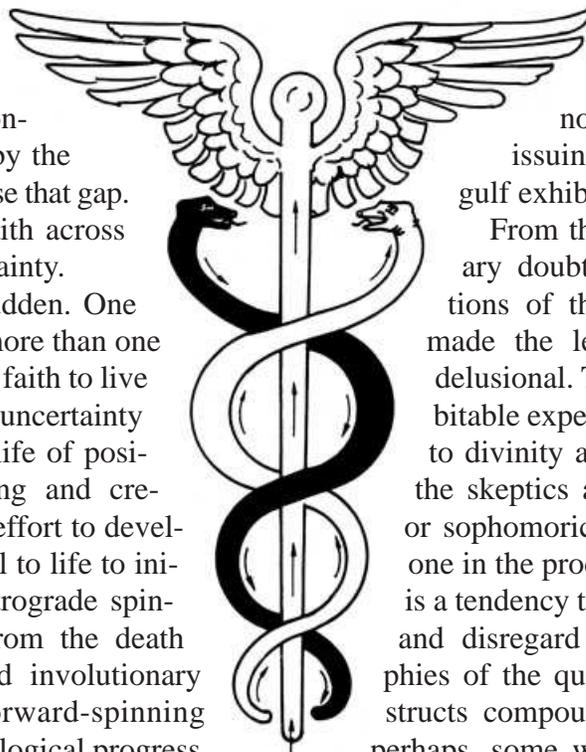
The expressions of initiates who have completed that leap and the subjects to which they address

themselves are very different from the statements and issues that occupy the consciousness of doubters on the other side of that chasm, made all the more yawning by the shadow of materialism. Even when one has only begun to take the leap of

faith, one's consciousness is significantly different from that of those who have not yet begun that leap. Works issuing from the two sides of the gulf exhibit striking differences.

From the vantage of the involutory doubter or questioner, the assertions of the initiate or one, who has made the leap, seem fantastical, even delusional. To one who has had the indubitable experience of spiritual awakening to divinity and eternity, the questions of the skeptics and doubters seem pointless or sophomoric, and academic at best. For one in the process of making the leap there is a tendency to side with spiritual attainees and disregard the positions and philosophies of the questioners as chimerical constructs compounded of shadows. There is, perhaps, some wisdom in doing so because

looking backward without catharsis instead of forward toward the beatific mentor could detract from the slender margin of momentum necessary to successfully complete the leap. Images of Lot's wife turning into salt or Orpheus losing Eurydice to the underworld by looking back come to mind. Even so, one always feels uncomfortable about discarding anything in the grand evolutionary scheme wherein lowly mold is a valuable medicine and



so-called dead excrement is the fertilizer of new life: everything is important and the Universal Spirit takes great care that no experience is ever lost.

A plant is not the seed, the shoot, the root, the leaves, the flower, the fruit or the new seed. It is all of these and it is all of them through many generations as it evolves to some new species. It is a process. Each and every stage of the whole of a plant or plant cycle is essential and important to the whole. Similarly, philosophical questions asked in material darkness are not completely invalidated by enlightenment any more than the geotropic root of a plant boring into the dark earth is invalidated by the heliotropic growth of the leaves and flowers. All things are important, even though some may be earthbound and in darkness. However, it is rare for a living, forward-looking consciousness to look back to the dead and forgotten past to examine its questions, the questions that produced the present even when seeming blocked and barren.

It is also rare to encounter a mind that spans the gulf between faith and doubt and that appreciates with equal interest the questions that abut both ends. The Argentinean writer Jorge Luis Borges possessed just such a mind. He also possessed magnificent literary and artistic taste. In honor of his centenary anniversary Viking/Penguin has published a three volume retrospective of his works. The first volume is dedicated to his collected fiction, the second volume selected poetry, and the final volume selected non-fiction. This is a brief review of the first volume.

In order to treat questions that engage both academic and mystical philosophy, even though mystical philosophers rarely look back with such engagement, Borges invented a new literary form, a literary form he continued to perfect throughout his life. This form consists of short prose pieces which he called fantasy pieces. They are not short stories because many of them are not narratives, and in those that are, the story lines are unimportant relative to the philosophical ideas they carry. Neither are they prose poems (though many of the later pieces are almost indistinguishable from the prose poems he did write); rather they are more like mimickries of reports or minia-

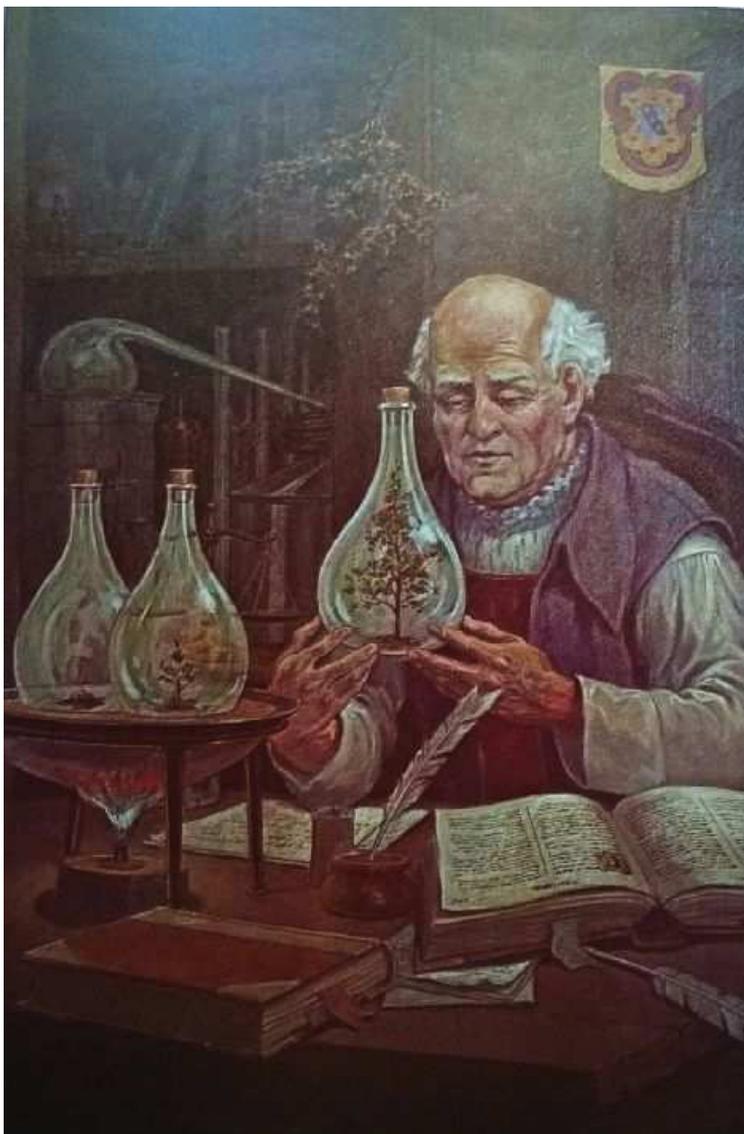
ture histories or brief treatises. In fact, some of the early pieces are true historical or biographical articles with obvious and sometimes not so obvious fictional elements added to draw the attention of the reader to the philosophical idea he is exploring. Often the result is bizarre and macabre, which latter tendency he outgrew with maturity. The pieces which constitute this new genre are called *ficciones*.

During his lifetime Borges published ten collections of ficciones: *A Universal History of Iniquity* (1935), *The Garden of Forking Paths* (1941); *Artifices* (1944); *The Aleph* (1949); *The Maker* (1960); *Museum* (n.d.); *In Praise of Darkness* (1969); *Brodie's Report* (1970), *The Book of Sand* (1975) and *Shakespeare's Memory* (1983).

Of these collections *The Garden of the Forking Paths* contains the most engaging metaphysical thought. Here three pieces are outstanding in their treatment of problems that it would be wise for mystical aspirants to think through, to avoid illusion and misunderstanding born of unfounded assumption.

Tlön, Uqbar, Orbis Tertius treats two major philosophical problems simultaneously. The first is the problem of subjectivism or relativism in relation to objectivity. This problem is especially relevant in our time when extreme individuation without unifying mystical experience and personally oriented psychic experiences are skewing our attitudes in unhealthy ways. Americans especially have a dangerous subjective individualism.

In *Tlön* Borges demonstrates playfully but not disrespectfully the absurdity of subjectivism by describing various lands where the inhabitants have languages with no nouns, one of which lives only in a shallow present—a deflation of solipsism. While doing this he spoofs the differences between North and South American cultural attitudes with extremely sly subtlety, and takes a wry jab at the English that is priceless. Simultaneously he treats the problem of philosophical idealism—the notion that everything exists only as thought. While he successfully refutes academic philosophical idealism, he does not deal with the problems of differentiating metaphysically between the physical world (and the other realms) and the world of thought. But then neither has any



Paracelsus Performing the Experiment of Palengensis

New life—all life—requires ether. The tree of life is not derived from physical matter, but uses it to manifest creative wisdom and vitality.

mystical philosopher done this adequately, to the knowledge of this writer.

Another noteworthy piece is called *The Approach to Al-Mu'Tasim*. It does a beautiful job of awakening the reader to the mystical reality that lucid light emanates from and is generated by living, spiritual beings including human beings.

The Lottery In Babylon is a profound study of the incompatibility of random chance and rationality. It also demonstrates the inadequacy and fallacies of determinism with the same stroke. It is a difficult piece that requires several readings to

grasp what is being said, in a mounting style that borrows from the best technique of classical rhetoric. (It also includes a lovely veiled homage to Franz Kafka, utilizing a clever Arabic spelling: Qaphqa). In so doing he opens many corridors to further thought for the reader. While modern mystical philosophy has much to offer on this problem from the dark side of the involution/evolution abyss, no one has yet carried this important issue into light across the gap, to offer insight into particulars of the principle of cause and consequence and its relationship to new creation that are so troublesome to seekers, new and old alike.

The Aleph, in the collection of the same name, is a beautiful statement of the old spiritual maxim "everything is in everything." It also promotes awareness of the difficulty of keeping one's consciousness coherent while seeing many, many things simultaneously with clairvoyant vision.

Not all of the *ficciones* are pleasant to a mystical aspirant seeking to live a loving and harmless life. There are a few too many pieces about thugs and knife fights and knives with minds of their own (endemic to twentieth century Argentinean writers) to suit a gentle soul. In general, however, the pieces become increasingly refined and exquisite, with many lines of breathtaking beauty, epitomized in the last collection by *The Rose of Paracelsus*, where the humility, modesty and ethical purity of a master magician is portrayed with astounding elegance

and grace.

In one of the later collections Borges writes of master poets who write one-word poems which (reminiscent of the *Word* of St. John's gospel) tell the soul of an entire life. These poems issue from a society so mature that its inhabitants write no new books but rather read the worthy old books over and over, getting more with each reading. Such a practice might not be perfectly pro-evolutionary but if the reader is searching for such books, this is one of them. □

—S.R.

The Sure Way to Health

Do you know that all consciousness is one, that there is no break, vacuum, or gulf that life does not fill? No single atom is self-subsisting. Stone, plant, animal, and man are the outward expression of the ever concealed manifestation of that all-comprehending, all-pervading and unlimited Source that gives sustenance to the universe and to ourselves—from which all proceeds and to which all must return.

There is no thing, not even a grain of sand nor speck of dust, no point in space absent from that Source that sustains the whole manifested universe. Everything is the expression of the one universal creative unfoldment or evolution, moving and acting through such forms, bodies, or coats of flesh as serve as appropriate vehicles through which expanding intelligences or differences in ranges of perception and growing comprehensions may express themselves. Every particle of even seemingly inert, quiet, and solid rock is in constant motion, and is conscious in its own degree on its own plane of development.

Just as a child in kindergarten has the potential capacity for knowledge actually acquired by the grown boy in the graduation class, so too do the kingdoms below the human differ from man only in degrees or states of consciousness or awareness. Endowed with the potentialities of life and moved by natural impulse, each individualization of the one Life is ever pushing forth into greater and greater expressions. Thus the tendency of life or vital force is towards differentiations, towards separation into constituent drops—now a bird, then a

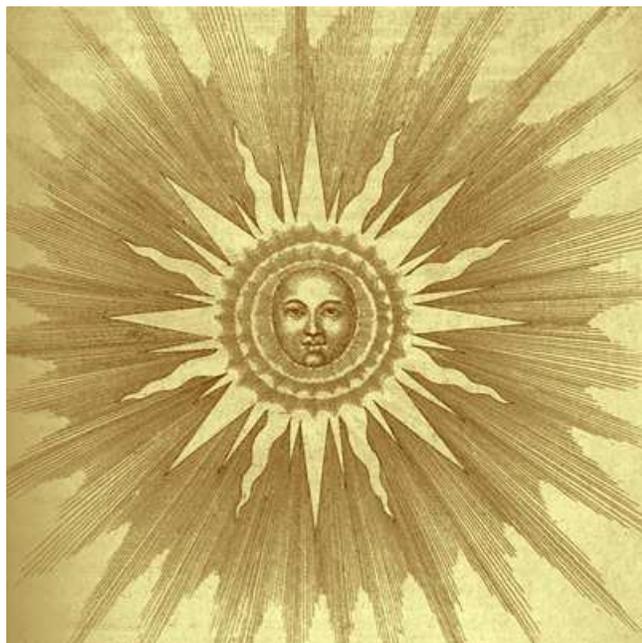


Photo: Arno Garais

Robert Fludd, *Utriusque Cosmi*, Vol 1, Oppenheim, 1617, Stadtbibliothek Mainz

Source and sustainer of all life on earth, the sun with its all-pervading light is an apt symbol for the unity of creation.

flower; here a frog, there a beast. This results in a realm of endless diversification, all imbued with the promise and potency of every future and higher form of life.

The essence of all material things and all relationships is vibratory. Only to him who looks upon life as a purely chemical process on a mechanical basis can there be a denial of the existence of successive and progressive expressions of life elements or ranges of accelerated vibratory activity. The human cell, being synthesized under the operation of spiritual laws, has achieved a higher and loftier range in the scale of vibratory activity than the animal or vegetable kingdoms, or the simpler compounds and crystals of the mineral kingdom.

In every higher realm of Nature molecules become more complex, more sublimated or purified and possessed of greater potential energy, because the building of atoms into molecules involves the absorption of more vital force or life element which does the building. The sentient

animal kingdom is representative of ascending life elements or progressive manifestations of vital force. In similar manner each higher expression of vital force liberates energies more powerful with more latent dynamic or potential force, reaching its highest culminating point on this planet in the human kingdom or man. In an infinite universe, there are infinite possibilities.

Thus every man is related to every other man, as well as to every other sentient being by the same origin—by a union so full and eternal that nothing can cleave its oneness. When man understands his true relationship with his fellow men and the whole of life, he will find awakening within himself universal charity and love, in the absence of which health and happiness are impossible.

Alienation in consciousness from our Source—the Source of all—has created dis-ease. It is like a house divided against itself. As reverence for God, or whatever we may choose to call that divine life principle, departed, so also departed compassion towards men and all sentient beings. Selfishness or separation is the ruling principle, and evil runs its course of misery and degradation. Every discordant condition in man's relationship to the world is the result of his satisfying his own selfish or separate wants and desires at the expense of others. It has been truly said that ignorance is the only sin. Ignorance is the bedrock of selfishness. For the world's evil, and attending suffering and disease, the divine life is the only antidote—the true healing power.

We are wounded by our transgressions, bruised by our iniquities. Before a physical malady can be healed permanently, the hearts and minds of men must be cleansed of evil, which is a misapplication of natural law. We must realize that every practice that is not in keeping with the ethics of a lofty mind and noble soul is a source of evil or separation, culminating in disease. Sickness, suffering, and death are the work of antagonistic forces within ourselves. Health can only be fully restored through obedience to the laws which coordinate the forces of good, obviating the need for the restoration of any violated equilibrium, physically and morally, in the universe, and thus rendering natural law harmoniously operative.



A. Kircher, *Musurgia universalis*, Rome, 1650, Stadtbibliothek Mainz

Music of the Spheres

Harmonic, rhythmic vibration originates and orders the universe. From the Godhead issues the creative fiat which sounds through nine choirs of angels. Holding a seven-string (Appolonian) lyre, Calliope represents the nine muses who receive and inspire the heavenly chords in nine earthly arts. Pythagoras, for whom music was a divine celebration of whole numbers, points to smiths shaping metal inside an ear; whose three ossicles are fittingly named hammer, anvil and stirrup.

The negative qualities of fear, worry, grief, and discouragement are spiritual diseases, designating a lack of confidence in divine wisdom, and thus separate us from the Source of our strength—the inexhaustible energies from the great spiritual vibratory forces. All must be pure, no trace of foulness anywhere. By purity is meant harmlessness; the doing of no harm to anyone or to any life whatsoever. Pure thoughts, pure words, pure unselfish deeds—no lack of courtesy or display of impatience. Only then can we tune into the universal circuit and touch chords whose vibrations shall

ring to the ends of the earth, resulting in a melody that will restore harmony or peace within ourselves.

The road to health must be trodden by the health seeker himself, as the goal can be found only by retracing, step by step, the feelings and expressions which formed the chain of consciousness connecting the disease with its subjective cause—the motive having its ultimate origin in far interior states of consciousness.

Corresponding acts of moral restraint must accompany health-degrading indulgences and crush them one by one. Thus, the disturbance which manifests in the hyper-acidity of the gastric juice has its ultimate origin in an acidified motive. While we readily grant to dietary errors the power to furnish the morbid conditions, we are nevertheless obliged to look elsewhere for the central, determining force which gives the process its specific tendency.

On the other hand, the power of a corrected diet to modify the character of the gastric secretions lies, principally, in its influence on the individual's moral nature, by way of the sacrifices involved in the dietary restrictions. Yet has it not come within the range of common experience that dietary rules and regulations are powerless to sustain a cure so long as the patient continues to acidulate his feelings?

The gamut of cellular processes, namely, the impress given to the cells comprising our body, are progressive or retrogressive, constructive or destructive, according to the purity, intelligence, and power residing in our thoughts and motives. For only the pure mind can give a sound and progressive direction to the activities of the body, while an impure, fitful, purposeless or selfish mind interferes with the naturally harmonic cell-activities and causes disturbance and breakdown in the individual's health. Evil, or the misapplication of natural law, condemns every atom in our body.

That is why the entire race body is diseased. Do you know that today perfect health is an impossi-

bility, for by our wrong thoughts, words, and deeds we have so degenerated our vital organs as to make normal function impossible? For man is at once the vilifier or degrader as well as the purifier of Nature, according to the character of his motives; and until he adjusts himself to the laws and principles of health, in act and thought, he will continue to demoralize the world and himself through the poison of his selfish emanations. Yet the case of humanity is not hopeless, for while evil poisons, altruism purifies.

As Nature is an expression of divine or cosmic laws, and hence her action is essentially and fundamentally moral, it follows that her constructive and healing powers can be elicited only by the agency of a moral, i.e., unselfish, motive, back of which must ever be found moral discipline. This, however, does not prevent healing methods or therapeutic adjuncts from yielding to the coercion of a selfish and immoral

motive, apparently resulting in momentary benefits. But the processes are artificial and will not give permanent results unless accompanied by a resolute desire to render ourselves more fit and valuable in the service of humanity, promoting our usefulness and intensifying our capacity to serve.

Hence where one seeks health merely for the perpetuation of some carnal pleasures, his intemperance and frivolity pervert the noble attributes of his nature. Therefore, while the selfish man may succeed in restoring health in one function, he frequently does so at the expense of a corresponding vital loss of another. The benefits thus derived will sooner or later, in the course of the inevitable, rebound, because of a violated equilibrium, and dislodge the usurped vital vibratory currents. From this point of view any act, solely aiming at personal enjoyment or aggrandizement, regardless of its relations to the rest of humanity is, in principle and essence, a downright theft from the general storehouse of universal life. The selfish individual's existence, then, in place of adding power to the cosmic life, is a constant drain on the universal

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storehouse.

Such a one-sided procedure, however, cannot long continue. A withdrawing whirl or backward circling vibratory current sets in, organ after organ fails in its duties, and a general weakness, followed by functional breakdown, takes hold of the transgressor. As the vital human engine becomes sidetracked and the vital main disconnected, circuits and cellular systems set up on their own, using the remnants of the great disorganized life to generate noxious growths or insurgent cells of a descending vibratory order.

Cancers, tumors, ulcers, microbic invasion of various kinds and of more or less destructive character, follow the wake of the departing true unified evolutionary life. It starts the spectacle of a state or commonwealth breaking down into anarchy under the stress of vital disunion and moral corruption. Is it not reasonable to conclude that the anarchistic or insurgent cells are merely the end product—the outward manifestation of a persistent inward alien-

ation in consciousness—a divorce or violation of the laws of Harmony, Love, or Unity?

Every effort of an individual to gain health, strength and power, if the motive be selfish and inconsiderate of general human interests, leads with terrible surety, not only to failure in holding possession of new and undue gains, but in the very loss of powers already attained. For in due time the vibratory forces of equity, or laws of compensation, assert themselves, and the intruder, caught in the rebound of the force he himself generated, is compelled to yield in retreat under fire his usurped health possessions through the mansions of death.

It is an incredibly easy task, as well as an incredibly fruitful one, to dispel unbrotherliness in our attitude of life, and displace it with feelings of tolerance, sympathy, patience, charity, and good will towards all that lives. It is imperative, however, that we make the application of the One-Life principle to our every thought, word, and deed. □

—Lillian R. Carque

Occult Principles of Health and Healing

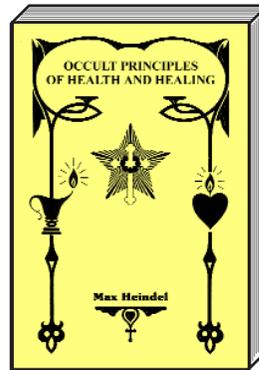
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HEALING

Disease—Not an Unmixed Evil



Oil on canvas. 1871. Ilya Repin. The Russian Museum, St. Petersburg, Russia
Raising of Jairus' Daughter

THE LIFE WHICH comes from above is healthy, while that from below is unhealthy. The unhealthy life always streams into us when organic conditions admit of its doing so, but the current of it is checked as soon as the physical balance is restored by remedial agents.

However, it should be understood that disease is by no means an unmixed evil; that it is generated by the lower, and not the upper life, is unquestionable: but divine laws perform their functions through the lower as well as through the upper agencies, and the operation of the former is therefore made subservient to beneficent ends. Thus disease, which is, in fact, an effort of nature to throw off poisonous invasive elements, often leaves the organ attacked in a far healthier condition than it was before—in which, possibly, planes existed for moral infestation.

A radical change in the organ, produced by disease, often closes the avenue to the invasion. Again, it sometimes happens that when the organism is extremely reduced physically by disease, atomic combinations can be effected in the moral nature, which would be impossible in conditions of robust physical health; and one of the commonest experiences of those who make the violent change in their external mode of thought, aims in life, and daily habits, which is involved in the attempt to rise above the conventional moral standard, and be...self-surrendered to the service of God...is a serious attack of illness, from which they rise with new and higher faculties developed—the effect of

the illness having been to attenuate the gross atomic covering of the finer atomic elements and so to allow these latter to expand.

Thus the final effect of disease upon those who are struggling to enter into new and higher conditions is always, in a greater or less degree, to develop the subsurface faculties. □

—Laurence Oliphant

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

January.....2—9—15—22—29
February.....5—11—18—26

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.

Trial by Weed

GILDA WAS SO TIRED of weeding the garden. How tiny-small the dainty little plants; how very big the husky weeds! The plants, Gilda thought, were little girls; the weeds were boys laughing at them. There were so very many boy-weeds.

"I hate boys—I mean weeds," she cried aloud. "I wish there were no weeds at all, anywhere."

It was such a little voice, she scarce heard it at first. It might have been a pearly drop of dew sliding on a blade of grass. But it grew louder. A pleasant voice, now, like silvery water tinkling over brook stones. Gilda looked, wide-eyed, toward the sound. And there she beheld an elfin creature. Her gown was shimmering blue, her hair a captured sunbeam, her eyes the color of wood moss. As Gilda stared, the creature seemed to grow, larger and larger—or could it be that Gilda shrank, smaller and smaller? The creature smiled and held out a teeny hand.

"Come," she ordered.

Gilda, still bewildered, took the hand. Then she felt herself floating, lightly as feather down. For what might have been, a second or an hour, Gilda felt herself floating in a luminous light. All at once the pressure on her hand was released and she felt herself standing still. She opened her eyes and looked about.

She was in a glade in a forest. The trees were unlike any trees she had ever seen—feathery and green and tall, towering far into the sky, with a fantastic white crown. Why, if it were not absurd,

she would think she was in a forest of Queen Anne's Lace. Warm sunlight slanted through the wispy branches. Then Gilda saw that all around her were people, but such people as she had never before seen.

Some wore gowns of yellow, and some wore red, pale purple, deep green, bright orange.

Some wore baggy trousers of brown, with quaint shoes of mossy color, But the hair—that was outlandish. Everybody, boys and girls alike, had green hair, as though grass were growing from their tiny heads.

While she was still staring at them she felt a light touch on her arm, and saw her guide.

"You must get ready for the trial, the elfin girl told her in the silver-tinkle voice.

"What trial?" Gilda asked, surprised.

Then one of the figures rose. He had been seated at the base of a Queen Ann's Lace tree, and Gilda saw that atop his green hair was a golden crown. He spoke in a deep voice like an old, weathered bell.

"Bring forth the prisoner."

The elfin girl led Gilda along the soft, velvet moss of the glade till she stood before the King. He looked at her sternly through yellow eyes.

"What is the charge?" the King demanded.

"She said she hated weeds," the elf girl said. Then, all about her, Gilda heard a murmur that grew louder and louder, till it sounded like rain beating hard on the roof, and all the figures moved in toward her in a circle. She shrank back, frightened, though somehow she knew she would not be



Rose Fairy

Cecily Barker

harmed. There was more sorrow than anger in the voices.

At that the King grew very stern indeed, and put his hand to his head, and all the figures retreated.

“And she said she wished there were no weeds at all,” the elf girl went on.

Then the sound of voices grew still louder and again the tiny figures approached Gilda in a circle. She looked wildly about her.

The King seemed to stand a full inch taller now in his astonishment. This time he clapped his hand to his head and all the figures grew silent and fell back.

“Bring on the witnesses,” called the King.

Up stepped a wizened little man. He wore black and yellow garments and his face—why, his face was that of a humble bee. Gilda looked at him closely.

“I am Bumble,” the faded little man said. “I am in charge of procuring honey from the weeds. When all other blooms have gone, I direct my charges to the weeds for sweet nectar and food. Without the weeds my people would perish.”

He stepped back then and immediately another figure took his place, and from a distance came a faint voice and hippity-hop came a second figure. All white he was, with pink shoes and certainly, a rabbit face. He turned and bowed to his companion, a mousy, grey little man. Gilda could not recognize him by name, though she had seen him before somewhere.

“I am Bunny,” said the second figure.

“I am Bob White,” cried the first figure.

“I live among the weeds, went on Bunny. “They offer me shelter. They shield me from my enemies.”

“I eat the berries and fruit of the weeds,” said Bob White. “When the snow spreads over the land like a blanket, the weeds give me food and comfort.”

Bunny and Bob White melted into the crowd of

silent little figures.

Gilda would have laughed at the next figure had she not been so frightened. He was tall and skinny and wore a black cap over his green hair, like a boy who is being punished by the teacher. All his clothes were tight and black, and silver buckled. His face was sharp and rather bitter.

“I am Boneset,” he rasped in a harsh voice. “Perhaps the prisoner has partaken of my tea I.”

Everybody laughed then, a sound like a thousand beads bumping together. Gilda shivered. She had taken Boneset Tea for a cold. How disagreeable it was. Yet her mother said it had helped her get over the cold. Somebody else had joined Boneset. He was brown and lanky, with a pointed, comical face.

“I am Hoarhound. I am made into drops that kids eat like candy, but I am really a medicine.”

Gilda was confused now and felt like crying. She was tired and wanted to lie down on the ground and shut out all the strange figures and sounds.

Just then she saw the elf girl step before the King.

“I represent all the Weeds,” said the elf girl. “We are really plants. We furnish food and shelter to bees and the wild creatures of meadow and wood. We furnish pasture to Moo-Moo, the cow, we give to the fields minerals and vitamins. We give to man medicine and oils and sometimes food.

We are called weeds when we go where we are not wanted. But garden plants were once called weeds until man found use for them. Without us the garden could not grow, though we are really weeds when we invade the garden.

I do not think Gilda should be judged for hoeing us up when we were where we did not belong. But she must be judged for her awful wish about us.”

“Hear, hear,” cried everybody.



A Grass Elf



Fay Terrell

Gwen Starford

Once again the King stood up. He gazed at Gilda, but not unkindly.

“I think the prisoner did not understand what she said. She deserves a second chance. However, on the charge as filed we must find her guilty.”

“Guilty, guilty,” everybody chorused.

“Gilda, Gilda.”

The little girl saw that her mother was standing in the doorway, calling her. Gilda shook her head in confusion.

“What—what is wrong, Mother?”

“Daydreaming again,” her mother lamented. “Daydreaming in that hot sun. It’s enough to make you see things. Perhaps you had better finish weeding when it is cooler.”

Gilda looked about her at the garden. “Perhaps I had,” she said absently. “I want to read some about weeds.”

Her mother smiled and shook her head softly. Little girls were strange creatures—one never could be quite sure of what they were thinking. □

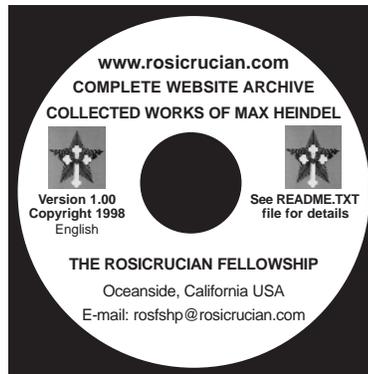
—B. Coursin Black

TO CAPTURE BEAUTY

She tries to capture Beauty
in her dimpled fingers;
I’ve seen her at it many times—
my small maiden-child.
To enfold the wonder of the firefly
when at evenlight
it winks its velvet gold
across the white moss rose;
to imprison the winged beauty
of the hummingbird as it darts
from bleeding heart to columbine;
or the sea-foam’s painted bubbles;
or the luminous moonbeam
on magnolia petals.
How can she know, who is so young
that opened hand and touch so light
alone make Beauty’s wings cease flight?

—Mary Helen Lawson

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