

Rays from the Rose Cross



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

July/August 2002—\$5.00

FORMED BY THE LIGHT FOR THE LIGHT
FREE WILL AND NOETIC DESTINY
RELIGION IN TIME OF WAR
THE SHADOW OF GOOD THINGS TO COME

A CHRISTIAN ESOTERIC MAGAZINE



*THE LORD'S PRAYER**

*Father,
you who were, are, and will be
in our inmost being,*

*May your name be glorified
and praised
in us.*

*May your kingdom grow
in our deeds and inmost lives.*

*May we perform your will
as you, Father, lay it down
in our inmost being.*

*You give us
spiritual nourishment,
the bread of life,
superabundantly
in all the changing conditions
of our lives.*

*Let our mercy
toward others
make up for the sins
done to our being.*

*You do not allow the tempter
to work in us
beyond the capacity of our strength.*

*For no temptation can live
in your being,
Father,
and the tempter is only appearance
and delusion,
from which
you lead us, Father,
through the light of knowledge.*

*May your power and glory
work in us through all periods
and ages
of time.
Amen.*

Rays from the Rose Cross

A Christian Esoteric Magazine

Established by
Max Heindel
June 1913

Volume 94, No. 4

July/August—2002

USPS 471080—ISSN 0744-432X

Subscription in U.S.: one year, \$20.00; two years, \$38.00. **Your Zip Code must contain nine (9) digits (five + four).** California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$25.00; two years, \$43.00. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$5.00. Second class postage paid at Oceanside, CA, 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Typed manuscripts are welcomed for all departments of the *Rays*.

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

**PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP**

P.O. Box 713, Oceanside, California
92049-0713 U.S.A.
2222 Mission Avenue
Oceanside, CA 92054 U.S.A.

Telephone: (760) 757-6600
Fax: (760) 721-3806

E-mail:

rosfshp@rosicrucianfellowship.org
Internet: www.rosicrucianfellowship.org

This Issue...

Feature

We Are Eternal...Max Heindel2

Editorial

Seeing Face to Face.....3

Mystic Light

The Mystery of the Lost Word...Kent Lorimer4

Meditation—Formed by Light for Light...Friedrich Rittelmeyer7

Walking in the Middle of the Road, with the Sons of Cain...Anita Olin.....12

Keynotes of Max Heindel's Teachings...Elsa Glover18

The Tie with the Teacher...S.B.M.....21

Free Will and Noetic Destiny...Harold Percival.....23

Staurolite or Fairy Crosses?...Ida Smith28

From Max Heindel's Writings

Religion in Time of War.....30

Readers' Questions

Protection When out of the Body; Panorama of the Blind; Seeing Entities.....34

Praying Spirits out of Purgatory.....35

Western Wisdom Bible Study

Solomon—Revelations of Truth...Corinne Heline.....36

Astrology

Personality and Individuality...Bessie Leo39

Aspects to the Ascendant...Stephen Arroyo43

Religion and Art

The Shadow of Good Things to Come...Ross Duffel.....47

News Perspectives

Life and Death on Order52

Book Reviews

Father Arseny—Priest, Prisoner, Spiritual Father...C.W.53

Nutrition and Health

Cosmic Biochemistry...Lillian R. Carque.....55

Healing

The Key to All Cures...Max Heindel58

For Children

The Man Who Learned to Be Kind...L. Furze-Morrish.....59

Miscellaneous

The Lord's Prayer...Rudolf Steiner's versioninside front cover

Striving for Christ Consciousness—Here and Now...B.R.11

Opportunity (poem)...Walter Malone20

Take Time (poem)...Author unknown27

Song for the Inanimate (poem)...Muriel Thurston60

July/August 2002 Ephemerides61-62

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

© 2002 The Rosicrucian Fellowship



FEATURE

freematurepictures.com

We Are Eternal

We are, have always been, will ever be.
We are a portion of Eternity.
Older than Creation, a part of one Great Whole,
Is each individual and immortal Soul.

On Time's whirring loom our garments we've wrought,
Eternally weave we on network of Thought.
Our kin and our country, by Mind brought to birth,
Were patterned in heaven ere molded on Earth.

We have shone in the Jewel and danced on the Wave,
We have sparkled in Fire defying the grave.
Through shapes everchanging, in size, kind and name,
Our individual essence still is the same.

And when we have reached to the highest of all,
The gradations of growth our minds shall recall,
So that link by link we may join them together
And trace step by step the way we reached thither.

Thus in time we shall know, if only we do
What lifts, ennobles, is right and true.
With kindness to all, with malice to none
That in and through us God's will may be done.

—Max Heindel

Seeing Face to Face

ADVANCED MEMBERS of the plant world begin to acquire their special distinction at this time of the year. The fruiting and seeding processes are well under way. We see and we delight in what we see. *That* we can see is often an unacknowledged marvel. Without sight, what of the physical world could we know? Certainly there are modes of seeing. But knowledge begins with physical looking, with observation of things. On the basis of what we see, we can learn to compare, analyze, discriminate and evaluate—all types of thinking which are based on the data of sense perception.

There are blind persons whose debility was offset, if not enhanced, by a superphysical vision: the seer Tiresias, who foresaw Oedipus' tragic end; the author of the *Iliad* and the *Odyssey*, the allegedly blind poet Homer; the English poet John Milton, who dictated *Paradise Lost*, *Paradise Regained* and *Samson Agonistes* (about the blinded Samson). These visionaries saw an inner landscape, what the poet Gerard Manley Hopkins calls an "inscape."

There are also the seeing blind, mentioned many times in the Bible, the literalists, the skeptics, the adamant disbelievers. They may include the modern newtonian empiricists, for whom real is only what is ponderable, quantifiable, measurable. There are also the closed-minded, and therefore closed-sighted, who wear blinders, who see what they want to see and nothing else.

As seeing is the precondition for material knowledge, another kind of seeing is the precursor of spiritual knowledge—seeing with the eyes of faith, for faith is the evidence of things not seen and the substance of things hoped for. What is this "substance"? It is our spiritual identity, it is the

all-good that is God. What is this "hope"? That our essence, the heart of our being, is one in and with God, and that we can experience this Reality, we can see It and wholly abide in its Presence.

What would the *Song of Solomon* be were not the beloved visible? Visible to the eyes of love. All earthly delights and beauties are aromas and lineaments of spiritual being. The transcendent God is also the descended God. Christ lived in and as Jesus. What is epiphany but the showing of the invisible in the visible, the seeding of starlight on earth. What is incarnation but the revelation of God in human form, "which we have seen with our eyes, which we have looked upon...the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father)." This is a momentous revelation, is it not? Theophany—God revealing Himself in the organism of Cosmos; life manifesting the Father, life from the Father, life that lights up every soul born in human flesh.

The eyes were made by light for the light. God is (spiritual) light. The sun of God's outermost presence solarizes the physical world and engenders human eyes to see it, to know it, and to praise it. God's Son, the light of Love, irradiates our hearts and guides us by the eyes of intuition (in + *tueri*, to look at) to know the things of God in the world of spirit.

In the practice of contemplation, we focus the mind's eye on a mental image or idea. At first we see through a glass darkly. How can we see "face to face"? By love, with love, in love. As Thomas Aquinas said, "Where love is there is the eye." What shall we then know? All that God knows us and created us to be—spirit of His Spirit, light of his Light, I AM in the all of the all-seeing Eye. □

The Mystery of the Lost Word

BY THE TIME of the Babylonian Captivity of Judea, which followed about a century after the Ten Tribes of the North, or Israel, had been carried away into captivity by the Assyrians, Palestine had become a more or less homogeneous nation, in the sense that the several ethnic strains present in the land had become assimilated, and that from this melting pot had come those whom we now call the Hebrew people. This process had been going on for about a thousand years, from the time of Abraham to the time of the Babylonian Exile. New incursions of foreign peoples continued to take place from time to time, however, and so, even up until the time of Christ, there would be pockets in which immigrant blood still remained in an original unassimilated state.

Yet the great mass of the population had become the Hebrew nation. The dominant ethnic strain was that of the Amorites, whose king type is the great and mysterious Melchizedek, who ruled at Salem (Jerusalem), and to whom Abraham pledged his allegiance, and whose language (in dialect) Abraham adopted. Bible scholars today are investigating the possibility that Abraham, instead of being Aramean, as formerly supposed, and as stated in some passages in the Bible, was in reality of the same blood as Melchizedek, that is, Amorite. This is the tall, powerful, redheaded race which has continued to throw up into history the various great heroes, such as Samson and Simon bar Kocheba. The latter was eight feet tall, and the



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

Moses Before the Burning Bush

From out of the fiery aura Moses hears the archangel Michael speak.

Bible seems to show that Samson was in similar proportion. Jesus of Nazareth is traditionally thought to have been at least six feet tall.

In the Bible and Apocrypha we are told that Judah and Dan resembled the Amorites, so much so that they could disguise themselves as Amorites and mingle among the enemy undiscovered.

Dan, like Judah, was one of the southern tribes, but being unable to defend the territory assigned to it, which was near that of Judah, migrated to the North, where it became the twin tribe of Naphtali. Hiram Abiff, the Master Workman of Solomon's Temple, was of these two tribes, according to the Bible.

The term "Canaanite" really includes the several races which had settled in Palestine from early times. The Philistines, Greco-Cretan in origin, are thought to have entered Palestine at about the same time the Hebrews came with Moses and Joshua, which explains the continuing warfare between these two peoples. The Phoenicians called themselves "Canaanite," and they spoke a form of the

same Western dialect spoken by Melchizedek, and which Abraham adopted. Aramean is the Eastern dialect of a so-called Semitic language basic to the peoples of Mesopotamia, Syria, and Palestine. The Western, or Amorite, dialect is therefore the root of what we today call Hebrew. If recent scholars are right, Abraham learned and retained this tongue while still in Babylonia.

What was the cement which bound these peoples into one nation? It was the religion of Moses, the great lawgiver, educated and trained in Egypt, which created the Hebrew nation. Nowhere in history is the power of an idea more clearly shown than here, where the teaching of the great Egyptian Initiate brought a people and a nation into being. We have seen the same process repeated in the United States of America.

But an organized religion is basically a system of ideas or concepts. What was the concept which had the power to create a nation dedicated to the coming of a world savior in the Time of the End? It was the concept of the *Immanence* of Godhead, the understanding that God who created the universe is in everything and is everywhere present; but that He is also transcendent—is not limited by His creation but above and beyond it. This is the primal Mystery Teaching of the Old Testament.

The *Name of God* conveys this concept, but it is not merely one Name; it is a composite of many Names. Its root, however, is the Hebrew word *ehyeh*, signifying Eternal Existence. In the English translation of the Bible this is given as *I AM*, or *I AM THAT I AM*, while the root spelling is usually given, combined with vowels, as Jahweh, Jahve, or Jehovah. It is not the fault of Moses that later Hebrews took this Divine Name to mean only their own tribal gods or nature gods. The High Priests and the King always knew the truth—that the Name meant the Supreme God of the universe, the God of all races and beings, and not merely a god of the various Hebrew tribes.

Each race which comes into being upon the Earth, however, does have its own archangelic ruler or genius, and the Archangel Michael was this Genius of the Hebrew Race-Idea. It was he who appeared to Moses in the wilderness of Sinai, who gave to Moses the God-Name and the great



Courtesy of The Light of Christ Monastery, Borrego Springs, CA, www.monasteryicons.com

The Archangel Michael

The Archangel Michael is the Race-spirit of the Jews (Dan 12:1).

Teaching of the Mystery of Eternal Being. We read the story in the third chapter of Exodus, where Moses saw a bush that was burning yet was not consumed. The “bush” burned because it was in fact not a bush at all but the auric streamers of an Archangel; for the Archangels are fiery Sun Beings. Then, the Bible says, “God called to him out of the bush.” That is, a voice spoke to him, out of the fiery streamers of the archangelic aura.

Here, instead of saying “God spoke,” it would be more correct to say “the god spoke,” meaning Michael the Archangel. He was, however, speaking God’s will for the future Hebrew nation, and in this sense we may say that “God spoke.”

The archangelic Voice went on: “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” He then commands Moses to lead his people out of Egypt and back to the land of Canaan. To this Moses objects: “If I come to the people of Israel and say to them, *The God of your fathers hath sent me unto you*, and they ask me,

What is his name? what shall I say to them.” Then the Archangel replied: “I AM WHO I AM. Say this to the people of Israel, *I AM hath sent me unto you* ...this is my Name forever and thus am I to be remembered throughout all generations.”

The point to be observed here is that the Archangel has not, in fact, given his name at all. He says, “I Am who I am.”

The Name of God given to Moses, and which is not, of course, recorded on any written or printed page, signifies, as we have said, eternal existence; and this concept seems so abstract and vague that orthodox scholars have come to look upon the Hebrew reverence for the Name as a sort of superstition. Because the real spelling and pronunciation of the Name had been lost, it is spoken of as The Lost Word, for the Lost Word of Masonry is nothing else than this, the true pronunciation of the Name of God. Of the Archangel Michael the Bible says, “My Name is in him,” because he represents the tutelary deity of the Hebrew nation, who represents God to that people. In astronomical terms, the Tetragrammaton is inscribed upon the fiery golden disc of the Sun.

Take note that it is not the Name but the Concept which has the power. The Word, or Name of God, is expressed in all of creation; it is the Archetypal Sound which maintains universes and unfolds the processes of evolution; but behind the universal tone, or sound, is the archetypal Concept or Idea.

The Concept of Godhead is the single most powerful Idea which the human mind can entertain, and although, truly, human speech can pronounce neither the Sound of Creation nor the Name of an Archangel, yet there are certain sound-patterns which were anciently known to Initiates in the Mysteries which did have the power to produce miraculous effects.

Modern science is only now beginning to understand the hidden power of sound, especially in the supersonic range of vibrations which are inaudible to the human ear. In this supersonic range the voices of the Creative Hierarchies, which are

collectively God, continue to chant the life-song of our universe. In ancient times there were collections of sacred Words, all of which together equated to Godhead, the various patterns of which taken singly could be applied to a variety of phenomena on the Earth plane. Some Words were words of healing; some commanded the Nature Spirits; some invoked the aid of Angels and Archangels; only a few pierced to the Throne of Godhead itself, into the pure reaches of Infinite Being.

From this we understand why the priesthood tried to keep the Mystery of the I AM a deep secret. The I AM was no feeble superstition of a barbaric and priest-ridden people. It was a real sound-pattern of unimaginable power. However, as the

nation and its priesthood degenerated, the symbolic marks which stood for this sound pattern ceased to have any meaning, for the true pattern could be transmitted only in Initiation. It was not something that could be “handed down,” either in

writing or verbally. The Word had to be “lived” before it could be “spoken.” The Initiate must become the Word, which was then incarnate in flesh and blood.

Such was the accomplishment of the greatest Initiate of the human race, the man Jesus of Nazareth, the descendant of the kings of Judah, in whose flesh and blood the Tetragrammaton-Concept had become visible and tangible upon Earth; and who became the vehicle or carrier for the mighty Christ Spirit, to the uplifting of the entire planet and all the living beings upon it.

As the Aquarian Age approaches, which is the Age of the Son of Man, knowledge of the Mysteries of sound will become a common possession of the illumined, regenerate human race. The first step of that knowledge is the understanding that we are, as Virgin Spirits, the potential Image of God. Gazing upon the glory of Godhead we say rightly, I AM THAT. Such was the Wisdom Teaching of the great Masters who wrote the Bible, and such is the Wisdom Teaching today. □

—Kent Lorimer

The Word had to be “lived” before it could be “spoken.” The Initiate must become the Word, which was then incarnate in flesh and blood.

MYSTIC LIGHT

Meditation—Formed by Light for Light

FROM THE PRACTICE of such exercises for the will as we here describe, a purification of the will will follow, which we could not expect beforehand, and have never known before. Then we look at the life of the will in men around us, and see how casual, how impure, how darkly unconscious, how eaten up by egoism it is. How petty as aims for the will are money, position, one's own house and garden, a peaceful evening of life. And even these aims live only fluctuatingly in the thin wills of men of today.

Now we begin to see how it is when a clearer, purer will lives in a man. By the great aim, which we take into our lives, our will itself acquires greatness, which works ever more strongly into our daily activities, into our momentary wishes. In the greatness of his aim, man himself acquires greatness. By the great pattern which we see before us, which is Christ, our will gains that fire which is not dangerous, to which we can dedicate ourselves entirely. We have only to guard this fire against the impure flame of fanaticism—which may be quite concealed. But through the great opposition upon which we look, our will gets the strength of steel. It grows into the super-human, because it unites itself with the super-human.

It is a world full of suffering, if we feel in the individual weakness of a man all the littleness, the lamentableness, the anxiety of soul, the lostness, the gnawing unrest, the dissatisfaction of humani-

ty. Do not let yourselves be deceived: those who come forward with great pretensions of strength, and hurl around them arrogant words and actions are generally such men as are weak within. Often it surprises one to find suddenly—this man is afraid! If one can get over one's annoyance, and does not linger over the resistance which is perhaps necessary, one is seized with pity for the weaknesses of these men, which they carefully conceal from themselves and others. Against this can be set up, without any arrogance or insincerity, the "I am" of Christ, as a power for victory which breaks in with radiance from another world. Just where men are really disturbed, as in a public meeting, one need only hold this "I am" strongly within one, and let it radiate out into the unrest. That is "pacifism" in the sense of Christ. For the saying, "Blessed are the peacemakers, for they shall be called the children of God," speaks in the original text of the *pacifici*, the peacemakers. They shall be called the "children of God," for such they are, because in unrest one sees that they are born from above.

If one can procure such revelations for men, they will see another Christ than the one preached to them. Our meditations will lead us to these heights. Tolstoi says somewhere: "I have only one wish: to fulfill the divine will; and only one fear: to neglect the divine will. When godly fear destroys all earthly fear, then man joins the army of the real warriors of the world."

That which we are here discussing is like passing the will through one consecration after another, to the real world battle. Thus we see yet another

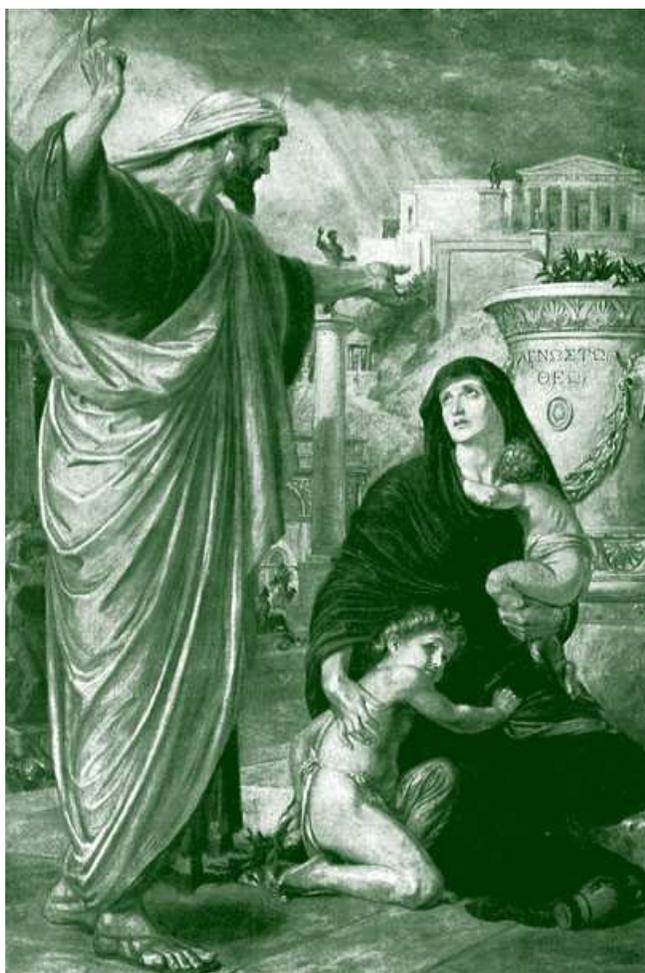
This is the 18th in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.

world appear, which is perhaps least of all seen in its need of redemption. This is the world of darkness.

Again it is necessary to lead our gaze to some of the facts around us before we can have the right impulse to meditation. Darkness, according to present-day views, is spread over the beginnings of humanity and of the earth; darkness over their goal, their meaning and their end; darkness over the destiny of the individual after death; darkness also over every individual appearance in its true being. In philosophy this has been expressed in the teaching that “the thing in itself” is always hidden from us. Never did humanity have so few and such uncertain thoughts about its origin and destiny as today. Do not more illnesses and suicides come from this than is admitted?

We must now turn to the training of our sight that it may see the darkness of the world. The men of the present day still live in a “dark age,” darker in many respects than the “dark Middle Ages.” And that they talk about enlightenment is a proof that they do not possess it. Even into theology, which ought to talk of the light, this world darkness spreads itself today. It ventures to speak only of the “unknown,” “mysterious,” “quite other” God. Thus it proclaims its need as if it were a virtue, and still asserts that religion has always consisted only in belief in this hidden power. He who closely examines what such a classical compendium as *Religion in History and at the Present Day* has to say about God and the higher world, will be astonished. That is hidden by many valuable individual items of historical knowledge. But in orthodox theology also, such as the theology of Barth, to which today many religious men turn, the world darkness continues to live, feebly illuminated by a few lamps taken from the Bible which are called “revelation.” Men live today, without knowing it, as those live who dwell under the veil of smoke of a great city. They do not know that above it is a glorious world in which the light lives in a thousand beauties. They see clearly that which is beneath the curtain of cloud, but the worlds above do not exist for them.

In Plato’s time men still felt the life of humanity in the way he described in his famous picture of



Autotype Fine Art Co.

Oil on Canvas, Frederic Shields

Saint Paul in Athens

Paul declared that the “unknown god” (“agnosto theos” is incised on the urn behind the woman), “ignorantly” worshiped by the Athenians, is the resurrected Christ Jesus.

the cave. Men live shut up in the dark, cast out from the real world. But upon the wall of their cave they see the shadows of those who pass by outside. Today the cave is lit by electric light. They see clearly what is upon their walls. But the shadows of those who pass by outside they see no longer. That there could be another dwelling than this well-appointed cave, they do not know.

Certainly, there are riches in their cave: “Drink, O eyes, what your lashes will hold of the golden superfluity of the world!” Gottfried Keller was the voice of men today, when he wrote these words, and Friedrich Nietzsche was the soul of men today, when he loved them.

But the increasing number of suicides reveals that men are not satisfied with this drink, good

though it may taste. Goethe was a pioneer upon the way of humanity when he spoke these words through Faust: “Night seems more deeply deep to penetrate, but brightest light shines in the inward part.” This same Faust, who was intoxicated with the glory of the world of the senses, seeks the inward light and values it, even when the outward eyes are surrounded with darkness. For he is not blind *now*, he was blind *before*. A wisdom which lights up the age is expressed in these words.

“And as Jesus passed by he saw a man which was blind from his birth” (John 9:1). Everyone who comes into the world in these centuries is born blind. Christ was the light of the world. Christ wished his disciples to be the light of the world. His task, our task is to heal the blind. How does that come to pass?

Many remarkable things can be found by close examination of the simple picture presented by this story. He who calls himself “the light of the world” —and that in connection with this action—yet does not immediately open the eye by saying, “Let there be light!” but he goes the way the sun went, when it formed the human eye. The more closely we look at it, the more significant does this way appear. “He spat on the ground and made clay of the spittle and He anointed the eyes of the blind man with clay.” Then he sent him to the pool of Siloam with the command, “Go, wash.” With our present-day feelings of taste, we are shocked by such a story. With our concepts of natural science we are shocked by it. And we do not notice what sublime spiritual teaching speaks in this story for all those who feel the necessity of lightening the world’s darkness.

Christ gives a piece of His life. The spirit lives more vividly and penetratingly in the watery element than in the material, as we saw in the story of the marriage at Cana. But Christ does not take water, as it comes from heaven, but water as it has passed through his earthly personality. Again, He does not use it as it is, but He unites it with the powers of the earth. But the healing does not follow immediately, an action is required from the blind man himself: that he should go to the pool of Siloam and wash himself there.

One can only say that this is an earthly picture of

the working of deep wisdom. If we wish to heal a man of his earthly blindness, we have no other than heavenly wisdom. But this heavenly wisdom cannot be brought immediately to men. It only works in the right way when it has passed through our earthly personality. And this alone is not enough. The wisdom of the higher world must unite itself with the forces of the earth upon which we live, if it is really to help man. Only thus it becomes the true power of healing. Not as it may represent itself to the angels in heaven, but as it unites itself to earthly being, is it real help. And yet, we must not believe that the single act of another is sufficient, even if he were the greatest. Man must be brought to perform an action himself, and to go where complete healing is ready for him. The evangelist finds the name of the pool significant—*Sent*. That is the word which he himself always uses of Christ: “Him whom the Father hath sent.” And so, in his significant speech, the evangelist tells us the ultimate truth: only if you purify yourself in Christ Himself shall you become able really to see.

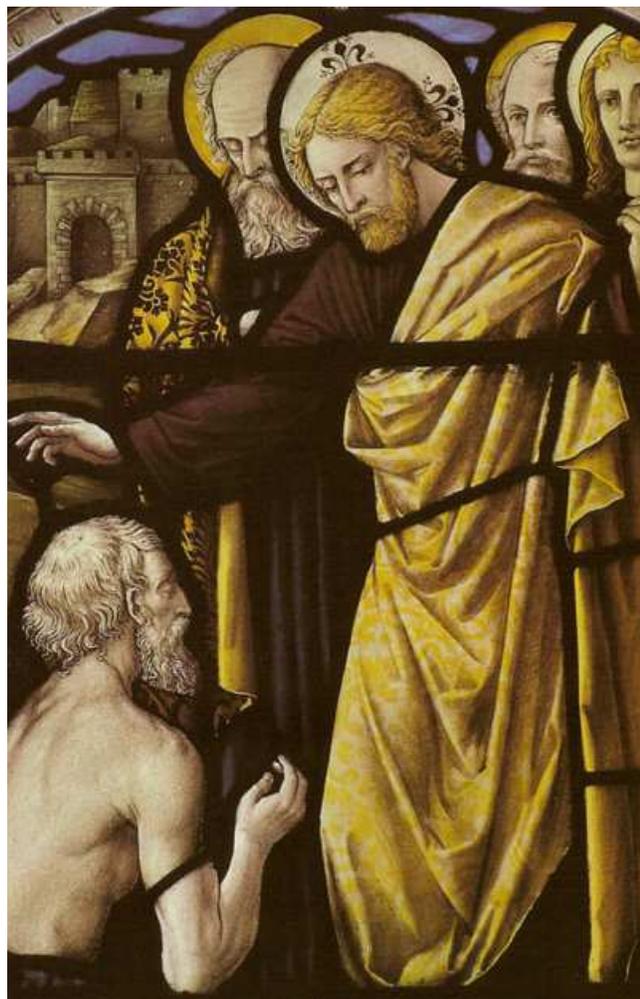
Of course all such interpretations are absolutely painful to the man of today, with the intellect on which he prides himself. Yet it must be admitted that religious documents of past ages speak with double meaning in this way, apart from the hint which the evangelist himself gives. But now let us leave as an open question whether there was in the evangelist any knowledge or suspicion of these truths, and notice the mistakes made by men when they try to bring the light of truth into the darkness of the world. There are those who throw texts from the Bible at other people’s heads, and think that that helps. There are others who throw scientific discoveries at the heads of ordinary people and call it “educating the people.” Even...[spiritual] truths can be used in these attempts at healing. The results are notorious. A spiritual truth has power to heal only when it has passed through a personality. It must have become a piece of a human life if it is really to work. Abstract truths can be comprehended easily by thought, even when they come lifeless and stale to men. The truths of life do not reveal themselves unless they come out of a life. The more a lecture upon questions of life is penetrated

in every sentence by the character of a fully human person, the more the life-sap of a man is perceptible in it, the more eagerly will it be taken in. This is true not only of lectures, it is true of every conversation. As a helper of men, one has often the primary impression—when one is giving advice—only when you let it appear that you have personal experience, do men take you in earnest. That is the first thing.

And this is not the whole. Men often go away uncomforted from a friend or pastor, and think: “What he has said may be all right and fit his own case, but it does not suit my circumstances, it cannot be fulfilled through what is possible to me.” Only complete earthly activity gives complete earthly power. Personal wisdom must be added to life on earth. That which is to help must not only be truly and personally experienced but it must be brought to earth, it must be permeated by the earth on which we live. Very, very much remains theory and principle and never brings help and healing, in great or small things, because, although it is right and is perhaps worked out at great cost, it has failed to give earthly powers their due, and to allow them to work along with it. That is the second thing.

And the third thing must also be noticed. Enduring help and healing is only in Christ. To Him we must point, as well as we can, to Him we must lead, to the “Sent.” He is the new world who heals the old. Otherwise there is only the single benefit, there is no lasting help. And he who is to be healed must himself perform this action, must purify himself in Christ.

We must know and ponder all this if we wish to be received into the ranks of the fighters for humanity in the sense of Christ. It helps us to meditate strongly. Christ’s action as a parable, when we have once understood it, says everything, more shortly, more impressively, more instructively than many words. In the picture of the man born blind we see man before us, as he lives on the earth today. We see Christ before us as the light of the world. We see a truth which can prove itself in life in the help given by Christ, and in the way the help is given. Great worlds and truths and purposes will shine in through such a picture. When such pic-



© Sonia Halliday

Stained glass, Lancaster, England

Jesus Heals a Blind Man

The healing of the blind man from Bethsaida proceeded from the archetypal body to the vital to the physical. At the intermediate stage, after Jesus’ saliva was applied to his eyes, the man saw humans as trees (representing the etheric) walking.

tures become transparent for us, the earth itself becomes transparent and we ourselves are healed from the world-darkness. Christ lives in this story and out of it heals blindness today.

A time will come when men will not see before them stone and earth, hill and wood as today, but when all will be a transparent veil, soft and spiritual, and behind it they will see the working of the angels. Today we are able to prepare only a little for this time. But still we can do a mighty thing. We can carry Christ in us like the sunlight of a new world. We can let him shine through our words, our bearing, our actions. So a higher world can flash forth before men, even if it happens only here and there. So the eyes gradually fit themselves to

perceive another world. “The eye is formed by light for light,” says Goethe, of the bodily eye. This process is the type of that which must happen today. There is “darkness upon the face of the deep,” but “the spirit of God moves upon the face of the waters.”

In man himself this new “Let there be light!” must be fulfilled. He himself must become translucent for it. It is deeply moving to perceive this task: to become translucent in one’s earthly being and one’s earthly life for the light of Christ, so that the light of heaven shines into the darkness of the world. Every revelation of man in the world of the senses, even his movement, gains a new meaning. Man can be the bearer of divine light, and thus can shine through the world of sense everywhere from within. *Christus verus Luciferus*—Christ the true lightbearer—one must not only love this saying, one must translate it into action.

It can only succeed if we concentrate wholly upon the light in us, if we bring this light to all we are and do, so that the light shines through it all; if all that is earthly exists for us only that it may be irradiated. That is the fight of light against darkness, as it can be carried on today.

Rembrandt represented in his whole artistic life the battle of light with darkness. Goethe regarded with reverence this battle of light with darkness as a worshipping of God. Our calling is to *be* this battle of light with darkness, in all that we can bring into the dark world of the senses by our life and actions.

Thus we place ourselves rightly between East and West. The *East* has light, but not for the darkness. The *West* has darkness, but not with the light. Christ is the light in the darkness, and so are all in whom He really is. “The light shines” again, “in the darkness.”

We have spoken above of the glorious fact that we may live out our ego before men, “I am, be not afraid!” Now we recognize the glorious fact that a new world can arise out of this ego, as out of a sun: “Let there be light!”

Thus our meditation again trains us for the great world battle. The world of the senses becomes ever more wonderful when the light shines through it. Man is born blind “that the works of God should be made manifest in him” (John 9:3). □

STRIVING FOR CHRIST CONSCIOUSNESS—HERE AND NOW

There is a spark of Divine essence hidden within every human being. It is the hope of the spiritual aspirant to find that spark and fan it into a flame of living beauty. The degree of success of his endeavors will depend on where he places the “treasures” of his heart. If he places his inner values on external forms, he will be building the foundation of his life on shifting sands. If, on the other hand, he places his inner values on spiritual truths, he will be constructing an edifice on solid rock.

Along the Path, the aspirant will meet the most trying challenge of achieving the fine balance between involvement in outer activities and inner efforts toward the attainment of his spiritual goals. His former reliance on the senses may lead him to believe that external forms are the prime realities of life and that spiritual precepts have only a dim and hazy reality by comparison. His hope may be placed on outward organization rather than on the principles for which that organization was founded and continues to exist.

The externally-oriented aspirant may dedicate himself to a spiritual teacher in preference to the ideals the teacher strives to live by or he may put his faith in books and the veneration of the writers. He may be tempted to give his loyalty to a set of Teachings on spiritual themes, instead of offering his devotion to the spiritual realities behind those Teachings. Unless he is careful in his loyalties, he could reduce the Teachings to a code of intellectual concepts.

Assuredly, it takes a great deal of strength to rely on the Christ Light within rather than on these outer realities. However, should any external factor be truly working for the spiritual development of mankind, it would exist only to encourage the aspirant to seek the God within himself. Christ alone is the answer to our longings and the Goal of our aspirations.

—B.R.

MYSTIC LIGHT

Walking in the Middle of the Road

With the Sons of Cain

IT IS A COMMON ENOUGH STORY—that of the man who walks down the middle of the road and receives the flying missiles from warring parties on both sides! The lesson in tolerance implied is almost too obvious to require comment: we all recognize the dangers as well as the virtues of the Middle Path. Occult students in particular pride themselves upon their liberality of thought, their broadmindedness, their tolerance, and sometimes arrogate to themselves the sole ownership of the Middle Path of Tolerance. Nor are students of the Rosicrucian Philosophy exempt.

We all think we are tolerant because we are students of the Western Wisdom Teachings; but we fail to realize that the actual expression of tolerance is purely an individual matter, and has nothing to do with the Rosicrucian Philosophy. Nor must we mistake indifference for tolerance. It is easy when you belong to nothing to praise everything, or to blame everything; but to be wrapped heart and soul in an idea or movement and then to praise whole-heartedly the work of a counter idea or movement, *that* is tolerance; that is walking the Middle Way. Let us therefore, in the cause of clarity, define the truly tolerant individual as one who, sometimes affiliated, sometimes not, is able to discern and value the truth and beauty in almost all human activities and associations, regardless of his own personal inclinations.

Consider for a moment that it is seldom that any philosophy, especially a religious philosophy, is violently partisan. The founders of philosophic systems are usually too keenly aware of their human limitations to set up themselves or their teachings as infallible.

It has been truly said that a teacher's greatest punishment is to have disciples, for it is the adherents to

a philosophy who declare war over non-essentials in the teachings.

Thus, for instance, early Christianity split into factions over the so-called Arian heresy, and modern Protestantism argues about baptism, whether and when and how it shall be administered; while among modern Catholics the younger generation is disputing with the older as to the necessity of Confession and minute attention to ceremonial. These disputes, however, have little to do with Christianity itself, with what C. S. Lewis calls "mere [core] Christianity," and will ultimately be swept aside in a perfect concord of Truth. All true religions take the Middle Way in their esoteric teachings, but wars and rumors of wars down the centuries bear witness that the followers of such teachings were unable to tell the side from the middle, and so fell into fighting.

The Rosicrucian Philosophy, being an esoteric interpretation of Christianity, takes the Middle Road; but alas, we who are the students thereof find it exceedingly hard to keep from falling into the ditches of error and bigotry where our compatriots of the churches have been entrenched. This is no criticism of the Church. The Church is doing a beautiful work for humanity, but its instruments are human, and therefore subject to those errors which are the outcome of mortality and fallibility. We, too, are subject to error, in equal degree. The human mind is normally myopic and needs the spectacles of Love, as well as of Reason, to correct its vision. Otherwise we cannot see to walk the Mid-Path of Tolerance and Compassion.

But, we cannot merely make up our minds to love, and then love. We must love *something*. Nor is it an excuse for inaction to say, "Well, if I can't do

this in the right spirit I won't do it at all." *We learn by doing*; and in doing a good deed, in speaking a good word, we gradually arouse love in others and their reaction will awaken the right spirit in us, for we are all one in Christ Jesus. All that is necessary is that we desire to have the right spirit.

This is the only way to develop the Love to correct our mental near-sightedness. But we must not limit our practice to our collaborators. We must practice on our opponents too. Nor should we fall into the error of believing that it is enough to be morally and emotionally tolerant. *We must be intellectually tolerant*, also. We must have an intelligent understanding of the beliefs of our opponents. This, too, is an expression of love, albeit on the mental plane.

Occult students, being of the "Sons of Cain," that is, prone to judge all life by *reason* rather than by *faith*, will find this intellectual tolerance the hardest of all to attain. They can sympathize with the sincerity of their opponents' beliefs, but they cannot help feeling just a little contemptuous of the *apparent* intellectual weakness which they discover among the Sons of Seth (those who live by faith). And that means that the descendants of Lucifer have not yet learned the lesson which their arrogant ancestor learned when he fell from heaven. Let the Sons of Cain beware, lest they fail to amalgamate the experience of ages! For as Lucifer fell when he refused to work with water, in the Moon Period of the earth's evolution, so we, too, may fall if we refuse to raise up Seth within us by means of the Love or Madonna (the water) principle, through which, immaculate, is born Jesus, the vehicle of the Christ Within.

We who are of the Sons of Cain, in order to correct our especial weaknesses, must strive intellectually to understand the truths and cosmic beauties of orthodox Christianity. In order to do this we must first of all rid ourselves of our scorn for Creeds. Creeds, we may state as our fundamental hypothesis, are the natural fruits of crystallization, and *all spiritual philosophies when garbed in words will crystallize therein*. Even our own beloved philosophy—Max Heindel foresaw the day—is tending to crystallize itself into the equivalent of a creed, and will some day go the way of all man-expressed



Oil on copper plate, Carl Bloch (1834-1890), Frederiksborg Castle, Copenhagen, Denmark

The Annunciation

Esoterically, the annunciation indicates the work of the Christian aspirant's "First or Preparatory Degree....The Blessed Virgin Mary was the first of our humanity to attain the power invested by this degree....The Degree of Annunciation is related primarily to the cultivation of purity," whose attainment confers a dynamic power, as in "Blessed are the pure in heart, for they shall see God." (Quote from Corinne Heline's Mystery of the Christos.)

philosophies, though its spirit will live on forever.

As proof of the crystallizing process, we observe that even today there are hundreds of people who, because of a few psychic experiences in their lives, are willing to take Max Heindel's words for everything under the sun, physical or spiritual, even when they do not understand his inspired words. (And how many of us do?) These people did not flock to Theosophy, because their religious instinct was built up around the Christ ideal. Therefore, they accepted Rosicrucianism.

Creeds are made for the rank and file of people. Creeds (from Latin *credere*, to believe, trust) are simply explicit formulations of belief. As the

Rosicrucian Philosophy reaches out to humanity, and millions of believers flock to its banner—as they assuredly will; it is so written—what will be the result? The majority of them will be drawn from the masses who now comprise orthodox Christianity, orthodox Freemasonry, and agnosticism. From where else can they be drawn? We are not a life wave of pioneers.

Of course, as evolution advances, the material vehicle of the spirit becomes more and more rarified; nevertheless, there is room for crystallization of that vehicle relative to the needs of its energizing spirit, and when a certain point of crystallization is reached, it must disintegrate. It has then outlived its usefulness.

Where man-evolved philosophies are concerned, there are always the few who understand and the many who believe. It has always been so, from the very beginning of man's evolution as man. This has resulted in the division between teachers and pupils, the teachers expounding, the pupils believing when they could not reason. Now the advanced students can understand the teacher, and have little difficulty in following his instructions, but there are many who cannot keep up with them. For the benefit of less advanced students it becomes necessary to present the teachings in the simplest form possible. Thus, in all religions and in all philosophies, we have the equivalent of the Creed.

Unfortunately, creeds are not formed by the teacher, but by the advanced pupils after the teacher is no longer present with his illuminating explanations. The reason for this is not far to seek: every cosmic truth may be approached from different angles. The resulting different views may appear contradictory. So long as the teacher lives to explain the apparent contradictions, all is well. But after he is gone, no one remains but the bright students, who, being but students, often fail in their judgments. Yet, there is no one else to decide these points for their slower brethren, and the result is a Creed—that is, a clear and concise statement of the salient or fundamental teachings of a philosophy or religion, which, though usually possessed of great significance, nevertheless may contain errors. Nor is this all. The Creed itself is not always correctly understood by its adherents, and this results in numerous commen-

taries by inferior intelligences; hence, greater confusion.

We find one example of this semantic and epistemic confusion among the Christian churches, for there were no Creeds until after the personal influence of Christ and His apostles and their immediate disciples had passed away from the earth.

Another example is the grip of material science upon the mass mind. Today the majority of people accept scientific theories as God-given facts (usually without the God), and with little or no effort to test or understand them. It is easy to demonstrate this fact: not one person in a hundred can prove, or give the proof, that the earth is round instead of oblong; that it rotates on its axis, or that it revolves about the sun. Yet he believes these facts as implicitly as he believes in God. And not a few individuals opt for the truth of "scientific" facts over, or to the exclusion of, the truth of God. It would be interesting indeed to ask some of our young college agnostics to prove the scientific theories which they accept as the creed of their existence.

Humanity will not outgrow this condition of things in the approximately seven hundred years remaining of the Piscean Dispensation. Not at all! It will merely have adjusted itself to a new belief. True, that adjustment will have required the giving of an additional impetus to the mind, but let us not expect too much of it! The adjustment from religious to scientific domination—from faith to reason—required an intellectual stimulus, too, but it has not created a new humanity.

So also, the Aquarian Dispensation will not abolish either the necessity for, or the abuse of, Creed. But then instead of the orthodox Creed there will be the Rosicrucian Creed, or its equivalent, although the Rosicrucian Philosophy, by its very nature, will never crystallize into a form as set as the creeds of the Piscean Age—just as the tyranny of science, due to a few centuries of evolution, is not (yet!) as rigid as the theological tyranny of the Middle Ages.

And thus, having seen that Creed or its equivalent is a natural outgrowth of evolution on the physical plane, do not our rebellious Cain intellects become just a little humble? Do we not see the way to amalgamate fire and water by intellectually understanding the Sons of Seth? Do we not realize that the

Creeds of the Church are among the most valuable documents of humanity, filled with spiritual light for the heart?

We cannot at the present time go into a lengthy discussion of the esoteric significance of the Creeds of the Orthodox Church; yet we cannot conclude without giving some idea of how to go about finding this significance. It is needless to argue that we cannot get something out of nothing; therefore, *if by meditation upon a Creed we learn an occult fact of which we were previously ignorant, but which can be verified by occult authorities, then the Creed certainly contains occult truth.* Let us make a cursory examination of the Apostles' Creed, occultly the most valuable document of the Church. The Creed is as follows:

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ His only-begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Meditation upon this Creed in relation to the Rosicrucian Philosophy will reveal the fact (if you do not already know it) that Mary, in this formulation, represents the Heart; the Holy Ghost, the Sex Force; Jesus, the Golden Wedding Garment; and Christ, the Life Spirit. The Creed, of course, has its cosmic significance, but the individual interpretation will be of more intimate interest to us. Pontius Pilate, representing the lower mind, shows us the intellect striving to do right, but falling into error. To prove the accuracy of this analysis, let us see how these factors work into the general scheme of the individual Golgotha.

The regenerated sex force (the Holy Ghost), rising as the Spirit Fire through the spinal canal, vibrates certain ethers to such an extent that they



Silhouette paper-cut by Sister Mary Jean Dorcy, O.P., © Daniel Thomas Paulos

become luminous. These ethers, however, are those which in the heart (born of the Virgin Mary) were extracted from the blood stream, flowed along the Silver Cord to the seed atom of the vital body at the solar plexus, and were there refracted into the spinal canal, where they arose in increasing volume to the head. At last overflowing, they permeated the entire aura, forming the Golden Wedding Garment. Remember that this Golden Wedding Garment corresponds to Jesus, and is actually therefore “born of a virgin” (the purified Heart), having been conceived by the regenerated sex force, which builds the cross stripes of the heart. The Immaculate Heart, then, brings forth the Golden Wedding Garment as a result of the feminine principles of Love, Purity, and Service.

Then, as the Sun Spirit, Christ, took possession of Jesus' vehicles, so also does the Christ Within, the Life Spirit, take possession of this composite Golden Wedding Garment.

Max Heindel informs us that matter is crystallized force or spirit. He likewise states that the Region of Archetypal Forces is the dividing line between spirit and matter. It follows, therefore, that the Life Spirit is a *veil of force* (as are also the other two aspects of the ego, the Divine and Human Spirits), through which the ego manifests. This Life Spirit Force cannot manifest in the physical world without a vehicle correlated to that region. The Golden Wedding Garment is that vehicle. The more highly

organized it is, the more powerfully can the ego bring the Life Spirit Forces to bear upon life here in the physical region; and as the Life Spirit is the vehicle which carries the records of all past incarnations, and which is in touch with, because correlated to, the world of Cosmic Wisdom, it follows as a matter of course that the weaving of the Golden Wedding Garment will put us in touch with Cosmic Wisdom, so that our minds will become illuminated, and we shall learn without recourse to books. Then it is that the entire history of our incarnations will become revealed to us.

To understand what is meant by the statement that Christ Jesus was “crucified, died and was buried; descended into hell, and on the third day arose from the dead,” it is necessary to know what it is said He did in hell. According to Dante, in the *Inferno*, He worked among the spirits in Purgatory during that time, and took with him a third of the souls of the dead, who ascended into heaven thereafter. This reveals to us the fact, therefore, that it is necessary for Jesus, immaculately conceived and born of the Virgin Heart, and overshadowed with the Christ Power, to go down into the hell of our own lower nature (sent there by the judgment, the lower mind, or Pontius Pilate), and to raise its forces up into heaven with us. This will remind us of Max Heindel’s statement that spiritual development depends upon the victory of the vital body over the desire body. We remember also that it is necessary for the Initiate to meet and overcome the Dweller on the Threshold, and a further fact is brought to light by the Creed, namely, that the Dweller is not completely transmuted at the first Initiation. The Initiate redeems a part of the Dweller, and vows to redeem the rest, as revealed in the tradition of the Church that Christ took with Him a third of the souls in hell. Let us further note that the Dweller is composed of three essences of sin: the sin essence of evil deeds, the sin essence of evil thoughts, and the sin essence of evil emotions, generated during all our earth lives.

To understand the significance of the “three days”—a term often found in occult literature—we



Tempera and gold on panel, Master of the Osservanza, c. 1440-44, The Fogg Art Museum, Harvard University

Christ in Limbo

Esoterically, each Christed Ego overcomes his individual Dweller, frees and consciously assimilates the powers and identities of his past embodiments.

must realize that the three segments of the spinal cord are ruled by the Moon, Mars, and Mercury. In the light of the Rosicrucian Teachings, it is evident that the Spinal Spirit Fire, which is raised through the spinal canal and colored chiefly according to that one of the three planetary vibrations with which it has most affinity, is not raised in its totality at the first Initiation. On the contrary, Initiation is consummated when enough of the Fire has been raised to furnish the motive power, and this same amount of power enables the Initiate to partially sublimate or redeem the Dweller.

The threefold Spirit Fire, whose ascent in spiritual development is correlated to the three fiery signs, Aries, Leo, and Sagittarius, rises through the three segments of the spinal cord and vitalizes the three pairs of spinal nerves at the base of the cerebellum, which thus represent the “three days.” The work of the candidate immediately following Initiation has special reference to the three segments of the spinal cord and these three pairs of nerves, and the further raising of the Spinal Fire, by means of which the aforementioned partial sublimation of the Dweller is accomplished. Therefore, the Christed individual

spends three days in hell, but takes into heaven with him only one third of the population of hell. Continued work is necessary to raise sufficient power to completely redeem the Dweller.

When Jesus (symbolized by the Golden Wedding Garment), now Christ Jesus (for He embodies the Christ Within, the Life Spirit), rises from the dead, He ascends into heaven where he sits on the right hand of the Father Within, the Divine Spirit. This has reference to the fact that the two Primary Aspects of Spirit must always work together, for the Father and Son are one, and positive and negative must unite in the work of creation. The ascension into heaven, of course, refers to the completion of the Initiatory experience, whereby the liberated ego functions at will on two planes, in and out of the dense body.

“From thence He shall come to judge the quick and the dead” has reference to the ego’s judgment upon all sins and good deeds of all our incarnations, together with retribution for the former, which judgment is impossible without the cosmic wisdom and memory of the Christ Within, the Life Spirit, which is therefore our Judge.

It seems hardly necessary to give the interpretation of the concluding sentences of the Apostles’ Creed, but a few words may be helpful for those who have not made a study of them

We all believe in the Holy Ghost, since it is the creative power of life, (the sex force being one aspect of it), and that is the power through which all life in form is conceived. Without this principle of Deity there could be no life of any kind.

We believe in the holy catholic church in the sense that *catholic* means universal, and we know that Christ’s teaching is destined to be embraced by the whole world, for He is its indwelling Spirit, whose body we, humanity, the church and temple of believers and knowers, are.

We believe in the communion of saints, for we know that all pure and holy individuals, dedicated to the service of humanity, have it in their power to commune directly with Jesus and Christian Rose Cross on the invisible planes; and we all have it in our power, by contact with the Christ Within, to consciously know the love of the Cosmic Christ, and to commune with Him.

We believe in the forgiveness of sins, since we know that the records of sin in the negative pole of the reflecting ether may be expunged by contrition, repentance, reform, and restitution. And that Jesus and the Christ Within help us to effect this forgiveness is scarcely open to doubt; nor that this forgiveness could not be so readily accomplished were it not for the actual sacrifice on Golgotha nearly two thousand years ago.

We believe in the resurrection of the body in the sense that we are reborn again and again upon this earth in a succession of physical bodies. In time we will be permanently resurrected to the etheric regions (in the Jupiter Period for collective humanity) to live in our soul bodies.

We believe in the life everlasting because we know that as sparks of divinity sent out from God there can be no ontological death for us.

Having given this very inadequate account of the mysteries of the Apostles’ Creed—that most ancient, occult document of the Orthodox Church, whose origin is supposedly traced to the Apostles themselves—we hope that we have presented the doctrines of the Church in a new light, so that other devoted students of our the Rosicrucian Philosophy will be inspired to make an intensive study of the teachings of the Christian Church, Protestant, Orthodox, and Catholic, and thus hasten the day of our *amalgamation in Christ of the Cosmic Truths* of Freemasonry and Catholicism. Truly, the Church has its power; and its greatest power is Love. We can never hope to give to the world what the Church has given to the world unless we understand in our hearts, and comprehend with our intellects, the pearls of wisdom incorporated in the great heart of the institutions of Seth.

We shall close herewith, proposing to all Sons of Cain that they earnestly endeavor to walk in the Middle of the Road. This means to strive to understand intellectually the cosmic truths which are to be found in the beliefs of the Sons of Seth, and in the words of one of our Rosicrucian students, “to feel and to know these truths in the heart; for ‘as a man thinketh in his heart, so is he.’ Thus only through the united power of head and heart will they learn to cast the Molten Sea.” □

—Anita Olin

Keynotes of Max Heindel's Teachings

MAX HEINDEL STATED that “The Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a campaign of education and enlightenment, so that the world may be prepared for what is in store.”¹ He frequently reiterated that The Rosicrucian Fellowship is to be the herald of the Aquarian Age.²

The Aquarian Age is to be an age in which the Christ is born within each individual.³ Aquarius is governed by the planet Uranus⁴ and Uranus promotes independence.⁵ Thus, people will want freedom in the Aquarian Age. The Aquarian Age will foster the development of originality, creativity, and pioneering.⁶ The sword had its reign in the Piscean Age, but science and reason will rule in the Aquarian Age.⁷

Aquarius is governed by Saturn and Saturn promotes diplomacy and justice.⁸

Thus, in the Aquarian Age, when conflicts arise attempt will be made to determine *by means of reason* what is the logical and just solution.

The Aquarian Age will also stimulate the development of an all-embracing love and altruism.⁹

Max Heindel gives a number of indications as to the directions in which people need to move if the Aquarian ideals are to be realized. It is the purpose of this article to tabulate some of these indications.

Developing the Christ Light Within

Max Heindel states that “all limitations must have been swept away before we can hope for success in the quest for truth.”¹⁰ A wall of creed inhibits the flow of universal light and knowledge.¹¹ In order to find Truth “we must leave father and mothers, creed, dogma, conventionalities, preconceived opinions and worldly desires behind; we must never fear conflict with established authorities, but we must follow the inner voice through fire if need be.”¹² The Spirit of Truth can only be awakened by one who is fearless and free.¹³ He adds that we will never find Truth in his or any other books. So long as we run after outside teachers, we are simply wasting energy.

Books and teachers may arouse our interest and urge us to live the life, but only in so far as we make their precepts a part of our inner selves are we really seeking in the right direction.¹⁴ Where then are we to find Truth? Max Heindel says, “There is only one answer—within.”¹⁵ We must learn to follow the Christ within,

and that Christ is different for different people.¹⁶ Self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. No one is allowed to lean on Masters, nor to blindly follow Leaders. The Brothers of the Rose Cross aim to emancipate the souls that come to them; to educate, to strengthen, and to make them co-workers.¹⁷ No one who is a 'leaner,' can at the same time be a helper; each must stand alone.¹⁸

How are we to find the Christ Light within? We must attune our inner nature to the Christ vibrations of Love and live a life of sacrifice and service.¹⁹ We must perform the exercise of Retrospection so that we learn to recognize our mistakes and to judge between right and wrong.²⁰ We must learn to perform the exercise of Concentration because only in proportion as the mind is stilled can the spirit reflect itself in the threefold body.²¹

Individual Freedom

The baby must crawl and fall; it must rise, fall again and hurt itself. The experience is unpleasant but unavoidable, and far to be preferred to the consequences of tying the infant to a chair to save it from falling; then its limbs would become useless. This is why in The Rosicrucian Fellowship there must be *absolute personal freedom*.²² Each must become master of his own fate and captain of his own soul.²³ It is contrary to the divine plan in any way to coerce a man into doing that which he does not want to do.²⁴ Liberty is the most precious possession of the soul.²⁵ There is no greater crime than to fetter a fellow-being in any manner.²⁶

The Elder Brothers take care that pupils do not obligate themselves to them or any one else.²⁷ The Elder Brothers never under any condition demand obedience to any mandate of theirs or command pupils to do this or that. At most, they advise, leaving the pupil free to follow or not.²⁸ The Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil.²⁹

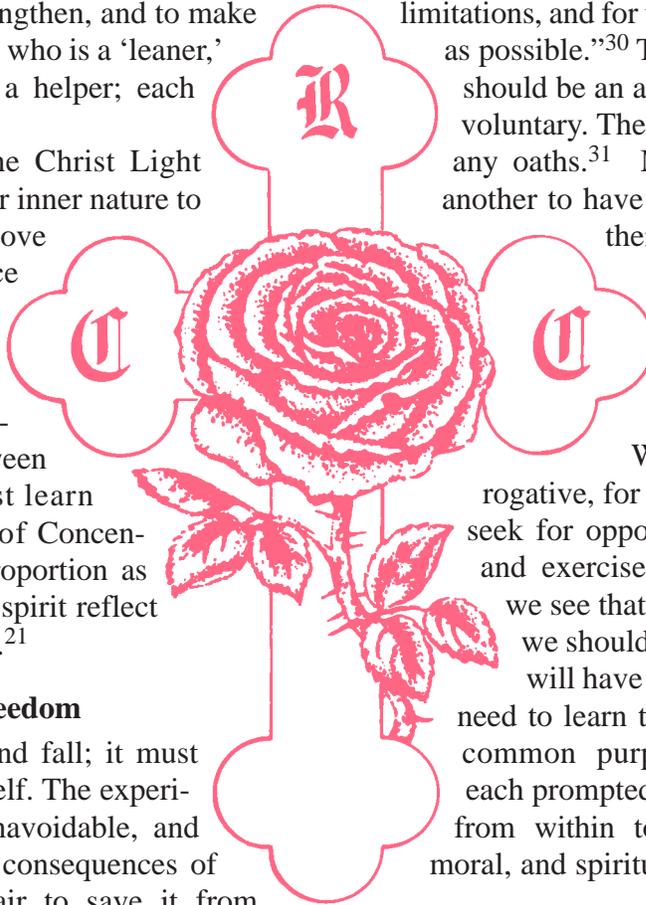
Within the Rosicrucian Fellowship the Teacher recommended that the organization be made as loose as possible because "in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason should be as few as possible."³⁰ The Rosicrucian Fellowship should be an association which is entirely voluntary. The members are not bound by any oaths.³¹ Members must permit one another to have free will,³² must not force their opinions on one another,³³ and must be careful not to infringe upon the rights of one another.³⁴

Individual Initiative

We, ourselves, have a prerogative, for we are divine.³⁵ We should seek for opportunities to initiate actions and exercise our creative powers.³⁶ If we see that a task has to be performed, we should say to ourselves: Someone will have to do that. Why not I?³⁷ We need to learn the lesson of working for a common purpose, without leadership, each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of the world.³⁸

Conflict Resolution

Although we seek the Christ Light within, our vision of it may yet be imperfect. Therefore, individuals who exercise their right to free thought may sometimes find their ideas as to what should be done may be in conflict with the ideas of others. What then is to be done? Max Heindel states that might does not make right,³⁹ and that "the harmless life is an absolute essential prerequisite to the helpful life."⁴⁰ The sacred spear, which symbolizes the creative power in man, including the power of speech, must never be used to hurt, only to heal,⁴¹ and gentleness is an ideal to be striven for.⁴² Thus, conflicts are not to be resolved by force. There is another way. The sword had its reign in the Piscean Age, but science (reason) will rule in the Aquarian Age.⁴³ The principle of arbitration of difficulties



needs to be established,⁴⁴ and tact and diplomacy are always better than force.⁴⁵ Peace is a matter of education and to achieve it people need to learn to deal charitably, justly, and openly with one another, as nations as well as individuals.⁴⁶

Universal Brotherhood

Max Heindel states that “The Fellowship disregards national and racial differences, endeavoring to join all together in a bond of love,”⁴⁷ and he recommends that people practice Universal Brotherhood by never mentioning or recognizing differences of nationality, for we are all one in Christ.⁴⁸ He urges people to look beyond the sharply differentiated forms which blind them to the inalienable unity of each soul with all others,⁴⁹ and to forget the often unprepossessing exteriors of others, and serve the divine essence hidden within.⁵⁰

Max Heindel adds that as long as one is tied to the family, the nation, the tribe, one is siding with the old blood, the old ways, and cannot amalgamate into a Universal Brotherhood. That can only come when people marry internationally, because when there are so many nations the way to unite them is through marriage.⁵¹

May we all strive to achieve the goals of the Aquarian Age as Max Heindel has outlined them for us. □

—Elsa Glover

Note: All references in this article are to books written by Max Heindel and published by the Rosicrucian Fellowship, Oceanside, CA

1. *Teachings of an Initiate (TI)*, p.58
2. *Questions and Answers, Vol. 2 (2Q&A)*, pp. 366, 465; *Rosicrucian Mysteries (RM)*, p.12
3. *Message of the Stars (MS)* p. 28
4. *Simplified Scientific Astrology (SSA)*, p. 81
5. *MS*, p. 348
6. *MS*, p. 348; *2Q&A*, p. 361
7. *Gleanings of a Mystic (GM)*, p. 82; *TI*, p. 56
8. *SSA*, p. 81; *MS*, pp. 248-249
9. *MS*, p. 347
10. *MGO*, p. 92
11. *MGO*, p. 81; *Letters to Students (LS)*, p. 69
12. *LS*, p. 71
13. *LS*, p. 71
14. *LS*, pp. 98, 205
15. *LS* p. 98; *Web of Destiny (WD)*, p. 84; *TI*, p. 29
16. *2Q&A*, p. 501
17. *Mysteries of the Great Operas (MGO)* p. 23; *WD*, p. 36
18. *LS*, p. 61
19. *Ancient and Modern Initiation (AMI)*, p. 40; *GM*, p. 159
20. *Rosicrucian Christianity Lectures (RCL)*, pp. 183-184

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise and fight and win.
Wail not for precious chances passed away.
Weep not for golden ages on the wane.
Each night I burn the records of the day.
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped.
To vanished joys be blind, and deaf, and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands
and weep,
I lend my arm to all who say, “I can.”
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone

21. *RCL*, pp. 179, 184-187

22. *LS*, pp. 51-52

23. *LS*, p. 61

24. *LS*, p. 27

25. *LS*, p. 72, 94

26. *LS*, p. 72

27. *LS*, p. 94

28. *TI*, p. 151

29. *2Q&A*, p. 226

30. *TI*, p. 150

31. *TI*, p. 150

32. *LS*, p. 29

33. *LS*, p. 94

34. *LS*, p. 94; *RCL*, p. 265

35. *LS*, pp. 19, 134

36. *LS*, pp. 207-208

37. *LS*, p. 12

38. *LS*, p. 53

39. *GM*, p. 38

40. *RCL*, p. 200; *MGO*, p. 59

41. *AMI*, pp. 44-45; *MGO*, pp. 65-66

42. *TI*, p. 95; *LS*, p. 10

43. *GM*, p. 82

44. *LS*, p. 226

45. *GM*, p. 119

46. *LS*, p. 226

47. *LS*, p. 156; *Freemasonry and Catholicism (F&C)*, p. 88

48. *LS*, p. 167

49. *GM*, p. 70

50. The Rosicrucian Temple Service

51. *F&C*, pp. 54-55

MYSTIC LIGHT

The Tie with the Teacher

YOU ASK ME how I happened to join the esoteric organization of which I speak?* First, let me tell you that nothing happens in this world by chance. All is governed by law. And “no one cometh unto Me except my Father calleth him.” But being the hard-headed Scotchman I am, it took me longer to answer the call than it would have taken a less skeptical person.

Therefore, I just drifted from one church to another seeking I knew not what, until I was drawn into meetings where advanced thought was taught. In one of these I mysteriously heard of the Society of which I am now a member.

But even when a student in this Society I could not accept the belief in invisible teachers and “liberated ones” who, it was claimed, can guide us in our evolution. But I patiently followed the advice of my instructor not to question the teaching, but to wait for light on such matters.

I had barely reached the second step in my studies when such overwhelming proof of a hidden power now working for and with me was presented to me, and the doubts I was holding on to began to fade.

The first proof I had came to me the morning following the day upon which I obligated myself for my second step upon the path. I awoke before daylight and lay in the intermediate state between sleeping and waking when an astonishing vision aroused me to full consciousness.

In that vision I saw a heavy, block-shaped, gray door in a wall partially open, and a white rose, more exquisite than any earthly one I had ever seen, appeared in the doorway.

I was not then in the slightest degree clairvoyant nor clairaudient, but the strangest of impressions

came to me that this was to notify me that I had been accepted by those above us in the scale of evolution, and would therefore receive help in my advancement. And from that day astonishing help from some undisclosed source began to gravitate to me.

I cannot claim that life thereafter became a bed of roses. Far from it! For hell itself seemed to open and force upon me debts of karma that it did not seem possible I had ever been wretch enough to contract. Though, when I began to think I could not possibly stand any more, some strange force enveloped me and enabled me to swim through the roughest of the waters, and caused some lifting rays of light to shine upon me in the darkest days.

Greatest of all, I so advanced mentally that I was often amazed at the way I could handle with ease many problems which I had never dared tackle before. Thus all my work went forward by leaps and bounds.

My greatest joy was in the inspirations given me for the carrying on of a branch of literary work during my leisure hours which I had always intensely longed to do, but for which I had been wholly unable to develop any talent.

I was well along on my second step, and had begun to long with all my heart to take the third step and to qualify for greater esoteric work, when I mysteriously came into possession of a paper on which was written instructions that were guaranteed to prepare me for that step. Coming from the source it did, I thought it must be the very information I needed to help me on my way.

In order to quiet any doubts in my mind—for those in our Society are taught that our designated Teacher cannot help us if we interest ourselves in and work for other teachers—I followed the suggestion of a friend and wrote a letter to my invisible Teacher, asking if I should follow the instructions

**This account was related to the author (S.B.M.) by an advanced member of a Western esoteric movement.*

given me. And I placed this letter under my pillow before I went to sleep.

That night I had a most glorious vision, but could not interpret it correctly. I finally decided to interpret it as supporting an intention to follow the instructions. And it took eighteen long, unprofitable, unhappy, chaotic months to convince me of the mistake I was making.

Instead of the smoothly-running days I for years had known, in spite of the karma I had cancelled, nothing went smoothly any day. I seemed to run in circles and accomplished nothing in spite of the hardest work.

Worst of all, inspiration for my literary work, which had formerly poured in upon me faster than I could use it, now came to me no more. My mind was wholly blank as far as that was concerned.

After months of striving to learn the cause of this sudden change, from most gratifying mental alertness to unremitting difficulty and sterility, I had another vision.

I appeared to be seated in a schoolroom, striving to read some symbols chalked upon a blackboard. I turned my eyes from the board for a moment, and when I looked again a man's coat was hanging from a nail driven into the top of the board, thus concealing the symbols. Immediately the words, "The Teacher is gone," seemed impressed upon my consciousness.

Yet even now I did not interpret this vision as applying to myself and providing an explanation for why all creative power had left me. Rather I concluded that it applied to a wholly different matter. And yet further, more material help was to be given me, for no sincere student is ever entirely forsaken.

Shortly after this vision, a magazine called *The Inner Light*, published by a famous English occultist, fell into my hands. Imagine my amazement when the publication's editor related that through ignorance she had been led into drifting away from her teacher, and that her tie with him had therefore been broken. In her words: "Life was purposeless; my capacities were all reduced to a fraction of their former quantity and quality."

Her whole experience had been so similar to the one through which I was passing that I immediately began a retrospection of the past eighteen months of my own life in search of the hidden cause of my own trouble. And it was not long before I felt

assured that my following the instructions for advancement not given me in my own Group was responsible for my difficulties. Following this assurance, I recalled the visions I had had, and now their hidden meanings were made plain to me.

In the first vision I had seen a glorified emblem used in the work of my own esoteric Society—a cross of dazzling light against a pentagram of gold raying from its center. But a gray cloud through which the cross could not shine had begun to obscure the lower part of it.

Now I knew that this had warned me against letting any teaching, other than that which I had obligated myself to uphold, obscure the instructions given me by my Teacher.

The second warning or message—the image of the teacher's coat hanging from a nail over the board, concealing the teachings I so wished to learn, together with the words, "The Teacher is gone"—caused me more suffering than I had known in my life.

I immediately discarded the foreign teachings and set about trying to atone for my error. But for many days no consoling thoughts came to encourage me to believe that my striving to atone was being recognized.

I reached a point of chastened resignation. I said to myself: "This life cannot be much longer for me anyway, so I may as well make the best of it. What I have been through on account of that error should surely teach me never to run after strange Gods again, no matter how right and attractive they may appear to me." Then I clairaudiently heard a voice call my name and make this statement: "Sins committed through ignorance are not unpardonable."

Immediately such a wave of joy swept over me that I could hardly contain myself, and the scripture test, "He that was lost is found," rushed through my mind.

Shortly after, life began to swing back into its former progressive stride for me. To this moment daily work runs smoothly and inspiration for my loved avocation again pours in upon me. Greatest of all, other more important work is coming to me.

But daily I take time off in which to be thankful that my tie with the Teacher has been resumed. And I earnestly pray with all my soul that it may never again be broken through my delinquency. □

—S.B.M.

Free Will and Noetic Destiny

FREE WILL IS A PHRASE for one's freedom to feel, to desire, to think, or to act, as opposed to the inescapable necessity to feel, to desire, to think, or to act, in a given way. It means the absence of prevention, restraint and compulsion that would interfere with physical, psychic and mental action and inaction. The phrase means that one can feel, desire and think and do as he pleases, and not be limited by bounds or coerced by goads.

Not only in this phrase but in the language generally, the word *will* is used as if it were different from what is called desire. But so-called will is an aspect of the active side of the doer-in-the-body, which is desire, nothing more than that. [For Percival the term "doer" is roughly synonymous with

Ego—Ed.] Will is one of the four functions of desire. Desire, which is conscious power, has four functions: to be, to will, to do, and to have. To will is the second function of desire; it is followed by to do, and to have. Will is that one desire which controls the other desires, be it for the moment or for a long period. It controls to the degree that it can use the conscious power which desire is. It gets strength by exercise, that is, by long continued desiring. It lasts until its object is attained or until it is overcome by a stronger desire, which is then the will. The cause or starter of will is, immediate-

This text is reprinted with permission from Harold Percival's THINKING AND DESTINY, published by The Word Foundation, Inc., P.O. Box 17510, Rochester, NY 14617. E-mail: logos @word-foundation.com; Web: www.word-foundation.org

ly, feeling and remotely unsatisfied desire, which is ultimately the longing for perfection and to be perfect. Will manifests by a surging up out of the inner depths, of a desire to attain an end. This manifestation may last for years. Will is weakened by the interference of contrary desires, and it is strengthened by continued exercise and by overcoming and compelling other desires.

Will is not free, cannot be free; it is much conditioned at all times. Each desire is will, but that desire is to be designated as will which at any time controls the opposing desire. One of the desires as will does not always control the other desires.

At no time has a human freedom of will, even though there be no physical obstacles to the actions, desires and thinking. A human has a limited amount of freedom to will. He has set the limitations. In so far as he himself has not prevented himself from acting, desiring and thinking, he is free to act, to desire, to think. All his bonds, obstacles or limitations are of his own making, but he is free to remove them when he wills. As long as he has not exercised that freedom, they remain and they limit. He has made them by creating thoughts and the only way to remove them is by thinking without creating other thoughts.

Past thoughts are exteriorized in the physical body and mark the limitations of the body which are also limitations to the will. These physical limitations extend to the time when life begins, the race, the country and the nationality, the kind of family in which the body is born, the sex, the kind

All his bonds, obstacles or limitations are of a human's own making, but he is free to remove them when he wills.

of body, the physical heredity, the chief mundane occupations, particular diseases, some accidents, the critical events in life, and the time and nature of death. The limitations which a person has made extend to his disposition, temperament, inclinations, moods and appetites, which are part of his psychic nature, and to his insight, comprehension, reasoning and other mental endowments or the absence of them.

The limitations which are obvious, and therefore principally the physical limitations, are what people call destiny or foreordination. Because people limit themselves in their perceptions and conceptions and so are ignorant of the cause of these trammels, they speculate, and they attribute them to God and Divine Providence or to chance. All this is their problem, our problem, of free will. It will remain an unsolvable problem as long as men are ignorant of their own nature and of their relations to what they suppose to be an extraneous deity. That which limits their free will and determines when their destiny shall be precipitated, is no extraneous being, but is the thinker of each one's own Triune Self.

A human is always free to consent or to object to the conditions in which he is, including his psychic and mental conditions. Even if one of his numerous desires forces him to act, he can register agreement or objection; he is free to agree or object; and this is due to another desire. His free will centers around this point of freedom, the only freedom he has. The point of freedom is the desire he lets rule. This desire is a psychic thing. In the beginning it is only a point. Every human has such a point of freedom and can by thinking extend the point to an area of free will.

Originally desire was undivided. That was when the doer as feeling-and-desire was with and conscious of the thinker and the knower as the Triune Self. The desire of the doer was for Self-knowledge, which was desire for its completion with the Triune Self. Then came the time when feeling-and-desire appeared to separate and be in two bodies, desire in the man body and feeling in the woman body. Of course there could be no real separation of feeling from desire, but that was what the use of the body-mind showed when the doer began to

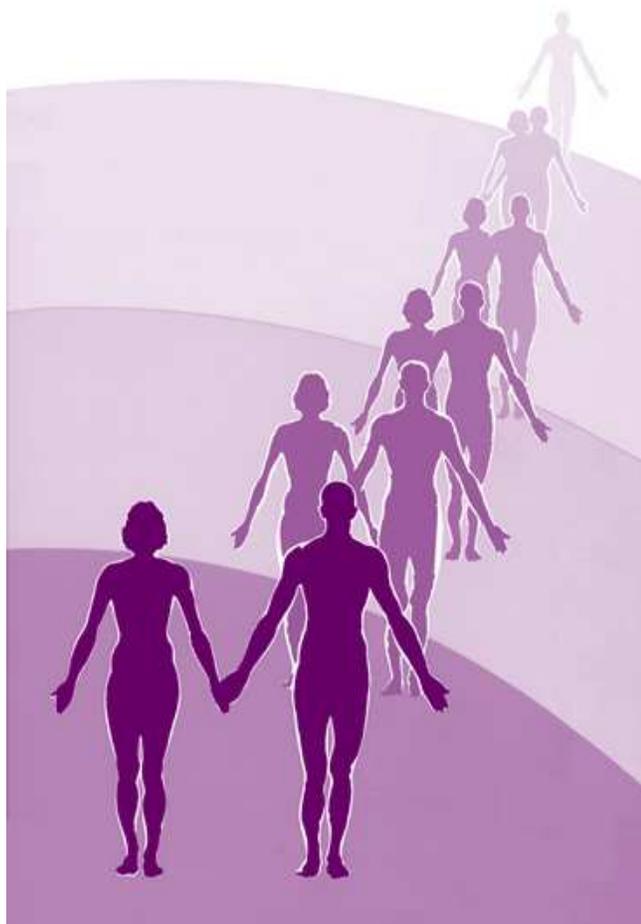


Illustration is the modified cover of *Thinking and Destiny*

When individuals direct themselves toward the light of Cosmic Intelligence and seek to realize their inner wholeness, human desire will cease to externalize in physical forms the objects of its attached thinking, and sex genders shall be obsolete.

think with the body-mind through the senses. Its thinking caused the doer to see feeling-and-desire in bodies apart from each other and caused an apparent but not a real division, because there can be no desire without feeling nor can there be feeling without desire. Feeling-and-desire were in the woman body, but feeling dominated desire. Also, desire-and-feeling were in the man body, but desire dominated feeling. Continued thinking with the body-mind prevailed and caused the desire for sex to separate from the desire for Self-knowledge. So the desire for sex exiled itself from the Conscious Light in the Triune Self, and into the darkness of the senses. Thus the doer lost the free use of the Conscious Light to make known to it its relation to its thinker and knower. The desire for sex was thus separated from the desire for

Self-knowledge. The desire for Self-knowledge has never changed and can never be made to change. That desire for Self-knowledge still persists with the human. But the desire for sex has continued to divide and to multiply into innumerable desires.

The multitude of desires are all marshaled and arranged under the generalship of the four senses. They attach themselves to objects of one or another of the four senses, for the direct or remote purpose of gratifying or ministering to or serving their chief desire, the desire for sex. All these desires are attached, they have attached themselves, they are not free. Yet they have the right and the power to remain attached or to free themselves from the things to which they are attached. No one desire, nor the combined desires of all other powers, can compel the least of the desires to change itself. Each desire has the right and is the power to change itself, and to do or be what it will of itself desire to do or to be. That desire may be dominated by a stronger desire, but it cannot be made to change or to do or be anything until it itself wills to change and do or be. In that right and power is constituted its own free will.

The only desire which actually and truly is free is the desire for Self-knowledge, for knowledge of the Triune Self. It is free because it has not attached itself to anything and it wills not to be attached to anything. And because it is free it will not interfere with the right of any other desire to attach itself to anything. Therefore it is free.

Not one of the innumerable other desires is free, because they all have chosen to attach themselves to the objects to which they are attached and to which they choose to remain attached. But each one has the right and it is the power to let go of that to which it is attached; and it can then attach itself to any other thing, or it can remain unattached and free from anything, as it wills.

Each desire, therefore, is its own point of freedom. It remains the point, or it may extend its point to an area. The stronger desire controls the weaker and so extends its point to an area, and as it con-

tinues to control other desires it extends its area of control, and it can continue to dominate other desires until it has will or control over a vast area of its own and over the desires of other doers. And yet that dominating will is not free. It is not free because the desires it controls are not free, and they are not free if they are controlled: because if they are free they act in accord, each by its own will, and are not controlled. The dominating desire as the will is not free merely by dominating the other desires. The test of its freedom as a point, or its extension to an area is: Is that desire, as will, attached to anything in any way related to the senses? If it is attached, it is not free.

How then does it extend its point of freedom of will to an area of will, a dominion where it controls

not only its own desires but the desires of others? It wills, and it may extend its will over its other desires, by thinking. Merely by desiring no desire can extend itself so that it controls other desires. But if it is strong enough, it will compel thinking. By

continued thinking the desire extends itself as will. The will is increased by exercise. It is exercised by persistence in the effort to think, persistence against and irrespective of all obstacles or interferences to thinking. By persistence in the effort to think, obstacles are overcome and interferences disappear. The more the doer continues to think, the greater will be its will over its other desires. Its power to think and to control its own desires will determine the dominion of its will over the desires of other men.

Yet that overruling desire, though it has dominion over the will of others, is not really free. That desire has increased its power by its will to think; only so has its thinking increased its power to desire, to will. Each of the desires over which it has exercised its will and extended its dominion is controlled, but not changed. Each such desire will remain as it is until it wills to change itself or to change other things. And the only means that any desire has of changing itself is by thinking, thinking to accomplish what it wills.

The only desire which actually and truly is free is the desire for Self-knowledge, for knowledge of the Triune Self.

Every desire wants knowledge, knowledge of how to get or to be what it wants to have or to be. The many desires continue to desire, but they do not think. If they will not think, they are controlled by a dominating desire that does think. And because the desire that does think, refuses to think about what it is and why it is attached to things away from itself, it attaches itself to objects that it does not continue to want after it is attached. When it tires of one thing it changes to another and another and is never satisfied. The reason that it is never satisfied and never can be satisfied with any of its attachments is that it has lost parts of itself, and it is dimly conscious that it is lost to them. And it will not and cannot be satisfied until all the desires of the original desire are again one undivided desire. Therefore, as it is afraid or refuses to think about itself, it attaches itself to this thing and that thing in the hope that it has at last found a part of itself that has been lost. But no thing to which it can be attached can also be a part of itself. And even when a desire does think, it will not think about itself.

Why? Because if it really has made the attempt, it finds that as soon as it tries to think about what it is or who it is, it must let go of the objects to which it is attached. Then the effort tires it, or it is afraid of being lost if it lets go of sights and sounds. Why does this happen? It happens because from the earliest years it has been taught to use the mind of the senses, the body-mind. The body-mind can think only about the senses and the objects or things related to the senses; it cannot think about desire or about feeling except in the terms of the senses. To think about feeling or about desire exclusive of the senses, the body-mind must be made inactive, stilled. If or when desire makes an effort to think about itself, it must be a long and persistent effort, and the effort must be repeated again and again, because that effort is calling into action the desire-mind which has been dormant, inactive, except when moved by the body-mind which then draws on it for more Light in its thinking. It would be too much to expect either feeling or desire to use the feeling-mind or the desire-mind to exclude the body-mind from their thinking. Therefore when one desire would think about

itself, let it think about itself in relation to the thing to which it is attached. With persistence, the thinking will show to that desire what that thing is. As soon as the desire is conscious of what that thing is, the desire knows that that thing is not what it wants. It will let go and never again will it attach itself nor can it be attached to that thing. That desire is then free from that thing.

Now what happened during the thinking to free it from its attachment? Thinking is the steady holding of the Conscious Light within on the subject of the thinking. By thinking with the body-mind only, the body-mind can show by its Light what the senses show the thing to be. That Light does not and cannot show what things really are. But when a desire turns its thinking on itself in relation to the thing which it wants, then the desire-mind and the feeling-mind focus the Conscious Light on that desire and on the thing which the desire wants or to which it is attached. And the desire at once lets go and refuses ever again to be attached, because that desire then knows that it does not want that thing. The doer in a human for whom certain things have no attraction, has been freed from the attachments of its desires to those things by this process of thinking in a former existence. But the desires which have freed themselves may attach themselves to other things.

How then, can the desire that frees itself from one thing remain free from all other things? This is indeed important. It is done in this way: When the attached desire wills and thinks about itself, it is acting on its point of freedom. It is thinking to know what it is and what its relation is to the thing of its attachment. It desires to know. Very well. Then let it identify itself as the desire to know the thing of its attachment. And let it at the same time relate itself in thinking to its other desire, "the desire for Self-knowledge." Let the desire to know then persist in thinking on the thing of its attachment and its relation to the desire for Self-knowledge, until the Conscious Light is focussed on the thing of its attachment. As soon as the Conscious Light shows that thing as it is, the desire knows it and knows that it is free. Then the free desire will think of the desire for Self-knowledge and will relate itself or at once identify itself with or as the

desire for Self-knowledge. When this is done, the human in whom that desire is has an acceleration of joyous life and experiences a new sense of freedom. When the point of freedom has identified itself with or as the desire for Self-knowledge there is an area of free will, and by a like freeing its other desires from their attachments the area can be extended to include all the noetic atmosphere of the human. At present human beings have only the point of freedom; they do not extend it to an area of free will.

Free will will be a problem until men understand that a human is a human being of a doer and that the doer is an integral but imperfect part of an otherwise perfect and immortal Triune Self. Free will is closely related to noetic destiny.

The doer, from the depth or heights of its own inner self, projects a portion of itself into a flesh body which moves among other flesh bodies in an objective world. The bodies are moved around by the four senses, which also belong to nature. The four senses are attracted or repelled by objects of nature. Chief among these objects are other flesh bodies. The four senses which are elementals [*the author uses this word in a technical sense—Ed.*], nature units, impersonated in a body and harnessed into its systems and organs, play upon the feelings of the impersonated portion of the doer and produce the illusions that the doer is the senses, that feeling is a fifth sense, that the body is the doer, that the doer is nothing if it is not connected with a person or body, that the senses are the test for reality, and that what the senses do not perceive is non-existent. The four senses surround with glamour the other flesh bodies which then excite love and hate, greed and cruelty, pride and ambition. The four senses intensify the hunger for food which is the hunger of nature for circulation. The four senses do not show to the doer, nature as it really is; they hide nature and cast a glamour over it. The human is thus in ignorance of his real nature, of the organization of which he is a part, of his make-up, of his origin and of his destiny.

In a human the essential thing is the doer portion, feeling-and-desire, which are projected periodically from the doer part of the Triune Self into a flesh body for a life on the earth crust. The doer in the human extends to the innermost of nature,

TAKE TIME

Take time to think—
It is the source of power.
Take time to play—
It is the secret of perpetual youth.
Take time to read—
It is the fountain of youth.
Take time to pray—
It is the greatest power on earth.
Take time to love and be loved—
It is a God-given privilege.
Take time to be friendly—
Take time to laugh—
It is the road to happiness.
It is the music of the soul.
Take time to give—
It is too short a day to be selfish.
Take time to work—
It is the price of success.

—Author Unknown

and beyond nature to the knower, and to the Intelligence. Feeling-and-desire are the essentials of the human on earth; they persist after the death of the body and through the life of another and other bodies. The succession of the human beings of a doer constitute the twelve portions of the doer, and the entire doer is one of the three parts of the Triune Self. One life on earth is a part of a series, as one paragraph in a book, as one step in a procession, or as one day in a life. The notion of chance and that of a single life on earth are two of the outstanding errors of human beings. The human sees only an outer aspect of a small section of the history of the doer, as presented in the life of that human. He does not see connections which, if he saw them, would appear as producing causes of what the cross section shows. Therefore he is without an explanation of what he sees and feels as the physical, psychic and mental limitations of his being, and so he uses such terms as chance, accident, and Providence to account for the mystery. But this question will cease to be troublesome when man knows more about himself and understands that his destiny is in his own hands. □

Staurolite or Fairy Crosses?

IN A STRANGE WORKSHOP deep in the earth and inaccessible to us of the outside world, there are innumerable tiny artists plying a curious craft. Among the products of their craft are beautiful little crosses, some of which are decorated with red garnets. These little crosses stay in the underground regions for perhaps thousands of years before geologic forces (as material scientists term them) eventually move them to the earth's surface. They are found in three perfect cross patterns: the St. Andrew (60° angle crystals: it is said that St. Andrew was crucified on a cross-saltire or X-shaped cross); Greek; and, the most rare and sought after, Maltese. If they reach the outside world without too much pressure, their patterns are flawless, but like most things, if much pressure is brought to bear upon them, they are likely to grow deformed.

Scientists have learned to translate the stories written in hills and dikes and earth formations, and so the history of the little crosses has been pretty well deciphered by them—except for one or two important facts.

These odd little minerals are found in the New England states and along the east Appalachians to Georgia, in Virginia (home of the Fairy Stone State Park), New Mexico, and various places in Europe. The matrix in which they occur is usually a metamorphic schist.

Material science tells us that the artists who design these crosses are atoms of iron, aluminum, and silica. Scientists say that these atoms seemingly push surrounding materials aside as they work in the liquid magna, in order to form their own perfect, chemical pattern—magma so hot that no other kind of life could exist in it. It is also in this

molten fluid that the garnets are formed and embedded in the crosses. As a matter of fact, it is in this fluid that most of our other gem stones are fashioned, each according to its own special mineral pattern, the pattern being determined by the kind of mineral atoms that are grouped into molecules to build the gem crystal.

Most every mineral hobbyist has a group of fairy crosses in his collection, and nearly every collector has heard people say, "But those must have been carved!" Most of us have always thought of minerals as being inanimate and lifeless, but of course an inanimate and lifeless thing could not carve itself into a beautiful pattern.

In the Middle Ages people marveled at the strange phenomena of the natural world. It seemed evident to them that intelligence played a significant part in the creation of Nature's artistry, and they attributed it to the work of fairies. One legend of the little crosses relates that they crystallized from fairies' tears as the little creatures wept over the crucifixion of Christ. Another states that they came down from heaven. It is from these legends that they derived their name "fairy crosses." They have been used as baptismal stones and good luck charms since the seventeenth century. The ancients called them "lapis crucifer."

Scientific research in the nineteenth century dispelled most of the "superstition" about the crosses, the scientists offering the theory that they were formed by atoms. If the mineralogists who described them in their textbooks experienced wonder at the clever ability of the atoms, they did not mention it, leaving all such "speculation" to the field of philosophy. The *Encyclopedia Britannica* pictures one of the crosses in its perfect symmetry,

and states briefly that it is a common occurrence.

Every so often I ask some student of mineralogy how he thinks the atoms actually do create their geometrical patterns. Usually the answer is, "Oh, they just line themselves up that way." It is rather amazing how few wonder about or are even interested in primal causes.

God places these curious little gem stones before us as much as to say, "Now find out how I did it," and the most we seem to think about are test tubes, magnifying glasses, and the specimen that will eventually dissolve into dust. The Life and Intelligence that moved the atoms around and created the law by which their exquisite patterns are formed we have been afraid to talk about. A few seem actually resentful to have that point brought up.

It is true that we have to discount a good deal of the superstition of the Middle Ages, but a hundred years from now, or a great deal sooner, in the light of advanced knowledge, our materialistic ideas will be discounted as being more absurd than superstitious. Superstition at least recognized that Nature's forces had to be engineered by an intelligence of some kind.

Minerals are not at all the inanimate things we have been accustomed to believe. Physicists have now found that they encompass a miniature world of breathtaking magnificence—of infinitesimal "solar systems" operated with mathematical precision. And strangely, this world was discovered through ingenious mathematical calculations and experiments. Scientists who have glimpsed the wonder of the engineering feats of atoms have declared the discovery to be the end of the philosophy of materialism. One scientist has been credited with the remark that when man discovers what makes the atom work he will have arrived very close to God and His method of creation.

Fairy crosses, so-called, are mineral crystals. Their scientific name is *staurolite*, from the Greek, meaning stone cross. Their crystal form is orthorhombic

(trimetric). They occur both as "simple" or single crystals, and twinned. The twinned crystals are the crosses. The process by which they become twinned points to magnetic forces and laws of positive and negative polarity about which we still have much to learn.

The specimens in my collection are probably many thousands of years old. But today in Nature's secret laboratory the busy little gnomes are turning out on their assembly lines thousands of little stone crosses for those descendants of our great, great grandchildren who will collect minerals.

As Max Heindel tells us, it is the gnomes, the elemental beings composed of chemical ether, that "cut the crystals in all the minerals and make the priceless gems that gleam from golden diadems. Without them there would be no iron for our machinery nor gold wherewith to pay for it. They are everywhere and the proverbial bee is not busier."

The history of the cross as a religious symbol dates back into obscure antiquity, long before the coming of Christ. It was a mystic symbol for the adepts of the earlier centuries. Today it is the sacred emblem of the Christian world; and still is the mystic symbol of schools of natural and metaphysical laws. (A few are now beginning to wonder where natural laws cease

and metaphysical laws begin, or vice versa; or if they are all natural laws or all metaphysical laws, the difference being merely in our lack of understanding.) However, locked in these little crosses of

Nature, along with other natural phenomena, are profound secrets that when discovered will revolutionize our thinking.

God has placed His textbooks all around us: in the splendor of the skies and in the changing seasons of earth's loveliness. Others He has laid humbly at our feet. □

—Ida Smith



"Greek Cross" *staurolite*
(in a phyllite matrix)



"St Andrew's Cross" *staurolite*



Maltese Cross



"Maltese Cross" *staurolite*

Religion in Time of War

THEOLOGICAL AND SCIENTIFIC dogmas that represent man's thought about himself and his environment at its worst, whether savage or sage, have exhibited what Schopenhauer calls "the will to live quite in the primitive biological way," says the *London Light*, in discussing a book entitled *Le Sens de la Mort (The Meaning of Death)*, by M. Paul Bourget. The story itself is of the present day, but lack of space prevents us from repeating even the most abbreviated form of the plot. What immediately concerns us is the divergent views touching life and death that are made manifest during the discussion between two of the leading characters. One of these men is a famous surgeon who has just discovered himself to be doomed to death in a few months by cancer. The other is a healthy young man.

These two gentlemen are inspecting a hospital together when the young man remarks that the arrangements there are almost too comfortable. To this the great surgeon objects, "No, what is the use of suffering when it is possible to escape it?" His question is passionately resentful because he is suffering very much himself.

The young man, who has never suffered, answers, "To pay."

"Pay what?" demanded the surgeon, who has not told the secret of his suffering to others.

"The debts of our faults and the faults of others," answers the young man.

This interpretation the elder man resents, for his

The reader may find this article of special interest inasmuch as it is not contained in book form. Max Heindel wrote it, in his capacity as editor of the Rays, for the April, 1918 issue.



Oil on canvas, 1916, Evelyn de Morgan 1850-1919

The Field of the Slain

The artist, a theosophist, depicts a beneficent (haloed) Angel of Death acting in the capacity of an Invisible Helper or Lay Brother, gathering the comatose souls of the battlefield dead and conveying them to their proper place in the Desire World.

conceptions are mainly materialistic. "Our faults, as if we had asked to be born! and the faults of others—it is monstrous!"

"But," says the young man, "since everything in life leads up to suffering and death, if suffering and death have not that meaning of expiation, what meaning have they, what meaning has life?"

The answer of the great surgeon is short, for he is filled with intense resentment. "None," he concludes.

It is needless to say to the student of the deeper philosophies that both are wrong. It is not true that everything in life leads up to suffering and death. The mission of pain and suffering is not merely

expiation. There is no angry God who aims to get even with us for our wrong doings. We stand here face to face with a law, a good law, designed to teach us the lessons which are necessary for our advancement to greater heights in the scale of evolution. So that by a succession of existences in earthy bodies of increasingly finer texture, we learn the lessons of life and how to adjust ourselves to the conditions here by right thought and right action. Who has a body so good and perfect that he would like to dwell in it forever? Surely no one. We all have our pains and aches and all are subject to suffer.

Therefore death should be looked upon not as the king of terrors but as the merciful relief from an outgrown garment, that a new one and better may serve us in a future life, and enable us to progress further upon the path of unfoldment. This is seen in all kingdoms. If the primordial flora had not been subject to death and decay, no higher forms of plant life could ever have come into existence upon earth. And if death had not released the spirit that ensouled the primitive animal form, reptiles would still inhabit the earth to the exclusion of the higher mammalian types. Similarly, if man had not died, the primitive human forms, absolutely unfit for the expression of life and intellect to which we have today attained, would still be the only ones here.

It is true that we reap what we have sown, but the only purpose of this reaping is not expiation; we are at the same time learning lessons how to avoid past mistakes on future occasions and conform to the laws of nature. We are not here only to pay for our mistakes, but to learn by them, and such primitive ideas of atonement as expressed in the answer of the young man must be rooted out of human conception, that nobler forms of religion may take its place.

All through the constitution of the Universe runs the principle of justice, but not cold, hard justice; justice it is, tempered with mercy, for that which we recognize as the laws of nature in their

manifestations are in fact great Intelligences, the Ministers of God, the Seven Spirits before the Throne, and the Recording Angels. They are compassionate beyond any conception we can have of this term, and whatever befalls a human being under their guidance is suited just to his needs.

We are told that not even a sparrow falls to the ground without our Father in Heaven knowing it. And if nature, or God, or the Universe, phrase it how we will—the power that progressively brought to birth the nonindividualized spirit in forms ascending upwards in the scale to man, conserving in each form all progressive developments of lower forms—if this ineffable power is justified even to man as regards the destiny of all creatures below him, the plain assumption in reference to his own

The laws of nature in their manifestations are in fact great intelligences, the ministers of God, Who are compassionate beyond any conception.

fate is that he, being the highest in the four kingdoms of life now evolving in this world, must be provided for when he dies, as well as before he was born. Such is the logical conclusion, and

the more we examine the question, the more is that conclusion justified among those who have studied the matter and are in a position to know.

In this connection, it is as strange as it is illuminating to note the different ways in which the [first world] war affects people of different religious beliefs. Speaking generally, we may say that there are three great religious systems represented among the combatants—the Hindus, the Muslims, and the Christians—and each of these three classes meet death in a different way, on account of what they believe during life. Besides, their belief makes them act differently when they enter the invisible worlds. For the sake of elucidation and comparison, we may take the Hindu first. He believes in *karma*, that is to say, that most of the things which befall him in this life are the result of action in former lives. This karma, it seems, is, to say the least, very difficult to change, if it can be done at all. Perhaps to some extent some of the most intelligent believe that this karma may be changed, but it is the writer's understanding that as a race Hindus believe that karma cannot be avoided and they are

here for the purpose of working it out.

While they are thus expiating the result of their past actions in former lives, they are also making new karma and thus laying the foundation for their future lives. In this respect they believe that they have free will, except as restricted by their environment, and thus they are able to change their lives in the future.

When a man is imbued with this belief and goes to war, he takes it as a matter of course that if he meets death, it is karma. He fights fearlessly because he feels that if it is not his karma to die, then he will come out safe, whatever he does. If suffering comes to him, he looks upon that also as karma and strives to take it as patiently as possible. Furthermore, if, when after death he finds himself in the invisible world, he is calm and collected, he knows that his relatives, though they may grieve for him, will not do so in an inordinate measure because they know that it is karma and therefore feel that it is no use to rebel. Furthermore, he believes that in due time he will come to birth again and will meet his dear ones in altered forms; thus there is no real cause for unrestrained grief.

The Turks have a somewhat similar belief in *kismet*, which is their name for fate. They believe that every thing in human life to the very smallest detail is predestined and that therefore it does not matter how they act or do not act—whatever is to befall will befall, regardless of any action or exercise of ingenuity on their part. Hence it has always been reported that Muslim soldiers went forth to war in an absolute disregard of their lives; that they fought with unexcelled bravery, and endured all privations without a murmur, knowing that when they had fought the good fight they would be translated to paradise, where the beautiful Houris would minister to their welfare forever. Though at the present time all religions seem to have fallen more and more into indifference, the effect of this belief is still seen to a considerable extent by the Invisible Helpers who take care of the victims of war when they pass over. They usually find the Muslims to be calm and resigned to their fate.

But when we consider the case of the Christians, the matter is very different. It is true that the Christian religion also teaches that what a man sows that shall he also reap, but religious teachings

have had but a very small place among the Western nations compared to the grip which they have upon the people of the East, such as the Hindu and Muslims. Their religion is part of every day life. At certain times, the Orientals of whatever religion devote themselves to prayer and are very sincere in their religious observance. In the Western world, on the other hand, people are generally ashamed of being thought too religious.

Recently, one of the New York papers had a full page advertisement, if the writer remembers rightly, which stated that business men ought to go to church as that is a good asset in business, for it marked them as respectable citizens and would gain for them more credit. What an unworthy motive to hold out as an inducement! There was, of course, considerable indignation over this advertisement, but it shows the dilemma of the church, how they are put to it to keep up their membership and attendance, and how few, even among students seeking mystic development, read this great book, the Bible.

The writer has often noticed that whenever a question comes up concerning the Bible, or some one is asked to read from the Bible, very few can pronounce the names properly, or name the various books in the Bible. These are all signs which go to show that religion with us in the Western world is neither studied nor practiced daily by the great majority. On one occasion, while discussing this question with a business man, he remarked that he had no time for the study of religion during the week, therefore he paid a minister to study, and went to church on Sunday in order that the minister might there give him the benefit of what he had learned during the past week. Those who study the Bible are called cranks and shunned as such.

Hence the idea concerning the meaning of suffering and death expressed by the surgeon in the book which gave rise to the thoughts here expressed. But even where the idea of mercy and vicarious atonement is embraced, that goes to the opposite extreme and teaches that immediately a man feels that he has sinned and is sorry, he is at once forgiven, as expressed in the couplet,

*Between the stirrup and the ground,
He pardon sought, and pardon found.*

This conveys the idea that one may live a life of sin up to the very moment of death and then on the deathbed, by saying that we are sorry, we may be forgiven for the whole score of our life. This wrong idea has become so ingrained in the public consciousness that we have lost respect for the law that “as we sow so shall we also reap,” and are depending altogether on grace; that is to say, if we ever give the matter any thought at all, and in the writer’s estimation, nothing short of a thorough education of the people of the Western world to the fact of their responsibility can ever waken the religious life again.

If the churches want to succeed and increase their attendance, if they want to spread the kingdom of Christ upon earth, then this is really the way. They must reawaken the sense of individual responsibility which has been lost partly by the sale of indulgences practiced by the Catholic Church, which has given those who believe in it the feeling that the justice and equality which is rooted in universal law could be cheated by the payment of a few paltry dollars. This was a blow at the very foundation upon which religion stands, and as a result we have today in the present war a spectacle which is too horrible for contemplation. And while our brothers whom we call heathen face death and adjust themselves to conditions in the world beyond because they are imbued with a sense of this responsibility for their own actions, and a sense of the divine guardianship, which has all things in its great care, we who pride ourselves upon being the most civilized people, Christians, face death in a manner that is altogether unbecoming. When we are not beside ourselves in anger and rage and pass over in that condition, we cry and are unhappy because of the dear ones we left behind, and a small class is commiserating for having been taken out of earthly life and enjoyments there experienced. There is sorrow and mental suffering among the Christians, so-called, that is unequalled and unparalleled among those who come from the East, and were it not that relatives of those people who are now passing over by the hundreds of thousands have pressed into service to soothe and quiet them until they find their balance and thus minimize the dreadful condition, it seems as if this earth must have been swallowed up in an ocean of sorrow.



Illustration, fifteenth century, The Rohan Master, from *Grandes heures de Rohan*

The Deceased Before His Judge

Michael and the devil contend for the dead man's soul to determine his place in the Desire World. The man's own life's actions shall, in fact, be the arbiter of his incarnate destiny.

It seems therefore to the writer that in order to effect the regeneration of the Western world, people must be educated concerning the action of the twin laws which are at the root of human progression, for when we thoroughly understand that under the law of consequence we are responsible for our actions, but that the retribution is not meted out by an angry God, any more than when we throw a stone up in the sky, God takes that stone and throws it back at us. Action and reaction follow each other just as ebb and flow, night and day, winter and summer, and this law coupled with the law of rebirth, which gives us a new chance in a new environment and better body, enables us to work our way from the human to the divine, as we have worked our way from microbe to man. □

READERS' QUESTIONS

Protection When out of the Body *The Panorama of the Blind; Seeing Entities* *Praying Spirits out of Purgatory*

Q **UESTION:** Can another entity gain possession of a person's lower vehicles while the ego is out as an Invisible Helper, and how long and how strong is the silver cord?

Answer: There is no danger whatever of another entity taking possession of one's lower vehicles while the ego, with its higher vehicles, is out as an unconscious Invisible Helper. The unconscious Invisible Helper is fully protected while out of his body. With those who have evolved to the point where they can leave their bodies consciously, however, it is different. They are themselves responsible for any consequences which may result from the leaving of their bodies.

The silver cord is composed of three parts: one of ether, one of desire stuff, and one of mind stuff. No occult development is possible until the third part of the silver cord has been developed, but after it is completed, the ego may leave its dense body and roam the wide world, either consciously or unconsciously, depending upon one's spiritual development. In either case, the ductility and elasticity of the third part of the silver cord, which is made of mind stuff, serves as a link with the lower vehicles. There is no danger of its being severed unless it has become more tenuous through illness.

THE PANORAMA OF THE BLIND

Question: Does a man who has been completely blind in his past life, when he views its panorama, actually see the pictures that existed around him?

Answer: The subconscious mind consists of the

records imprinted on the negative atoms of the vital body's reflecting ether. When such a man as cited is freed from his dense body, his spiritual power comes back in some measure and he is able to read these pictures with his spiritual vision.

The panorama presents itself to him in a manner similar to the way the scenes of a moving picture are shown, except that they are presented in reverse order, from the time of passing to the moment of birth.

Now since this record is independent of the physical sight, and since the reading of the record is dependent upon spiritual sight, it is true that people who have been blind during their past life actually do see the pictures of that life in the after-death panorama.

SEEING ENTITIES

Question: There is one thing in this world I would like to get the best of, but invariably it gets the best of me, especially at critical moments. For instance, I have a thing practically accomplished when an outside influence comes along and makes me fail. I feel as though some drug had been injected into me, and I become numb and dizzy and momentarily blinded. My whole life has been ruined by this power over me.

A number of years ago mental voices started to come to me. Then what appeared to be a good force showed me how easily anyone might be tricked by such things. One night, after one of these experiences, I opened my eyes and saw on the footboard of the bed two shapes with great peaked, heads and strange sharp ears. There they

sat eyeing me with their big, mighty eyes rolling around greedily. But when I moved, they flew out of the window. What is it all about? Perhaps you can enlighten me.

Answer: It is evident that you are mediumistic to some extent. When one becomes mediumistic, his finer vehicles have become abnormally sensitive to the vibrations from the invisible planes, and he easily gets into contact with them and perhaps sees some of the entities which live there. If he is of a negative mental type, these entities may gradually acquire a certain degree of control over him. Among these beings are those that are good and those that are bad. Some are devoted to the furthering of the plan of evolution, and others are seeking to frustrate it.

The fact that you seem to come under the domination of some force which at the critical moment causes you to fail would indicate that some adverse influence from the other side is working against your welfare, affecting you at key moments in a hypnotic way, putting suggestions into your mind that are false, and even, perhaps, directing vibrations against you which make you dizzy. All phenomena of this sort are distinctly negative and most objectionable. When a person has been careless or negligent in the matter of self-control for many lives, psychic negativeness may finally reach the stage where entities from the other side of an inimical sort gain entrance to his aura and seek to bring about his failure.

The solution is perfectly evident: Do your own thinking. Start to become positive in all of your thinking, in all of your desires, and all of your acts. This will automatically compel you to use your will, which will thus be built up. Gradually the finer vehicles—the mind, the desire body, and vital body—will become positive, and thereby form an unyielding barrier to evil influences. If you do this, in time you will arrive at the point where such influences as those mentioned will automatically be shut out.

Then the phenomena which now trouble you will disappear. The positive individual *creates* his own thoughts and directs their activity. The negative person *receives* the thoughts of others, and is controlled by them.

PRAYING SPIRITS OUT OF PURGATORY

Question: What is meant by “praying” a spirit out of purgatory? Can this be done?

Answer: No one can be “prayed” out of purgatory. The action of the purgatorial forces frees the spirit from its base desires and corrects the weaknesses and vices that hinder its progress by making it suffer in the identical manner best adapted to that purpose.

Purgatorial activity is divided into two distinct classes; namely, the eradication of bad habits, and the reaction of evil deeds done to others. Desires in the physical world which cannot be gratified after a time burn themselves out, so to speak, and cease to be. Something similar takes place in the purgatorial region. There the spirit has no dense vehicle, and that is what makes the difference in regard to the gratification of its various desires. For example, the man who drank alcoholic beverages during earth life, now has no alimentary canal in which chemical combustion can take place, thereby generating fumes, which are a delight to the desire body. The vicious man can no longer kill, nor can the miser collect gold, et cetera. And so, through lack of gratification, these desires finally wear themselves out, exactly as they do in the physical world, and the spirit is freed from them.

In relation to the reaction of evil done to others, as the panorama of life unrolls backward, it presents to the spirit the scenes wherein it has done wrong to others, and then the evil reacts on the ego in such a way that where it has made another suffer, either mentally or physically, it feels itself as the injured one and endures all the anguish and pain that the victim felt in life. As the speed of purgatorial existence is three times faster than that of ordinary earth life, the intensity of suffering is likewise trebled.

Thus the spirit is finally purged of all evil by the action of the Law of Consequence and not by the prayers of others. And as soon as this is done, it is ready to leave the purgatorial region and enter the First Heaven world. However, it must be remembered that the purgatory experiences are not continuous; there is an interval of respite after each period of suffering. During these intervals the prayers of the spirit’s friends and loved ones are a great comfort to it. □

Solomon— Revelations of Truth

SOLOMON'S MISSION TO THE WORLD

LEGEND STATES that the birth of Solomon was attended by hosts of Angels singing triumphant chorals just as they did at the birth of Jesus. It is also said that the Archangel Gabriel, guardian of mothers and children, was present to bestow his blessing upon the infant.

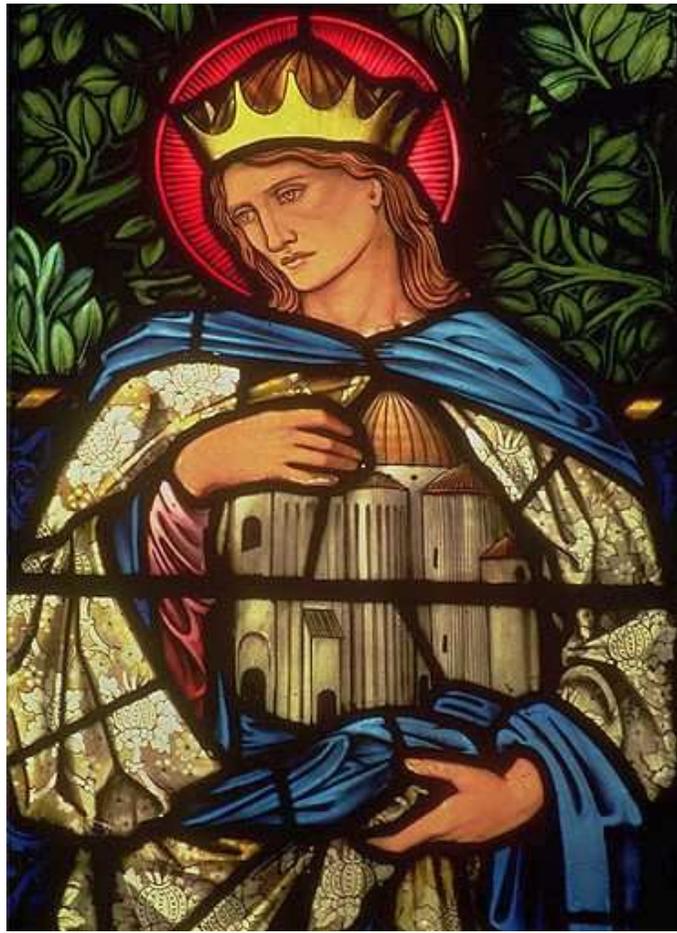
Nathan, a prophet of God who guided David in ways of Truth, was appointed teacher and guardian of the youthful Solomon. So the child grew and developed in an environment of righteousness and wisdom, thus qualifying him to perform his great work for the upliftment of mankind.

One day, when Solomon was about thirteen years of age, the Court was assembled in the majestic Hall of Cedars when an Angel appeared and placed a golden leaf in the hands of King David. Upon this leaf was inscribed questions in mystic characters. David announced, "Whoso answers these questions shall become king of Israel after me." Then he read: "What is everything? What is nothing."

Breaking the silence that followed, Solomon only made reply: "God is everything, the world is nothing." David continued reading:

"What is of most account, and what is of least?" Once more it was Solomon who made reply: "Peace is of most account, and fear is of least."

Solomon's foremost work was to build the great Mystery Temple. Teachings emanating from this Temple were to serve the entire present Fifth Root Race throughout its evolutionary span. Mt. Moriah, like the Mt. of Olives previously referred to, was an



Stained glass, 1890, Edward Burne-Jones (1833-1898), Leigh, Staffordshire, UK

King Solomon Holding the Temple.

area of great spiritual power. On it Solomon was instructed to erect a magnificent Temple and dedicate it in service to the divine purpose of bringing about the redemption of mankind. It was ordained that the Lord Christ should be received into this Temple, and that the wondrous meaning and mission of His coming to us should be relayed to the world therefrom. Mankind, however, did not live up to the divine precepts of Solomon and later Temple servers did not recognize the expected Messiah when He did come. Hence, the day of the Crucifixion inaugurated the doom of the Temple. It was only a matter of time before its complete destruction.

Jesus, foreseeing the fate of Jerusalem and the Temple, wept over the tragedy that was to overtake

both. He knew that the city's inhabitants had failed to achieve the high destiny which had been prepared for them. As He beheld the long centuries lying ahead, He saw a future filled with strife and ravaging wars, with their aftermath of sorrow, pain and death, before the day of their redemption. David and Solomon, both high Initiates, came to earth to work for the regeneration of the human race in anticipation of the glorious coming of the Blessed Lord. It was not they who failed. Rather, it was the entire Fifth Root Race.

Solomon, by means of his initiate powers, was able to control denizens of both the upper and nether realms. The forty-nine paths of wisdom were open to him, so mystic legends state. (4 plus 9 gives 13, the initiatory number belonging to the then approaching Christian Dispensation.) He even transmuted the vicious powers of demons into those serving the good of man. He controlled Nature Spirits and, at will, could send them to the furthest confines of the world. He delivered many persons from bondage to the evil of obsession.

The macrocosm is a reflection of the microcosm. Man's physical body, his temple, is a reflection of the solar Temple of the universe. The Master taught that it was this human temple which might be destroyed and then, through Initiation, be raised up again in three days. In mystic Masonry it is the temple built by two kings and a widow's son. The latter, Hiram or Khurum by name, becomes the Master Builder—his name meaning high, white, lifted up. King Solomon represents the heart. King Hiram of Tyre is the head. Hiram, the master workman and a widow's son, symbolizes an aspirant who is working to unite the love power of the heart with the intellect of the head.

Every masonic candidate is admonished to keep his working tools in the column of Jachin, the head. Boaz, the feminine heart column, is the fallen pillar which cannot be raised until the power of love balances that of reason. Only when love is truly "the fulfilling of the law" will the column of Boaz resume its upright position. These are the two columns that guard the entrance to all initiatory Temples, and every neophyte must pass between them on his quest for Light.

Many are the legends connected with the Molten

Sea. This sea, in the form of a flower, was (and is) supported by twelve oxen. As a "widow's son" (neophyte) becomes a "master-builder" by the alchemy of transmutation within himself, his "molten sea" becomes a crystal wherein the outlines of past, present and future are indelibly impressed. This ability enables him to transform his physical vehicle into the "flower body" of an Initiate—a work done under the guidance and instruction of the twelve zodiacal Hierarchies. It was such attainment that placed Solomon among the Wise Men of all ages. And the "lake" upon which he stood to welcome the Queen of Sheba symbolizes his own personal "molten sea."

Solomon's throne was fashioned of the fine gold of Ophir inlaid with marble and incrustated with rare jewels. On each of the six steps to it were two golden lions and two golden eagles standing face to face, indicative of the Leo-Aquarian Age and its pioneers who have learned to build the glorious light body typified by Solomon's Temple. No workman was ill during the seven years that the Temple was under construction, nor was the perfect condition of their tools impaired. "When completed, the Temple shone like a golden hill set upon a silver mountain. The altar of bronze increased so that it might embrace the earth. The molten sea encompassed the spirit of all waters. The curtains caught and held the shimmering shadows of blue air, and the candlestick, the glory of celestial fire." Surrounding the Temple was a grove of golden trees bearing perpetual fruits that fell only when approached by an enemy. Within the sanctuary was an ivory wand, the touch of which gave injury to the unclean but proved harmless to the pure. A transparent wall within the interior of the sanctuary remained crystal clear on the approach of the righteous but darkened when the unworthy came near.

At the dedication of the Temple, these words were spoken by the Lord, the manifestation of spiritual law: "I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—1 Kings 9:3 Legends state that Solomon placed a golden key in the door of the Holy of Holies to the rhythms of heavenly music and chanting

"Open wide the doorway of the Holy of Holies,

that the King of Glory may go unto his rest.”

SOLOMON’S SUPREME INITIATION

“And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

“And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she came to Solomon, she communed with him of all that was in her heart.

“And Solomon told her all her questions: there was not anything hid from the king, which he told her not.” —1 Kings 10:1-3

The coming of this beautiful queen of wisdom is the triumphal crowning of Solomon’s life. The wisdom, of which he sings as being above the price of rubies, was at last his own possession. Before its attainment he never could have penned the matchless *Song of Songs*, the Song of the Mystic marriage—described as “a love song set to lilies.” It proclaims the final blending of the lower nature with the higher, the sublimation of the material into the spiritual. This is the highest achievement of divine alchemy. It must take place within the consciousness and life of a disciple, for it brings him into communion with those celestial planes whereon the glory of the song becomes his own personal experience.

The name Sheba means seven with its sevenfold interpretation: “the Beautiful, the Old, the One, the Giver, the Dangerous, the First, the Last.” She was the queen of all Arabian flowers. *Balkris*, her name, means benediction. Solomon spent three years in preparation for her coming. He built two mighty walls that began at the frontier of Israel and ended at the gates of Jerusalem. One was of silver and the other of gold, and between them was a crystal lake in which the entire world was mirrored. It was thereon that he awaited her arrival. Sheba came arrayed in seven robes as subtle as woven air, and she approached Solomon as he was standing on this crystal “Lake” as though he were in water. Her gifts to the king were priceless pearls while his to her were eight green rose trees of mystic Damascus, all starry with blossoms, and jars containing the waters of eternal life from the well of Siloam—the last being a phrase from an old Egyptian Mystery Temple.

“And when the queen of Sheba had seen all

Solomon’s wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her.

“And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told to me: thy wisdom and prosperity exceedeth the fame of which I heard.

“Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.”—1 Kings 4-8

In the great tent of the king, guests who were assembled for the reception of the gifts were overshadowed by invisible hosts of the angelic choir. Solomon saluted the fair queen with the words: “You are holy as the Ark of God; your body is His house.” At these words of the king’s salutation, many of the guests wavered and departed; but Balkris, Queen of Sheba, swayed and stood upright and alone in the middle of the royal tent.

“Many are called but few are chosen.”

Others also wavered and turned away, unable to walk longer in the Master’s way—the straight and narrow path of Initiation which leads to the portals of the mystic Temple, where gifts are bestowed upon a successful aspirant who is wedded to wisdom and has learned the glory of the house not made with hands, but eternal in the heavens. It is at the completion of this “house” that he earns the wages of the Master and acquires ability to travel in foreign countries, the supreme attainment for pioneers of the human race.

From Jerusalem, Solomon reigned over all Israel the cabalistic period of forty years. At the time of his transition, his eyes beheld a vision of the future: the destruction of the earthly tabernacle, because it was impermanent, transitory. Said another great Christian Initiate: “Things seen are temporal; things unseen, eternal.” Solomon, King of peace, raising aloft the sacred ring bearing the ineffable name, admonished: “Build ye the Temple invisible and eternal.” □

—Corinne Heline

Personality and Individuality

THE SYMBOLS used in astrology are perfect ideographs to the astrologer when engaged in his delineation of nativities, for his success to a considerable extent depends upon his skill in interpreting its very wonderful symbology; and it is mainly owing to this fact that the inner truths of the science have been so very carefully preserved, so that now they are once again being slowly revealed to us after many centuries of concealment.

We have come to look upon the Moon as the symbol or representative of the Personality, its waxing and waning being similarly expressed in the changes that take place almost daily in the personal life. The Sun, on the other hand, stands as a representative of the Individuality, or the real man, the immortal part that dieth not.

To those who are interested in the inner or esoteric side of our science, it is important that a correct knowledge of all that is involved in the terms that are the subject of this article be fully understood.

The relation of the Individuality to the Personality may be roughly symbolized by a tree, whose leaves, when the sap or vital principle is withdrawn from them, fade and fall and are trodden under foot. They are gone into the grave of things. Will they return? We know that cannot be, but the tree will reclathe itself anew with other leaves, will again feed and inform them with the sap flowing within, the vital principle that proceeds from the "One Life"—the Spirit animating all Nature. Without carrying our analogy too far, we may liken the personality to the leaves of a tree.



Hans Holbein II, from Sebastian Münster's *Canones*, printed in Basel, 1534

The moon's phases illustrate the mutability of the personality and justify its lunar symbol, while the sun, a perpetual source of light, represents the enduring individuality or Ego.

This personality is the garb assumed by the individuality for each life period as the most fitting expression of its actual condition, status, and needs. Certain physical traits, partly due to heredity, as indicated by the rising sign, are recognized; but these become modified, or even disappear, as the character develops and manifests.

Now the ordinary person and the materialist (especially the latter) mistake the personality, with its desires, passions and appetites, for the real man; whereas, it is only his outer expression, just as the clothes of the actor, though appropriate to the part he plays, do not constitute the actor himself. Shakespeare says: "Each man in his time plays many parts"—*each man* standing for the real being, and the *many parts* for the personalities—successive earthly lives.

The personality can be seen and known, but the individuality (symbolized by the tree in the first analogy) can only be perceived by the eye of the soul. Thus it naturally follows that most of us are deluded by appearances, and consequently, we often make the personality the sole object of the life, working only for physical and personal interests, worldly success, comfort, and enjoyment—and therefore naturally feeling that when the body dies all is over. This is the materialistic view, and even some of our religious men, who piously declare that the spirit “returns to God who gave it,” do not realize this in consciousness, though they may intellectually assent to it.

Few really grasp the true relation between the higher and lower self, which seem, as it were, separated for each life period, the lower or physical self being the instrument which the higher uses for gathering experience on earth.

“The soul is immortal, and its future is the future of a thing whose growth and splendor has no limit.” It is a growing entity, feeding on the earthly experience gathered by its physical vehicle.

On retiring from this earth’s sphere of action, the personality hands on to the individuality the experience gained by its contact with matter—the net results, so to speak, of the past life. In this way, faculty after faculty is evolved, virtue after virtue unfolded, power after power is gained by the soul. For many lives, its progress must necessarily be slow, because it is young and does not realize the purpose of manifestation and evolution. It is not ready or willing to obey and cooperate with the law, so that little experience worth handing up is secured, the personality living for itself alone, lost in the delights and gratification of the senses, forgetful of its lord and of the purpose for which it incarnated.

It must be remembered that the immortal soul, the real man, the individuality, is dependent on its instrument, the personality, to gather its experience, much as our physical body depends on its hands to feed and work for it, or its feet to carry it.

Astrologers will understand the saying, “The

Moon must fall ere the Sun can rise,” for it is only as the lunar form holds itself as a vehicle for the solar influence to permeate, order, and inspire—the personality realizing that it is but a channel for the divine life to use, and allowing that life to influence and direct it, trying ever to shape itself to the divine will—that real wisdom can be secured, and the true purpose of evolution can be fulfilled.

Skeptics and materialists argue that when the form perishes, man’s life is blotted out and leaves no trace, even his nobler nature perishing with the physical brain. But the materialist is not an astrologer nor an occultist, and he ignores altogether the immortal and individualized spirit, because he cannot prove its existence by physical means.

How, some may ask, can pure spirit, formless, undifferentiated, become an individual spirit?

It can only become individualized by a descent into matter, by conjunction with human

consciousness which, without its presence, would scarcely be raised a degree above the more highly evolved animals.

The question is often mooted, by earth’s toilers and workers, as well as by the jaded and satiated pleasure-seeker, Is life worth living?

The pessimist, who believes in only one life, is forced to answer, No! The social reformer and political economist holds that the end and aim of life is personal (?) happiness—the greatest happiness to the greatest number; but in the face of the want, pain, and misery rampant in the world, they can scarcely claim to have hit on either a solution to the problem or a panacea for the evil.

What answer can astrology—one of the seven keys to wisdom—give to this query? If the question be studied from the occult standpoint, as it was in past ages, when the science of the stars was a world’s religion, it proclaims each earth-life as only one phase in the evolution of the individual, by means of a long struggle with matter, and by specific experiences gained through a material personality. But it never teaches that life or happiness is an end in itself; although right living in any life

The lunar form holds itself as a vehicle and vessel for the solar influence to permeate, order and inspire.

produces that harmony and peace which alone can be truly called happiness.

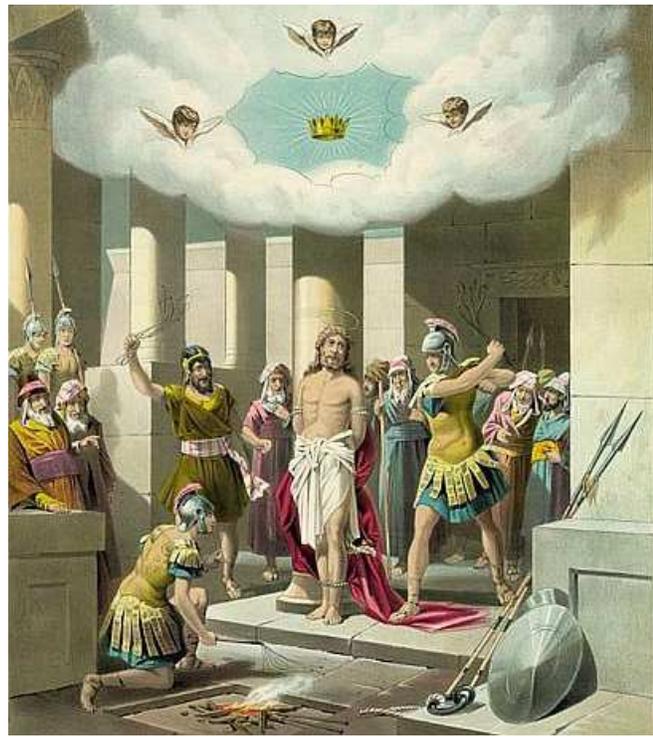
When the higher stages of consciousness are reached, the highest joy is felt in living and serving the higher Self, and in maintaining a constant struggle against the temptations of the lower nature, until finally the complete conquest of selfishness is attained. Of course, this means a life of conscious work, effort, and struggle, the rescue of the mind from the senses; for if the horses of the senses run away with the driver, or the mind, they are likely to drag him down and destroy him.

So many persons seem to suffer under the lash of the senses that sometimes we feel sad on account of those who cannot be convinced of any necessity for a nobler life. Yet there is no occasion for regret when we realize the fact that if one life is wasted, it must be re-lived, and that man can only delay, but cannot prevent, his evolution; for man's eventual perfection is the will of the Logos, the God of our solar system.

Still, the Christ, or divine principle, in each must ever be, while crucified on the cross of matter, the "man of sorrows and acquainted with grief," for the cross is the burden of the flesh and the carnal appetites.

What is the meaning of that strange and hard saying, "man must lose his life ere he can find it"? It has two interpretations. The life of the animal must first be yielded to the life of the intellect, and finally, the life of the mind must be surrendered to that of the soul. There are thus three types of man—animal, human, divine. Such are some of the stages we each pass through during the soul's pilgrimage. We must endeavor to become unselfish and non-personal, and then we shall not be bound nor limited, neither by Mars nor Saturn, neither by sensation nor by concrete mental conceptions.

A true realization of personality and individuality would be the understanding that the lower is the servant, not the master; the agent, not the actor. This does not mean that the physical instrument is to be neglected. Nor does it mean that fasting or asceticism is to be practiced, or any part of the nature killed out—but harmonized and brought under the control of the higher nature. For every force we have is ours by divine right, and



Lithograph by Lehman & Bolton

Lithograph, 19th century, Library of Congress, Washington D. C.

The Scourging of Christ

Each Christian individualizes the life of Christ Jesus. The personality experiences verbal lashings and interior emotional flayings, the buffetings of contrary events and conflicting impulses while it is bound to the pillar of the physical body.

it is for us to use it legitimately, controlling and transmuting, not destroying. Asceticism, as well as profligacy, say the sages and Rishis of old, are to be avoided. The middle path is the path of safety.

The physical body is the instrument for work on the physical plane. How does a good workman treat his tools? He keeps them clean and well-protected, otherwise they would be useless for service. Just so must the body be kept in good condition, pure, clean and healthy, if useful work is to be accomplished.

Now the personality is more than the physical form; it embodies passions, affections, desires, intellect, and social proclivities; it is concerned with the sphere of human duties around us. Every one of us, each in his own place, has to work out his own salvation by means of this personality, for the human has eventually to become the divine—"God manifest in the flesh"—and just in proportion as we seize and utilize our present opportunities will further opportunities present themselves; for we are the makers of our own destiny, the

awarders of our own joys or woes. "As we sow, we must and shall inevitably reap," is God's law, the law of the universe.

Our position today is simply the result of causes set in motion by ourselves, and while reaping the harvest of past sowing, we are sowing fresh seed for future reaping; some of this seed may spring up in this life, some may be postponed to a future life.

If we tried to realize these facts of life and destiny, we would be less discontented with our position and condition in the world; for even supposing we could override the law and remove ourselves and others from the position and circumstances we so deplore, we would be robbing the soul of its experience.

One of our poets sings truly, being inspired, as all true poets are,

*Thou camest not to thy place by accident,
It is the very place alone for thee.*

We can all help forward the work of evolution, if we will, no matter whether our position be lofty or lowly, great or humble. True, those who hold a position of great influence in the world can work for others on a larger scale than those who hold a lesser post; but we are inclined to measure things from an outside standpoint that is often erroneous. We think of work as being only, or chiefly, external, seen and recognized, but in very truth the reverse is more often the case.

If we are poor in this world's goods, we may be rich in thought, pure in mind, and by sending into the world's thought-stream good, pure and lofty thoughts, we are actively working to raise humanity.

Helping by pen or speech, though useful, is still not so far-reaching in its power as devotion, aspiration, and unseen aid rendered to our fellows; for the unseen is mightier than the recognized, the unmanifest than the manifest.

The widow's mite, the cup of cold water, given with true devotion or unselfish love, afford examples of the truth that it is motive which is, after all, of the greatest consequence; and if that motive be desire for the spiritual welfare of humanity, then we liberate a spiritual force that can be used in man's service.

Most people attach too much importance to rank and prestige, luxury and fame. These things take on a totally different aspect when judged by the soul's measure. That measure is moral character.

One important lesson that life teaches is to do our own duty, the duty that lies nearest. It is for that experience we are incarnated, and if we shirk the task today we shall only have to pick it up tomorrow. In doing our own work, we need not neglect helping our brothers and sisters by our love and sympathy, trying, as far as we can, to fulfill the law of the Master, "Bear ye one another's burdens."

A life of usefulness and service yields a large return to the individuality, for all unselfish deeds, all acts of kindness and self-denial, become the permanent stock of the immortal soul. But a wasted life, i.e., a selfish one, causes the personality sorrow and suffering, as it will have to work out its redemption in future lives. The higher self, however, suffers only in having an unprofitable servant that yields its master no experience (for nothing of evil can be carried to the soul, virtue alone can be wrought into the individuality); it is merely one earth-life wasted.

What are we each doing with our personality? Is it master or servant? Are we living selfishly, or otherwise? personally, or individually?

It is by making the personality a vehicle for the soul's use, by realizing self through non-self, that man eventually transcends limitation and finally completes his emancipation from matter.

We must each make our own at-one-ment, unity, and harmony. As we seek to do so, life becomes worth living and the peace that passes all understanding becomes ours; for as we slowly climb, step by step, the golden ladder of perfection, so do we draw nearer to the true perfection—the Divinity from Whom we come.

The way is hard, the struggle severe. But the end is bliss and joy unspeakable, for shall we not hear at last: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? Then shall we realize, realize in utter bliss—no dull pigments of earth may paint, nor any fallen language voice, the supreme ecstasy of that final at-one-ment—"I and my Father are one." □

—Bessie Leo

Aspects to the Ascendant



Joe Tucciarone, Space Art, www.space.com

On the Edge

ONE ADDITIONAL factor which participates in the Ascendant complex mentioned above* is any close aspect to the Ascendant. Traditionally, such aspects have been said to influence one's character and temperament, although very few books include guidelines for interpreting these aspects. In this brief section, I do not propose to give a systematic list of "interpretations" for such aspects. However, there are a few key points to keep in mind in order to recognize those Ascendant aspects which are most important in a particular chart.

As a general rule, the Ascendant aspects show how one most characteristically expresses himself or herself in the outer world, either easily and naturally (certain conjunctions, the sextiles, and—most of all—the trines) or with some degree of stress, tension, inhibition, or extraordinarily strong ambition (squares and oppositions). In other words, aspects to the Ascendant reveal whether various dimensions of oneself (symbolized by natal planets) are in harmony or discord with the mode of expression toward which the Ascendant's energies constantly urge us.

The **oppositions** with the Ascendant in some cases reveal an inner division in the individual, a state of being wherein the person endures an

almost constant tension since there is a strong urge toward modes of activity which are in many ways completely opposite. This inner tension can generate great energy and manifest as a particularly complex type of consciousness. Oftentimes, such a person will alternate between the two life orientations over a number of years, at times giving conscious emphasis to one mode of self-expression and at other times focusing on the other orientation. It often seems that the progressed Moon or transiting Saturn and Jupiter periodically bring out one side or the other of the person's nature.

The **square** to the Ascendant is often symbolic of some quality in the person's early environment, usually having manifested either as a type of oppression or inhibition (especially when the planet involved is in the 4th house), or as an unusually strong pressure toward achievement or recognition (often when the planet involved is in the 10th house). In other words, there are basically two types of squares with the Ascendant, which may be

**This text is contained in Astrology, Karma, and Transformation by Stephen Arroyo, and is reprinted with permission from CRC Publications, P.O. 1460, Sebastopol, CA 95472*

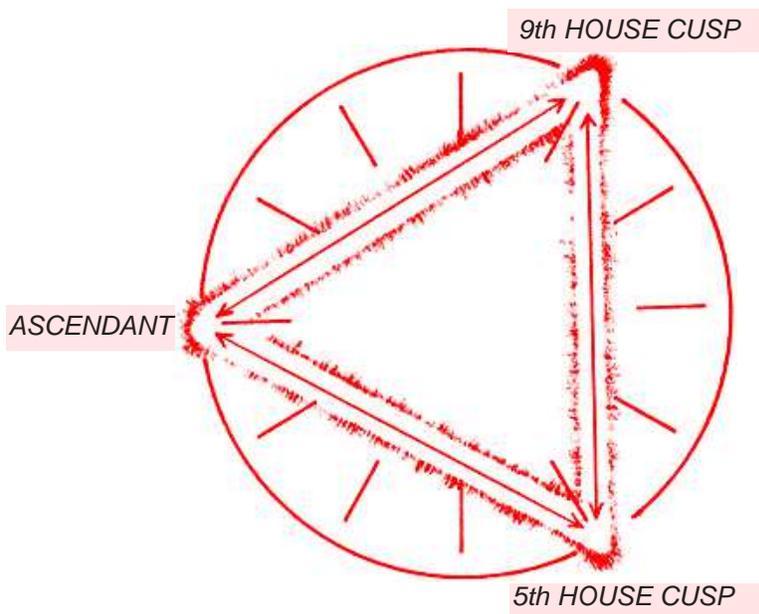
classified as follows: 1) the 4th house type of square often indicates emotional patterns that hold us back from reaching the spontaneity of expression shown by the Ascending sign; and 2) the tenth house square often reveals forces within us that pull us onward toward some kind of achievement.

The **sextile** with the Ascendant generally shows that the energy of the planet involved may be put into operation quite smoothly once a period of learning has taken place. Some small adjustment may have to be made before that dimension of experience becomes fully integrated with the energy of the Ascendant, but the transition period is usually rapid and encouraging.

The **conjuncts** and **trines** with the Ascendant should be treated together due to their participation in an important, but rarely mentioned, astrological phenomenon. This phenomenon is the triangle formed by the “fire houses” (houses 1, 5, and 9). The triangle formed by the fire signs is of course mentioned in most basic textbooks of astrology, as are the triangles (or trinities) associated with the signs of the other elements. But the triangle of the fire houses has been mentioned in very few books. The reason for this apparent neglect is that this triangle represents a pattern of energy flow which in many cases verges on the transcendent.

I have already mentioned how the Ascendant can be seen as representing a mode of expression and energy release which is timeless, spontaneous, and so natural that it eludes our capturing its essence in words. And, in a general way, this quality applies also to the entire triangle of the fire houses; for the fire houses deal with pure being and becoming. The purity of self-expression represented by them can in some cases be accurately classified as spiritual (mainly in those cases where the person has ceased to identify his ego with the creative forces flowing through him and instead sees himself only as a channel for the manifestation of a greater power).

I stumbled on to the importance of the fire houses early in my astrological studies, years before



I had ever seen mention of this phenomenon in print. This realization occurred when I drew up and studied the charts of about a dozen spiritual masters. When I tried to discover common factors in all of their charts, it became apparent that the only thing that was regularly emphasized in the majority of those charts was the emphasis on the fire house placement of planets. After trying to understand this pattern, without much success, I had a vivid dream in which I was shown a flow of fiery energy circling around the triangle formed by the Ascendant and the 5th and 9th houses. The immediacy of realization that accompanied that dream is impossible to describe in words, but it was a direct and profound lesson about the energy flow represented by these houses. The diagram of the “Fiery Triangle” (above) is an attempt to convey that dream image.

The practical application of this idea is recognizing the potential shown in a chart where natal planets are located, in close trine to the Ascendant or in conjunction to it. This does not mean that such planetary placements always indicate great spirituality, for, in most cases, emphasis on these houses cannot accurately be labeled a “spiritual” orientation since most people are undeniably ego-centric. In general, however, there is a particularly dynamic flow of creative energy which can be expressed spontaneously and powerfully. Whatever dimension of experience is symbolized by a

planet closely trining or conjuncting the Ascendant may be put into active expression with a degree of naturalness, immediacy, and positive energy greater than that represented by most other astrological factors. For example, one who has Mars either conjunct the Ascendant or in trine to it from either the 5th or the 9th house areas may be a natural leader and be characterized by a marked degree of courage and maybe even a certain roughness of demeanor. Or one who has Saturn in a similar position may be characterized by a sense of practicality, a capacity for good timing, and the expression of wisdom far beyond his or her years.

Although each of the fire houses may be differentiated from the others and given its own set of meanings, we should be aware of the fact that any planet situated within this dynamic triangle will be likely to exert a powerful impression on the individual's orientation to life. In fact, one of the simplest ways of characterizing the fire houses as a group is to say that the signs on the 1st, 5th, and 9th house cusps, together with the planets located in those houses (especially those closely aspecting the Ascendant), signify dominant qualities in the individual's overall attitude toward life. Since our attitude toward life determines a great many of our experiences (for you attract what you express in life), one can easily see why these factors in any chart play such an important role in the person's overall life pattern.

The other point to be considered is that our attitude toward ourselves is inseparable from our attitude toward life in general. In fact, one might say that they are the same thing. It is obvious that our overall attitude toward life emanates directly from our attitude toward ourselves; and the opposite is also true, for we have all seen the transformation in self-confidence that an individual can experience when a positive life philosophy has been adopted. The fiery triangle thus symbolizes the essential quality of our innermost sense of self, as well as indicating our general approach to life itself.

Any planet in the 5th house (especially if in close trine to the Ascendant) may color a person's entire scope and method of self-projection just as strongly as a planet in the 1st house.

The 1st house and its planets can indicate either a spontaneous flow of vital energy with such positive vibrations that the person is characterized by an almost radiant aura, or a high degree of self-centeredness and often excessive pride. Naturally, these two ways of being represent the extreme manifestations of such energies, but it is not uncommon to find people who clearly exemplify these extremes.

Any planet conjunct the Ascendant can indicate that we have considerable pride in that part of ourselves. For example, the Sun conjunct the Ascendant frequently correlates with a child-like simplicity and generosity in some cases, or with a childish glee in showing off one's abilities through dramatic displays (and often both).

The Sun conjunct the Ascendant is similar to Leo rising in many ways, although the arrogance and self-centeredness found so often in those with Sun conjunct Ascendant is usually much more blatant than in those who have a Leo Ascendant. Another example might be the person who has Mercury conjunct the Ascendant, where we often find a considerable pride in one's learning and intellectual abilities. In some cases with the Mercury conjunction, a tendency to try to figure out every little thing causes unnecessary problems and constant worrying. These people often have particularly sharp minds and the ability to verbalize ideas with an extraordinary sense of drama, although their opinions can be their worst enemy.

The 5th house and its planets reveal creative resources which can be tapped in abundance, as well as being key symbols of the person's level of self-confidence, or at least what he or she feels must be done in order to attain real self-confidence. Since the 5th house corresponds to the Sun's own sign, Leo, it is not surprising that I have gradually become inclined to consider this house as the strongest house in the chart after the 1st; for the 5th house emphasizes not only the individual's

creative potentials but also vibrations that characterize the person's overt way of pouring forth his or her energies spontaneously. And, in actual practice, any planet in the 5th house (especially if in close trine to the Ascendant) may color a person's entire scope and method of self-projection just as strongly as a planet in the 1st house.

The 9th house and its planets signify creative, future-oriented beliefs and aspirations. The 9th house's connection with one's general attitude toward life may be more obvious than that of the 1st or 5th house, since the 9th house has traditionally connoted one's religious or philosophical orientation. As many books have stated, the 9th house and its planets are related intimately with the higher mind; and since our higher aspirations and beliefs are among the most dominant factors in forming our life attitudes, one can see how readily 9th house factors harmonize with the overall orientation of the fire house triangle.

Of these three, the 5th house has been most misunderstood, due to the common practice of emphasizing only its connection with children, gambling, love "affairs," and other pleasures. However, the 5th house has deeper connotations which are closely related to the transcendent meaning of the fire triangle we've been discussing. I must say that it is quite surprising to me that generations of astrologers can continue to place so little relative emphasis on the very house that corresponds to the Sun itself.

Although 5th house energies often manifest as speculation, love affairs, sensual pleasures, and childish self-centeredness, all of these activities are rooted in the urge to take some risks in order to let a greater power manifest through the individual personality. As has been stated, the 5th house shows either the power of love or the love of power. At best, it indicates one's capacity for letting God's love and light flow through you and a simple trust in the goodness of life itself. It is related to our ability to allow the creative forces of life to manifest through us, as shown by its connections with children of both mind and body (the desire to have something greater than our limited ego be born through us).

Both children and true creativity teach us the

lesson that we must do what we love to do in order to attain a joyous sense of vitality. This kind of joy is a gift or an act of divine grace, not a "pleasure" in a sensual way. By far the best presentation of this dimension of the 5th house appeared in Dennis Elwell's article on the subject in the *Journal of the British Astrological Association* in the summer of 1973. In this insightful piece of writing, he states:

The fifth house...represents a barometer of our confidence in life, and particularly in its incalculable elements; and of the extent to which life secures us in the sense of our own worth by little signs of approval which arrive like a gift, an unsought blessing.

Some of these "little signs" might be "falling in love," which is of course quite beyond our control, having a child or a creative work be born through us (which again we cannot control), or even winning at gambling. Elwell points out that love is perhaps blind, as is so often said, but he goes on to clarify the spiritual meaning of the 5th house and Sun principles that are symbolic of this kind of love:

Perhaps it is only when we are "in love" with someone that we see them as they should be seen!...When we fall in love our temperatures get reversed: now we regard ourselves coldly, and our shortcomings become all too obvious, while we feel warmth, admiration, and enthusiasm for someone else.

When in love, the sky is bluer, all life experiences are intensified, and everything looks better because we are then seeing things as they are; for the fire of love has burned away our ego! We might therefore say that the 5th house principle represents either the fire of ego, or the fire of love which burns up the ego. And, in a general way, the entire triangle of the fire houses comprises this essential significance. Planets in these houses therefore are almost always of great importance, and particularly those which closely aspect the Ascendant can be considered as indicators of extraordinary developmental power. □

RELIGION AND ART

The Shadow of Good Things to Come

ST. PAUL DESCRIBES the Tabernacle in the Wilderness as a “shadow of good things to come” (Heb. 10:1ff), a physical pattern on earth of spiritual realities in the soul and spirit worlds.

At first thought, it might seem as though the Tabernacle in the Wilderness was only a portable meeting place, like a modern mobile home or circus tent.

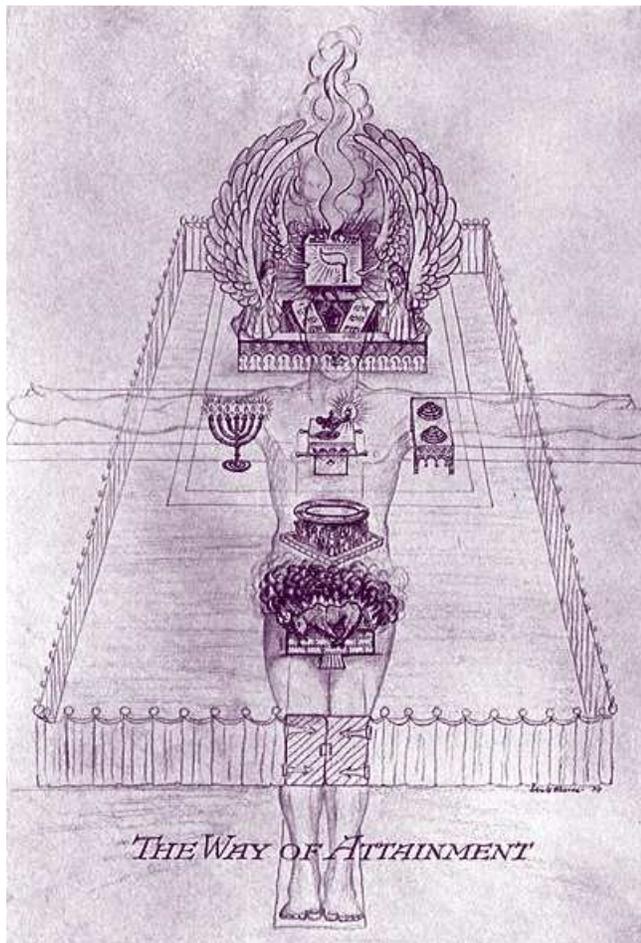
Arguing against such a view, one may point to the fact that Yahweh God gave directly to Moses:

- 1) a verbal (mental) blueprint of the Tabernacle;
- 2) a precise description of both the Tabernacle’s articles of furniture and
- 3) the dress of the priests who were to officiate within the Tabernacle.
- 4) Detailed directions for this project comprise most of the last 16 chapters of Exodus.

God’s Presence, the Shekinah Glory, dwelled within the Holy of Holies so potently that he who was unprepared for such an encounter was destroyed by the high vibrations prevailing therein. This fact also symbolizes the complete regeneration, the seeming death of the personality, which occurs following the ego’s entry into the divine silence of the inner sanctum or heaven world. Preparatory to this entry, the candidate submits himself to the divine fire which continually consumes the sacrifices placed upon the Brazen Altar standing before the entrance to the Hall of Service.

Ancient Rabbis believed that the Tabernacle,

Most of the images in this article are pictures of a scale model of a Tabernacle created in Holland in 1982 and reprinted here with permission of Evangelische Omroep.



which shows a cruciform pattern, symbolized the human body, a view echoed by Paul in 2 Cor. 5:1-6 and clearly detailed in the above illustration.

The pattern of the Tabernacle in the Wilderness is essentially the same as that of the much grander Temple of Solomon in Jerusalem.

The Old Testament records the carrying of the Ark of the Covenant through the Wilderness to the Promised Land and later into Solomon’s Temple. This story, however, is far more than an historical event, it is the symbol of every aspirant’s journey from a wilderness of barren and materialistic living to the promised land of conscious communion with the God within, a condition which requires that the body temple be purified and capable of safely receiving the high vibrations of divinity.

Then it is the 'Solomon's Temple' body.

The Sinai Desert, and other wilderness areas in which the Tabernacle was pitched, represents barren or uncultivated living, the life we lead until we ascend the mount of illumination and

Congregation, the Tabernacle with its East Room, and the West Room.

The tent or tabernacle proper measured 50 cubits on the East and West sides, and 100 cubits on the North and South sides. While a cubit is based on

the distance between the tip of the finger and the elbow, or about eighteen inches, these figures

TABERNACLE Area	MENTAL DEVELOPMENT	STATUS IN ISRAEL SOCIETY	CHRISTIAN PARALLEL AND INNER ATTRIBUTES
Outer Court	Ignorance	Common Person	500 Elders—5 Senses
East Room	Knowledge	Priest	70 Disciples—7 Virtues
West Room	Wisdom	High Priest	12 Apostles—12 developed qualities of the soul



Tabernacle



Symbolic colors



Entrance

Outer Court	physical body lower emotions & desires	light seen through smoke of sacrifice.
East Room	pure desire mind and knowledge	light from pure oil in candlesticks
West Room	higher mind and spirit	inner light

might best be regarded as measurements relating the Tabernacle to the human being which it symbolizes.

The gate shows blue, scarlet and purple colors on a white background. Blue is the color of the Father, scar-

Correspondences between the Tabernacle and Occult Human Anatomy

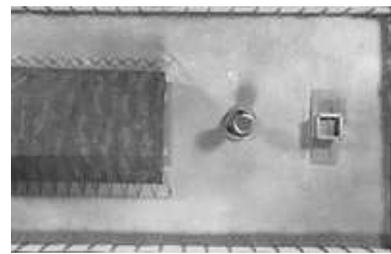
complete the journey to the Promised Land.



Enclosure

Tabernacle literally means tent, or temporary dwelling place. Thus the human physical body is the temporary dwelling of the soul, its earthly tabernacle, the tent of flesh.

let the color of the Holy Spirit and purple is a mixture of the two. The white background hides the golden ray of the Christ, which was latent in that age and, after the Mystery of Golgotha (when "the fullness of Christ should appear"), became increasingly active within the human being.



Foreground, view from above



Gate

The enclosure is divided into three sections: the outer court, called the Court of the

The enclosure with its Brazen Altar and Laver of

that age and, after the Mystery of Golgotha (when "the fullness of Christ should appear"), became increasingly active within the human being.



Tabernacle proper (residence of God)

Purification is symbolic of the life wherein the aspirant must kindle the fire of remorse for wrong doing so that he may be purified.

The East Room is called the Hall of Service where knowledge is acquired and reason is used in the service of mankind.

The West Room, or Holy of Holies, is the “land yet promised,” which we are not yet able to enter due to insufficient soul growth, as evidenced by the lack of a “wedding garment.” Acquiring the wedding garment requires that we give loving, self-sacrificing, prayerful service to man and God, as symbolized by the articles in the East Room.



Brazen Altar

The Brazen Altar was kept continually burning with a fire of divine origin. The sacrifice of burnt offerings shows that the first step to the holy life is repentance. The modern truth seeker must offer himself as a living sacrifice (see Rom. 12:1). The aspirant must ask of himself the question, “Is there a divine fire within me [conscience] which is sacrificing the interests of the flesh for the sake of the spirit?”

The Altar of Burnt Offerings was overlaid with brass, a metal compounded of copper and zinc, which is not found in nature, suggesting that sin is a compound of “good things in ill proportion” which can only be purified in the service of God through the shedding of blood, or dedicating the life essence to Spirit, and the purification by fire, or the operation of the Spirit. It should be noted that there were several admissible kinds of sacrifices and, in general, these were eaten by the Priests, an action which implies that what we sacrifice is not lost or wasted but, instead, feeds the inner person, providing knowledge, wisdom, faith, and freedom from possessiveness.



Horn of the Brazen Altar

The four horns at the four corners of the Altar were used to tie the sacrifices. Our consciousness is bound to the four elements until we experience

resurrection above purely material concerns.

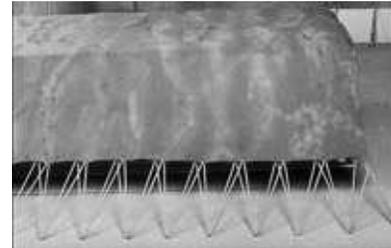
The priests were required to wash their hands and feet in the Molten Sea, or Laver of Purification, before going into the Holy Room, or death would result; that is, dedication to high purposes by “washing” away lower or impure motives and atunement to the higher will (spirit) must occur before we can enter the Holy Room. The Brazen Laver signifies *Consecration*, while the Brazen Altar signifies *Justification*, both of which must be accomplished before entering the Holy Room.

The Tabernacle had four coverings, composed of hair or skin from three animals, including lamb’s skin, which suggests self-sacrifice. The four layers may bear a relation to the four rivers, or ethers, flowing out of Eden, or the vital body. The four coats may also refer to the physical, vital, desire, and lower mental sheaths through which the Ego, or three-fold Spirit, functions. The three outer layers drawn from animal sources and the interiorly

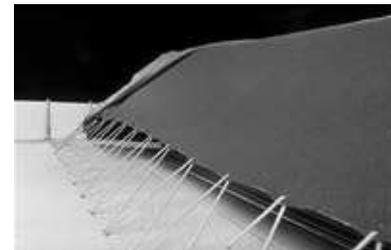


Molten Sea

that is, dedication to high purposes by “washing” away lower or impure motives and atunement to the higher will (spirit) must occur before we can enter the Holy Room. The Brazen Laver signifies *Consecration*, while the Brazen Altar signifies *Justification*, both of which must be accomplished before entering the Holy Room.

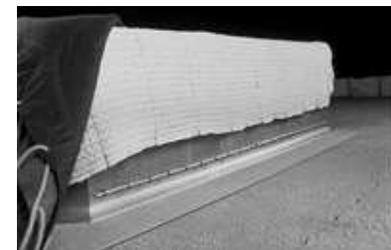


Skin of Badger



Red Skins of Lambs

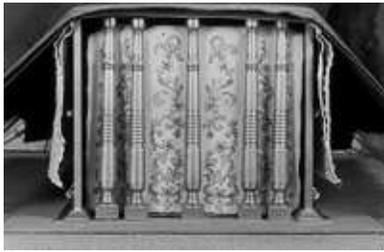
lamb’s skin, which suggests self-sacrifice.



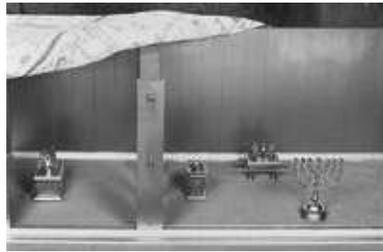
Hair of Goats



Four Coats



Holy Room—Entrance



Holy Room—South View



Holy Room



Golden Candlestick

visible linen layer may represent the path of the Sun Spirit and the condition of human consciousness during the four seasons: From the Fall of consciousness, its Winter of separation from the light, the Spring of its rebirth, and the Summer of its liberation.

The Holy Room could only be entered by the Priests, as this required the knowledge, dedication, and purity symbolized by having passed through the Outer Court.

In the East or Holy Room there is no light but what emanates from the Seven Branched Candlestick, which suggests the light of reason and knowledge. The seven stems or branches may refer to the seven creative Periods, the seven planets, the seven Spirits before the Throne, the seven days of the week, and other septenaries. The candlestick was kept always burning with pure olive oil. On the branches of the candlestick were almond-shaped knobs. The Hebrew word for almond, *shaked*, means *hasten*. Thus almonds suggest hastened development by intense, loving, sacrificing service leading to illumination.

Bread is the product of toil and twelve loaves suggest the twelve working hours of the day, the twelve months of the year in which to work, the twelve tribes of Israel, and twelve qualities of soul to be developed by loving service to one's fellow man.

Every Sabbath day these loaves were changed, the old ones being used by the priests, and the frankincense was burned as a memorial in place of the bread.

Only incense prepared by a special formula was used. The rising of the incense vapors within the Tabernacle was accompanied by the ascending prayers of those outside in the Court of the Congregation. The Tabernacle symbolizes spiritual power, wisdom, and love.

The veil before the Holy of Holies could be passed once each year, and only by the High Priest, indicating that the Ego does not



Altar of Incense



Seven Branches of Candlestick



Altar of Incense—Detail



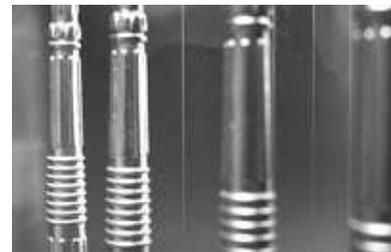
Cups of Candlestick



Veil before the Holy of Holies



Table of Shewbread



Gold Interior



Incense on Stacks of Shewbread



Angels on the Veil

dwell constantly within the realm of spirit but must go out into the world for experience in life's school.

The figures of the two Angels on the veil remind the candidate that purity, as possessed by the angels, is necessary before we can pass into the inner part of the sanctuary. As one of the Beatitudes says, "Blessed are the pure in heart, for they shall see God." The sanctuary is also the New Eden which can be re-entered only when we are restored to harmony with God, which includes the perfect blending of man's masculine and feminine aspects, symbolized by the two angels. God's law requires that the head and the heart be balanced.

In the Holy of Holies is the Ark of the Covenant, containing the Tables of the Law, the Golden Pot of Manna, and Aaron's Rod which budded. No external light was provided; that is, one enters here only if one has evolved the light within, the Light which lighteth every man that comes into the world.

The Tables of Law are an emblem of the occult truth that God writes his laws in our minds and in the fleshy tablets of our hearts. Since divine laws as archetypes are already written in our higher mind, we can never break them because our thoughts and actions are witnessed to by the Silent Watcher within, our true judge. The Tables of the Law within the Ark suggest that God's love is greater than external Law or its overseers, interpreters, or enforcers.

In the Golden Pot was Manna, soul nourishment that must be gathered daily. Paul is referring to this soul sustenance when he says that "though our outward man perish, yet the inward man is renewed day by day." When we live responsibly in the present moment, patiently persisting in well doing, we work toward self-renewal and regeneration. The word *manna* corresponds to *manas* or mind. Thus man, the thinker or mind-bearer, or manna, designates the human spirit or Ego, the I AM. This I AM is also the Christ, the true Manna, the Bread of life that came down from heaven (John 6:33-35). Note that the Manna within the Ark was preserved and never changed.

The Golden Pot suggests the Wedding Garment spoken of in Matthew 22:12-13. In *Ancient and Modern Initiation* Max Heindel writes that in the ancient mystery temple, it was required that "by service he [the aspirant] should evolve within himself and around himself another light, the golden 'wedding garment,' which is also the Christ light of the Soul Body. By lives of service this glorious soul-substance gradually pervades his whole aura until it is ablaze with a golden light. Not until he has evolved this inner illumination can he enter into the darkened precincts of the second Tabernacle, as the Most Holy place is sometimes called" (p 42). The light ether that largely composes this soul body emits a golden radiance.

Aaron's Rod is symbolical of the powers of the regenerated man in whom the life force has ascended the spine to the head or the Holy of Holies. Again, quoting Heindel: "The wand of the magician, the holy spear of Parsifal the Grail king, and the budding Rod of Aaron are emblems of this divine creative force, which works wonders of such a nature that we call them miracles" (*AMI*, p 44).

The Mercy seat on the top of the Ark is placed above the Tables of Law, indicating that God's love assumes and supercedes the Law. When humanity fell into material consciousness, Cherubim guarded etheric Eden and its secret of eternal life with a flaming sword. Later, the door of Solomon's Temple depicted a Cherubim holding a flower, a symbol of purity, reminding the aspirant that the path to heaven is the path of creative purity, and also that attainment of the New Eden consciousness requires the flowering of soul qualities developed by blending the forces of the heart and the head.

Seen from above, the Tabernacle presents the figure of a cross, made by drawing a line from the Ark to the Brazen Altar, and a crossing line from the Golden Candlestick to the Altar of Shewbread. This "shadow of good things to come" points to that future time when human hearts and minds will be fully infused by the Christ's life and light. □

—Ross Duffel



Holy of Holies



Ark of the Covenant



Cherubim—Detail



Looking East

Life and Death on Order

LAMENTABLY, only a small fraction of the world population knows and fully understands the law of cause and effect as it affects human affairs. Most people are unable or unwilling to conceptualize, let alone believe in, the existence of the nonmaterial world. They resist or find incomprehensible the fact that thought orders and actuates not only daily events, but creates all physical forms. Nothing “just happens.” Auto-encoded atoms and sheer chance play no role in creation.

We may marvel at a city. It is the result of prodigious human will, labor, and imagination. And while angelic hierarchies, working with life and soul substance, build plants and animal bodies, in time, this activity will be assumed by conscious human intention—when humanity proves its readiness to assume this responsibility. But we’re not there quite yet. Not that we aren’t trying—trying by often leaping before looking, and acting on the wrong motive.

Human intrusion into what were formerly sacred and inviolable areas is now commonplace, especially in microbiology, as it concerns embryos and genes, at one end of the life spectrum, and in legal ethics, as it pertains to elective dying. Increasingly, persons ignorant of the spiritual truths that govern human existence, who live in a kind of metaphysical vacuum, are asserting the right to regard life not as a gift from the Creator, but as a thing to be manipulated, a commodity that is owned and transacted.

Proponents of material science, the religion of many emancipated from the “myth” of God, maintain that technique can improve life, as by correcting defective genes and producing designer bodies. Already the American Society for Reproductive Medicine, which establishes guidelines on new reproductive technologies followed by most U.S. fertility clinics, has permitted pre-implantation genetic diagnosis (PGD), enabling prospective

parents to select the sex of their children (*LifeSite News*, September 28, 2001). We can envision a time when the human genotype is sufficiently mapped out and understood to allow for embryonic adjustments based on a 100-item parental wishlist!

Prescreening human ova for defective genes certainly sounds reasonable. And that has been done recently for a woman with early-onset Alzheimer’s. Only healthy embryos were inserted during in-vitro fertilization and a child was born spared “the family curse” (*Time*, March 11, 2002). However, the mother will probably die of the disease before the child is 10. No doubt anticipation of these novel strategies was made by the Recording Angels. Nonetheless, biomedical intervention would seem to be complicating their work! Couples and single parents now have ways to foil biological destiny through surrogate motherhood, and non-coital fertilization. But spiritual and moral destiny cannot be avoided, however one seeks to modify or escape the agency by which lessons are learned and hardships are introduced in one’s life, including “ending it all.”

The November 2000 issue of *Lancet* found that “administration of lethal drugs together with the withholding of life-saving drugs accounted for some 10 percent of deaths in Belgium,” which is poised to legalize mercy killings and assisted suicides. Yet it has long abolished the death penalty. Rather, as Patrick Reardon, writing in *Touchstone* (December 2001), observes, “it has simply abolished all sane controls over the death penalty.”

The point is that we each, by our past actions, have created a destiny for ourselves, which is our best instructor for self-development. The gift of life blesses us with suffering as well as comfort. We are obliged, by a just and merciful God, to experience the consequences of our past deeds so we may more consciously and more fully live from a love and wisdom that now and ever sustains us. □

BOOK REVIEWS

Father Arseny *Priest, Prisoner, Spiritual Father*

IN THE SIXTH PHASE (designated as “race” in the *Rosicrucian Cosmo-Conception*) of this fifth Epoch of the Earth Period, when the sun will have precessed into Aquarius, a short-lived but great and joyful civilization of high spirituality will flourish in Russia and the Slavic lands. As Max Heindel writes, this culture will be borne on the wings of music and, phoenix-like, will rise out of the “deep sorrow and untold suffering” of these people. Some of this suffering is described in *Father Arseny, Priest, Prisoner, Spiritual Father* (St. Vladimir’s Seminary Press, Crestwood, New York, 2001), though not in the vast and shattering way achieved by Alexander Solzhenitsyn’s *One Day in the Life of Ivan Denisovich*, and *Gulag Archipelago*. But the essence is here, and something far more important, proof of the invincibility of faith in Christ.

In her forward, the book’s translator writes that during the Stalin years alone (1924-1953) six hundred bishops, forty thousand priests, and one hundred twenty thousand monks and nuns were killed. Many of these died in the harsh conditions of prison or labor camps; others were shot or buried alive. “By the end of Stalin’s dictatorship, only some two hundred priests remained active in the Soviet Union. The scale of this martyrdom is unprecedented in the history of the Christian Church....Perhaps the strength of religious faith in Russia can be measured by the ferocity of the battle which the communist regime thought it worthwhile and necessary to put up against.”

Notwithstanding the horrendous loss of life and the shuddering brutality, the indomitable faith of Father Arseny shows why the atheistic state of Communist Russia was engaged in a losing battle.

Educated as a scholar of Church art, Father Arseny became an Orthodox priest and therefore an enemy of the totalitarian regime. Arrested in 1933, he survived in prison camps until his release in 1958—*miraculously* survived. Two among many instances of spiritual intervention are here noted.

Accused of breaking Camp Rules, Prisoner 18376 (Father Arseny) and prisoner Alexei were committed to a metal shed measuring 3 feet by 6 feet for 48 hours at -22° F. Freezing within hours was certain. Father Arseny said to Alexei: “We will pray. For the first time God has allowed us to pray aloud in this camp, with our full voice. We will pray, and the rest is God’s will.” And he prayed: “O, Lord our God, Jesus Christ! Thou didst say with Thy purest lips that if two or three agree to ask for the same thing, then Thy Heavenly Father will grant their prayer because, as Thou didst say, ‘When two or three are gathered in my name, I am among them.’”

After a while Alexei thought he was losing his mind. Everything around him had been transformed: The cell had grown wider. It was a church. A bright light suffused the space. Father Arseny was dressed in brilliant white vestments, while two men in the same bright raiment, radiating white light, assisted Father Arseny. After a while Alexei was told to lie down and sleep on the metal floor. He was warm. He awoke when the lock on the cell door was struck. Father Arseny was still praying. It was two days later. The light from the cell rapidly faded. Disbelief was on the face of the supervisor. An attending doctor thought he would be seeing frozen cadavers. “What kept you warm?”

“Our faith in God, and prayers,” Father Arseny answered.

Christian martyrs (*martus*, witness) died under

torture as witnesses to the power of belief. What they showed to the pagan world was seen as awe-some courage, or extraordinary folly. Father Arseny knew he could accomplish far more by being a discreet believer, by *living* with his faith quietly so that he could give hope, occasional counsel, and encouragement to others. His faith was not conspicuous. He did not have a prepossessing exterior. He was a gentle, mild-mannered man. He only talked when directly addressed. Usually he was remote from prison life, when not engaged in the grueling day labor, standing by his cot, often all through the night, praying the Jesus Prayer (*Christ Jesus, have mercy on me, a sinner.*) while his exhausted prison mates were sleeping. In the morning he felt new strength, as if he had eaten and slept.

Father Arseny died in the barracks. Then he came back to life. Weak and frail from malnourishment (he had given much of his meager diet to others), he developed a high fever and found himself outside his body looking at his wasted form. Then he went through what now is routinely called “a near-death experience,” in which he saw a “blinding light” and refused to walk toward it: “He understood he could not leave these people.” He prayed and there opened to him a vision of the souls of all the camp members, guards and prisoners, and a flame of light shone in almost all of them. “O Lord! I lived among these people and did not even notice them. How much beauty they carry within them....I was blinded by pride.” Then he found himself at the altar of a church. His prison jacket was a robe of light. Deceased bishops, including his spiritual father, stood at the side of the altar, looking at him with joy. After praying to the Mother of God, a voice spoke to him: “The time of your death has not yet come, Arseny. You must serve people some time longer. God is sending you back to help his people. Go and serve. I will not leave you.” In time, he awoke in his body surrounded by mourners. He told them, “The Mother of God has sent me back to you.”

Father Arseny’s impact on the inmates, many cruel and hardened criminals, was astonishing. He softened and converted defiant sinners and violent skeptics. Or rather, his manner and holy presence converted them. Outwardly frail, he showed himself

stronger than the strongest, and he was fearless in aiding the underdog. He stopped bloodshed with a command and could break a mob’s murderous anger by invoking God’s name with irresistible authority. He even resorted to physical force to avert serious harm to another.

The prison experiences constitute less than one-half of the book. When Father Arseny was released from the Gulag, it was still dangerous to profess the Christian faith in public. In time, his village residence became a virtual mecca for Christians seeking absolution and spiritual guidance from this man of God. He startled many by reading their thoughts, telling them about their lives, gently suggesting omissions from their confessions.

A note about the composition of this book. It is not a biography. It is “a spiritual encounter.” It is a compilation of individual testimonies, recollections by persons who knew Father Arseny, fellow prisoners, friends, spiritual children, teachers, doctors, lawyers, artists. Their memories and accounts were gathered by the editor, who calls himself “the servant of God Alexander.” These narratives were given to Father Arseny to correct and verify prior to their publication.

For him, good people and bad people did not exist; they were simply people who needed help. If one were to label Father Arseny, “mystic” could be used, but it would be inadequate. He was not a dreamer. He was a doer, very much in this world—and he knew it through and through. His knowledge was by intuition, truth beamed straight to his heart. For his heart was pure, though he called himself a sinner. And his mind was transparent and keen, though he only revealed his wide and deep knowledge when it would truly help another.

Father Arseny is not hagiography. But one cannot help but be profoundly moved by the love, mercy, and virtue of this evolved soul. He was what St. Francis prayed to be, “an instrument of God’s peace.” His sanctity inspired painful self-revelation, so that conversion and healing could begin. As for his many miracles, he dismissed any special achievement: “Everything in life is a miracle: the main miracle is that by the will of God man lives on earth. Believe in this!” □

—CW

Cosmic Biochemistry

ACCORDING TO PARACELSUS, the fifteenth century occult physician cited by Max Heindel as working under Rosicrucian influence, universal sympathy, attraction, and mutual interaction and relationship prevail everywhere in the universe between those forms or qualities of will that are identical or harmonious in their nature. Sympathy exists between stars and plants, between planets and planets, between plants and plants, and between plants and the organs of the body.

Man is not constituted out of separate material essentially distinct from all other cosmic substance. He is organized from the whole of the macrocosm and of all its component parts. That is why he is capable of receiving the influences residing in the whole universe. For the soul of the great cosmos has the same divisions, proportions, and parts as has the soul of man, and the material body of man draws its sustenance from material nature in a manner analogous to that of the fetus receiving its nourishment from its mother. Man's own soul is the quintessence of everything in creation, and is connected sympathetically with the whole of Nature; hence, every change that takes place in the macrocosm may be sensed by the eternal essence surrounding his spirit, and it may come to the consciousness and comprehension of man.

Each planet has a different rate of vibration or motion; some are strong, others are weak or neutral. Each has a prototype in an organ in the human body. Every planet co-ordinates with a specific part of human anatomy. These vibrations impinge on the human body—the epitome of the cosmos—

but only to the degree that the blood stream is chemically pure and the body normal in function are we in a position to respond to the corresponding cosmic rate of vibration emitted by a given planet at a specific time of the year.

Because Spirit or Life is the all-pervading and unlimited Source from which all proceeds and to which all must return, many students of metaphysics and occult philosophies assume erroneously that there is only one end to the pole of being, and that end has everything, is everything, and does everything. The spiritual element becomes active only to the extent that the human instrument through which it desires to act enables it to manifest that activity.

Power can be generated, namely, the invisible brought into the objective, only because of the attraction of the more ponderable substances. They are of the nature of Mothers or magnets. Just as the female attracts the male, so does matter (*mater* or mother) attract Father Spirit, the masculine principle which gives the initial impetus to all creative processes. The feminine principle, however, always does the active creative work on all planes; it is analogous to the Universal Mother Nature, from whose womb all things are born. Spirit and matter, father and mother, positive and negative are the two ends of the Pole of Being; comprising one and the same essence, they complement each other.

A seed sown in the soil may grow and produce a plant, but this could not be achieved unless the seed were acted upon by the sun. Similarly, without terrestrial energies and substances, no amount of sunlight will make a plant from a seed.

According to some life-chemists, individual

than are other salts essential to one's well being.

In their book *Zodiac and the Salts of Salvation* (Samuel Weiser, Inc., York Beach, ME), Inez Eudora Perry and George Carey) write: "Nature and Nature's God now demand an expansion of consciousness in man. Disorganization, disruption, and spasmodic reaction take place in the bodies of persons chemically starved in those 'mothers' or materials (mineral cell-salts) which Father Spirit demands at this time.

"Each human being [body] is a battery, an aggregation of cells, and the law governing its charging is exactly the same as that with which electricians are familiar. It must have the necessary material to attract electricity, the proper kind and the right quantity. Spirit is never deficient. The trouble lies with the human battery. The only material that is so constituted that it has the power to produce light or fire is potassium phosphate," a basic mineral cell-salt. Potassium phosphate abounds in all protein foods (Greek *protos* or *first* substance), occurring naturally in all grains, nuts, legumes, seeds, flesh foods, fish, and dairy products. This salt also provides the foundation building material for all fruits and vegetation, and the is the principal mineral basis of all protoplasm or cell structures. Many people, however, because of deficient digestion, abnormal function of the liver or other vital organs and glands, are hindered in their capacity to extract sufficient electricity from foods ingested; hence the consumption of the accessory mineral cell-salt, potassium phosphate, is well nigh imperative.

Obviously natural foods must not only contain elements for the renewal of tissues and for the production of bodily heat and energy. While the mineral salts furnish little or no potential energy, they are none the less indispensable in the performance of all the physiological functions of the system, in the processes of digestion and assimilation, secretion and excretion, in the neutralization of poisons constantly arising from processes of oxidation in the cells, and in the purification of the blood from waste matter.

If the chemical elements are not furnished in the right proportions, the living cells of the body are rapidly broken down in order to make up for this deficiency of our diet. Thus the mineral reserves of

the organism are depleted, thereby lowering our powers of resistance. Sodium, calcium, and iron especially are Nature's real antitoxins, insuring as they do an ample supply of life-giving oxygen and the quick removal of such poisonous wastes as carbonic acid, uric acid, etc., from the system. Blood enriched with alkaline salts makes the digestive juices stronger and more effective. In this way more nutriment is extracted from a certain quantity of food than when the blood is in an acid condition.

Despite the fact that the mineral salts comprise but five per cent of the human organism, they are nevertheless most vital constituents, each element having some distinct physiological duty. They hold the key to nearly all the material manifestations of life. They are indispensable in the formation of cells and tissues, giving them firmness and form. They are also the conveyors of vital electricity and magnetism, constantly recharging the human dynamo. The life-giving oxygen is carried to all parts of the body through their medium. To enjoy perfect health and immunity from disease, our blood stream must therefore contain all the necessary minerals in their wonderful combinations. For it is the blood that transports them to the different parts of the body, nourishing and cleansing the tissues and creating animal heat, magnetism, and electricity.

The form or shape of each organ, part, or cell must be constructed in accordance with a geometrically perfect pattern. This is possible only by the presence of the exact number of particles and other chemical elements entering into their structure, for normal function is impossible when numerical and chemical imperfections exist. The indwelling Spirit is moreover inhibited in its efforts to manifest Christ Consciousness or perfection, nor can Spirit reside indefinitely in any vehicle, form, body, or coat of flesh if there is insufficient chemical attraction to retain it therein. Growth, action, and physiological processes must inevitably become chaotic or cease. To the extent that the cells of the cerebrum become chemically and geometrically perfect can they serve as a fitting receiving and broadcasting mechanism of the Father within. □

—Lillian R. Carque

HEALING

The Key to All Cures

FOR SOME TIME I have been among the sick, and many of those around me are seriously afflicted. One finds them talking every day about medicines, foods, climates and various treatments, to one or more of which they look for a cure. This is only natural; it would not seem reasonable for a sufferer to neglect the use of physical means in which he had faith.

There are physical measures which will relieve every ailment and help effect a cure and if we do not employ them we are negligent in our duty. But is it right for a patient to place his faith *entirely* in something *outside himself* for a cure? We do not believe it is. We believe he is responsible for his condition and a cure must come principally as a result of his own efforts, either consciously or subconsciously put forth.

Sickness of any nature is evidence of discord—inharmony. It shows we have violated a Law of Nature—we have sinned. Very often we cannot recall a violation commensurate with the severity of our sickness. Medical Astrology will give us Light. We know it is possible to cast an infant's horoscope as soon as it is born and tell the weak parts of its body and its tendencies toward certain ailments. Heredity, alone, will not satisfactorily explain those tendencies.

We do not believe a just God would permit any soul to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature's Laws *in this life*. There seems only one reasonable answer to what causes it to be born with those tendencies. It has sinned in a past life. In that former life it held certain false and distorted ideas which it built into this body as it came to rebirth. We build our own bodies and build them according to our previous thoughts and ideas. We learn to build right by building wrong. We only attract harmony—health—to the extent that we previously manifested them.

If sinning or violating Nature's Laws is the cause of disease, the remedy suggests itself: We must change our life. We must live in harmony with God—Good, Universal Law. We must earnestly seek to know where-

in we have sinned. We must strive to control the weaknesses that brought discord into our body. And if we have grown to maturity, we know what those weaknesses are, for they have already manifested as temptations or violations in this life. Christ taught the forgiveness of sins. He taught us that if we learned our lessons the Law would not permit former violations—sins—to react upon us and cause us to suffer. He would forgive us and “wipe the deed off the slate”; that is, if we had changed our life and there was little chance of our committing the same offense again. In that teaching there lies a great hope for us.

We believe, in effecting a cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is to earnestly and prayerfully seek out our weaknesses and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance.

But by living in harmony with Universal Law we make it possible for our Father, the Great Physician, to restore harmony in our bodies; and such a cure is a permanent cure. We have sought and are manifesting “the Kingdom of Heaven and its Righteousness and all things will be added unto us”—health included. □

—Max Heindel

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

July.....2—9—16—22—29

August.....6—12—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.

The Man Who Learned to be Kind

ONCE UPON A TIME, a very long time ago, there lived a cruel King, who was very tyrannical and wicked. He used to beat and torture his people and took their goods away by force, so that they had very little to eat. Soldiers guarded him day and night lest some of the people he had ill-treated should kill him.

One day the King died, but he did not go to Heaven. Instead he went to the Fairies' prison house. When he got there the Fairy chieftains had him brought before them bound hand and foot.

"You have been a cruel and wicked King," they said sternly. "You have ill-treated the people in your care. You have starved and beaten your people, and have been altogether selfish and greedy. Now it is necessary that you should know what it is to suffer."

Although the King was frightened and begged them not to do it, they locked him up in a small cell and gave him nothing but bread and water to live on. Whenever he screamed and shouted, his anger brought evil creatures into existence which were allowed to come into his cell. He was in great fear of these, and so it was a terrible punishment to him to have to endure their presence. He cried out in pain, and the Fairy chiefs who ruled in Fairyland said to him: "These creatures would not come near you if you had not ill-treated others. You made them with your bad thoughts. When you are really sorry and can promise never to do such things again, then we will let you out."

"Oh, but I am sorry," said the King.

"We don't think so," replied the Fairy chiefs. "At present you are not properly sorry—only frightened and angry."

"How shall I become sorry, O Fairies?" asked the King, finding that he could not pretend in Fairyland. (Remember that Fairyland is real, not a place where one can pretend, as many people think.)

"Every night when you are going to sleep you must think of your evil deeds and with them think of the pain you have suffered. Then you must try and put yourself in the place of those you wronged," said the Fairy chiefs. "Every morning when you wake you must say to yourself, 'Today I am going to be better and kinder.' This will make you better in time." With that the Fairy chiefs left him.

The King started to argue with them and was going to say something in an angry manner when the evil creatures again appeared. This so frightened him that he determined to try to do what the chiefs had told him. Every night he thought of his cruelties, and every morning he felt himself becoming sorrier, and said so to himself. In the end he grew really sorry for everything he had done and promised the Fairies he would never do such things again.

The chiefs of Fairyland, who could see he meant what he said this time, then let him out of prison and taught him how to be good. Every day he was given lessons to learn, until he was ready for another visit to earth and another chance to practice what he had learned. After a long time he came back to earth one day as a small baby in a humble home of very poor parents who had to struggle hard for their living. And they were by no means pleased to see him, as it meant one more mouth to feed.

His parents ill-treated him and made him do hard work without much to eat, until he finally became a man and could look after himself. He had forgotten the Fairies, the prison house, and his

lessons, but whenever he wanted to feel angry at the treatment his parents were giving him a Voice spoke inside him warning him that this was wrong. The same thing happened whenever he was about to be greedy or selfish. The Voice said it was wrong, although it did not tell him why.

The Voice spoke to him so often that he finally learned to be kind in spite of the things his parents did to him. The other people in the village were kind to him because he did things for them and helped them. Sometimes he gave up his own scanty food for others hungrier than himself, and the people of the village began to love him and brought their troubles to him. They gave him little presents of money and goods, and with these he purchased horses and cattle and many kinds of goods, and he grew rich in time.

Then he bought a big house, hired servants, and settled down to a life of ease. But the Voice would not let him rest. So strongly did it speak to him, unheard by others, that he began to give his wealth away again to the needy. Then the Voice left him alone; but whenever selfishness or greed came over him, then it rebuked him.

At last he gave his wealth away altogether and lived quietly, using his house and goods for those who were poor or sick. He gained a great name for goodness of heart, and all the country people for many miles round loved him, so much so that they named a village after him, and the King who ruled those parts did him honor. But he did not forget the Voice and went on doing good to everyone.

In the end the Voice changed inside him. It no longer spoke to him telling him he should not do wrong, for he had lost all wish to do wrong. The Voice then became a multitude of Fairy voices telling him of Fairyland and bringing back memories of his own life there. But they did not tell him of the prison house, because there was no need any more for that. Every night when he slept the Fairy voices led him into the dreamland which borders on the realm of the Fairies. He spent many happy hours there, helping to cure sick people, and as a reward being taught many things which may only be learned in Fairyland.

From that time on he who had once been a cruel King, hated, feared, and guarded by soldiers,

SONG FOR THE INANIMATE

For every lowly thing, and meek,
That has not yet the power
To praise God vocally, I speak
In its behalf this hour.

The flowing grace of animal,
The claw, the quivering ear,
Are in themselves antiphonal
Te Deums He can hear.

The tree and flower express their prayer;
The essence of their soul
Wafts up to Him on perfumed air
And fills all Heaven's bowl.

And mighty rivers! None can doubt
Their inner urgency;
They sing serenely, flowing out
To meet their destined sea.

And winds, and wheat fields, and the grass—
Their subtle songs of praise
Make music as the seasons pass
To glorify His days.

But muted ones I represent:
The crock, the stewing pan,
The humble rug that is content
To ease the feet of man.

The patient chair on which we sit,
The paper on the wall,
The candle that has not been lit—
Father, I speak for all.

Lord, hearken to our silent lyre,
Our wordless minstrelsy;
In praise of Thee we dare aspire
To serve humanity.

—Muriel Thurston

became a saint, loved by all men and calling no man his enemy. Think of him when unpleasant things are happening to you, and listen to your own Voice inside you. You have one too! □

—L. Furze Morrish

