

Rays from the Rose Cross



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

March/April 2002—\$5.00

FREE WILL AND DESTINY
MEDITATION: RISE AND WALK
THE GLORIOUS RESURRECTION
THE HEART OF THE OPEN MIND

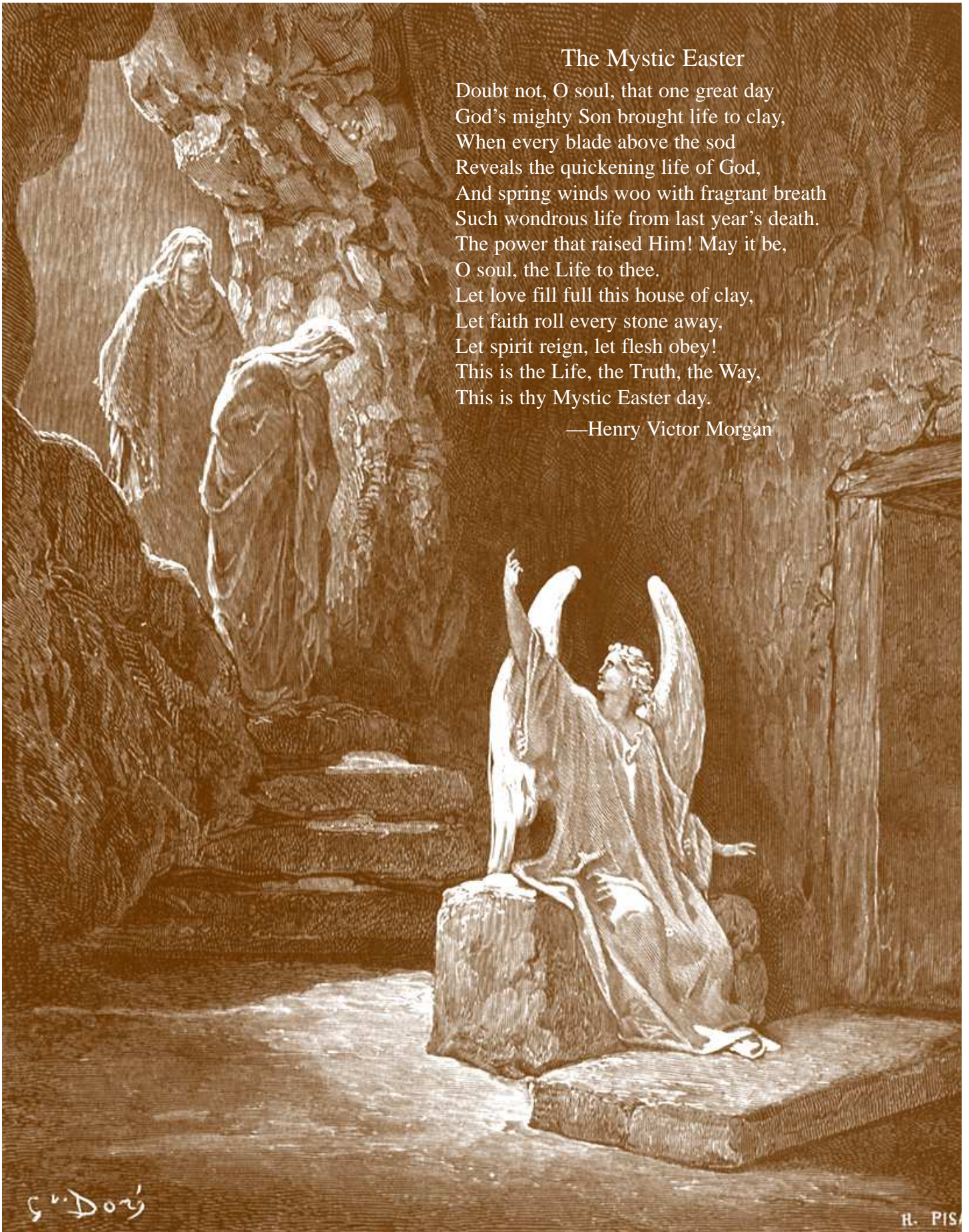
A CHRISTIAN ESOTERIC MAGAZINE



The Mystic Easter

Doubt not, O soul, that one great day
God's mighty Son brought life to clay,
When every blade above the sod
Reveals the quickening life of God,
And spring winds woo with fragrant breath
Such wondrous life from last year's death.
The power that raised Him! May it be,
O soul, the Life to thee.
Let love fill full this house of clay,
Let faith roll every stone away,
Let spirit reign, let flesh obey!
This is the Life, the Truth, the Way,
This is thy Mystic Easter day.

—Henry Victor Morgan



The Angel at the Sepulcher

Rays from the Rose Cross

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

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FEATURE



Detail, fresco, Giotto, Arena Chapel, Padua

*“Now there stood by the Cross of Jesus His Mother, and His Mother’s Sister, Mary the wife of Cleophas, and Mary Magdalene.”—John 19:25**

A GREAT CROSS STOOD there; a Cross of growing light, and on it the Dreamer saw the Great Shepherd, the Lord of Love. With mitre and with crown His head was decked, His body wore the jewels and the raiment of the high priest. The nails, the thorns, the bitterness of Calvary were gone; the face of the Redeemer was radiant with joy and glory.

About the foot of the Cross stood the four Marys. Strange and beautiful exceedingly; of four ages they were.

The most venerable of the four, she who stood on the right of the Cross, was veiled from head to foot in a mantle of glowing Venetian red; her eyes harbored wisdom of ages past, and though to her the desert sphinx was but a toy of yesterday, time had not known to bow or wrinkle her.

Nearest the Cross, close to the Sacred Heart, stood Mary Virgin; her blue mantle sparkled with all the stars of heaven, her face with joy, and her whole aspect was so pure motherly that it seemed as every broken heart in the world might find comfort in her bosom. So fair, so bounteous, so infinitely Mother was she.

** While the writer’s dream/vision is valid in its own right, since Cleophas was known as the husband of Mary’s half-sister, three Marys are traditionally identified in this passage—Ed.*

There stood Mary Magdalene, her garments amber-hued, with locks bright as the sun braided about her head. In one hand she bore the vase of ointment, whose sweetness, eternally renewed, makes fragrant all the air.

And by Magdalene stood the fourth Mary; but no! She did not stand: her child figure pulsed with such celestial youthfulness that she seemed like some keen white flame, upleaping for delight. White, oh whitest white was her attire; flowers crowned her head and sprang about her feet. Hers was the joy of heaven and the dancing of the stars.

And the Dreamer understood that the Marys had come from the four quarters of the world and she saw that each one bore a shepherd’s crook.

And at that a faint bleating came upon the air, and lo! from all the corners of the earth the flocks returning to the fold.

But, as they came nearer, she saw they were not sheep but men and women and children hastening to HIM who was lifted up, and they raised the new song of the redeemed.

Then, for very joy, the Dreamer awoke, and came back to this poor world where the Son of Man is daily crucified in tears and anguish, and where the Marys still keep vigil by the Cross.

Not theirs to faint nor fail:

For their fine ear has caught the echo of completed harmonies, the first faint notes of the Great Song of the Redeemed. □

—Blanche Cromartie

Darkness Before Dawn

IT IS CURIOUS and instructive how opposites, both in inner and outer space, can often be closer than all the intervening points and conditions. Take geography. The highest and lowest land elevations in the United States (Mt. Whitney and Death Valley, respectively) are only miles apart. Or take the saying, “the greater the sinner, the greater the saint,” and apply it to the apostle Paul’s radical and literally blinding conversion from murdering Saul. It is as if his whole being was baptized by a new fiery keynote, was repolarized to orient his mind and energies toward a new North Star—the Christ.

What did Saul and Paul have in common? Zeal for the best—unholy and holy zeal. If one does not aim high, one cannot fall far. How sad, when fear trumps high desire and secure tedium and stasis gain the upper hand. What counts most to God? The effort at all cost to know Him, self-abandonment to the All-in-One, total giving to the Other. As foil to this burning commitment to the Utmost, consider the lukewarm Laodiceans (Revelation 3:14ff) who, because they were neither hot nor cold, were spewed from out of Christ’s mouth; who, because they could not be abased, could not abound.

The life of Christ Jesus shows this same startling contrast of extremes—not in His inner resolve to stay the course, but through the extremity of circumstances in which that life unfolds. Look at the spatial dimensions: The Lord of the Sun descends to human earthly form in the Jordan Valley near the lowest point on earth. Look at the temporal compression of contrasts: On Palm Sunday He enters Jerusalem to a tumult of jubilation, as if on His way to be crowned King, amidst cries of “Hosanna in the highest.” Five days later the same populace rages “Crucify him! We have no king but Caesar.” The one they would raise to rule them is five days later

raised on the rood and reviled by them.

The active ministry of Christ Jesus begins at a festive wedding in Cana. It concludes in Gethsemane and on Golgotha. In the Garden that last Thursday, after initiating the life-giving feast of divine self-sacrifice, Christ meets Death in His physical body, in the core of His bones where blood is made. He would surrender His earthly vessel, given the extremity of suffering He experiences. But then His victory would not be complete. He would not have marked out, in the enemy’s stronghold, mortal flesh, the path of light that His love secures from the greatest opposition the forces of darkness can exert on human nerves and body-based thoughts and emotions.

Nowhere in the liturgical season is this contrast of opposites so stark and striking as in somber Lent, followed by joyful Resurrection Sunday. First, the forty days of renunciation and soul-searching, culminating in the death upon the Cross. The lamentation, grief, and distracted heavy silence extend through Passion Saturday. And then: Early on the Sun’s Day, Magdalene discovers the empty tomb. The world soul stirs with disbelief, then hope. John and Peter race to the Sepulcher. Where is He? Then the Risen Lord appears, and later ascends to the Father. The wonder of it! A wonder to this day not fully comprehended.

And just what does all of this mean to us, riding the crest of the 21st century? That’s all history, right? Yes, and it is also in-our-marrow, now-operative, salvific Reality, for which Spring’s rejuvenation is proof and symbol. Christ’s life in Jesus is the prototype for human transcendence. Our extremities are truly God’s opportunity to teach us to seek Him and know Him in spirit. Our winters work in us a perpetual Spring. In the fires of earthly tribulation are forged the vessels that contain undying life. We will not surrender the cup of our affliction until its contents are transubstantiated through Christ into eternal life. □

Free Will and 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. 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 immediately 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 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,

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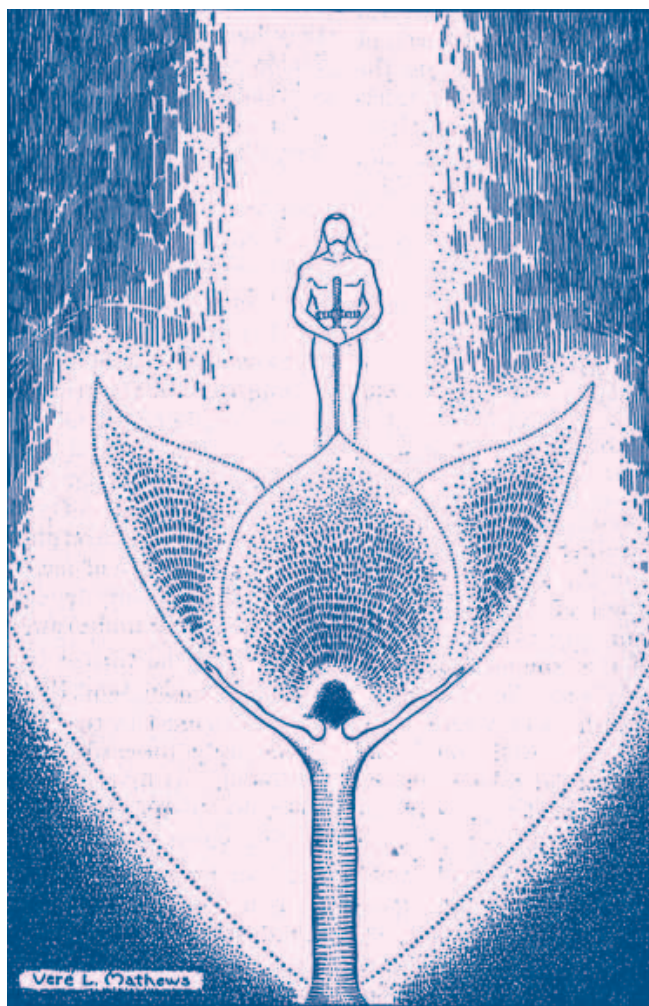
reasoning and other mental endowments or the absence of them.

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's 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 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 marshalled and arranged under the generalship of the four senses [*Percival regards touch as part of feeling, the receptive pole of desire-and-feeling.*—

Ed.]. 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 continues 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 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.

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 hold-



The fire of desire and the water of feeling will eventually be balanced and unified and the doer will cease to objectify in the physical world as a divided self in male and female forms, no longer in thrall to the senses.

ing 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, 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, 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 [*phases in the cycle from one to the next physical embodiment of the Ego.—Ed*], 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. □

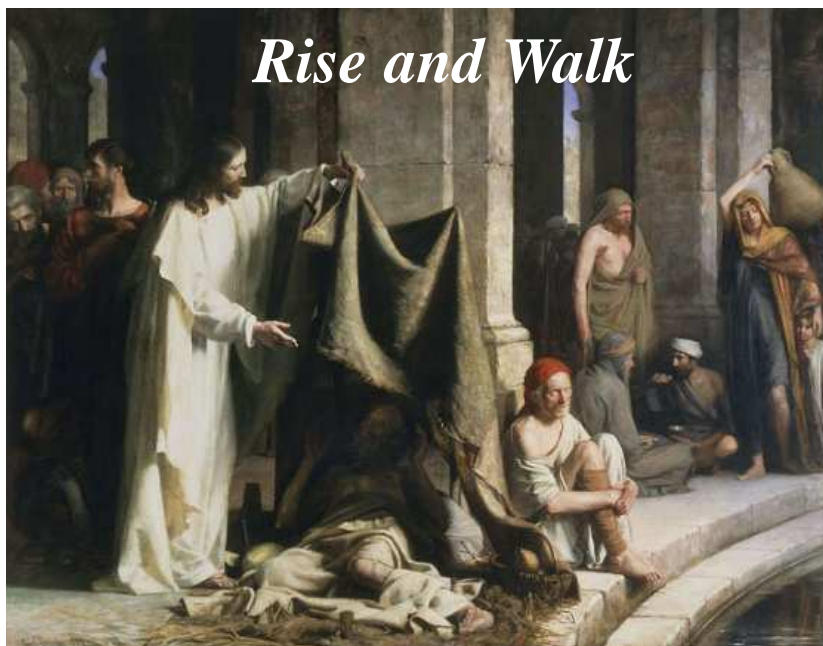
MYSTIC LIGHT

Meditation:

PARALYSIS has a close connection with humanity's sinful being, which grows hardened in its earthly life. And Christ says expressly to the paralytic: "Sin no more, lest a worse thing come to thee." Here again one sees before one the nature of the old religions, as in a true picture, when one examines the description of the pool of Bethesda. The five porches were in ancient times connected with the five books of Moses, the Pentateuch. At all events, the men of the pre-Christian religions lived in fixed religious forms, as if in houses built for them. When they committed "sins"—in the house of the five senses, one might say—then there were washings and purifications, which freed them from their stains. Yet the strength of these healing powers diminished, just as there the power of the pool was now only small, and egoism entered into the nature of this religion just as there the sick selfishly strove against one another for the help afforded.

A new kind of help comes. "I say unto you!" Christ often says this significantly in the Gospel. Out of the pure ego breaks forth the power which was formerly in the divinely troubled water. One must "believe in" this ego; that is to say, one must act according to the impression which one receives from it. Such faith in the "I am" is the power which fights victoriously with the earth-powers which

This is the 16th in a series of articles taken from Friedrich Rittelmeyer's Meditation, Guidance of the Inner Life, published by Floris Books, Edinburgh. Reprinted with permission.



Oil on canvas, Carl Bloch (1834-1890). Exhibited at Charlottenborg 1884. Ordered for Bethesda Chapel, Copenhagen.

The Healing at the Pool of Bethesda

The Christ Ego brings to the five porches of Bethesda, the five senses of the physical body, the power of raising upright, opposing the downward-drawing powers of earth, the selfishness that makes us sick: "Take up thy bed and walk."

draw us down, as well as with the powers of selfishness which entice us, with Satan as well as with the devil, with Ahriman, as well as with Lucifer.

One can find the two powers, and that which must be brought against them, in the words which Christ speaks to the impotent man: "Rise!"—that is the power of raising upright which proceeds from the Ego of Christ, and attacks the downward-drawing powers of earth; "Take up thy bed and walk!"—that is the power of the new union with earth which opposes the enticing power of selfishness. What must proceed from us to oppose "sin" is just this twofold strength. We must look upon the "sinner" not as the bad man, but as the sick man. Therefore we must not strike him down, but raise him out of the dust of the earth. And therefore we must not merely free him from his infirmity, but help him to carry home his bed, to transform his fate into power. We must not reproach him, but must let the healing and helping powers act upon him. We must not merely proclaim forgiveness of sins, but we must let

the powers of resurrection flow forth from us. Sin is **the** great paralysis of men. Whenever man allows to enter into himself the healing power which raises him up, it becomes the strength which helps him to carry the bed. We shall gradually come to recognize the entirely different relationship to “sin” which is expressed in these words.

And so we again stand between East and West. In the East all nature is felt to be sin, and they seek to release man entirely from his union with the earth. But in this they do not recognize the full seriousness of evil, which has ruined man’s true nature and delivered him over to the deadly power of sickness. In the West they do not say that nature is sin, but rather they are inclined to conceive of all sin as natural and to excuse it, and so they deprive man of the seriousness of his position in the world.

this, not only to release the evil man from that under which he suffers, but to strengthen him by means of it, and so to redeem evil itself. Sins become destinies that teach; burdens become living power. “Rise! take up thy bed and walk.” Not much is said about sin, yet divine power so lives in us, and brings to pass once more that which happens in the child, but now in a spiritual and moral sense—rising and learning to walk. That is the right struggle against sin.

When we look upon this power which wills to work through us, we become free from Pharisaism, from boasting and from reproaching others. The more strongly evil comes against us, the greater is the demand made upon the power of the resurrection in us. That is a fundamentally different way of working upon evil from that of the law and the

The essential being of the ancient religion, represented to the senses in the pool Bethesda, “house of mercy,” helps humanity little now. Instead of the water comes “the word.” But the word must sound forth from the ego, and this ego must live from Christ.

When from our own being there goes out the summons: “Rise, and walk in the power which thy past gives thee,” when this echoes in our words and acts, then there lives in us a victorious relationship to evil. To him who lives in sexual error, as to the liar and the egoist and materialist, this summons: “Rise and walk,” is the message of Christ.

Thus we see humanity in the spirit before us, as it is described to us there (John 5), as a multitude of blind, lame, deaf, withered, burdened with all kinds of diseases. We do not yet see them as a force consciously acting against God. For in most cases today men are not that, but a host of sick folk who cannot help themselves. They still live in old houses, which preceding ages have built for them. But the essential being of the ancient religion, represented to the senses in the pool Bethesda, “house of mercy,” helps them little now. Instead of the water comes “the word.” But the word must sound forth from the ego, and this ego must live from Christ. To know that the true warrior for the world is not here to beat down evil, but to raise things up out of evil, that is the first secret of Christ in the fight against the power of darkness. The second is

judge. Moses is no longer there, but Christ alone. In far distant centuries will come the whole great struggle against evil, when, upon the side of evil, black magic will be more called into action. In that which is said here lies the germ of self-training in white magic.

Christianity will take quite a different place in the world when this frame of mind enters into men. And he who allows the words which Christ spoke in connection with these healing words (John 5) to act upon himself, will form such a frame of mind more and more within himself.

It was in this way Christ Himself entered the worlds of evil. One need only look at such a story as that of Zacchaeus (Luke 19) to recognize the characteristic features of Christ’s fight. In it no word at all is said about Zacchaeus’ past. Everything takes place by revelation. But this revelation of His being cannot be resisted. Zacchaeus raises himself out of his past by an act in which he transforms the past into a means of doing good. The same kind of thing is shown by Christ in the story of the woman taken in adultery, of the woman who was a sinner, of the prodigal son, and in many other

stories. It may be a sublime setting free, to experience in a living way this method of Christ towards evil. Talk about sin is of secondary importance and often not necessary.

Where we see evil in the world, we may see always behind individual evils the huge world of evil, which must be fought, and may become conscious of our responsibility to share in this fight. Then we may, as we look to Christ, call to our remembrance the great watchword: the evil must be opposed through the two-fold power which from within raises men up and changes evil into life-force. And thus we stand rightly within the world-fight. In undreamed-of greatness we can win this character of will through meditation.

If we would bring heaven to earth (first “sign”), let us oppose ourselves to the world of sickness and change it into health (second “sign”), let us oppose ourselves to the world of sin and change it into the power of resurrection (third “sign”). Now we meet a new world: the world of need. (John 6:1-16)

It is good for our time that we have also this story of the feeding of the five thousand by Christ. For our brothers of the proletariat ask above all: “What word have you for our need?” They suffer from lack of the necessities of life, and look almost exclusively for some palliative for this need. That with which they reproach “Christians” is that they do not see this need, that when they do see it they do not take it seriously enough, that when they do take it seriously, the means by which they fight it are all too small. In respect of this, it is important to study such a story as that of the feeding of the five thousand. Christ sees the need.” Whence shall we buy bread that these may eat? “He does not talk on the subject of how unimportant earthly goods are in comparison with heavenly goods. He does not blame the carelessness of the multitude which had not considered it necessary to provide themselves with food. He does not make His help subject to any condition. He *helps*. He sees men starving and gives them what they need, not merely what he thinks most necessary.

If men would look with the eyes of Christ upon the starving of men, the best thing would have been done for a solution of the social question. Or rather, the social question as it exists today would

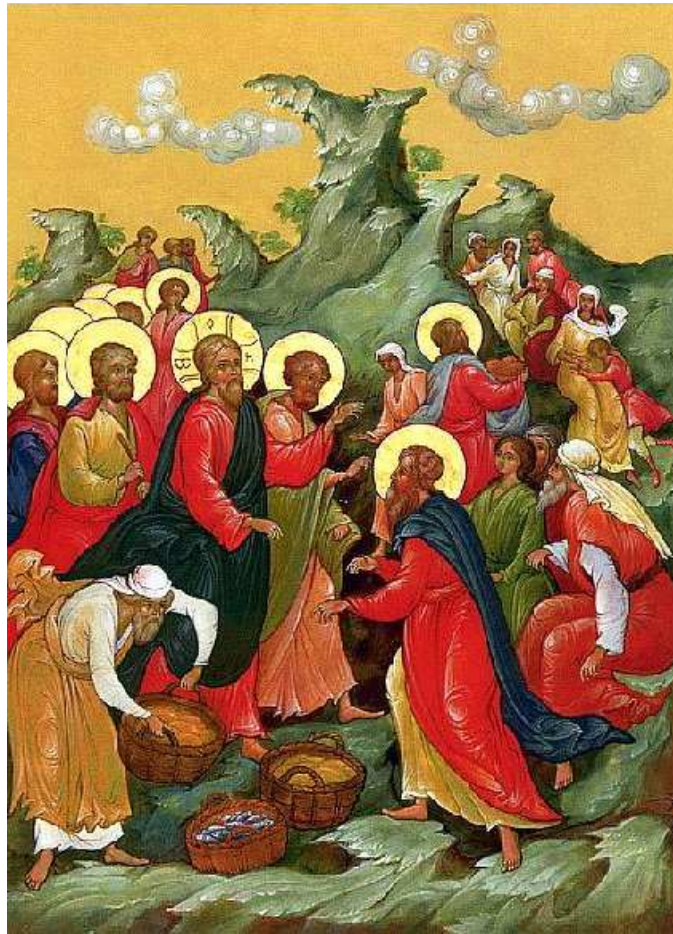


Image of unknown provenance

The Feeding of the Multitude

In this narrative we are less to think of a miraculous increase of bread than a life-force proceeding from Christ, through which men are fed, even as saints have demonstrated and all mankind shall experience.

never have arisen. It is a reproach to Christianity that it has been so blind and weak amongst men. Is Christ's view really what is essential for social need? We need only think of one fact, how rich and poor in the big cities have divided themselves into different districts. The rich could not live as they do if they had daily around them the need of the poor. They are obliged to create a protection for themselves so that they may not see what is there. Man can only be an egoist when he is voluntarily blind. In this lack of sincerity lies a deep consciousness of the solidarity of humanity. Every man, in some depths of his life, is so united to the others that he can only be “happy” when he consciously or unconsciously uses a violent means of blinding himself.

Therefore this is a truly Christlike resolve: I will see the need where it is. This resolve is the confession of a frame of mind which will not be happy when it sees others unhappy. It raises itself above its own need, and lives with the common need. It finally abjures egoism and takes leave of every form of Christianity which separates the individual out of humanity for the sake of his own private blessedness. It feels instinctively—and this often makes a man shrink back—that one cannot rise to the full greatness of humanity's need if one sees it really; it feels that one must therefore be thankful if one does not see it all. For only thus one can live so as to help it. As much as we have within us the world of Christ, "heaven," so much of the world's need will we be able to take upon ourselves. This is not, then, "felicity" as men think of it in a sentimental and bourgeois way, but a higher world, which can live of itself, which can give and distribute itself. We shall not feel the urgent necessity of meditation until we feel daily that we must strengthen the heaven within us, so that we may not succumb to earth and its need. Then we can attack need ever more strongly, and cope with it more thoroughly.

Now, what has Christ really offered to men as a help against this need? In this question we come to the actual difficulties of our story. All kinds of trivialities have been suggested as an explanation. For example, it has been said that the courageous faith in providence which Christ showed in making the people sit down, awakened in all who were present a feeling of brotherliness and a willingness to share, freed of all anxiety—and behold, there was enough. However little such an explanation may touch the kernel of the story, yet it may touch one side of the matter; and in any case, in the social life of men, one with another, there would usually be no need if egoism and narrowness of heart, blind care and anxiety, did not keep those hands closed which could give. In the Christian Community we have often found that in the cases of need, that which was required was already at hand, if one had only the courage to let "the morrow take thought



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

The Miracle of the Loaves and Fishes

for the thing of itself.”

...[W]hat really happened then, wherein consisted the unusual thing which must have happened, since they afterwards wished to make Christ a king?...[W]e have not to think of a miraculous increase of bread, but of a life-force proceeding from Christ, through which men are fed. Repeatedly already we have come near to this secret, that man can not only get the life-force which he requires out of his food, but also immediately out of the cosmos. If this is possible to-day to only a limited extent, yet phenomena such as Theresa of Konnersreuth always point us to such facts.

It seems to us also that such a confession as the following must be taken quite seriously: "My meat is to do the will of Him that sent me." (John 4:34) That Christ was not only fed Himself, but could feed others, even if only in an exceptional case, ought not for this reason to seem strange to us.

But through this we should come to a means of help which would be indignantly refused by the proletariat today. They would say: you point out to us, then, that there are spiritual things which ought to stay our hunger! And thus you simply conceal the fact that you want to keep your material goods for yourself. It is certainly true that earthly goods become less important and less essential when man can feed himself out of the spirit, but we must not stop short at this point, even for ourselves alone, if we want to live with our time and bring

help. We must press deeper into the story.

Christ saw the need. And because He saw it and felt it acutely, He awakened in Himself the powers through which it could be overcome. Let us first stop at this quite general fact. Man has in himself an immeasurable fullness of possibilities. He has in himself every means by which all the need of humanity can be overcome. He must only will it. He has the means in his thinking spirit. And he has them in his helpful being. The Universe is a great kingdom of healing medicine, in which all the means of healing are present. Man must find them. This trust, that Christ in us brings forth from Himself the means of healing every need, if we really take this need into ourselves—as certainly as the human body, when it is strong enough, brings forth out of itself the means of curing every sickness—this trust we must awaken in ourselves. That gives no panacea against bad housing, against the difficulties of work and of marriage. We cannot expect to find that immediately in meditation, but we have the source of inspiration, from which comes all that we require, and with it we have much more than we can yet see.

And so we may arouse and strengthen ourselves for our social duties in the world by saying to ourselves in meditation: represent to yourself humanity as it lies there upon the mountain. Imagine the thousand entreating eyes and starving souls. Resolve, at the sight of this picture, that you will never turn away your eyes from any need of humanity; that you will look honestly at that which takes place within humanity, even if it should be a grief to you. Resolve that you will receive this need into a soul which is ready to meet human need, which thinks of it, which fights against it. Strengthen yourself in the confidence that Christ in you finds in His own being the means of healing need. Bring it to your consciousness, that in this spirit you have the centre of inspiration, out of which alone true help can come. Transform need into love; not into blind momentary love, not into vain love of almsgiving, but into the healing spirit, which grows greater and stronger the more need surges round it—so, in your way, you will accomplish Christ's helping act upon the mountain, and find the highest which you can give to the need of

The Testing

When in the dim beginning of the years
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw my face,
Veil me in shadow for a certain space,
And leave behind only a broken clue,
A crevice where the glory shimmers through,
Some whisper from the sky,
Some footprint in the road to track me by.

"I will leave man to make the grateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rest in me,
Drawn upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

—Edwin Markham

mankind.

We can be certain that, even if no particular advice is given for such a meditation, we are doing the very best thing towards a solution of the social question....An undreamed-of power may enter from it into our attitude to social questions: alertness, enthusiasm, endurance. A fullness of living inspiration can be born from it. A change may even begin in Christianity itself, so that men are more seized by the spirit of Christ, and the fight against social evils is not left to individuals and their slender means, nor to interested groups and their outward remedies, but undertaken in the sense of Christ's fight for the world. Not that Christianity loses itself in any particular politico-economic form of present-day Socialism, and thus stunts itself, but that it becomes a living power of will in all that happens in the fight against the great need of humanity....We need an active Christianity which enters into outward things. Here it is. Christ Himself is in it; He will behold the need of humanity through our eyes, will move in our souls as the helper who overcomes need. (Continued) □

The Glorious Resurrection

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, ‘why seek ye the living among the dead? He is not here but is risen.’”—Luke 24:1-6

SCIENCE, RELIGION and esoteric philosophy are all bound together in this one event.* The science aspect is reflected by the Vernal Equinox, the starting point for determining the date of this glorious holiday, and the sun’s ‘passing over’ the equator from the southern hemisphere to the northern hemisphere. This has been observed by ancient peoples and is recognized by ancient and contemporary astronomy as a major annual event. Typically during the four sacred seasons of the year all kingdoms of the earth participate in the cosmic flow of energy that brings new life to the flora and fauna, quiescent since the Winter Solstice. For Christianity, the Resurrection is truly a symbol of hope, that we too can achieve resurrection and liberation.

Students of esoteric Christianity understand that the liberated Christ Ray returns to the Temple of the Sun in great glory. Esoteric philosophy teaches that the Christ Ray is at the outer envelope of the earth in its out-breathing phase of the yearly cycle.

* The text of this article was delivered as a talk at the 2001 Easter Day service in the Mt. Ecclesia chapel.

Thus the Cosmic Christ is liberated, for a time, until the return to the confines of the earth in the Fall, there to provide finer cosmic energy from which we can build the glorious garment of the Resurrected One. Since each human being is a spark of the Divine Essence, a particle of spiritual sunlight, each has the potential of forming the diamond body or philosopher’s stone, which shines in great glory. In the *Mystical Interpretation of Easter* we read: “Without the annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility; without it there could be no physical bread and wine nor the transubstantiated spiritual tincture, prepared by alchemy, from the heart blood of the disciple.” Eventually the disciple will be able to say, like Jesus, “I have overcome the world”.

We call this overcoming “Easter”. How strange and incongruous this seems. How can we talk about the resurrection on one hand and Easter on the other, when the former is a sacred holiday and the latter is a pagan festival? Investigation reveals that the early church incorporated many pagan traditions into its religion in order to encourage pagans to join the church and to prevent the church from seeming so foreign to them. The dictionary defines Easter as a Christian festival that embodies many pre-Christian traditions. Scholars tend to accept the derivation proposed by the eighth century scholar Saint Bede, who believed the term probably came from *Easter*, the Anglo-Saxon name of the Teutonic Goddess of spring and fertility, to whom was dedicated a period of time corresponding to the month of April. Her festival was celebrated on the day of the Vernal Equinox.

Traditions associated with the festival survive in the Easter Bunny, a symbol of fertility, and in the colored eggs, originally painted with gay hues representing the colors seen in Spring.

Such festivals, and the myths and legends that explain their origin, were common in ancient religions. The Christian festival of Easter probably embodies a number of converging traditions. Most scholars emphasize the original relation of Easter to the Jewish festival of Passover, or Pesach, from which is derived *Pasch* and its adjective, *Paschal*, other names for Easter. The early Christians, most of whom were of Jewish origin, were brought up in the Hebrew tradition and regarded Easter as a new feature of the Passover celebration. This holiday was a commemoration of the advent of the Messiah, as foretold by the prophets; as well as the 'passing over' of the Angel of Death, who spared the houses of the Israelites, while striking down the firstborn of the Egyptians.

The life of Jesus changed the history of the world. He was the One Who enlightened mankind and awakened them to the real meaning of the Ten Commandments and what it is to love one's fellow man. He was the One Who was beaten and bloodied and finally crucified; the sacrificial lamb, the Paschal Lamb, Who was obedient unto death, even the infamous death upon the cross. We know that every human being has the same potential as Jesus, which is to receive the Christ within, enter into initiation, and eventually experience liberation. The Christed Jesus bridges the seeming chasm between Judaism and Christianity, between the old and the new. All the bloodlines traced by Max Heindel, in *Freemasonry and Catholicism* were within the Jewish nation. Jesus was born, lived, and died a Jew. The Essenes, the Jewish sect from which Jesus arose, were contemporary with the Pharisees and the Sadducees. The Apostle Paul, also a Jew, established Christianity out of Gnosis or knowing, which was a doctrine of the Essenes that reflected pristine Christianity. All time was reckoned in a



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

The Passover

Dressed as if ready for a journey, the Israelites were instructed to eat in haste: "it is the Lord's passover...against all the gods of Egypt I will exercise judgment: I am the Lord....and this day shall be unto you for a memorial."

forward manner until the death of this one man. Then suddenly time was reckoned as B.C or A.D., based upon the death of this solitary life.

Before going further, let us look at the word, *glory*. Among the many definitions given in the dictionary, let us focus on the following: "1. An emanation of light supposed to proceed from beings of peculiar sanctity; 2. A painting representing the heavens opened; and 3. Any ring of light; a halo; a corona, specifically an anthelion or halo opposite the sun." The word *glory* is based on the infinitive "to glow". There is one glory of the sun, its corona. This is the glow of the Father. There is another glory of the moon, its reflection of sunlight, the Holy Spirit. There is another glory; the glory of the Christ, the Son, the Cosmic Ray. There is yet another glory; this for the philosopher who has found the Holy Grail; one who has developed the white stone. The moon glows by absorption and reflection of sunlight; we can glow by absorption and reflection of Sonlight.

Several scriptures express these various kinds of "glowings." In 1 Corinthians 15:40-43, we read: "There are also celestial bodies and bodies terres-

trial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power.”

You have heard it said that, “In God we live, move and have our being.” This, in esoteric terms, means that we live in the vital and desire bodies of the earth. It also means that we live within the cosmic events of the planet. It also means that we live within the cosmic effects of the solar corona. The Earth, and all the other planets, are situated within the solar wind. The solar corona can be likened to the vital body of the Sun; the solar wind is likened to its desire body. The substance of the Desire World is force-matter. The solar wind is composed of particles emitted from the sun into the Solar System in long wavelengths. As we absorb the cosmic light rays of the sun from September to March, when the Christ Spirit permeates the earth, we internalize this Christ Spirit. It was called the “hope of glory,” by the apostle Paul, as expressed in Colossians 1:27: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory”.

On the eve of Passover, Christ Jesus was crucified, entombed, and shortly afterward rose from the dead. In consequence, the Easter celebration commemorated the resurrection. In time, a serious difference over the date of Easter arose among Christians. Those of Jewish origin celebrated the resurrection immediately following Passover, which, according to their ancient lunar calendar, borrowed from the Babylonians, fell on the evening of the full moon (14th day of Nisan, the first month of the year). By their reckoning, Easter, from year to year, fell on different days of the week. Christians of Gentile origin, however, wished to commemorate the resurrection on the first day of the week, but from year to year it fell on different dates. Historically, Christian churches in the East, closer to the birthplace of this new reli-

gion, had strong old traditions binding them to the Passover Festival. The churches of the West, descendants of the Greco-Roman civilization, celebrated Easter on a Sunday. To resolve this conflict, Constantine 1, Emperor of Rome, convoked in 325 A.D. the Council of Nicea. The council unanimously ruled that Easter was to be celebrated on the first Sunday after the full moon following the Vernal Equinox, and that if the full moon should occur on a Sunday and thereby coincide with Passover, Easter should be celebrated the following Sunday.

Max Heindel’s occult elucidation on this matter stated:

Thus Easter is now held on the same day as required by the occult tradition to symbolize properly the cosmic significance of the event, and in this respect, both the Sun and the Moon are necessary factors, since Easter is not merely a solar festival. The Sun must go, not only past the equator, as it does on the 21st of March, but the full Moon after the Vernal Equinox must also be passed. Then, the following Sunday is Easter, the day of Resurrection. The light of the Vernal Sun must be reflected by a full moon before that day can dawn on Earth, and there is a deep meaning behind that method of determining Easter....humanity was not sufficiently evolved to have the religion of the Sun, the Christian Religion of universal brotherhood, until they had been fully prepared through the religions of the Moon, which segregated and separated humanity into groups, nations and races. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

The purpose of the Religion of the Son, Christianity, is to further uplift mankind by forming it into a Universal Brotherhood of separate individuals to work in loving cooperation.

Christ Jesus was crucified, killed by the Roman soldiers. The difference between Him and previous teachers, in whom the Race Spirits were born, is that they died and must be reborn again and again to help their people. The Archangel Michael, race

spirit of the Jews, raised up Moses, who was taken to Mt. Nebo to die. He was reborn as Elijah and Elijah returned as John the Baptist. Buddha died and was reborn as Shankaracharya. When death came, Moses' face shone and Buddha's body became alight. They all reached the stage where the spirit begins to shine from within, but then they died. Christ Jesus reached that stage on the Mount of Transfiguration. It is highly significant that his real work took place subsequent to this event.

When Christ Jesus was crucified, in addition to the wounds made by crown of thorns, His body was pierced in the five places where the vital body currents flow. In this way the great Sun Spirit, Christ, was liberated from the physical vehicle of Jesus and went into the earth where He found Himself with individual vehicles. He permeated the already existing planetary vehicles with His own and in the twinkling of an eye, diffused His own desire body over the planet, which enabled Him thenceforth to work upon the Earth as its regent and upon humanity from within. This is the "cleansing blood" of Christ Jesus. Because of the resurrection Christians have a risen Savior, One Who is ever present to help those who call upon His name. Having suffered like unto ourselves in all things and knowing fully our needs, He is lenient toward our mistakes and failures, so long as we continue trying to live the good life. After His resurrection the Christ Spirit remained in attenuated form among His disciples for 40 days to strengthen them and prepare them for their ministry.

During the three years between the baptism, when Jesus vacated his lower vehicles, and the crucifixion, which brought the return of their seed atoms, Jesus gathered a vehicle of ether, as an invisible helper gathers physical material whenever necessary to materialize all or part of the body. But material not matched with the seed atom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this was, therefore, only a makeshift arrangement. When the seed atom of his vital body was returned to Jesus, a new vital body was formed. In that vehicle Jesus has been functioning ever since, working with the churches. He has never taken another dense body since then, although he



Watercolor, c. 1805, Fogg Art Museum, Harvard University

The Devil Rebuked (The Burial of Moses)

After his etheric body was transfigured with light and he envisioned a future promised land founded on truth, Moses died, to be reborn Elijah, then John.

would be perfectly able to do so.

The four letters on the cross and the method of fixing Easter in commemoration of the resurrection show the cosmic character of this event. The letters INRI commonly supposed to signify *Iesus Nazarenus Rex Iudaeorum*, Jesus of Nazareth, King of the Jews, are also the initial letters of the Hebrew names of the four elements: *Ian*, water; *Nour*, fire; *Ruach*, air or spirit; *Iabeshah*, earth. It would be foolish to fix the anniversary of the death of an individual as Easter is fixed by the Sun and Moon. But it is the proper thing to do in respect to a solar festival and a cosmic character, related to the sun as the spiritual light-bringer to mankind.

By His crucifixion and resurrection Christ Jesus showed humanity that it need not fear death, for the spirit is eternal and cannot be harmed. The body is just a temporary vehicle. Christ, by His embodiment in Jesus and his subsequent

triumphant rising from the depths of the Earth, gave us an example of our ultimate victory. Through His steady supply of cosmic energy, we are able to face every challenge, go through every difficulty, and overcome every obstacle.

In closing, let us look at Revelation 5:11-13:

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' And every creature which is in heaven, and on Earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.' And the four and twenty elders fell down and worshiped him that liveth for ever and ever.

As a footnote I append the following. There is a rare event taking place that will not happen for another 1500 years, an event that we will not read about in the newspapers or hear about in the news. It takes the careful studies of John Pratt, Meridian's Science and Religion Editor, a Ph.D in astronomy, and an expert in ancient calendars, to have discovered this in February. Have you noticed Venus, the Evening Star, currently blazing in the west after sunset? From Native American traditions we learn that in this phase it represents the Savior when he was at the heights of his ministry. In March it will plunge into the darkness below the horizon even as the Savior conquered the forces of death in the underworld. Then, in an extremely rare event, Venus will resurrect precisely on Easter Sunday, April 15, 2001, as the Bright Morning Star. It can be witnessed around the world, just before dawn, wherever the eastern horizon is low and clear. This extraordinary sight was also witnessed on that Easter Sunday morning, long ago, when death was conquered by the Savior of the world. □

—Ruth Winocur

EXISTENCE

You are here, and you are wanted,
Though a waif upon life's stair;
Though the sunlit hours are haunted
With the shadowy shapes of care.
Still the Great One, the All-Seeing,
Called your spirit into being,
Gave you strength for any fate.
Since your life by Him was needed,
All your ways by Him are heeded—
You can trust and you can wait.

You can wait to know the meaning
Of the troubles sent your soul;
Of the chasms intervening
'Twi'xt your purpose and your goal;
Of the sorrows and the trials,
Of the silence and denials,
Ofttimes answering to your pleas;
Of the stinted sweets of pleasure,
And of pain's too generous measure—
You can wait the WHY of these.

Forth from planet unto planet
You have gone, and you will go.
Space is vast, but we must span it;
For life's purpose is TO KNOW.
Earth retains you but a minute,
Make the best of what lies in it;
Light the pathway where you are.
There is nothing worth the doing
That will leave regret or ruing,
As you speed from star to star.

You are part of the Beginning,
You are parcel of Today.
When He set His world to spinning
You were flung upon your way.
When the system falls to pieces,
When this pulsing epoch ceases,
When the IS becomes the WAS,
You will live, for you will enter
In the great Creative Center,
In the All-Enduring Cause.

—Ella Wheeler Wilcox

The Heart of the Open Mind

THE OPEN MIND is dedicated to the liberation of the Ego, the Spirit-being of man, from the suffering of ignorance, the warp of prejudice and the lovelessness of fear and separation. Ultimately, and perhaps paradoxically, the open mind is founded on faith and sustained by love. It finds itself continually confirming the reality of spiritual light and the harmony of the Cosmos—the highest reasoning of which the mind of man is capable.

The philosopher declares that “God is truth and Light is His shadow.” Mind itself is an emanation of living Truth. Mental substance composing the densest body of the Beings evolving in the hierarchy of Sagittarius, the Lords of Mind, was radiated into man during the Atlantean Epoch. One of the functions of man’s mind is to give him self-conscious identification with these Beings of spiritual tone-substance, these logoi.

The open mind brooks no restriction to its pursuit of wisdom, but it must be wedded to Truth progressively by logic, intuition, and first-hand experience through initiation. Truth based on authoritative decree or imposed by the duress of power is anathema and ever opposed by the open mind.

Max Heindel is as respecting of each person’s integrity and free will as he is solicitous for their spiritual health and soul unfoldment. The tension created by these two concerns—his insistence on self-determination and his strong impulse to offer fatherly guidance—is at times conspicuous, if not amusing. For example, Heindel counsels the aspi-



Fresco (detail), Masaccio (1401-1428), Brancacci Chapel, Santa Maria Del Carmine, Florence

The Fall of Man

The preacher says that knowledge is vanity. The desire to know was planted in naive humanity by Lucifer who appealed to Eve in a beautiful form—imaging her self, the beginning of self-knowledge. If ignorance is sin, (CL p. 20) and applied knowledge is salvation, early humanity’s disobedience to Jehovah was the beginning of a saving enlightenment.

rant to confine himself to Western, not Eastern, Wisdom only after immersing himself in the philosophy of Eastern religion—so that he will treat of Sanskrit etymology and draw from the *Upanishads* in refuting the notion of metempsychosis (*Cosmo*, p. 158). He will discuss the distinction between Hindu soul flights in the *linga shahira*, or astral body, and penetration of the desire world by the Western Ego in his soul body (*Letters to Students*, p. 181). He will seek to reconcile “the seemingly contradictory teaching of two such valuable works” as Blavatsky’s *The Secret Doctrine* and A.P. Sinnett’s *Esoteric Buddhism*. He will warn against Oriental breathing exercises as a result of practicing them himself and

Antonio Quattrone

suffering ill effects therefrom. And, we well might ask, who warned him? Did he have to, did he *need* to, prove truth for himself?

Eve, that is, man's naive soul, was also warned. And to what avail? It seems that learning by doing, probing and proving for one's self, sacrifices immediate gains and incurs much suffering, but achieves added faculties, power, and certitude in the long run. The Fall of man, and man's daily falls, are stepping stones to augmented and ultimately divine self-consciousness. Error is parent to wisdom. Not that we willfully would violate, but we must know, and we must know for ourselves, firsthand.

The more experience we have in the school of

This synopsis represents, along with his membership in the Los Angeles Theosophical Society, a brief valedictory to some former life's/lives' achievement, antedating, as it must, the most momentous event in the spiritual history of Earth evolution—the birth of Christ in Jesus and then in planet Earth, and, stemming from this Presence, the continuous giving to man of wisdom born of His abiding love and power born of His ongoing sacrifice.

Clearly, any creed or sect that seeks to program and censor the minds of its members, or to deny the core truth of other religions is reprehensible to the spiritual aspirant.

All formulated truth is relative, however pro-

When one transfers the reverence properly addressed to holy living Truth to its manifest forms, be they inanimate symbols or persons divinely inspired, or institutions, which, as Emerson observed, are often the lengthened shadow of one man, one places oneself at the threshold of idolatry

hard knocks, with its curriculum of suffering, the more certain become our powers of discrimination and the more infallible the intuitions and forethought which enable us to know the truth or rightness of a course of action or an appraisal of character and situation at the outset, saving us further involuntarily dilemma and distress.

Naturally, if one is ripe for Western Wisdom Teachings he or she will already have extracted the essence of Oriental wisdom and amalgamated it as part of the Spirit's permanent Identity. So that an exposure to the Eastern metaphysic is, in most cases, simply a conscious recapitulation of an earlier acquisition, which is followed by contact with more current teachings, such as formulated by Rosicrucian philosophy and, generally, any science of spirit which takes due account of the pivotal importance of the Christ Event and the Christ Impulse.

We do not forget that Max Heindel wrote an excellent overview of Madame Blavatsky's *Secret Doctrine*, so terse, yet encompassing, because the writer had previously learned and largely absorbed the ancient wisdom set forth in this occult work.

found or cosmic its exposition. It is ever subject to reformation, to deepening and elaboration, as it reflects the advancing insight and spiritual development of the knower.

Lest we become too attached to the *form* of our commitment, too literal or sectarian in our allegiance to the outer trappings of the way we have chosen, or are choosing, Max Heindel cautions us. The following statement from *Rosicrucian Philosophy in Questions and Answers*, Vol. 1, pp. 362-3 may serve as example: "The Rosicrucian Fellowship is not backed by these teachers [Elder Brothers] or inspired by them; they gave certain teachings to the writer on the condition that he should spread them to the best of his ability, and announced their readiness to help others who would qualify for that instruction. Students of these teachings have banded together for the benefit of associated study, but there is no hard and fast organization, nor is it intended to form one, but to let people obtain this teaching anywhere they please. We prefer that they remain with their churches."

The Truth is the important concern, not so much

the identity or location of the material channels that tap or transmit it. When one transfers the reverence properly addressed to holy living Truth to its manifest forms, be they inanimate symbols or persons divinely inspired, or institutions, which, as Emerson observed, are often the lengthened shadows of single individuals, one places oneself at the threshold of idolatry, which is a form of spiritual suicide.

The Elder Brothers do not support organizations *per se*, sanctifying one or several to the exclusion of others. They play no arbitrary favorites. Rather shall their genius manifest where man's obedience and abilities serve their Great Plan. Where merit admits and circumstances warrant, there shall they inform and assist. Where exist the chaste heart, the intense desire and the preparedness to know, there shall their influence be found, there shall they direct occult light.

Nor did Christ Jesus work through the structured priestcraft of His day, but through the wisdom of the informing Life Spirit, which is now, by virtue of Christ's love and sacrifice, available to all seekers the world over from within their own souls.

We bring these observations before our mind's eye not to upset proponents of one or another exoteric school or to contradict any system of metaphysics, but to encourage and support all earnest seeking after the divine wisdom and the Lord of Love. Wisdom, spiritual insight, and power purged of selfishness are our spiritual birthright, not the special holding of a clergy, an occult brotherhood, or any select group. *Merit alone counts.* And merit means that the withholding of spiritual truth and the power it confers is unconscionable—in fact, impossible. For Christ's atonement has opened the door of spiritual attainment to whomsoever will. How can this be? Because the mode of access to this wisdom and power is now a purely *internal* operation, not dependent on any outer affiliation, any secular appointment, any external ceremony. Initiation no longer carries with it organizational prerequisites. Christ is and waits at the heart of each Ego, attending on his readiness.

Self-complacency, stagnation, and crystallized attitudes quickly follow upon the student thinking



While some representations of the rending of the temple veil show the outer curtain (before the Hall of Service) affected, here the entrance to the Holy of Holies is rent, revealing the the radiant ark of the covenant. The door of spiritual attainment is now open to whomsoever wills. Christ abolished in his flesh the law contained in ordinances.

that the wisdom of life has once and for all been given, is a closed book, literally found between two covers. Please appreciate that nothing that had been formulated and made available on the material plane, nothing external to himself, sufficed Max Heindel's spiritual needs. He required a fuller, more direct revelation. Nor does *our* seeking stop with *his* answers.

While we ourselves may disdain this notion of finalized truth, yet the attitude of recurring to wisdom already given as the sole determinant for our actions and beliefs is all too evident. The preferment of Max Heindel by the Elder Brothers does not automatically devolve on us special favor simply because we subscribe to the ideas he has imparted. And as surely as a new bible shall be written for the New Age now on the horizon, so more elaborate and intensive works on the science of spirit shall be forthcoming. In prefatory remarks to the *Cosmo-Conception*, the author describes his monumental work as an "elementary" treatise. While the flippant may delight in this eventuality out of pure iconoclasm, we at present are a far cry from finding the teachings given by the Brothers through Max Heindel commonplace or dated. They remain substantially ahead of their times.

What we do care to emphasize is the vital quality that makes the person and writings of Max

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Heindel as worthy as they are—the honesty, humility and openness with which they give forth of their wisdom, reminding the student that the spirit of free inquiry, the absence of dogma, and the ability to simultaneously hold multiple points of view, in a phrase, the cultivation of the open mind, are essential attributes of the spiritual aspirant.

Perhaps even more important than the teachings themselves, valuable as they are, is the spirit in and with which they are given, which is so deeply respecting of individual free will and awed by the magnitude of heavenly wisdom that expresses in and through man and ever awaits his fuller understanding. No quality runs so counter to the whole tenor of Heindel's contribution than that of intractable viewpoint, intellectual arrogance, cultism, denial of the relevancy of new ideas, and resistance to change.

If we ourselves are to be honest and true to the spirit in which Max Heindel conducted his research and expressed himself, we feel compelled to emulate and carry on this quest of the Logos, the Sophia, the holy, hidden Wisdom, using as key the concern for our fellow man, which urges us to be fully present in each moment and to refine from out of its crude ore the living gold, that which despite all outward fluctuation, has enduring value.

We understand that forms are not the primary element in brotherhood (this group versus that group, this ideology versus that ideology). *Forms* specify, separate and incarcerate. Rather we seek the one *life* that expresses through all forms, be they social, cultural, or religious. We have witnessed the absurd conflict of creeds which purport to be founded on God-consciousness (or at least God-directedness) and brotherly love and yet have deployed armies to champion a preferential reading of a religious text or simply to vindicate with spoils and victory God's chosen. Tolerance, patience, self-renunciation, and rigorous honesty are among the qualities associated with genuine open-mindedness.

Exponents of Western Wisdom Teachings are often the more individually specialized members of society, more into their selves, more mental. They may require an additional philosophic thrust

to readjust to a committed and productive involvement in daily living. This is not necessarily a cause for rejoicing. The Teachings are indeed sublime, but the need for them implies a certain selfishness to be overcome, indicates a certain insularity of experience to be bridged.

Rather than priding ourselves on the excellence of the Teachings which it *is* our privilege to know, we would do well to consider the inner strength and purity of the many souls who require no wonderful cosmic schemes in order to walk the path of holiness and helpfulness; who refuse to allow personal suffering and social upheaval to weaken their faith in God, or to cast a shadow on the light of their love, or to diminish their optimism. These persons, in a sense, already know the Teachings, for the Teachings serve the primary function of promoting a life lived in optimum harmony and helpfulness with Cosmic process. For while an active mind can certify and sustain, it can also doubt and deny; and doubt is the great slayer of action and the enemy of spiritual community. Mind may reason for improvement. It can also rationalize *status quo* and paralyze. But we are here, on this material plane, to *do*, to do wisely, to do well.

Rosicrucian Philosophy encourages one to think for one's self. We do not stifle our fellow man with restrictions and prohibitions but in an atmosphere of impersonal love we support the *individual* faculty for determining the good and the true. As we would reject limits imposed on our own mental activities, so we are disposed to respect the autonomy of others. Yet we strive to be always ready to help when it seems appropriate.

This loving noninvolvement in another's Self-choosing is difficult to develop, for we may often feel the urge to yoke another to *our* personal truth, to persuade him to *our* preferred course of action, or to alert him to what *we* think will bring him harm or benefit. So in effect we would sow, weed, and even harvest his mental and psychic garden for him. Usually, we must simply permit our friends to conduct their life as they deem fit, surrounding them with the light of our genuine concern and freeing them with the force of our positive thoughts.

The whole mind must work out of a larger

context than routine mundane thinking, which typically has its reference and application to the objects of sense perception, to the world of material forms. The mind which is truly open must and will admit disclosures pertaining to invisible worlds, and in this area there is no finer example than the faith, trust, and believingness evinced by the child. “Whosoever shall not receive the kingdom of God as a little child shall not enter therein.”

There is nothing so remarkable about a child as the impressionability of its mind, which renders it so teachable, and the pupil who endeavors to live the higher life should always aim to keep his mind in that fluidic state, for as soon as our ideas have become set and incapable of being changed, our progress ceases.

When anything new is presented to him, an adult’s typical mental response is usually tinged with skepticism. He fears being deceived and of having to change his basic assumptions. The little child has no overwhelming sense of its own superior knowledge, is rather characterized by complete openness, by spontaneous and immediate consent to relationship, by an eagerness to experience the present moment in its fullness, accepting all. As the child is father to the man, so may the inner immortal child in us be teacher of our mortal outer man.

The great teacher, life itself, is always ready to instruct us through daily event and the immediate, radical *now*. Open mind describes consciousness alert, poised, patient, centered, awake to the truth that divinity is ever present and seeks our presence of mind that it may manifest light and love to us through the myriad forms and frequencies of daily occurrence.

Open mind, left to itself, always tends to closure, to entropy, just as physical form, resilient at its inception, gradually tends toward stasis and fixity, unless fresh energies are introduced to retain flexibility. Therefore the mind *kept* open owes its



Oil on canvas James Tissot (1836-1902), Brooklyn Museum

Priests Ask Jesus by Whose Authority He Acts

Expressions of derision, mordant skepticism, and mock honor are evident on the faces of the doctors of learning who “know better” and are wiser in their generation than the children of light, whose wisdom, to them, is folly.

youthful vigor to consciously exerted will.

The esoteric-exoteric polarity hinges on the presence or absence of the enlightened openness of mind: The *exoteric* always describes tradition, orthodoxy, purveyable form. All religions, including Christianity, are exoteric in nature. They consist of teachings and liturgies designed to lead the seeker, the pilgrim, into houses of communal worship and then later into the church or temple of his own inner being. They direct him toward the altar of his interior Self. At that point, however, they leave him and it is from this point that the aspirant seeks to commune with the living God, to partake of the one Life and Truth whose Reality is everywhere and at all times One. The open mind travels the highways of exoteric teaching, refusing to stop and set up shop in conjunction with one or another organization, or to adopt a particular ritual stance *as an end point of seeking*.

The aspirant eventually discovers that all religious methods, disciplines, and systems are directed toward a common goal, the same spiritual capitol of the manifold wilderness he himself must travel through—through the wild weather of the passions, the profound darkness of metaphysical doubt, and the false brilliance of intellectual ego-

ism—the seemingly endless convolutions of the river of personal consciousness.

Exoteric defines that which is outwardly transmissible. *Esoteric* points to that inviolable yet common Source within each of us, that Shekinah within the Holy of Holies, where the One Life of us all, the Light of the world, the Light that lighteth every man, supra-intelligent, prior to all form, ever exists.

By emphasizing self-reliance and the priority of one's Inner Being in determining truth, the Rosicrucian Philosophy extends as far toward the true and vital esoteric as any formulable system of spiritual development can, and the appeal is directed especially to the mind. We do well to remember the admonition to maintain the mind in a condition of poised and elevated calm readiness, even as we daily dedicate our outward person to serving the world and bringing it before the altar of the most Holy High.

Each day we renew our efforts to build and be the mind of Christ, the whole mind, the esoteric mind, the mind of humanity as it exists as vibrant archetype. We shuck off the husks of partial or parochial teachings and converge toward germinal truths, preverbal realities, even as shells must be shed to expose the vital seed, the life-center.

With Dane Rudhyar we realize that there can be only one esoteric doctrine, just as there can be but one Christ, though many shall come in His name. Quoting Rudhyar, "Any tradition, be it occult, religious, or socio-cultural, can only be exoteric....The only esoteric tradition is one that cannot be taught and which does not imply a particular technique or approach. This is not philosophical reductionism—simply a statement on the limitations of verbal forms and techniques for experience of God or Truth."

What we might call the proto-esoteric intimates that which is *lived*, points to that which makes its appearance in the garment of the ephemeral now but lifts man into the eternal Now. Generically, mind is born out of an identity with the One Truth,

the All-Being of God, from which it slowly awakens, as from an ecstatic dream, into material consciousness. We may broaden the meaning of two terms used in logic to outline man's spiritual career. *Deduction* describes a proceeding down and out from the One into the fallenness of diversity, a dispersion of one Life into many forms. Man's course now describes an *inductive* process to attain unto a former condition of spirituality, but a condition ennobled through Self-consciousness. He works from the pluralism of the concrete given toward reunion with his Origin in the One Life existing before and after all forms.

The blessing of the open mind lies in its ability to apply the stethoscope of spiritualized awareness to the heartbeat of the profound present, more central to now than the most sublimely articulated thought or the subtlest emotion. The more high thought mind conceives and receives, the clearer and brighter becomes the light of its knowing, the emptier of personal self becomes the chalice of consciousness, and the more qualified man is to experience the living Presence in Holy Communion.

In the process of returning to the Kingdom of Spirit, the virtue of and kernel truth existing in all world religions is ratified, for they are seen alike as outrayings from the same divine Source. The open mind may become an Alexandria of information on world religions and occult knowledge. But this wide-ranging exposure, the gathering and synthetic activity of mind, constitutes a relatively early phase in its overall mission. Eventually it conforms and confirms its focus to the conditions of its immediate field of awareness and with ever increasing love, patience and willed wakefulness, it lives into present consciousness with the presumptive faith that herein does divinity make its abode and herethrough does the glory of the living truth flood into the open heart and mind of the one ready to receive it. □

—C.W.

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ized awareness to the
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found present.**

MYSTIC LIGHT

The Secret Book of John

CHURCH HISTORIANS have recorded a tradition that in the earliest Christian times, in the first and second centuries of our Christian era, the Western Church centered in Rome looked with disfavor upon the Gospel of John because it was considered to be Gnostic. To St. Irenaeus of Gaul goes the credit for having sponsored this Gospel, so that it was accepted into the New Testament canon.

But again, in the Middle Ages, we hear that the Manicheans of the South of France possessed a “false Gospel of John,” which purported to be the revelations Saint John received while lying in the bosom of the Christ. This Gospel, the churchmen said, confused the Christ with Lucifer and even had a false genesis of the world, in which the Demiurge rebelled against God, was cast out of heaven, and implored God for a chance to redeem himself. This was granted to him, and the manner of his redemption was to create a cosmos in seven days.

The Demiurge (this is a Greek word, adopted from Pythagoras, Plato, and Aristotle) and his helpers could see the archetypal patterns by which the creation was meant to proceed, but were not able to copy them, and so this creation was imperfect. Inevitably, when the Demiurge created living creatures, meant to be mankind, this creation also was imperfect. The creature meant to be man was



Oil on canvas, Jan Brueghel the Younger, 1661-1668

God Creating the World

A naive anthropomorphic depiction of God as the Creator of an Edenic Earth, working through orders of celestial powers, represented by an arc of the zodiac.

helpless and could only crawl on the ground. Taking pity on this creature, God sent His Emissary, the Christ, and Mary, both Angels from the higher heavens, to instill a living spirit, and when this was done, the creature became able to stand upright and to show himself human. Thus the creation was looked upon as the work of the fallen Principle of Darkness, which was redeemed—together with its Principle—by Christ, the Principle of Light.

How does Light redeem darkness? By shining into the darkness, which is not a real, positive “thing in itself” but only the absence of Light. Darkness is what is called a “negative” fact, something which exists only by the absence of something else, having no substance. From this concept the Manicheans evidently drew their formula for the conquest of evil.

The legend is that at one time there existed two

kingdoms, the kingdom of the Light Elves and the kingdom of the Night Elves. The Light Elves were purely good, and the Night Elves were wholly evil. But how could the Light Elves conquer the Night Elves, since they could not, by their nature or essence, do evil? They solved the problem by incorporating a part of the Kingdom of Light with the Kingdom of Darkness, and by continued shining overcame the dark.

Acting on this formula, the Manicheans infiltrated the ranks of their enemies, in Europe, primarily the Roman Catholic Church, though they had other enemies elsewhere. These hidden Manicheans lived outwardly the lives of devout Catholics, *except that they threw their whole influence toward promoting goodness and eliminating the evils within the Church.* They must have had mental reservations in respect of many of the Catholic teachings, but these they kept to themselves.

A case is on record of a priest whose life was so holy and beautiful that he was almost worshiped by his flock, even while he was alive; but after his death, to their great horror, they found among his properties indisputable proof that their beloved saint was, in fact, a Manichean. So they destroyed and buried his relics and poured hatred upon the memory of this “devil” in disguise, whose holiness had been an inspiration to them all and whose loving kindness had illumined their lives.

How many of the great reformers of the orthodox churches were, in fact, Manicheans or Gnostics in disguise? Some day we may know. We say “Manicheans or Gnostics” because archeological discoveries, such as those at Nag Hammadi in Egypt, show that the essential doctrines of Mani go back to earlier Christian and pre-Christian times. Mani was a universalist Teacher who believed that all ancient religions, in their pure essence, led up to the throne of the Christ. The Roman Catholic Church, followed by its offshoot, the Lutheran, and other orthodox Protestant churches which are also forms of Catholicism, had taken the stand that only the Old Testament should be combined with the New Testament, because Jesus was a Jew, and that all other scriptures should be ignored or destroyed. They went even farther and established the rule that unless a follower of the Christ did

accept the Old Testament along with the New, and eschew the other Gentile scriptures, then he was not a Christian, however much he loved the Christ and however much he endeavored to live the Christ life. This is the doctrine that led to widespread persecution and intolerance, for it held, in effect, that every man had to be a Jew before he could be a Christian.

St. Paul had already fought the battle for the Gentiles in the first century so that they could be Christians without going through the synagogue or Hebrew Temple at Jerusalem—although it is obvious that he would have been overjoyed to welcome them there as “God-fearers” in the Court of the Gentiles. He would even have torn down the barriers in the Temple enclosure and allowed Gentile converts to worship in the Court of the Israelites themselves; at least, the Jews accused him of trying to take a Gentile into the sacred inner section. He probably tried, at least.

We also see that St. Paul quoted from the Greek Mystery teachings and from Greek astronomers and philosophers, in which he had the example of some of the most devout of the Pharisees and Sadducees before him.

It is significant that among the doctrines of a sect called the Paulicians—historians do not know if the name came from their own leader or from St. Paul, but some think it comes from St. Paul—we find many of the doctrines which were characteristic also of Manicheanism.

The library found in Egypt in 1945 gave two versions of the *John Apocryphon*. The book had been discovered in the nineteenth century, but was not translated at the time. No one seemed to be interested in it, and only a few passages were quoted in various books by authors who visited the museum at Berlin where this remarkable book was preserved.

Jean Doresse speaks of the Gnostic books as being writings “disguised” as Christian, because he does not understand that the ancient peoples felt it to be no sin to retain their own ancient scriptures and to interpret them in the Christ Light. Today missionaries are still trying to force Buddhists, for example, to reject and renounce “the Light of Asia” when they become Christians; as if it were

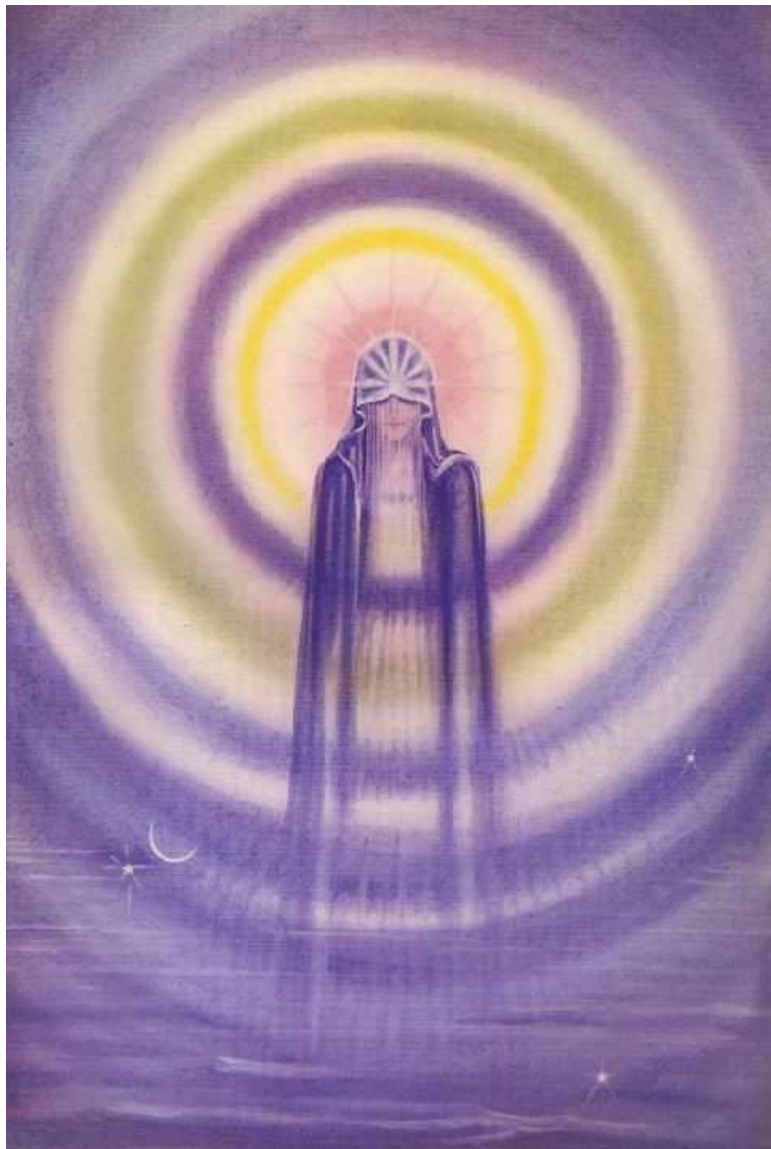
necessary to renounce one light because a stronger light had come into the world! No one would have been more deeply reverent of the Buddha than the Christ Himself! and no one would have been more reverent of the Christ than Guatama the Buddha.

One of the two documents found at Nag Hammadi is a variant of the Berlin book of John. The two chief versions Doresse terms No. 1 and No. 2, No. 2 being similar to the Berlin Codex. He mentions an “edition No. 36 of Codex X” which he says “gives a developed version of the treatise in a text that is much amplified and enriched by personal glosses.” He then gives a brief resume.

Preamble: The Apostle John, brother of James, is troubled by the question flung at him in the Temple by a Pharisee named Arimanius. “Where has your Master gone now?”

“A Pharisee named Arimanius.” The Pharisee’s name was probably not really Arimanius. Arimanius is, in all likelihood, Ahriman, the Persian Satan, or Tempter. Here the Tempter speaks to John through the lips of the Pharisee, just as he spoke to Jesus through Peter when Jesus rebuked him, saying, “Get thee behind me, Satan,” looking straight into the face of Peter when he said it. Similarly it is the Tempter, Satan, or personified Doubt and Despair, who speaks to John in the challenge of the Pharisee: “Where has your Master gone now?”

John retired into the solitude of the mountain to meditate and pray, seeking an answer to this and other questions: Why was the Christ sent into the world? Who is his Father? What is the Aeon like to which mankind is travelling? The heaven opens and a threefold Being appears—in the form of a young man, a woman, and an old man—and this triple Being declares that it is really a single Being, Father-Mother-Son, together in One. The Being reveals to John the secrets of the Universe, past and future, and bids him convey these teachings to the Elect. (Doresse does not mention the traditional



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Illustration by Ethelwynne M. Quail for Geoffrey Hodson's *Kingdom of the Gods*

The World Mother

The Celestial Virgin, as Mother (Mater) of formed matter, personifies the primarily “feminine” attributes of the Elohim.

story, as recounted in the Middle Ages, that John received his vision lying in the bosom of the Christ.

The Primordial Being existed alone in the beginning, calm and at rest in the Great Silence of the ocean of Light. He contemplated the waves of pure Light in which He rested and by His thought of Himself an Image was cast upon the waves. This First Thought is the “perfect power Barbelos,” the Image of God, who is Primordial Man and Virginal Spirit. We may note that all of these teachings are really Platonic concepts in mythological dress; not a “disguise,” but a poetic allegory.

Other “androgynous Aeons”—bisexed Principles having both masculine and feminine powers, Will-Power and Love-Wisdom, a concept grossly degraded by the Church Fathers in the early centuries—correspond to the Elohim of the Bible. The biblical Jehovah was in fact one of these dual-sexed Elohim, who was identified by the Hebrews, or interpreted by them, as being the One Absolute Supreme Being, his ancient status having been rejected and forgotten.

Barbelos—the First Being, the Divine Virgin—gazes steadfastly into the Light of God, and by thus gazing conceives a Spark, which becomes the Son of God. In these ancient visions, the comparison is, we believe, to the way in which an image is reflected in a crystal ball. Both quartz crystals and glass were made in Egypt and other places, perhaps even white glass, though this is not certain. At any rate, the ancient form of gem polishing was to “roll” the stones. They were not faceted in the same way that we have them today. Thus a piece of quartz crystal could have been found “rolled” in a

stream, or “rolled” by a craftsman; and if so, it could have served as a scryer’s crystal. The crystal has the peculiar property of seeming to take the reflected image into itself, and reversing it. It appears upside down, the crystal is full of it. Even so the vision of Light creates *within* the Barbelos—the First Angel—a Spark which is of God and which is like God.

Oriental poets also compare the mystical sympathy with God to the way in which a lover sees his own image in the pupil of the eye of a loved one. Each looks at the other, lover and beloved, and each sees in the pupil of the eye of the other an image of himself. So Man gazes at God and God’s Image is formed in his soul; and contrariwise Man’s Image is formed in the Eye of God, and this Man-Image in God’s Eye is what the mystic sees. Such is the formula of the Eye, as shown in many ancient poetic allegories of the East; and such, we believe, is the meaning of these obscure texts in the *Aprocryphon* of John. (Continued) □

—Ann Barkhurst

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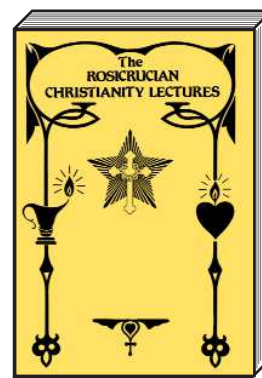
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MYSTIC LIGHT

Why Work?

ONE OF THE ADVANTAGES of work, whether one likes the thought or not, is the association it brings through cooperation. The disinterested efforts of mankind, working together in a common cause, create a unifying purpose that binds humanity together as few other things can do.

What we are wont to regard as nuisances—the homeless asking for handouts, the continuous complaints of an acquaintance, importuning letters from strangers—may be opportunities for helpfulness. We should remember that a withheld blessing impoverishes us more than it does the applicant. Service to others is one field of work where there never need be unemployment. As Elizabeth Barrett Browning accurately and beautifully observed,

*A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee
strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.*

The finest service we can give some people is to focus their attention upon something outside themselves; to lift their vision from the scratch on the end of their nose to the everlasting hills or the eternal verities; to take their minds away from their own petty problems, and direct their energies and abilities to the solving of the problems of others; to widen their horizon beyond temporary obstacles to the vistas of golden opportunities.

Let us learn to think in terms of the needs of others. Let us help people to realize their dreams—after finding out what their dreams are. What many people need is someone to listen understandingly

when they talk about what they want to do. When we think about other people and their interests and welfare, we make a magnet of ourselves that attracts to us the good things of the Spirit. Since we are to them a source of supply, they will work with might and main to enable us to continue to be that source.

Too few people think about the little things that give delight to others. Whenever we have a pleasant thought about someone not present, or wish to congratulate someone, why not post a brief note, send an email, or call? Every person we meet is hungry for friendship, and by responding to that hunger we make a real contribution to the welfare of our world. We may even become leaders in our community by friendly acts that alleviate human loneliness, thus widening our scope for furthering the progress of all humanity.

In the story *Alice in Wonderland*, we are told that Alice could not regulate her height. One minute her head bumped the ceiling, the next her chin rested on her shoe buckles. A caterpillar that happened to be sitting on a mushroom told her to nibble one side of the mushroom to grow tall and the other side to grow short; but the mushroom hasn't any sides because it is round. This teaches us that life cannot be wholly compartmentalized for it is all one piece.

Wise people don't worry if some good work they have been doing grows monotonous. They, so to speak, simply vary their diet by partaking of the other side of the mushroom, knowing that nothing has been given up that they will not joyfully again return to in season. They are cheerfully resigned to a vacation or a transfer of activity.

Robert Louis Stevenson speaks of people "tied

for life into a bag which no one can undo.” There are not many such bags which loving service won’t undo, but service of this kind is not easy. We must expect to share both the sorrows and joys of our neighbors. Though there are many times when we cannot find help, there is seldom a time when we cannot give it. It is an accepted fact that there is no better escape from morbid self-preoccupation than in service to others. Thus is the stream of life kept flowing freely; there is little chance for noisome pools of self-pity, resentment, and discouragement to form. Selfish pride, hurt feelings, envies, and jealousies can find no lodgment in a healthy vital life.

Do you remember how Robinson Crusoe fascinated you as a child? It was thrilling to read about a man who could live all alone on an island. But it was very probably not so thrilling for Robinson himself. He was in danger of losing his speech and his mind until he saved the life of the man Friday. It was not until Friday came with his strength that the heavy dugout canoe could be pushed into the water. Robinson Crusoe had passed many a black man in his travels, but he never made friends with any of them until he worked with one.

When Napoleon was exiled on St. Helena, a titled lady came to visit him. As he was about to conduct her up a set of steep, narrow stairs, he caught sight of a native staggering under a heavy load of firewood. The lady saw the laborer too, but turned to go up the steps. Napoleon detained her by taking her arm and drawing her aside out of the path, saying, “Madame, respect the burden.” And the laborer went on without a pause.

Are we respecting the burden? The swing to individualism may be serving a definite purpose in man’s evolution, but it should not go so far as to be a detriment to the growth of altruism and universalism. Too many people are relegating the care of their children to others, shifting the aged and infirm from the home to an institution, sidestepping any obligation which may interfere with their selfish freedom and bodily comfort. We harness ourselves to the work of the world in clumsy and unnatural ways. We refuse to respect life’s burdens, and so these burdens will some day, be it in a future life, refuse to respect us.

Self-centeredness takes two forms—thinking

CREATE THE OPPORTUNITY

It’s not enough to sit at home, till Fate
Doth to our door bring Opportunity;
For though we vigil keep unceasingly,
The chance desired may never reach our gate;
Or, reaching it, may yet arrive too late
To bring us any gain or good thereby.
Nay, we must wait and sow industriously
Such seeds of virile thought as shall create
Those opportunities for which we wait,
If we would taste the fruits of victory.
Since we are Gods with needs omnivorant,
We must as Gods create the thing we need.
For glory through achievement, dost thou pant?
Create the opportunity decreed
To bring thee to success, nor yet be scant
Of toil, but use it wisely. So, succeed.

—Tiperith

too well of one’s self or else thinking too ill. Psychiatrists claim that it is harder to cure the latter than the former. Persons afflicted with a strong sense of inferiority are vulnerable to every careless word, sensitive to unintentional slights, full of small prejudices. Instead of accepting with casual indifference the “give and take” of daily contact and crediting people with the good motives they usually have, these negative persons withdraw into themselves and nurse their grievances. And when they have arrived at the point of enjoying their woes and liking to talk about them, they have become neurotics; and neurotics are not very helpful in the performance of the world’s work.

Let us carry with us these words by Max Heindel: “We are now getting ready for the fast-approaching Aquarian Age with its great intellectual and spiritual development. This requires an awakening of the dormant vital body, whose keyword is repetition. The routine of our daily work furnishes this. If we rebel, it breeds monotony and retards progress. But if we leaven our labor with love, we shall advance ourselves greatly in evolution and reap the reward of contentment.” □

—Constance Wilson

The Esoteric Meaning of Easter



IF WE WERE TO ENTER one of the orthodox churches or attend the open air Easter morning services held in so many places all over the country, we should probably be told the story of the resurrection of an individual named Jesus, who died for our sins on Good Friday and rose from the dead on Easter Sunday. But while the life story of Jesus, as recorded in the Gospels, is practically true, and while we love and venerate Christ (who took the body of Jesus for the three years' ministry) for the noble work He has done and is doing for humanity, we look beyond for the significance and esoteric meaning of Easter.

If this were simply a feast to commemorate the death of an individual, it would on the face of it be foolishness to make it a movable feast. We do not fix the death of Lincoln by the sun, as we know is the case with Easter in relation to the Christ. Easter is always determined by the conjunction of the sun and moon in the sign Aries, the ram or lamb. First, the sun and moon must come to a conjunction; that is the new moon. Then the moon must pursue her course half way around the circle of the zodiac until she is at the full, and the first Sunday following that event is Easter. This plainly shows that we are not celebrating the death of an individual, but that it is a solar festival.

We do not, however, worship the sun, moon, and stars. To do that would be idolatry. But we know that the sun is the physical vehicle of the Godhead, as the planets are the vehicles of the Seven Spirits before the Throne. And therefore we realize that the Christ Spirit which illuminated the body of Jesus and entered the earth on Golgotha did not then and there complete the sacrifice once and for all, any more than the sun by shining upon the surface of

the earth can make the plants grow forever and cause warmth to surround the earth perpetually. But each year when the sun descends towards its western node at the fall equinox, the vitalizing Christ

ray enters the earth and permeates our globe to the very center, which it reaches at the time when the Sun is at its lowest point of declination, the time when we speak of the Savior as being born at Christmas.

Then as the sun begins to ascend towards the vernal equinox, this great vitalizing wave of dynamic force rises to the periphery of the earth, fertilizing the millions of seeds slumbering in the soil. It drives the sap up in the trees and causes them to bud, so that the forest becomes a bridal bower for the mating beasts and birds. This cosmic Christ force is liberated from the bondage of the earth at Easter, when it has spent itself and given its life for the world. Thus there is an inbreathing and outbreathing in nature, and the world could not exist without it any more than we could exist without continually breathing the oxygenated air in which we live.

And so as a matter of fact the Christ annually gives us the bread of life, but not only in the physical sense; there is in addition a spiritual outpouring during the winter months, from which we may greatly benefit if we are minded to attune ourselves to its vibrations. That is the true bread of life in the highest sense of the word, and without it our souls must starve; hence our great gratitude to the Christ for His annual sacrifice. □

READERS' QUESTIONS

Tests of Initiation *Persistence of Facial Likeness* *Donating Body Organs*

QUESTION: I have been told that a candidate for initiation must pass certain tests before the initiatory ceremony can be performed. If this is true, can you give me some idea of what these tests are like?

Answer: It is quite true that the candidate for Initiation has to pass a number of tests before he is considered worthy to take this most important step. These various tests, however, come to him during the course of his daily life. This work is carried on under the direction of the Elder Brothers, who are always sure to pick out the most vulnerable points in each individual's character and test him along those lines.

This procedure is used for two reasons: to call the attention of the candidate to the weaknesses in his character, and to give him the opportunity to correct them. No two persons are exactly alike, and it is therefore unlikely that any two persons would be given exactly the same tests. One person might not even be tried in a situation in which another person might fail completely.

It is important to remember that tests are always given to benefit the individual. It is primarily through tests and trials that we grow. Tests are not given with the intent of discouraging a person or causing him to fail.

A considerable part of the process of Initiation consists of showing the candidate how to change the latent powers that he has stored up within himself, by his own efforts, into dynamic energy. This energy then comes under the direct control of the person's will, and is ready for use at any time.

Each individual generates this power by living a life of loving service and developing strength of character. No one can be initiated who has not first prepared himself in this way.

PERSISTENCE OF FACIAL LIKENESS

Question: Does the dense body from one rebirth to another retain a similar facial likeness regardless of sex or race?

Answer: Yes, to a certain extent it does. When the Ego comes back to rebirth, it has an entirely new set of vehicles, which include the essence of the experiences of all its preceding lives. On the inner plane just previous to birth the Ego attracts to itself mind stuff, desire stuff, and ether of such a nature and quality as will correspond to the essence extracted from its preceding lives, including the last one. When it reaches the material plane, these substances attract physical matter and build it into the new dense body, which process includes the building of the physical features as well as the rest of the material form: Therefore the new features will be different from those of the past lives to the extent that the Ego has added to its spiritual accomplishments by the experiences of the last preceding life.

The physical body corresponds to the Ego's spiritual character in every Earth life. However, there are some modifying conditions: in each Earth life the Ego is assigned to work out a certain amount of past destiny, and is therefore given a physical body that will enable it to achieve the desired result. This may entail the temporary holding in abeyance of a part of the forces and qualities which the Ego

has generated in past lives, and this holding in abeyance will be reflected in the physical body and facial characteristics. In other words, an Ego does not necessarily in any particular life reflect in its physical body all the forces and qualities acquired during its entire past series of lives. Thus the matter of facial contour is subject to a great deal of variation, although a certain resemblance can always be traced.

WISDOM OF DONATING BODY ORGANS

Question: What are the teachings of The Rosicrucian Fellowship regarding donating one's body to science and one's eyes to the eye bank? I have been told that the Spirit must then wait out the time the various organs are no longer in use before they can be "free" in a sense. Seems wrong to punish an altruistic (and economical) motive, such as this one.

Answer: The Rosicrucian Fellowship teaches, first of all, that "When the higher vehicles (mind, desire body, and soul body) have left the dense body they are still connected with it by a slender, glistening, silvery cord shaped much like two figure sixes reversed—one upright and one horizontally placed, the two connected at the extremities of the hooks. One end is fastened to the heart by means of the seed-atom, and it is the rupture of the seed atom which causes the heart to stop. The cord itself is not snapped until the panorama of the past life, contained in the vital body, has been reviewed."

If the body or the organ is not disturbed until the end of the panoramic period (up to three and one-half days), it matters little what is done with it afterward, although cremation is the best procedure, since it terminates completely all magnetic attraction that may exist between the Spirit and its higher vehicles with the dense body. However, in the case of transplanted vital organs (such as the kidneys), it seems essential that the organ be removed immediately upon the stoppage of the heart action. This would of necessity interfere to some extent with the panoramic process of the donor.

One should remember in regard to the matter of transplanting and donating organs that we each build our own bodies; they reflect our own state of

ALL ARE BUT PARTS

All are but parts of one stupendous whole,
Whose body, Nature is, and God the soul;
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in a vile Man that mourns,
As the rapt Seraph that adores and burns;
To Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all.

—Alexander Pope

consciousness. One who receives an organ from a person or a "bank" may temporarily benefit, but unless he so lives afterward as to transmute the part of his nature which resulted in the impaired organ, he will not carry that benefit with him into his next life. We rise on the ladder of evolution solely by our own efforts—by transmuting the undesirable in our natures into the desirable.

One's motives are certainly important in gauging spiritual progress. However, the motives which spring from ignorance are not likely to be helpful in the long run. One might give matches to a child to play with, in order to keep him happy, not knowing the flammability of the matches. When fire results from the child's striking of the matches, accidentally or otherwise, the motives of the donor of the matches would surely be questionable, to say the least. Along with good motives, one needs knowledge and wisdom.

In the light of the above occult facts, we might add that it would be far better for the human race if more attention were given to living in accord with God's laws than to patching up impaired bodies. Our ultimate goal—the goal of the entire human race—is to live in such a manner that our bodies are fit "temples" for the living God (2 Cor. 6:16). □

Moses and Jacob— Initiate Sons of the Ancient Wisdom

THE HIDDEN POWER of the fruit of the vine was realized by the early Fathers, as the following passages from Justin Martyr indicates: “The words ‘blood of the grape’ were used purposefully to express that Christ has blood not from the seed of man, but from the power of God. For in the same manner that man does not produce the blood of the vine, but God; so also this passage foretold that the blood of Christ was not to be of human origin, but from the power of God; and this prophecy shows that Christ is not a man, begotten of men according to the common law of men.”

Eusebius, a fourth century ecclesiastical historian, makes this comment on the foregoing passage: “...Men are redeemed by the blood of the grape which has God dwelling in it, and is spiritual.”

From statements such as these it is clear that what is referred to as the “blood of the grape” has a deep significance. It refers to the purification and transmutation of the blood. Christ told His disciples: “I am the vine, ye are the branches.” A faithful aspirant places himself into a closer and more perfect attunement with Christ by means of the bread and the wine, and is thereby able to develop and manifest greater Christed powers within himself.

Both Justin Martyr and Clement of Alexandria assert that it was Christ who appeared to Jacob in the dream in which he beheld a ladder reaching from earth to heaven, with Angels of God ascending and descending upon it. Above it stood the Lord, who said, “I am the Lord God of Abraham thy father, and the God of Isaac” (Gen. 28:13). Cyprian, quoting from Genesis 35:1, writes: “...Believing as all the Fathers did that the God there spoken of who



Engraving, Gustave Doré (1832-1883) from *Illustrations for the Bible*

Jacob's Dream

Jacob has a vision of the involutinary-evolutionary ladder.

appeared to Jacob when he fled from Esau was Christ.”

Illumined Masters down through the ages have taught their disciples that the work of Mystery Schools and the various forms of their Initiation were but preparatory steps for the coming of the supreme World Teacher, the Lord Christ. This statement holds true regarding seer-teachers of the Old Testament Dispensation. They were preparing themselves and their followers to later serve the Christ. In his dreams Jacob was being taught to read in the Memory of Nature. There he saw the involutinary-evolutionary ladder which extends from heaven to earth and from earth to heaven, with multitudes of spirits descending into incarnation and reascending into heaven after earth's lessons have been learned.

The Path of Discipleship has been similar in all ages. Aspirants must meet the same tests and make

the same over-comings. Only particulars change in the course of succeeding epochs. This initiatory Path is outlined with exceptional fidelity in the life of Jacob. It is recorded in Genesis 32:24 that when Jacob was left alone “there wrestled with him a man until the breaking of day.” At the conclusion of this incident it was made clear that the One who prevailed over Jacob was invested with super-human authority, for He gave Jacob the new name of *Israel*, meaning one who preserves. “For,” said He, “as a prince hast thou power with God and with men.” The experience here related is a most meaningful one. That the Lord Christ was herein the Teacher and Guardian of Jacob is noted by Justin Martyr, Clement of Alexandria, and Irenaeus.

Jacob’s experience of wrestling all night with the Angel and refusing to let it go until he received a blessing is a familiar one upon the Path of Discipleship. Spiritual powers latent within each aspirant thereby become sufficiently aroused for him to manifest them within his life. “Let the Christ be formed in you,” was St. Paul’s admonition to his disciples. This was a necessary attainment before one could become a pioneer of the Christ Dispensation.

In the life of Jacob this was accomplished. He parted from Esau (the lower nature) for all time. In conformity with the inner change that then occurred he was no longer called Jacob, but Israel, a name which also means “one who sees God.” Jacob was now an heroic conqueror and a dedicated server. He was qualified to become a worker in the vineyard of the Lord Christ, who declared: “Whosoever of you will be the chiefest, shall be the servant of all”

Referring again to the verse in Genesis which says that “Jacob was left alone and there wrestled a man with him,” Origen writes: “Who else could it be that is called at once man and God, who wrestled and contended with Jacob, that he who spake at sundry times and in divers manners unto the Fathers (Heb. 1:1) the holy Word of God who is called Lord and God, who also blessed Jacob and called him Israel, saying to him ‘Thou hast prevailed with God.’ It was thus that the men of those days beheld the Word of God, like our Lord’s apostles did, who said, ‘That which was from the beginning, which we have seen with our own eyes, and looked upon, and our hands have handled, of the Word of Life’ (John 1:1), which Word of

Life Jacob also saw and added, ‘I have seen God face to face.’”

After his wrestling experience, which ended in victory for him, Jacob ascended into Bethel, there to build an altar and dedicate his life to God. Many who pass through this exalting experience are conscious of the presence of the Christ and of the outpouring of His tender blessing upon their endeavors. Bethel means “the house of God,” and there it is that a victorious candidate makes a complete dedication.

Hippolytus, an ecclesiastical writer of the third century, and a pupil of Irenaeus, made the following statement with reference to Christ as described in Jacob’s prophecy (Gen. 49:9) and also in Revelation 5:5: “Now since the Lord Jesus Christ, who is God, on account of his kingly and glorious state, was spoken of before as a lion.”

Moses

Four of the most distinguished Church Fathers — Justin Martyr, Clement of Alexandria, Irenaeus and Tertullian—assert that it was none other than the Christ who appeared to Moses in the burning bush. This phenomena was a reflection of the Cosmic Christ as He drew closer and closer to the earth prior to His human incarnation. Christ is the Lord of the Sun and Chief among the Fire Spirits, the Archangels. The Christian Dispensation is intimately guided by the Hierarchy of Leo, the Lords of Flame. Hence, the Fire Initiation is directly connected with the Christ Mysteries. This Fire is not a flame that burns but a light that purifies and transmutes. The bush that “burned” became ablaze with light but it was not consumed. This experience of Moses is a veiled account of the exaltation accompanying the Fire Initiation.

For the disciple the preparation for the Initiation by Fire deals largely with the processes of Purification and Transmutation. All of the high initiatory processes are accompanied by celestial music. Richard Wagner, truly a musical Initiate, brought to earth something of the magnificence and splendor which accompanies the Initiation by Fire in the glory of his Fire Music which he gave to the world in his music dramas, *The Valkyrie* and *Siegfried*. The sublimity of these celestial strains, and also those of the final chords of *The Götterdämmerung*, sound like echoes and re-echoes

from the tonal realms in the high heavens.

In agreement with many Church Fathers, Justin Martyr believed that it was Christ who talked with Moses out of the bush, and he took issue with those who confounded God the Father with His Son. “Those who think that it was always God the Father who spoke to Moses (whereas He who spoke to him was the Son of God, who is also called an Angel and an Apostle), are justly convinced both by the prophetic spirit, and by Christ himself, for knowing neither the Father nor the Son. For they who say that the Son is the Father are convinced of neither knowing the Father nor of understanding that the God of the Universe has a Son; Who, being the first-born Word of God, is also God. And formerly He appeared to Moses and to the other prophets in the form of fire as an incorporeal image.”

Clement of Alexandria is another authority for the claim that it was Christ who said to Moses: “I am the Lord thy God which have brought thee out of the land of Egypt.” It is this Christ power which always delivers an aspirant out of Egypt, the symbolical land of bondage to the senses and to the darkness of mortal mind.

Moses was permitted to view the Promised Land, the land flowing with milk and honey (the Christ Dispensation of the Aquarian-Leo cycle). The saintly Origen tells us that it was the Christ who gave Moses on the holy mountain the Tables of the Law, when Moses was being taught to read the Akashic Records. He saw that the civilization of the Fifth Root Race was to have its foundation in the laws that became known as the Ten Commandments. He saw further that the Christ Himself would bring an extension of these laws, which He did by the precepts enunciated in the Sermon on the Mount. Humanity of the Fifth Root Race is still far from the development scheduled for it in the divine plan. Only a few of its members have reached the evolutionary status where they live in full accord with the Ten Commandments, and fewer still have any conception of the spiritual import of the Sermon on the Mount.

Polarity is the keyword of mystic Christianity. The two columns of polarity are formed by the Ten Commandments (the masculine column) and the Sermon on the Mount (the feminine column). For the Christed man of the coming Aquarian-Leo Race,



Hippolyte Flandrin (1809-1864)

Moses and the Burning Bush

This is a veiled account of the Fire Initiation, with Christ (says Origen) as Hierophant, as was Elijah's ascent into heaven.

the Ten Commandments will be the foundation on which he establishes his daily life, while the Sermon on the Mount will be its superstructure as he rises into higher dimensions of unfoldment.

Elijah's ascent into heaven in a chariot of fire is the description of another illumined spirit who was being prepared through the Fire Initiation to work on both inner and outer planes in preparation for the coming Christ. This was likewise the Initiation of the three holy men who were cast into a fiery furnace and yet remained unharmed as recorded in the Book of Daniel. In its entirety this Book contains much information relative to Initiation by Fire.

The Book of Daniel is closely related to the work of the Hierarchy of the Fire Sign Leo. It was the Initiation by Fire as it guards the threshold of the Christ Mysteries that the Supreme Teacher referred to when he told Nicodemus “Except a man be born of water and of the spirit [Fire], he cannot enter the kingdom of God,” the new Christed order. □

—Corinne Heline

The Significance of the Full Moon

AS THE NEW MOON marks the time of new beginnings, of Rededication and Reconsecration to the highest ideals to which one may aspire, so the Full Moon marks the time of Realization, Attainment, and Fulfillment, the three words which express its spiritual keynote. And as the Baptism which was generally observed at the time of the New Moon as the ceremonial of rededication and reconsecration of the Ego to that which is highest in man, the God Within, so also the deepening of realization, the heightening of spiritual attainment, and the glory of sublime fulfillment are all included within the beautiful ceremonial of the Mystic Love Feast or Eucharist, which in the Mystery Temples was celebrated on the night of the Full Moon.

The high attainment of the Eucharist Mystery cannot be acquired in a few months, or even years, but requires a span of many lives. Yet a foretaste of that glory touches the consciousness of every sincere aspirant, wherever he may be on the Path, however lowly. To partake of the Rite of Fulfillment means that the personality has become the obedient servant, at all times, of the dictates of Spirit. It means that it has achieved the supreme conquest, that of the self. In the life of Dante this had been achieved when he arrived at the top of the Mount of Purgatory, and Virgil, his teacher and spiritual guide, said to him, "With crown and miter I name thee sovereign o'er thyself!" And when we turn to the Bible, that supreme Book of Life, we find among its most important characters those



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

The Egyptian Army Perishes in the Red Sea

While the hosts of Pharaoh drown in the sea of unbridled passions, the Israelites subject their lower nature to the dictates of the higher self.

who have reached this high place of development.

In the fifteenth chapter of Exodus, Moses sings his triumphal song of complete self-conquest. He declares: "The Lord is my strength, and my song. The Lord is my salvation. Because of Him I have triumphed." In these words he describes his miraculous passage across the Red Sea. Esoterically this sea is appropriately called Red because it symbolizes the martian color of physical passion to which the emotional nature is subjected. The hosts of Pharaoh, who were pursuing the Israelites and who were engulfed and drowned by the waters of the Red Sea, represent those who have not overcome their lower emotional propensities and are consequently engulfed by the waters of passion and desire. Moses and the Israelites on the other hand, represent those who have mastered their lower nature and become obedient to the dictates and guidance of their higher selves. For them the emotional floods recede and they walk dry-shod

into the glorious vistas of the Promised Land. By self-conquest every obstacle that would bar the way to self-mastery and Illumination is unfailingly removed.

The Psalms of David are hymns of various degrees of Initiation. Some are addressed to the beginner, or neophyte; others are composed for those who have advanced farther on the Path; and yet others voice the exalted state of souls who attained to cosmic consciousness. In the twenty-fourth Psalm, for example, we hear the triumphant strains of an Initiate song: "Open up, ye gates, ye everlasting gates, that the King of Glory may come in." This King of Glory is not alone the Lord God of Hosts. He is also the luminous being who comes to awareness and expression in the soul that has reached the place from which it can open the gates to the spiritual worlds and pass in and out at will. With this attainment comes the ability to study, teach, and consciously serve on both inner and outer planes as conditions and circumstances require.

In his epistles Saint Paul outlined the path of the Initiate as he had himself experienced it. Hence he was able to utter those stirring words that countless "athletes of God" have proclaimed after him: "I have fought the good fight. I have kept the faith. I have finished the course."

The Lord Christ withheld his most advanced teaching until the very close of His earthly ministry. The deepest mysteries which He came to reveal were imparted to His most advanced disciples when they met together in the "Upper Room" and shared the "Last Supper." This observance perpetuated the earlier Temple ceremonials known as the Mystic Love Feast, and sanctified it as the holiest of Christian sacraments. The Eucharist, or Holy Communion as observed by the Church, lies at the very heart of Christian faith and practice....

The Last Supper or Rite of the Eucharist has formed a part of every initiatory teaching that has

ever been given to man. In Egypt the mystic bread and wine signified the blessings of the Sun God, Ra. In Persia the Eucharist was a part of the Mithraic Mysteries. In Greece the bread was sacred to Persephone and the wine to Adonis. The Rite is also referred to in an ancient fragment from India's *Rig Veda*. "We have drunk soma," reads a passage; "we have become Immortal; we have entered into the light; we have known the gods."

Every age, people, and religion have received this sacred ritual of the bread and wine, and always it is observed as the ceremonial carrying the loftiest

spiritual teachings that can be given at the time. With each succeeding age and religion, as the divine revelation is extended, the Eucharist ritual has taken on deeper meanings, reaching its highest spiritual significance when the Christ, the supreme World Teacher, celebrated the rite with His disciples in the Upper Room on the midnight hour of Holy Thursday immediately preceding Good Friday or the Day of Passion.

At the time of the Last Supper this holy service was divided into three parts. The

first consisted largely of prayers and hymns, the object being to create a spirit of pure fellowship among those assembled, for only in harmony can effective spiritual work be accomplished.

The second part of the service consisted of the teachings which Christ gave to these, His most advanced disciples, relative to the doctrine of the balance, or equilibrium, between the masculine and feminine forces of mind and heart. The bread embodied the positive, or masculine (mental) force, and the wine the negative, or feminine (heart) power. As the Christ was administering to His disciples the bread and the wine, He was at the same time pouring forth from out of His own Being these dual powers which He possessed in a state of perfect equilibrium. These two forces are also represented as the Manna of Heaven, the Bread of Truth, the Wine of Love.



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

Astrologically, the bread correlates with the earthy sign Virgo, the Virgin of the sky, who carries a sheaf of wheat; while the fruit of the wine, the feminine love power, correlates with the fiery, masculine sign of Leo, the kingly Lion.

In these stellar relations we discover how the blending of the opposites is woven into the very structure of the Universe. Thus the feminine Hierarchy of Virgo carries hidden masculine powers within it, and the masculine Hierarchy of Leo the feminine potencies. The harmonious interaction of these two powers, whether it be in the vault of the heavens or in the inner recesses of the human soul, is the state that leads to wholeness, or holiness.

From many points of view the biblical record indicates the need for man to attain the state of consciousness in which it may be said that he can think with the heart and love with the mind. With such attainment comes Illumination. Man can then walk in the Light as He is in the Light.

In the third and final stage of the Eucharist ceremonial, open only to the “few” or the “remnant,” the Master taught His disciples how to pour the spiritual powers of the Love-Wisdom polarity into physical substances, with the result that, so magnetized, they radiated powers for healing: That living, energizing potencies are transmitted into objects contacted by a Master has been intuitively recognized in all religions from the earliest times, and while this has given rise to many superstitious practices in connection with talismans and relics, yet there is an underlying spiritual reality.

After the Ascension and the departure of the Master, the disciples gathered each evening in that Upper Room which was sacred to the memory of the Mystic Repast. The most important occurrence of the entire day for them was the celebration of the holy Love Feast. When the elements of the bread and wine had been charged with cosmic life force, the disciples would take them out to the sick and sorrowing. So powerful were their magnetic emanations that many were healed by merely touching or even looking upon them.

On Easter afternoon, during the Feast time, on the road to Emmaus, two disciples invited a stranger who was passing by to come in and sup with them. They did not recognize Him as the



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

The Disciples on the Road to Emmaus

Master until at the table He laid His hands upon the bread, and suddenly it became luminous as molten gold. Then they knew that it was the resurrected Christ who was in their midst. When later He disappeared from their view they went forth rejoicingly proclaiming that the risen Master had returned.

In one of its most important interpretations the Bible may be truly termed “The Book of Angelology.” Many of its illustrious characters are reported to have been surrounded, directed, and illumined by angelic visitors. Some of the most wonderful events in the Bible take place through angelic intercession. There is but slight recognition of the heavenly ministry in our day due to the blinding light of materialism. Even in the churches where one would expect it to be a very prominent teaching it falls short of the emphasis it deserves. And yet for those who have the eyes to see and the ears to hear the angelic ministry continues to be as essential and effective to human life as it has ever been.

During the hours of night hosts of Angels congregate above the cities of the world, dispelling the dark astral clouds which hover over them. This miasmatic fog is composed of the population’s combined evil and negative thoughts and feelings. Fear, despondency, cruelty, hatred, lust, and discordant and destructive elements of every kind darken and weigh down the psychic atmosphere. To counteract this condition that arises in the course of each day’s activities the angelic ministry works throughout the night to dispel the overhang-

ing cloud and clear the atmosphere so that better conditions will prevail on the morrow's dawn for man's ongoing.

While angelic ministry is ceaseless, it is at night when human beings are asleep and their minds quiescent that they are more responsive to spiritual influences from this ministry.

Wherever there is trouble, sorrow and suffering, angelic messengers are always present to render loving, helpful service. They congregate in large numbers upon the battlegrounds, where they bring peace to the newly dead and comfort those who suffer. The Angels also visit homes, hospitals and mental institutions by day and by night. They bring light into dark places, strength to the weak, hope to the despondent, comfort to the bereaved, and peace of mind to the troubled and distracted minds. While they are no respecter of persons, being ministers according to need and not merit, they are happiest in the environment of those whose lives are attuned to the higher levels of consciousness and expression. They also gather in large numbers in and around sacred places, for example, the Mystery Temples on the etheric plane, and wherever the devout gather in observance of the Holy Sacrament of the Eucharist. Their presence and participation is inwardly felt by the devoted worshippers, and they are clearly seen by those possessing second sight. In either case the benedictions of their auric emanations are unmistakable.

In the legends of King Arthur and the Knights of the Round Table, which are in fact veiled descriptions of Temple activities which took place in medieval times, each knight was assigned a particular chair in which he always sat.

Above each chair and over the head of each knight was to be seen an angelic form. For it was said that God appointed to each knight an Angel who accompanied him in all his adventures; or testings, to sustain him in failure and to uphold him in righteousness, rejoicing with him in his spiritual attainment as he progressed on his elected Path of Initiation.

Realization, Attainment, and the high glory of Fulfillment—these are the spiritual keynotes which convey the true meaning of the Full Moon night. Legends tell us that after Peter had denied



J. James Tissot, Brooklyn Museum of Art

Peter's Third Denial

Remorse may not only be purgative but transformative, tempering a zeal in the fire of suffering and resolution that is focused and invincible. Note the cocks above Peter's head.

his Lord he suffered such terrible agonies of contrition and humiliation that he was literally reformed, and his lower nature passed through complete transmutation. It was then that he became in very deed and truth Saint Peter the Initiate, and it was Peter's Initiation to which the Lord Christ referred in the words: "Upon this foundation rock I will build my church." And thus it was that according to legend Peter attained to such saintliness that as he walked along the way, wherever his shadow fell upon the sick they were healed, and on arising, joyously and exultantly proclaimed the Holy Name and its transforming power.

"I have fought the good fight. I have kept the faith. I have finished the course." Such is the glorious ideal held to by those great spiritual disciples, St. Peter and St. Paul. And as we go forward upon the Path of Light, we too shall learn to overcome the turbulent waters of the Red Sea. We too shall stand upon the dry land and catch a glimpse of that Promised Land which is the golden dawn of the New Age, now so rapidly approaching; that Age in which the Fatherhood of God and the Brotherhood of Man will become a living realization throughout all the world. □

—Corinne Heline

ASTROLOGY



The Divine Science

S EARCH THE SCRIPTURES, for in them you think you have the life of the ages, and it is they that testify of me.” The scriptures to which the Master refers, the scriptures which testify of Him, are written in living gold—the color of the Christ-Spirit—on mysterious blue—the color of the Father. Every night we lift our eyes to them, and we feel as if we want to bow our knees in veneration, or spread our arms in ecstatic wonderment, or fold our hands in quiet gratitude, before these glorious Scriptures of the Stars.

How small we are! What are our little scribblings of history and civilization compared with the magnitude of that golden Script!

How great we are, that the Divine Hierarchies who wrote it deemed us worthy to learn how to read at least one page in the infinite book of the Universe. This page is contained within the margin of the twelve constellations called the Zodiac, and it was opened to us, we were taught how to decipher it, because it contains the history of our evolution.

Astros means star. *Logos* means word, reasoning speech. *Astrology* means “word of the stars,” “word from the stars.” In astrology we of the human race have received the magic key by means of which we can make the stars give us word of our evolution as written on our page within the boundaries of our zodiac.

But we who follow the Rosicrucian teachings are favored much farther than this. To us is given a special golden key by which new paragraphs of this celestial page are daily revealed to us. For if

the zodiac contains the history of mankind’s evolution, every individual horoscope which we are privileged to read is a paragraph of it, as it tells the history of a human soul on the path of evolution.

“The heavens declare the glory of God.” The grandeur of the starry skies is reflected in the small wheel-shaped figure which we call a horoscope. The starry skies speak of the glory of God made manifest in the Universe, the horoscope declares the glory of God made manifest in the human soul.

Astrology, the divine science, forms part of the Bible, which was given to the western world by the

***The heavens declare the glory of God.
The stars in man show His handiwork.***

recording angels. We are told that if we seek its light, we shall find it. A large portion

of this light comes from the stars, and we must understand the stars to fully understand the Bible. The stellar script is reflected in the Biblical script. The words of the Master are full of allusions to the history of evolution as written in the stars. Human life through the ages is revealed on the zodiacal page, the mission of the Christ is stated there: “Search in the Scriptures, for in them you think ye have eternal life: and they are they which testify of me.”

Yes, the sun and the planets and the constellations of the zodiac testify of the Christ Spirit as the cosmic redeemer; the tiny map which we call *horoscope* testifies of the Christ-will as the redeeming power in the human soul.

Now there are billions upon billions of other constellations, other zodiacs in the skies, grander and mightier perhaps than our Zodiac, and astronomy, aided by its ingenious instruments, tries to

investigate, even to weigh and measure them. It tells us exactly how distant some of the remotest stars are from us and from one another; how long it takes their light to travel to us, how big they are, what their density is, what chemical substances they contain. The intricacy of the astronomical calculations, the subtlety of the instruments used, the vastness of distances and figures with which the patient men behind the telescopes work, are so marvelous, that we stand in awe before the science of astronomy. But it is a science that is mute as far as we and our human interests are concerned. Astronomy tells us something of the physical nature of stars, but it does not tell us how (or if) the stars affect us. It says nothing about the relationship between the stellar bodies and humans.

Astronomy locates and tracks the stars through the heavens; astrology brings the stars and the heavens into our lives. The true astronomer has to be an accomplished mathematician; the true astrologer has to be a devoted lover of mankind. The astronomer has to watch and study incessantly how he can improve his instruments, make his calculations better account for what he observes, and bring greater exactitude to his observations. The astrologer must ever watch and study how he may make his heart purer, his thoughts more illumined, his actions more loving.

It is impossible to be an efficient astronomer without the mathematical head, impossible to be an efficient astrologer without the loving heart. The astrologer has to have some of the visionary, divining faculties which call forth inspiration in poet and woman. Intuition and compassion are two prominent feminine qualities which will be developed in both men and women of the Aquarian

Age. Intuition and compassion must be strong in the astrologer.

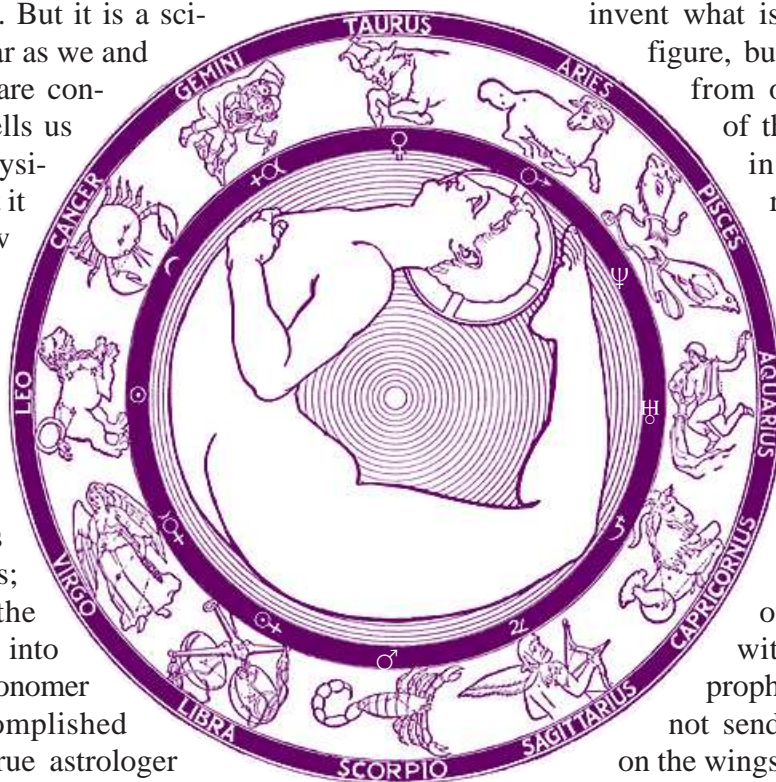
We cannot well read a horoscope unless we project into it like a living stream our compassion and our intuition. The poet is not a “teller of tales,” but a revealer of truths, and we turn to him, not to the anatomist, when we seek information about Man—the living and striving, sinning and suffering, conquering and rejoicing soul. When we carry our intuition into a horoscope we do not

invent what is not contained in the figure, but by the flash of light from our own soul the life of the human soul hidden in each horoscope is revealed to us. The revelation may be very sad, it may be terrible from our limited human point of view, and by all that is sacred in the growth of a human soul, by all that is sacred, yes, in sin as well as in the triumph over sin, let us meet it with compassion. Poor prophets are we, if we do not send forth our prophecies on the wings of love. “For though I

have the gift of prophecy and understand all mysteries and all knowledge, and have not love, I am nothing. And whether there be prophecies, they shall fail, but, love never faileth.”

A horoscope is holy ground. The insight into the hidden mysteries of human life gained from a horoscope is something very precious, a sacred trust given into our keeping, so that we may teach and help a fellow-being on the path of evolution—but never, never judge the growing and struggling soul. Not a judge, nor a critic, but a kindly advising friend, a gently explaining teacher—that is the role of the astrologer!

There is one factor which is shown in no horoscope, but is standing as a mighty guardian angel behind every horoscope, namely, the human will.



John O'Neill

This does not refer to the energy and will power connected with every-day physical or mental activities; that kind of will is shown, of course. But there is, deep within every one of us, a much more powerful will, an inner and higher will, a Christ-will by means of which Man is master over his fate, no matter how afflicted his horoscope. There may be external happenings shown in a horoscope which cannot be avoided, as they are “ripe fate”; a very hard life from the material point of view may have to be lived through; but there will also be indicated inner qualities, faculties of mind and moral character by means of which, through the agency of the Christ-will within, the hard life may be turned not into happiness, but into a great opportunity for self-mastery, and growth of soul.

At a first glance a horoscope may appear like a prison cell into which a human soul has shut itself for the duration of its earthly life, with barred windows, locked doors, and ‘fate’ as the warden. But there is always at least one window left open for the divine light to pour in, one door ajar and more or less movable on its hinges. Now the true astrologer sent as a minister of love to the imprisoned soul will not sadden it by pointing to the bars and locks more than is necessary to warn it and make it understand. As quickly as possible he will point to the sunlit window, to the door ajar and particularly to the hinges on which the door moves. The most vitally important thing in the reading of a horoscope is to find those qualities which are the hinges for the good. It is a wonderfully thrilling experience to detect them and a great privilege to say to the captive soul: These are the qualities by means of which you can escape. Cultivate them, develop them, strengthen them, oil the hinges faithfully, and some day the door will swing open, and past the powerless warden you will proudly walk into freedom, the Master of your destiny.

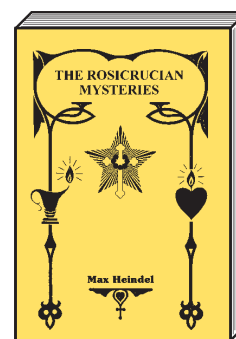
Immanuel Kant says: “Why should we argue about the existence of God? Two factors are sufficient to prove it and to force us down onto our knees in adoration: namely, the starry skies above and the moral law within.”

Cosmic life in its magnitude of number, form and motion, as revealed through the telescope, is a glorious thing. In nebulae and novae and suns of

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all grades of density we see worlds in the making, the creative powers of God at work. Human life as revealed in the horoscope is often a terrible thing—the suffering and sorrow, the pitiful struggling and stumbling! And yet there is a greater glory there than that shown through the telescope. Through the telescope we see the creative powers of God at work, through the horoscope the redeeming love of God, the redeeming love of God which, and this is the greatest glory of all, works through the creative will of man himself.

God's love has ordained that we shall all be saved, but we must save ourselves. □

—Margaret Wolf

The Ascendant

ANY PLANET'S POSITION on the horizon (i.e., near the Ascendant) can be considered to indicate an unusual prominence of that planet's qualities and energies in the life of a person born at that moment. (This is also reflected in the way transits to the Ascendant are felt to be especially strong.) Since most astrology is geocentric and thus assigns importance to various celestial factors according to their appearance as observed from earth, one might expect that such a trend (drawn from astrological observation) should be evident in one's direct perception of the astronomical phenomenon itself. And indeed, this is so; for any planet on the horizon is seen to be magnified. Imagine a full harvest moon, glowing orange and gold just above the horizon. It looks huge, easily twice its normal diameter. Many people ascribe this apparent increase in size (which is also observed with the Sun, planets, and constellations when near the horizon) to atmospheric distortion; but, while smog, dust, and other atmospheric components give the harvest moon its golden hue, they don't magnify the image. Nor is the Moon closer when it is on the horizon, although it appears that way. (In fact, it is closest to the observer when it is directly overhead!) The surprising truth is that the increase in size is a perceptual effect, solely "in the eye of the beholder." If you photograph and measure the Moon both on the horizon and overhead, the diameters are identical; the image size hasn't changed at all. This phenomenon is therefore considered by scientists to be a "mere optical illu-

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Corel Professional Photos

sion." However, since in geocentric astrology the way things appear to us on earth (e.g., the retrograde motion of planets) is regarded as crucially important, we should see this phenomenon as symbolic of the fact that any planet near the horizon is especially prominent in our lives since its "influence" is thereby magnified.

As an example of the significance of a planet near the Ascendant, let us take the case of a man whose Sun is in Capricorn, Moon is in Virgo, and whose Ascendant is Cancer. If one were to judge his overall temperament from those three factors alone, it would be apparent that he would probably be a rather conservative sort of person: cautious, self-protective, security conscious, and perhaps even a bit skeptical of anything not rooted in cultural or familial traditions. However, if this man also has Uranus conjunct the Ascendant (whether on the 12th or the 1st house side), we begin to see an entirely new dimension of his personality. For, in spite of all the natal factors pointing toward security and traditionalism, the Uranian vibration

is likely to indicate a powerful streak of experimentalism, unorthodoxy, and openness to the new and different. Rather than being a stick-in-the-mud sort of person filled with fears and self-doubt, he may well exemplify progressive thinking and even revolutionary inclinations on some level. In fact, this man could never be satisfied with a Capricornian sort of lifestyle in which the primary emphasis was upon duty and personal limitation, for he would need to not only think about but also to act out his constant urge toward variety of experience and freedom of self-expression.

As another example, suppose a woman has an Aquarius Sun, a Sagittarius Moon, and even Leo rising. This is a powerful combination of positive exuberant energies which we might expect to be expressed dynamically in a particularly overt manner. But if this woman has Pluto conjunct the Ascendant, she would most likely express herself in a manner reminiscent of those with Scorpio rising: secretive, moody, reflective, and self-repressive. Or to state this more precisely, there might be a strong fear of allowing herself to express the kind of spontaneity that her other chart factors symbolize. In this example, the presence of Pluto near the Ascendant magnifies the Plutonian quality far more than would be the case with Pluto in other areas of the chart.

The Ascendant shows a way in which we are acutely sensitive and aware, and this is another explanation of why a transit to the Ascendant is felt to be so powerful; for it affects us in the area of our lives and in the dimension of our energy field that is most sensitive. In fact, some astrologers have said that the Ascendant shows the point where the spirit enters the body at the moment of the first breath. I do not know if this is true, but my experience in the healing arts (especially with Polarity Therapy) leads me to believe that the part of the body associated with the rising sign indicates where you are dynamically connected to your subtler bodies (or subtler energy fields) and hence where there is an inrushing of powerful energies.

We might mention here some of the meanings of the Ascendant:

A. The Ascendant represents the image of the personality that is seen by others. This does not not

mean that this image is an accurate portrayal of one's total self, but it does show something which other people often notice as a first impression. The Ascendant image may, in fact, reveal personal qualities which are distinctly at variance with one's more inward orientations.

B. The Ascendant represents the way in which you actively merge with life in the outer world when your energy is flowing spontaneously. Hence, it reveals a general approach to life which in older astrological treatises has been called the "temperament."

C. The Ascendant symbolizes an important aspect of your personal destiny in the sense that you simply must live and express yourself in that way in order to feel free and whole.

D. The Ascendant (especially according to its element: fire, water, air, or earth) reveals the quality of energy flow directly vitalizing the physical body and thus whether there is marked conductivity (air or fire) or strong resistance (water or earth) to the spontaneous flow of the vital energies. This correlation explains why transits to the Ascendant so strongly affect your vitality, appearance, and general state of health.

E. The connection between the Ascendant and the physical body is also evident in another way—the fact that the body constitutes your most immediate physical environment. When we are born, our physical body and, to some extent, that of the mother comprise our entire environment; and, although we forget it in later years as we become more identified with the body, our physical vehicle always remains an essential part of our environment. Hence, we see why the Ascendant so often has been correlated with the quality of the early environment, for any contact with the outer world is filtered through the attunement of the Ascendant. The body (and thus the Ascendant) brings the environment into existence for us, and the Ascendant therefore colors how we see our total environment and our attitude toward the outer world in later life.

F. The Ascendant represents a dimension of one's nature which some have correlated with the ego. Although one cannot make a direct correspondence between the Ascendant and the ego, it

can be stated that the Ascendant represents an important dimension of the ego. When one is threatened, one tends either to retreat from the form of expression shown by the Ascendant to the more secure personality center symbolized by the Sun or to further emphasize the Ascendant's qualities in order to assert one's individuality and ensure one's survival. Since the Ascendant in a natural chart correlates with the sign Aries, the Ascendant is always indicative of a way of expressing one's individuality and thus, in a sense, one's ego. However, this is not to be regarded as a negative quality unless perhaps one is overly compulsive about it.

G. The "transcendent" dimension of the Ascendant mentioned earlier can be seen in the way the Ascendant shows how we merge with life purely and spontaneously; it is a way of living and being which is beyond "understanding." Much more than the Ascendant, the Sun sign indicates how we "understand" and assimilate experience. The Ascendant rather reveals the way we feel ourselves to be uniquely ourselves, the highest point of spontaneous conscious attunement and action.

This last reference to the transcendent quality of the Ascendant may at first seem a bit far fetched or unclear, so it is worth explaining this idea in more detail. The Ascendant marks the point of separation between the 12th house (things beyond conscious control) and the 1st house (forces we can consciously use). Hence, any planet on the Ascendant (either natively or by transit or progression) indicates that one is becoming aware of that function, energy, or universal law with great immediacy. The Jungian psychologist Patrick Harding further explains this point:



"Blue marble" image of Earth. This composite image uses a number of swaths of the Earth's surface

...[W]e find the Ascendant taking up a position exactly, if the timing is really accurate, between life in the womb and life in the world outside it.

It thus shows us the exact position of the timeless zone between the two. It would seem, therefore, that the timeless point may, and almost certainly does play some part in the stamping of the qualities of the rising sign upon the psyche of the child.

If we take the Ascendant as the exact mid-point between the unconscious womb world and the conscious outer world, it would then seem logical that

when these are in balance or in a state of timelessness,

the trinitarian principle operates and the third member of the psyche, "The Collective Unconscious,"

comes into play. Within the collective unconscious there exist the Great Archetypes and there

is some evidence to show that these are twelve in number and that they correspond to the symbolic images allocated to the signs of the zodiac....It seems natural then,

that as the child passes through the timeless zone at the moment of birth, the active archetype of that period

daims it for its own and impresses its qualities upon it.

Because a planet is a much more concentrated focus of energy than is a sign, it should be pointed out here that the ascending sign alone should not be considered apart from those planets which modify, energize, or color the mode of self-expression shown by the Ascendant and the entire 1st house. There are basically two types of such planets: 1) any planet in the 1st house (which includes not only planets beneath the horizon in the traditional 1st house area—except for those within 6° to 8° of the 2nd house cusp—but also planets situated in the traditional 12th house area, within even 10° of the Ascendant); and 2) the ruling planet (or

Credit: NASA/NOAA/GSFC/Suomi NPP/VIIRS/Norman Kuring

planets) of the Ascendant.

The ruling planet of the Ascendant is treated separately in the next section [*Rays*, May/June 2002] since a full understanding of its importance calls for some depth of explanation. However, we can rather briefly examine the significance of a planet situated in the natal 1st house. The first thing to emphasize is that a 1st house planet can overshadow the vibrations symbolized by the Ascendant, at least in obvious ways. The qualities represented by the ascending sign are still there and operating, but the presence of a planet in the first house (especially if it is close to the Ascendant) indicates a mode of expression which is particularly forceful.

There is an especially strong contrast in cases where the 1st house planet is in a sign that is different from the ascending sign. For example, a person with Leo rising will inevitably manifest certain Leo characteristics; but the presence of a Virgo planet in the 1st house may provide enough Virgo emphasis to prompt other people to guess that the

person has Virgo rising.

Those whose charts contain a 1st house planet in a sign that differs from the rising sign are characterized by having a more complex overall approach to life than other people. In those cases where the 1st house planet is in the ascending sign, there is a double emphasis on the qualities and energies of that sign, although the specific mode of energy release will greatly depend upon which planet is so situated. For example, if one has Saturn in Aries in the first house and also Aries rising, the expression of the Aries energy is shown to be deeply important to the individual and something which he or she may work at with great effort.

However, although the Aries qualities and urges will be strong in that person, the Saturn placement indicates that the actual release of the Aries energy may be something less than spontaneous and may in fact be somewhat inhibited. In some instances, such a person may even appear to be more of a Capricorn rising type of person than an Aries rising type. (Continued)

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Religion and the Public Realm

Utopian Options

UTOPIAS, IN GENERAL, aim at minimizing suffering. Any living being who is metaphorically or actually imprisoned, tied down, bound, or petrified will chafe against these restraints and thus suffer. To see this happening just look at lions in small cages or dogs tied up. The first requirement for minimizing suffering in a society is to let people be free, provided they are not interfering with other people's freedom. All Utopias need a Bill of Rights which protects individual freedoms. But more is required, because even free people may experience suffering.

There are some human actions which lead free people to suffer and other human actions which lead to happiness. If people are wise, they will choose those actions which lead to happiness. Thus, the suffering of free people is the result of people making unwise choices. Different utopias may have different ways of trying to minimize the number of unwise choices that will be made.

Utopia I: Determine who in society is wise. This may be done by looking at people's resumes and transcripts, getting recommendations from other people, or by tests of some sort. Those who are chosen to be wise will have two roles. One role is to establish the laws and governmental procedures of the society, and to change them when they need to be changed. The other role is to act as educators of the less wise, to teach them what is wise.

One weakness of Utopia I is the difficulty of determining who is wise. It takes a wise person to recognize a wise person. If the people who are determining who is wise are not themselves wise,



Detail, tempera on panel, Fra Angelico (1395-1455), Museo di San Marco, Florence

Literally, utopia means no place. The ideal community will be in no place. It will be a state of consciousness, a condition of mind and soul whose reality is based on spiritual vibration.

then wise people may not get chosen.

Another weakness is that a small group of people at the top (however wise they are) cannot know all the details of localized situations, and thus may construct solutions which do not work at the local level.

Another weakness of Utopia I is that attempting to teach people to be wise has limited effectiveness. One can try to teach people what actions have good results and what actions will have bad

results, but it is impossible to cover all possible situations. Also, if people do not foresee consequences for themselves, they may not believe what they were taught and thus may not follow their instruction in actual situations.

Utopia II: When people make choices and then experience the consequences, gradually they increase in the knowledge of what choices are wise and what are unwise. Utopia II aims to maximize the number of choices made by all people in order to help them move toward becoming wise. A society which maximizes people's opportunities to make choices is a society which is built by the people within it. The laws, economic policies, political structures, and educational system are all democratically chosen by the people who will have to live with the consequences. If the people make choices which do not work well, then they can observe the effects and modify their choices.

One strength of Utopia II is that when everyone is involved in making choices, the collective wisdom of all those making choices may be greater than the collective wisdom of just a few wise people making choices.

Another strength of Utopia II is that it will move closer and closer toward perfection as the individuals within it grow.

A weakness of Utopia II is that although people are learning, they will make a lot of mistakes along the way, and these will result in sorrow and suffering.

Utopia III: Some may take an entirely different route to minimizing suffering. People can be happy with things as they are if they cease to desire that they be any different. Thus, people can make themselves happy by changing their attitude toward the state of things.

One disadvantage with this utopia is that if people are happy with their existence as it is, then no effort will be made think about problems, solve them or make changes. No effort will be made to go on adventures. Thus people's minds, creativity and initiative will not be stimulated to develop.

Another problem with Utopia III is that the world is continuously changing. To stay happy, people must continuously change what they are happy with. If they don't, they will find themselves just wishing for the "good old days," which is not

happiness at all. But to continuously change what one is happy with can lead one to mental inconsistencies.

One advantage of Utopia III is that no special societal organization is required for it. Anyone who wishes to function in Utopia III can mentally put himself there at any time he chooses.

Utopia IV: Some people, instead of being happy with things as they are, disconnect from reality and build dreams of how they would like things to be, and then live in their dreams. (If one can return to reality when he chooses or when the need arises, he is not called insane. If he has no control over his disconnection, we call him insane.)

Some dreamers of dreams are among the most creative people in the world, and may create the dreams which later can be brought into reality and benefit the world. Some dreamers of dreams end up as wards of the state and thus (although happy themselves) may put a strain on the happiness of the rest of the world. Some dreamers, although seeking happy dreams, may not have control over what they dream and may end up with nightmares.

Utopia IV does not require any special societal organization to support it. People can do it individually, although some work at it collectively and support one another's dreams.

Utopia V: This utopia is the New Jerusalem described in Revelation in the Bible. After describing a number of tribulations (tests, ordeals) it says (Rev. 19: 7-8), "For the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure—for the fine linen is the righteous deeds of saints," and (Rev 21: 1-4) "Then I saw a new heaven and a new earth....And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, Behold, the dwelling of God is with men....He will wipe away every tear from their eyes, and death shall be no more, neither shall there be pain any more, for the former things have passed away." Thus, people in the New Jerusalem have achieved the Mystic Marriage, obtained the unification of the self-consciousness with the All-consciousness (God is with men) and have the elixir of life (death

shall be no more), and as a result are living without suffering (neither shall there be pain any more).

However, it goes on to say (Rev 22: 14-15), "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who lives and practices falsehood."

Utopia V is perfect in every way except that people cannot get into it unless they have achieved the Mystic Marriage. Because most people on earth today have not achieved the Mystic Marriage, this utopia will not work for societies on earth today. Imperfect people do not need a society which expects them to already be perfect, but rather they need a society which gives them the opportunity to grow.

Some groups may try to approach Utopia V by making themselves exclusive of anyone who does not meet some set of criteria. But whatever the criteria, problems are bound to arise. People who are not perfect themselves cannot expect to live in a perfect utopia.

Which Utopia will we choose? Utopia V is ruled out because people have not achieved the Mystic Marriage. Utopias III and IV can be chosen by individuals at any time, so no societal choice is necessary for them to occur. The choice for societies is then between Utopias I and II, or some combination of the two. Using a combination of Utopias I and II may have the advantage that the weaknesses of both are then somewhat mitigated.

In the United States today we do have a combination of Utopias I and II (with III and IV also occurring when individuals choose them). We do have a Bill of Rights. To some extent the wise (as best as we can determine) are chosen to make decisions and teach others. To some extent individuals in general make choices and live with the consequences. Maybe, then, the United States is the best place to foster utopian goals. Here the word 'best' is taken not as a static best, but best in the sense of giving citizens the best opportunity to experience life, learn, and grow spiritually with no more suffering than is necessary. □

—Elsa Glover

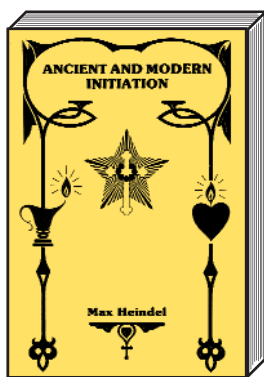
ANCIENT AND MODERN INITIATION

by Max Heindel

This volume on the Atlantean/Ancient Hebrew and Christian forms of Initiation contains the results of spiritual investigations conducted by Max Heindel, himself an Initiate. The formulae of Initiation for humanity under the New Covenant are herein described.

PART ONE

TABERNACLE IN THE WILDERNESS
THE ATLANTEAN MYSTERY TEMPLE
THE BRAZEN ALTAR AND LAVER
EAST ROOM OF THE TEMPLE
THE ARK OF THE COVENANT
THE SACRED SHEKINAH GLORY
THE NEW MOON AND INITIATION



PART TWO

THE IMMACULATE CONCEPTION
MYSTIC RITE OF BAPTISM
THE TEMPTATION
THE TRANSFIGURATION
THE LAST SUPPER AND
THE FOOTWASHING
GETHSEMANE, THE GARDEN OF GRIEF
THE STIGMATA AND THE CRUCIFIXION

This book will give the sincere seeker of truth a deeper and more mystic insight into the history and alchemical process of Initiation as it takes place in the body of man and is revealed in the Bible. Published by the Rosicrucian Fellowship. Paper. 148 pages. Indexed. Please order on page 64.

Nothing but a “Bare, Forked Animal”?

ANCIENT ROMANS knew something many moderns don't: animals have souls (L. *anima*, soul). How else explain the methodical torture of millions of animals each year in the name of sound science and good health? Or is it just animus that makes some human mammals cold-blooded?

What are the limits to the Golden Rule—doing unto others what we would want others to do to, and for, us? If members of the animal world are rightly called by the more enlightened among us our “younger brothers,” would not the commandment of thou shalt not kill also apply to them? Even if a few animals would kill humans? Kill, but not murder, since no thought, no deliberate intention, is involved. Perhaps we are rushing charity, being concerned about animal welfare when we have problems enough abstaining from rampant fratricide.

The twentieth century witnessed the murder of hundreds of millions of humans because we did not like each other. At least most animals kill because they are hungry. Humans kill each other because they hate, and because they are not imbued with the knowledge that life is holy, that life is from God, is His, to give and to withdraw, the same life that is instilled in animals who, like humans, are also evolving consciousness.

But many don't think this way. If we kill animals to eat them, certainly we can employ them for other purposes; for instance, to serve as chemical scouts. They assay the fare before the king will partake. Huntingdon Life Sciences (HLS), one of the world's largest contract animal testing companies, with corporate offices in England and testing laboratories in New Jersey, houses over 70,000 animals waiting to be tortured and killed. HLS trades on the American

stock market through the Bank of America. Its largest shareholder, Stephen Inc., extended in early 2001 a \$33 million loan to HLS to keep it from financial collapse when its cruel practices were exposed by animal rights activists, including In Defense of Animals (www.idausa.org). Extensive video footage documenting HLS workers taunting and abusing animals, even as they subjected them to invasive procedures and chemical tests, may be the exception in animal experimentation, but it is understandable: If genetically engineered pig hearts are sewn into the necks of hundreds of monkeys, how cannot this practice brutalize the sensibilities of the laboratory personnel?

Before a company can sell a new cosmetic (lipstick, shampoo) or household product (oven cleaner), it has to prove (to the FDA) that the product is safe to use. One or both of two animal tests have traditionally been used for this purpose.

(1) The Draize test is usually performed on rabbits because they are very docile and have large eyes. The product to be tested is dripped into the rabbit's eyes and they are watched for a number of days to see how much damage is done to this sensitive organ. Rabbits do not have tear ducts and are unable to wash the offending substance out of their eye; therefore its toxicity works unopposed. Predictably, many of the rabbits go blind.

(2) The purpose of the Lethal Dose (LD-50) acute toxicity test is to determine the amount of a chemical required to kill half the animals tested. The product is fed to or injected in the animals until that outcome is achieved. So how do they feel, the animals? They're not talking. They can't. But consider this: the results of LD-50 and other animal tests are used to inform human practice. If animal physiology is so

similar to human physiology that animal test data can indicate likely human response, what then of animal sensations? Are they not also comparable? If a probe is sharp to human flesh, is it not sharp to animal flesh? If acid burns human skin, does it not burn animal skin? The stock rejoinder is, but humans are *more* feeling. In view of animal treatment in laboratory tests and in the appalling conditions prevailing in animal factory farming, one wonders what kind of feelings we are talking about.

Due to the persistent efforts of activists for more than twenty years, the United States and other members of the Organization for Economic Cooperation and Development agreed in December 2000 to phase out the LD-50 test in favor of alternatives that greatly reduce (or even eliminate) deaths of the test animals. But this change will only take place reluctantly and through outside pressure—by boycotting products and creating bad press for the producers.

The Physicians Committee for Responsible Medicine (www.pcrm.org) has gone to court to block the Environmental Protection Agency (EPA) from testing 80,000 chemicals (and thus killing up to 80 million animals—100 animals per chemical) to see if they affect animal fertility, which in turn might affect animal hormones, and if it affects animal hormones it might affect their cancer risk, and if it affects animals' cancer risk, maybe it could affect humans. This is the tenuous line of "thinking." This exquisitely wrought causal model was employed with disastrous results for diethylstilbestrol (DES), a synthetic estrogen given to women to prevent miscarriages and pregnancy complications. While no adverse effects were seen in several strains of rats, mice, and rabbits who were given DES, many women, as well as their children, developed cancer and reproductive abnormalities from taking the drug. In their quarterly publication, *Good Medicine*, (Autumn 2001) PCRM assert that the EPA's proposed experiments will not protect people or the environment but "will simply produce massive amounts of uninterpretable data."

Does an animal need to ingest or be injected by a fatal dose of a substance to prove that only natural food is fit for humans to eat, and not cuticle remover, floor polish, latex paint, and insecticide? Clearly the profit motive (greed) of chemical and

pharmaceutical companies is a driving force behind much animal experimentation. Humans tolerate a product's processing largely because they don't know the particulars of its genesis. They want the assurance of product safety but do not inquire about how that determination is obtained. Typically, the consumer takes what he is told at face value and will buy what advertisers concoct to sound good and look enticing. Of course, that is their business. Only down the line, months and years later, does the human body give its own verdict—in the form of coronary occlusion, kidney failure, hepatic malfunction, nerve disorders, immune system depletion, cancer....Is it really necessary to submit the universe of chemicals to toxicity tests, using any sentient creature, to tell us what we may permissibly internalize? Would not the quality of human and animal life be enhanced by generally reducing the chemicalization of food and food production and the reliance upon drug-company-generated medicine that purveys pills as mood correctors and putative answers for every malady, perceived and imagined?

Are there nonanimal methods for determining the effects of substances on humans? Yes. If the EPA wants to know how certain chemicals affect fertility and the human endocrine system at the cellular level, let them employ *in vitro* (*test tube*) tests using *human* cells, eliminating the errors introduced by interspecies extrapolation. Some *in vitro* tests are automated and can screen thousands of chemicals over a very short period of time, an advantage that cannot be achieved with experiments on animals. Also, computerized analyses can demonstrate the structure of molecules in order to predict the damage they could cause in humans.

Another humane development is the creation of a software program called *Digital Frog 2* which allows students to "dissect" a computer-generated frog with a digital scalpel. It has been adopted by the Dallas, Texas Independent School District. Similar high-tech, humane, and cost-effective teaching methods are being introduced in U.S. medical schools which are increasingly dropping live animal laboratories from their curricula. This radical shift has brought many compassionate students back into medicine and other areas of scientific study. Humans do not have to kill to know how to stay alive. □

Becoming Aware of the Logos

ACCORDING to the Gospel of John, the Word already was at the beginning. At the beginning of what? Of anything and everything, made or not made, in any place, at any time. The Word that is all-creating and all-signifying, that is creation and creativity, significance and signifier, already was in God as that which God before time willed in superabundant love to “speak” out from Himself as God the Son, the Logos. Before He spoke forth from darkness brighter than all created light, the Alone-Begotten was in dialogue with the Father, and the Father with Him.

This Word is the foundation for all and any meaning. Physical forms, their etheric matrices, astral structures, mental archetypes, and the languages that convey their meaning and their reason for being—all originate in and by the Word. The mind that conceives and even the identity that carries on conceptual activity and knows itself purely as I, even this, and especially this, is rooted in the Word, for the I AM is the Word, and each human Spirit was in the beginning in and with the Cosmic I AM, the Logos—but knew it not.

Meditation on St. John’s Gospel, especially the first eighteen verses, is the subject of George Kühlewind’s *Becoming Aware of the Logos* (Lindesfarne Press, 1985). In the book’s preface the author writes that our everyday consciousness may find the text of the John’s Prologue “incomprehensible, even contradictory,” unless our understanding can be illuminated by “experiences on the plane of consciousness corresponding to” this text. Which is why Max Heindel and other spiritually evolved persons recommend concentration on this

passage as particularly favoring both the search for higher knowledge and the awakening of faculties for acquiring that knowledge first-hand.

Three words serve as nuclei around which Kühlewind’s meditative exposition centers and from which his insights emanate: the central term *Logos* and what the Logos makes possible—grace (Greek, *cháris*) and truth (Greek, *alétheia*). For grace and truth came with the Word incarnate.

While academic philology may be seen, with some justification, as largely an exercise in pedantry, etymologically and actually the “love of words” is the response of a call in the heart to know the soul of things, their life, their meaning. It is a yearning for the original ever-sounding Word, evinced in a study of the Word’s “fall” into things, Its fissioning into innumerable orphaned syllables that carry a resonance of their supernal home.

Alétheia means “not to forget” (*a*, not + *lethe*, forget), which suggests, as Plato teaches, that prior to embodiment the human spirit is irradiated by the presence of universal forms or Ideas. When the spirit takes on a physical body, it forgets the Truth, it suffers amnesia and must make an effort to remember, for which Plato employed the term *anamnesis* (literally, to bring again to mind, *mens*), and others the Latin cognate *reminiscence*. Since the science of spirit describes Ideas or Archetypes as living spirit beings whose lowest “body” consists of thought substance, we can appreciate the conception of artists who depict the aura of divinity as composed of countless celestial beings. In other words, the Idea of all ideas, the Word comprising all possible words, is the Logos Who was in the beginning, the Alpha and Omega of all alphabets.

Greek mythology describes the river Lethe in the underworld whose water induces forgetfulness. This is an effective symbol for the human inability to remember former incarnations, which nescience gives “one-life” advocates what they think is *lethal* “proof” for their contention. The point is that in becoming aware of the Logos we are unforgetting, we re-member truth, *alétheia*, into our conscious being. When we are ignorant of the truth, we are in a state of spiritual *lethargy*. Then the invisible light shines into the darkness of our material minds and we do not comprehend it, we cannot see it, we do not re-cognize the Christ, the Word, living in creation and, most fully, in human beings.

Christ came not to teach the way of truth. Rather, being its embodiment, he came to show it, to demonstrate that truth is here (Emmanuel, God with us). Before Christ lived in Jesus, eye had not seen nor ear heard what God had planned for those that love him—that Christ abides and speaks His Word in individual human being. John’s Gospel states that no man has seen God at any time, but the Son declares him. In response to Philip’s request to “show us the Father,” Christ is more positive: “he that hath seen me hath seen the Father.” Christianity announces the revelation of God in man; through Christ humans are called to know their Logos-bearing nature, as it has ever been known by God in Whose image He created them.

Christ affirms, I in thou and thou in me. Yet, he comes unto his own, who have been His from the beginning, and His own know him not. When as Jesus He was face to face with them, His was simply the face of the son of Mary and Joseph; at most, He was the Messiah, the emancipator of the Jewish people, esoterically, the liberator of the Spirit in man from the domination of race-consciousness and the bondage to things. The seeing that discovers Christ is not physical sight. It is based on a prior Self-seeing, prior Self-conceiving. Knowing the Word does come from coupling a percept with a concept, sense data with its defining thought. To know spirit we must know that flesh and blood are, at most, media of understanding, not its message. Mortal flesh is the glass through which we see, darkly. If we see true, we see in spite of the flesh. It does not obscure the spirit because

other eyes, eyes of the spirit, are open. John the Baptist had attained to a certain level of supersensible vision. His preaching of repentance was actually a charge to change thinking, in Paul’s words, to be not conformed to the world. But John says of the Lamb of God, “I knew him not.” John could see the Spirit that alighted like a dove on Jesus. He had attained to an apprehension of the region of abstract thought, the domain of the Human Spirit, whose cosmic counterpart is the Holy Spirit, but the Logos, the Son of God, typically has His lowest manifestation in the World of Life Spirit.

The witnessing given by the author of John’s Gospel is of a higher order. For it is primarily he who speaks of the Logos. It is John the Beloved who listened at the heart of his Master. John’s testimony is given by the Greek word *martyría*. It implies such an understanding of what is encountered that the witness’ report compels belief. Such testimony is often given in the face of opposition to its content, as in the phrase “martyrs for the Word.” The individual human spirit is the *martyría*, the inner witness that seeks to bring truth to the too often skeptical or scorning lower mind that is in and of the world and would not be unseated.

Christ’s words of truth are also words of grace (*cháris*), which signify discourse that has the power to convince, power over “unclean spirits,” and power to bring about “signs and miracles.” The word of *cháris* is always a doing, a doing that gives above what its asked, or above what is merited. *Cháris* comes from above. It is full of grace. It issues from love and “unconditioned intuition.” *Grace*, as used by John, pertains to what ultimately issues from the world of Life Spirit, the realm of seminal reality. From here love precipitates into human affairs from the future, as truth or *alétheia* refers to the *living* present, and “this world” refers to the past, the dying present, to what we think we know and prefer to perpetuate as forms through which the new is experienced as the familiar.

The student can meditate on John’s Gospel without having recourse to any aid or commentary. Kühlewind’s book shows how fruitful such meditation can be, thus strengthening one’s desire and resolve to become more aware of the Logos. □

—C.W.

The Wisdom of Natural Living

ALL DISEASES are merely symptoms, signs that some law of Nature has been broken, that some obstruction has been put in the way of the smooth, self-regulating functions of the normal organism. The organism may temporarily adapt itself to the abnormal conditions, or the obstruction may be removed, and if the damage done is not too great and enough vital force remains the organism “cures” itself.

Yet, so tenacious are the vital forces of Life and so wonderfully constructed is the human body that not only will it survive continued abuses but will function in a more or less, but ever less, efficient manner. Slowly but surely the destructive and degenerative processes go on until some organ can no longer continue. The pains and strange feelings which are Nature’s warnings of the presence of these processes may be deadened by one or more of the hundreds of painkillers, the tired and sluggish body can be whipped with false stimulants in ever larger doses, and dead or seemingly useless tissues or organs may be removed. However, such misguided and futile efforts never actually check the deterioration.

Does it not seem curious that the parade of modern disease and early death is paralleled so closely by the “march of progress” in purer, refined, processed, and concentrated foods? During the twentieth century, as our food supposedly attained the ultimate in quality, there was a constant influx of new physical ailments, in spite of an ever-increasing body of scientists working in more and more laboratories. Yes, curious and quite suggestive to anyone who uses his eyes and brain.

What is the answer to the universal search for

true health and freedom from disease and pain, to a long and useful life far beyond the accepted three score and ten?

The first and basic lesson is that true health and vibrant strength is the normal state of being of all living things and that disease is abnormal.

Second, this normal state of true health can be reached and held only if all the elements needed by the organism are made available to it and in the right amounts.

Third, these elements must be in their natural, organically compounded state, with none of their living forces destroyed or damaged by heat or other physical or chemical means applied to bring about so-called purity, preservation, refinement, or concentration.

It is a fundamental truth that no natural food is in a refined or concentrated state. This is especially true of the protein type of foods which is so loudly advocated because of a completely erroneous theory that the body needs large quantities of protein or nitrogenous foods to rebuild worn-out muscular tissue. Truly informed scientists know that this is a false theory.

Next in point of danger is the consumption of an excessive amount of carbohydrate foods, especially of the starchy type. An excess of these foods brings about a different but just as deadly train of diseases. Cereals, bread, and similar foods should be carefully limited as to amount and to those which are as close to their original natural state as possible.

Then what shall we eat if we are to achieve and retain a normal state of vibrant health and absence of disease? All life, without exception, depends solely and completely upon the Sun. The method of

utilization of the solar force may of course differ according to the organism. At the purely physical level man and animals cannot absorb this force directly, but must rely upon lower orders, such as plants, which have the ability of assimilating simple inorganic compounds and of converting these into complex organic compounds in combination with varying amounts of hydrogen, oxygen, nitrogen, and carbon. This wonderful and all-important phenomenon can be accomplished only through the agent chlorophyll and in the presence of light which, regardless of its immediate source, owes its being to the Sun.

We come now to the final and in some respects the most important phase of all. The keystone of the arch of normal health is based on the soil in which the plants that supply our food must grow. If this soil does not contain all of the necessary elements, the plant, and in turn our own organism will be correspondingly deficient. If these vital elements are not present and available in adequate amounts, the plant becomes diseased and a victim of pests which Nature provides to eliminate any species it considers weak and unworthy. We may temporarily and partially thwart Nature in this process by killing off these scavengers through the use of poison sprays and the like, but since we never seem able to kill off every last one, new generations quickly acquire immunity. Thus we enter a race, and it seems to be a losing one, to find new and more deadly poisons which must be used in ever increasing amounts.

Animals and man feeding upon plant or fruit which is diseased or deficient in any element in turn becomes diseased and abnormal. On the other hand, excessive quantities of certain elements may also cause an unbalanced state of the soil which brings about other changes in the plant life growing upon it. Again these changes may harmfully affect man or animal which uses the plant for food.

It is highly questionable whether our body can



Drawing for the Rays by Alan Gregory

ever adapt itself to all of the changed conditions that occur when plants are grown on unbalanced and deficient soils; certainly any such adaptation cannot take place in a few hundred years.

The organic compounds, enzymes, vitamins, and other substances still undiscovered in natural foods, accompanied by a seemingly infinite variety and degree of texture, color, odor, and taste are the mediums through which solar energy and life itself are transmitted to our cell structure by means of its own complicated processes of digestion and assimilation. Clear thinking and reflection cannot but help to make us realize that these complex organic compounds must, by their very nature, be made available to our organism in their original, living state, or as nearly in such state as is possible.

Practically all means of preparing, refining, preserving, or of concentrating foods so alter their taste as to make them lifeless and incomplete and thus more or less unsuitable for providing our body with all the elements it needs for normal growth and for carrying on its normal functions.

The vital forces of life are so strong that organisms may develop to a certain degree on excessive amounts of unnatural foods; they may live for a time in an inefficient state, but they can never reach

their ultimate in growth and development nor in degree of vibrant health. All sincere students of natural philosophy come to these simple and irrefutable conclusions sooner or later.

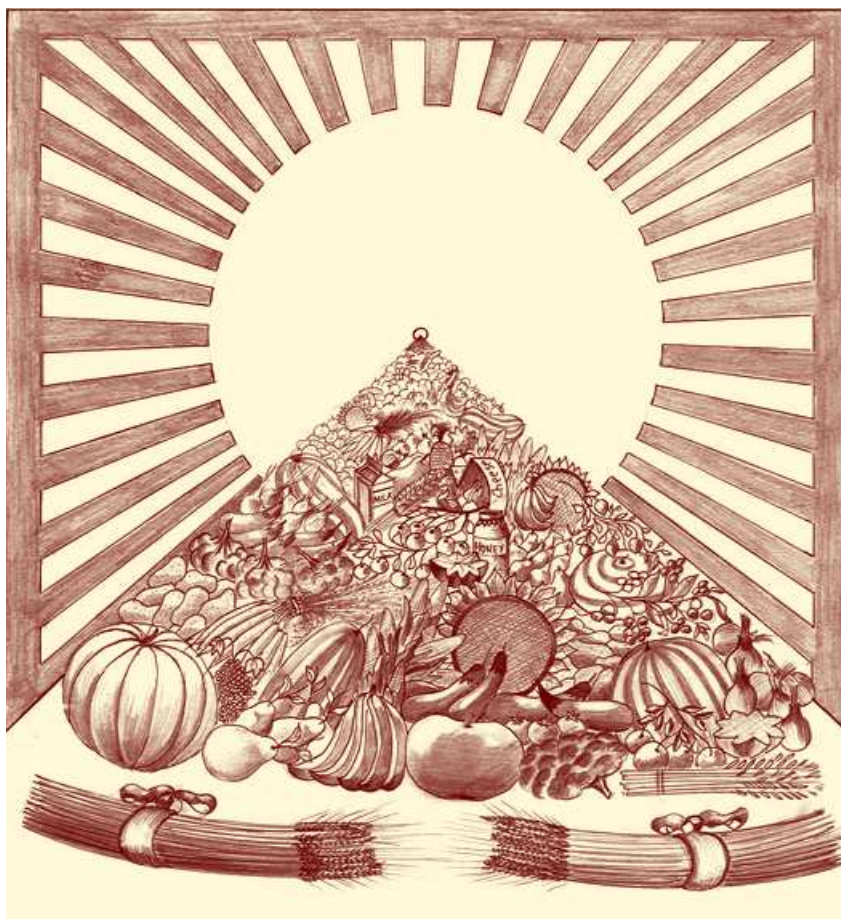
One has only to stroll leisurely through a natural forest, along wooded streams, or across fields untouched by man to see how well Nature balances her handiwork. Observe the lush and healthy condition of the plants and trees, the absence of blight and disease. Even the, insect population, ever present, even necessary in Nature's plans, is kept in check and balance.

That is the state in which our ancestors found the land. Without vision our forests were cut down, our grassy plains plowed up, our soils exploited. Erosion, floods, pests, blights, diseases, even changes in climate were the inevitable result of such wasteful and shortsighted practices.

Soil, in a natural, balanced condition, is a living and highly complex structure of powdered minerals, rocks, organic matter, worms, bacteria, molds, fungi and other important substances as yet undiscovered.

Plant life draws upon these substances during its growth and development, and as man and animal remove the plants and their fruits, the equivalent in kind and amount must be returned to the soil. The mere addition of inorganic, chemical fertilizers cannot bring back or even maintain the required balance and life. The situation is made worse by the fact that most of these fertilizers bring about conditions unfavorable to the growth of the vitally necessary living organisms and creatures which produce a natural, fertile soil.

By the almost universal modern practice prevalent in this and many other countries of using these inorganic and incomplete fertilizers, much of our land is in an unbalanced state and so starved for various substances that the plant and tree life grown upon it are no longer normal. How can we hope to be a healthy people when we must rely



Drawing for the Rays by Alan Gregory

upon the products of such an unhealthy soil?

In the final analysis, food has always been the determining factor in the progress, even survival, of a people. The United States of America has been gifted with great mineral and other resources. These with our large areas of productive lands and forests have enabled us to grow rich and strong, at least in material things. Yet these resources are by no means inexhaustible; a current inventory of these presents a far from reassuring picture.

Let us remember that Nature's greatest law is the law of survival of the fittest, and that this law applies to each and every living thing—to the individual, and to the nation, and to the world. Yet Nature is never vindictive; it wastes no time on idle revenge. Therefore it is up to us as individuals to learn and to practice the simple ways of natural living, to demand unrefined, unprocessed, and undepleted foods, to insist that our resources are not further exploited and wasted, that our lands are once more made healthy and truly fertile. □

—W.G.T.

HEALING

Healing Power and Positive Thought

FEW SENSATIONS on earth equal in intensity the joy and elation that overtake us in that moment when we realize that God has heard our prayers for a loved one, and that we ourselves can indeed serve as channels of His healing Light.

Particularly if we have been prone to worry and give vent to pessimistic thoughts, the sudden realization of the power of positive prayer and positive thought opens up an entirely new way of looking at life. Positive, loving prayers and thoughts can accomplish only good; negative thoughts, worry, and pessimism throw stumbling blocks in the way of improvement and progress and serve only to perpetuate those very same undesirable conditions which are causing the worry and pessimism.

It is not always easy to remove pessimism and worry from one's mind when faced with the disconcerting sight of a loved one who is not well. Unfortunate and even frightening possibilities all too readily present themselves to our mind, and it is as if they are just waiting to be strengthened and intensified by our unhappy reactions to them.

But there is one sure way to deal with these offending thoughts and banish them completely—by concentrating intensely on surrounding the person about whom we are concerned with the Christ Light and Love. A picture is made in the mind and held there, shutting out all else. When this is done earnestly, sincerely, and intensely, very soon we will notice that the negative thoughts and feelings have vanished. No negative power is strong enough to withstand the glory of the Christ Light.

We keep the picture before us, even as we go about our tasks. If a pessimistic thoughts tries to enter, we intensify the picture and drive out the

thought. We ensoul all the love we can muster and send it out to our friend. Keeping him uppermost in our thoughts and prayers throughout the day, we remember to qualify our requests with the petition: "Thy will be done." God knows what each of us needs in this school of experience and when the time is right to relieve us of our afflictions.

Patiently persisting, we may rest assured that the healing will be effected. One day, unexpectedly and gloriously, and perhaps much sooner than hoped for, we are given evidence of the healing power which has been manifested in response to our efforts. We then understand in fact what it means to be a channel for the divine healing force. We experience humility, deep gratitude, and even awe. Surpassing all else, however, will be the surging joy that comes with the clear proof that positive prayer and positive thought really work. □

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:

March.....1—7—15—22—28
April.....4—11—18—25

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

Spring Sprites

TITA WAS ANGRY. Tita was very angry. The very idea of a music lesson today! On Saturday, of all things, and the Sun golden as the heart of a daisy. So Tita had skipped out and hidden in the grove by the brook.

She lay on the cool earth. The brook sang to her. The song of the brook was gurgly with joy. Tita felt quiet now, and happy. She stared at the creamy clouds and wished she could ride them.

The came the music. So faint, so sweet she thought it was a lazy bumblebee. But no, it was different. She turned her head. Then she looked hard.

The creature was tiny as a minute, all shimmery green, with yellow hair like a filmy robe. And she was playing! Playing a violin of two of the smallest blades of grass that ever were. Tita rubbed her eyes.

“Ah! so you finally can see me!” The creature’s voice was tinkly, like a cube of ice in a glass you shake.

Tita only stared harder. But she was full of wonder.

“My name is Seeba,” the elfin girl said, as though reading Tita’s thoughts.

“But—what—what, why—” Tita spoke at last, her eyes very big.

“Nobody ever sees me,” Seeba read her thoughts again, “unless she has caught the spirit of Spring.”

Tita opened her mouth for more questions. But Seeba smiled and waved her hand. “Come,” she said, “I’ll show you.”

All at once Seeba grew tall, till she was as “big as Tita. They were standing in a large forest. Monster trees were all around, and hills and a roaring, rushing river so very wide the far shore was

not even in sight. Tita looked around, frightened.

“No,” Seeba said. “Everything is the same. You have just been changed to my size. The trees are just grass, the hills are clumps of earth. And see the little brook?” She pointed toward the roaring, rushing river.

Seeba took her hand. They walked over the strange ground till they came to a cave. Tita kept thinking. She had so many questions. But she was so busy looking at things. A monster rock stood by the cave. It was blue and shiny.

“Remember the blue bead you lost?” Seeba asked, touching the giant rock and smiling at Tita’s expression of surprise.

Suddenly Tita screamed. A great snake went wiggling by.

Seeba spoke softly, “an angle-worm. He carries away the gravel and brings rich earth instead, so the flowers will grow.”

They came to a log that crossed the tunnel. “The root of a violet,” Seeba explain. She spread silken wings that Tita had not seen. Together they flew over the roost.

Tita could no longer see. It was dark as ink. Then she was aware of a faint silvery glow. Brighter and brighter it grew. Flying birds seemed to glow with the light. “Fireflies,” said Seeba. “Our lighting system.”

Then they saw a number of queer little men, dressed in brown, with empty buckets. “Gnomes,” the elfin creature told Tita. “They collect the dew in buckets and water the roots:”

Then there came a line of dainty creatures like Seeba. Some were orange, some rose, some green. They had full buckets and were pouring the dew on



Hob the Elf

©James Browne



some roots. “Sprites of Spring,” Seeba said, like a guide on a sight-seeing bus. “They were lazy today and are late.”

“Are you a Sprite of Spring?” Tita asked. She was still afraid of things. And her voice sounded so tiny when she spoke.

“Oh, yes. I went to the South all winter. We came North in a cloud train, a few weeks ago.”

Suddenly she stopped. She turned pale and started to tremble. “The Queen,” she said quickly. “She will punish me. If I could hide somewhere. But it’s too late.

A gleam of dazzling yellow light shone against Tita’s eyes, and before them stood a vision of loveliness. She was taller than Seeba, and wore a bright green gown that shone in all the colors of the rainbow. Her hair was bluish in color, but it didn’t look strange. Tita thought she had never seen anyone so beautiful. But the Queen’s eyes were flashing.

“You didn’t come to practice,” the Queen spoke, looking at Seeba. “You ran away and went outside to play. Well, for that you will stay in the cave all night and not go up to the clouds. And you’ll play your violin all night.”

My Thoughts

Sometimes my thoughts are fairies gay,
That dance around a ring;
And sometimes they are joyous birds,
That sing, and sing, and sing!

All day my thoughts are busy.
They skip and jump and roam,
But when the twilight deepens,
I call them to come home.

And when I go to sleep each night,
I ask the angels fair
To hold my thoughts beneath their wings,
And shelter them in prayer.

—Patsey Ellis

Seeba began to plead. “It will rain tonight, dear Queen,” she said tearfully. “I do love to ride the raindrops, and there will be so many new Sprites coming.”

One of the vast snakes came in sight. Tita forgot that it was only an angleworm. She began to run. Faster and faster she ran. And then she was out in the sunshine. Alone. She rubbed her eyes and stared about. It must be very late. The sun had almost set. Dark clouds were gathering. Tita did not wait. She ran home

That evening Tita played her violin. Her mother played the piano. Dad read his newspaper. Brother Jan was oiling a baseball glove.

Then Tita heard the music. Faint and sweet it was as fairy bells.

“The Spring Sprites,” she said eagerly. Brother Jan looked up and sniffed. “Aw,” he grumbled. “It’s raining. Now we may not be able to play ball tomorrow.”

Tita tilted her nose at him. How could a boy know? But she understood. The Spring Sprites were coming in full force. Now all the glory of spring would burst forth. The woods and fields would feel the magic. She wondered if Seeba was riding the raindrops. Or if she had to stay in the cave and practice. Tita took up her violin and began to play again. Hard. □

—B. Coursin Black

