

Rays from the Rose Cross



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

July/August 2003—\$5.00

THE LETTER TO THE ANGEL OF THE CHURCH IN SARDIS
EARLY REPRESENTATIVES OF THE ROSE CROSS
OBSESSION OF MAN AND OF ANIMALS
THE PROBIOTIC REVOLUTION

A CHRISTIAN ESOTERIC MAGAZINE



Let this rice,
which is the child of the land and the water,
be kept and protected with great care,
for it is the bread of the day for which I am grateful.

Let it be set aside and counted,
for it is the coin of the realm of God
and the measure of its weight tells the story
of profit and gain
or loss and starvation.

Let this rice,
which is the seed of life, be gentle,
for it is the love of life and the center of the day.

Let this rice,
which is love,
be shared among your families and friends
and the friends of your friends...and so the world of people,
for it is a holy thing.

Let this rice,
which is my life,
sustain you and give you strength
and remind you of many things of which you are grateful,
and let that gratitude be the food for your love.

Let this love,
Which is the child of the land and the water,
be kept and protected with great care,
for it is the bread of the day for which I am grateful.

Let it be set aside and counted,
for it is the coin of the realm of heaven
and its measure tells the story
of the fullness of your joy in your days of abundance
or lack thereof.

Let this love,
which is the seed of life, be gentle,
for it is a prayer in your heart.

Let this love
be shared among your families and your friends
and so the world of people,
for it is a holy thing.

Let this love,
which is your delight, grow and multiply,
for it is the food of your heart,
which is the child of the land and the water.

Let your heart be kept and protected with great care,
for it is the very bread of the day that sustains you
and for which I am so grateful.

—Kerry Jones

Rays from the Rose Cross

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

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

E-mail:

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

This Issue...

Feature

The Call.....2

Letters to the Editor

What a Natal Horoscope Doesn't Show...Elsa Glover.....3

Editorial

Wisdom Inspires Gratitude.....4

Mystic Light

Studies in the Apocalypse—Part 4...Valentin Tomberg5

Early Representatives of the Rose Cross...Ann Barkhurst.....11

Christ Jesus and Initiation...C.W.16

After Dying (Part 1)...Marcia Malinova-Anthony20

Imagination...Elsa Glover.....23

Catastrophes, Their Cause and Cure...Amber Tuttle.....26

From Max Heindel's Writings

Obsession of Man and of Animals31

Readers' Questions

Animal Rebirth34

Light on Lucifer35

Western Wisdom Bible Study

The Harp of David...Corinne Heline.....36

Astrology

God's Message Through Cancer...Rosicrucian Fellowship Staff Members40

Astrology as a Guide in Life...Bessie Leo43

The Cosmic Harp—Cancer and Leo...Corinne Heline46

News Perspectives

Great Britons—A Personal Choice...Abraham Obeng.....50

Book Reviews

For the Love of God—The Life of St. Gemma Gilgani...C.W.52

Nutrition and Health

The Probiotic Revolution...C.W.53

Healing

The Universal Healing Power58

For Children

A Lesson of Faith...Margaret Scott Gatty59

Miscellaneous

Let This Rice (poem)...Kerry Jones.....inside front cover

My Way (text)...Ella Wheeler Wilcox.....19

Between You and God...Mother Teresa.....33

Song of the Absolute (text)...Corinne Heline.....49

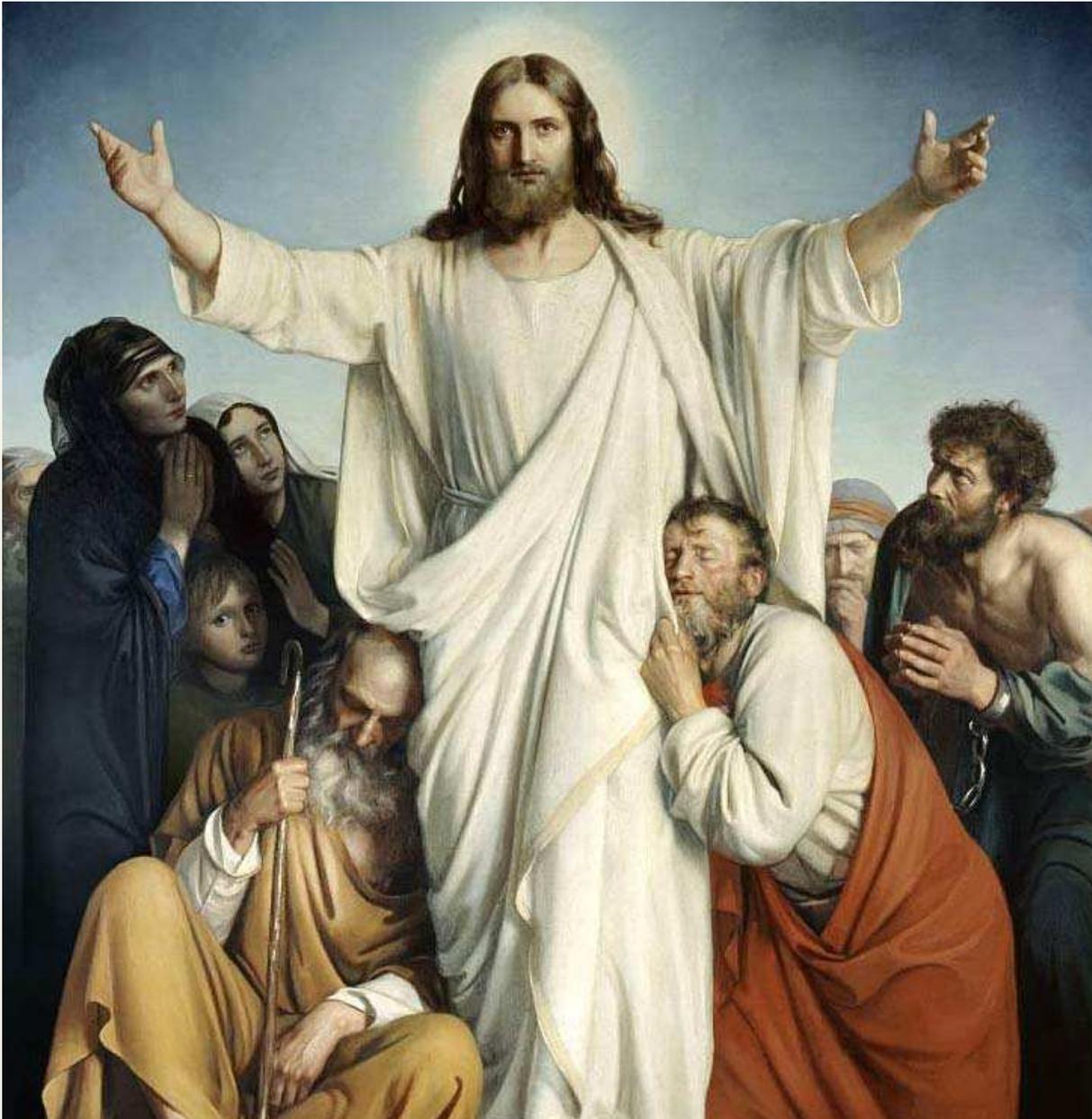
July/August 2003 Ephemerides61-62

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

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FEATURE



Christ Consolator, (c1886), Carl Bloch, Altar piece, Landskrona Church, Sweden.

THE CALL

Come, my Way, my Truth, my Life:
Such a Way as gives us breath,
Such a Truth as ends all strife,
Such a Life as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast,

Such a Feast, as mends in length,
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move,
Such a Love, as none can part,
Such a Heart, as joys in love.

—George Herbert

LETTERS TO THE EDITOR

What a Natal Horoscope Doesn't Show

IN “THE VALUE OF ASTROLOGY,” by H. W. Stevens, in the January-February 2003 Rays, it is stated that “astrology shows us what and where we are. It is a sure index to our character. It reveals our weaknesses and strengths...[I]t clearly indicates the degree of our moral and spiritual strength.”

I consider it extremely important to realize that astrology does not show us what and where we are. All astrology shows us is the forces we have to work with and the problems we will be confronted with in life. What we do with these forces and whether we solve these problems constructively depends on how we exercise our free will, which is not shown in the horoscope.

In *The Message of the Stars*, Chapter 2, Max Heindel notes that if an astrologer is to accurately read a horoscope, he must know the state of spiritual evolution of the individual. People of different degrees of spiritual evolution may respond differently to any given set of astrological forces.

A French astrologer once did an experiment in which he gathered the horoscopes of a number of imprisoned criminals and mixed them with the horoscopes of a number of other people and then asked some astrologers to tell which were the criminals and which were the other people. The astrologers were not able to do so. The reason astrologers were not able to do so is that for any set of astrological forces, some people may act as leaves blown in the wind and fall into the potential pitfalls indicated, and others may exercise their wisdom and their wills and use the forces constructively. With the exercise of wisdom and will power, the problems of life can be solved and the forces in squares and oppositions can be used as constructively as the forces in sextiles and trines.

I have known people with mostly sextiles and trines, and just one or two squares or oppositions, who were making a mess of their lives. I have known others who have a great many squares and oppositions who have gained control of their lives and are living constructively.

H. W. Stephens also notes that when the horoscope shows trouble, the soul “will know that through its actions in past lives it has accumulated this heavy karmic debt which must be paid off at some time or other.”

Suppose a child brought some homework home from school. If the parents see the homework, what conclusions will they draw? Will they assume that the child failed some test and was given this homework as remedial work? Will they assume that this homework is just part of the learning process that all the students in the class have been assigned? Or will they assume that the child is ahead of the rest of the class and has taken on some extra work? Obviously, just seeing the homework is not sufficient to tell the parents the reasons for the homework, and which assumption is correct.

The horoscope shows the “homework” problems that we are given to solve in this lifetime. We should not be making assumptions about whether these are old problems which we have previously failed to learn or whether they are new challenges which are helping us to develop spiritual strength. Only one who has directly investigated the past lives of an individual can make any statements about whether the problems he is confronting are old or new.

Also, people need to be careful making statements about karmic debt. In the postmortem retrospection, all debts of suffering are paid in full. (The only type of debts that remain are debts of service.) If, through no fault of his own in this life time, a person experiences suffering, possible causes are: 1) The person has some lesson to learn or some spiritual strength to develop from this experience or; 2) the person may be tormented by another person who is exercising his free will beyond any control of the agents of destiny. When this is the case, the tormenter will suffer for his indiscretion in purgatory, and the tormenter will also owe the sufferer a debt of service. Without spiritual vision we cannot tell which of these explanations is applicable or whether they are both applicable in any given case. □

—Elsa Glover

Wisdom Inspires Gratitude

SINCE THE SUMMER SOLSTICE has just taken place, let us remind ourselves of some astronomical facts. The twelve constellations, the twelve Divine Hierarchies, form the *natural zodiac* and are ever in the same relative positions. But on account of a motion of the pole of the earth, the Sun crosses the equator at a slightly different point each spring at the vernal equinox, and this shifting point is considered in Astrology as being the first degree of Aries, the beginning of what is called the *intellectual zodiac*, which thus changes from year to year at the rate of about 1 degree in 72 years, 1 sign in 2156 years, completing the circle of 12 signs in about 25,868 years. This backward movement is called "precession of the equinox."

From the materialistic viewpoint there seems to be no reason for this shifting of the zodiac, but from the position of the mystic it is not at all arbitrary, but necessary and in harmony with the spiral path of evolution adhered to in both star and starfish, observable everywhere in nature. After completion of each cycle, the intellectual and the natural zodiacs coincide (the last time being 498 A.D.), and a new world period commences, a new phase of evolution, a higher loop of the spiral whereon we are ever traveling towards God.

The procedure of regarding where the Sun crosses the earth's equator in the east as the first point of Aries, no matter where in the constellations it falls because of precession, is perfectly justified because the life-giving qualities ascribed to the Sun in Aries are observable as soon as it has crossed the equator; then the seeds sprout, the mating season commences, and the whole creation seems stirred by the solar ray to bring forth. Therefore astrologers say that the Sun is exalted in Aries.

On the same principle, the western node of the

Sun, the point where he leaves the northern hemisphere for the winter months, is called the first point of Libra, and Saturn, the planet of obstruction and suppression, is here exalted; he is the reaper with his scythe, he mows down the fruits of the solar ray, he suppresses life and joy, the gladsome voices of our feathered friends are hushed in his presence, and the earth goes down to its wintry grave under his withering influence.

So, we will express our thoughts and feelings of *gratefulness* to the Elder Brothers of the Rosicrucian Order, who have given to mankind, through their messenger, Max Heindel, such a wonderful Teaching, which unites Science—such as the aforementioned astronomical facts—to Religion—the precession of the equinox being the path of evolution whereon we are traveling towards God.

Regarding the Arts, it is our personal privilege to build the covenant which is mentioned in the Epistle of Paul to the Hebrews 8:10: "I shall put my laws into their mind, and write them in their hearts," inasmuch as we all have included in our different vehicles and veils a specific gift, given by each one of the twelve divine Hierarchies that form the natural zodiac. These divine Hierarchies have given their names to the intellectual zodiac—both zodiacs being part of the microcosmic man.

Let us recall what Max Heindel writes about gratitude, that we have been especially favored, far beyond our merit, by receiving the Rosicrucian teachings from our Elder Brothers. Needless to say they do not crave our gratitude, they are beyond that; but we may make more soul growth by being grateful.

This precious knowledge enables us to better fulfill our task and to progress more rapidly on the path of evolution, if we chose to do so, in accordance with our free will. □

MYSTIC LIGHT

Studies in the Apocalypse—

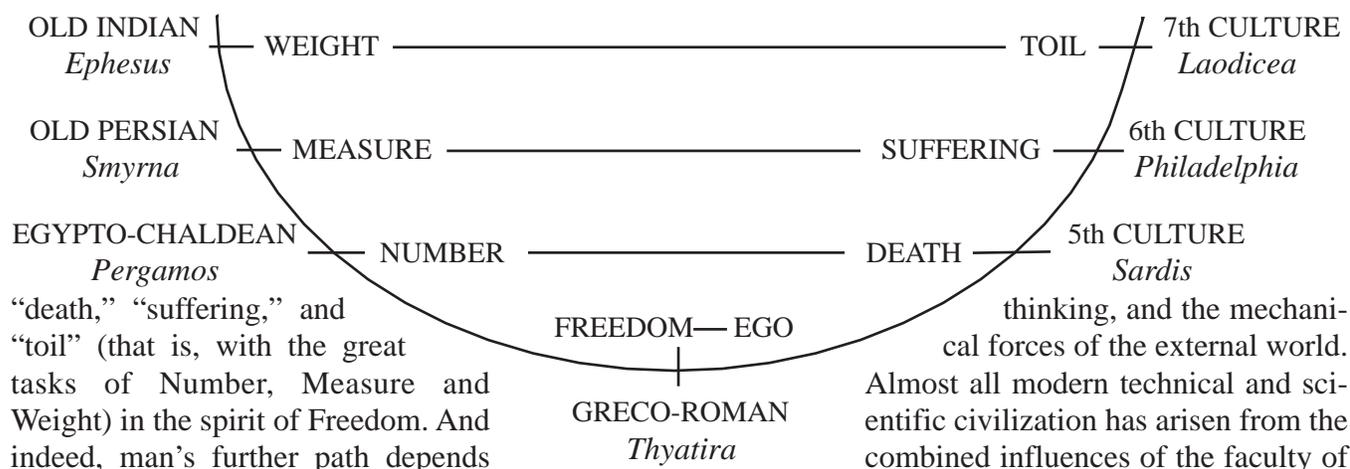
The Letter to the Angel of the Church in Sardis

IN THE PRECEDING SECTION* we have seen a definite path which mankind must tread in order to ascend from the trials of Weight, Measure, and Number to that of Freedom. The stages of this path led from the life [vital] body to the sentient [desire] body, from the sentient body to the sentient [emotional] soul, and from the sentient soul to the intellectual soul where the problem of freedom arises. Even so, however, not one of the stages in man's path is complete; since the wakening of the consciousness of freedom, Post-Atlantean man is bound to come to terms with

creating it in the spirit of freedom *out of himself*, he changes it into higher forces and faculties. Thus, the mission of the Fifth Post-Atlantean epoch consists especially in once more coming to terms with "death," so that mankind may absorb its forces and learn to work creatively with and through them.

Although the present culture-epoch is still only at the beginning of this task, it already shows the right and wrong paths connected with the creative and controlling forces of "death." Thus, for example, modern civilization owes its expansion to the co-operation of two forces: the force of dead

a b s t r a c t



"death," "suffering," and "toil" (that is, with the great tasks of Number, Measure and Weight) in the spirit of Freedom. And indeed, man's further path depends on his making the three primal necessities of human karma his own in such a way that they are raised into the sphere of Freedom and altogether permeated by it. From this point of view, a path results for the Post-Atlantean epoch of man's evolution, which can be illustrated by the figure above.

Man makes the three karmic necessities his own when he receives *within himself* that which formerly approached from outside, and when,

thinking, and the mechanical forces of the external world. Almost all modern technical and scientific civilization has arisen from the combined influences of the faculty of

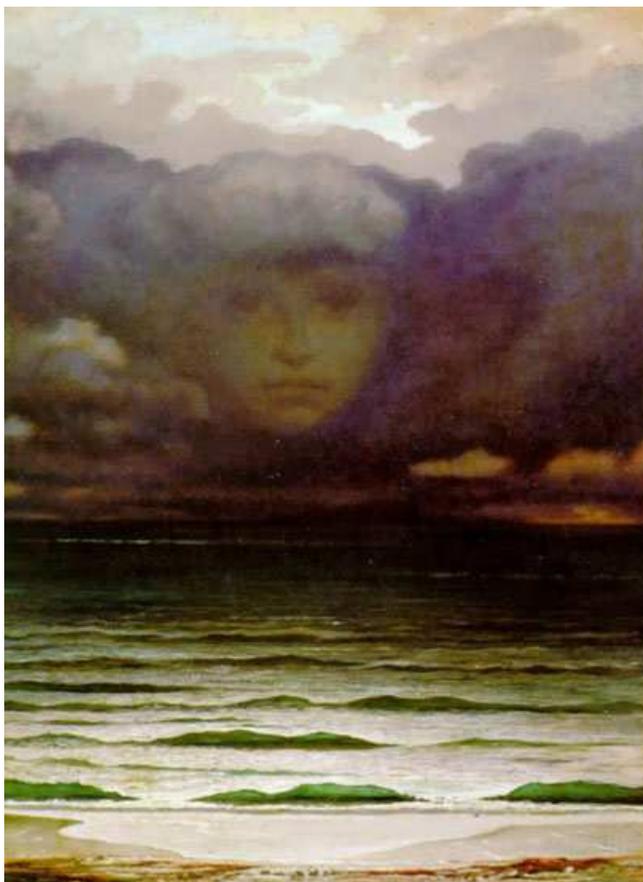
abstraction within man and the mechanical forces outside. Now, the faculty of abstraction is the faculty of disconnecting "life"—that is, light, color, rhythm and warmth—from the sphere of thinking. The modern, theoretic procedure is essentially the killing of thought-life until it becomes a shadow, in order to be able to handle this shadow freely, and so apply it to any region desired. For abstractions are felt to be inconsequential, and therefore, without influence on the human soul. Man holds them in his hand and can deal with them as he likes.

Similarly, the modern man can also deal as he

*See May/June 2003 Rays. Valentin Tomberg's Studies of the Apocalypse, ©1985 by Candeur Manuscripts, is reprinted by permission of Anthroposophic Press.

pleases with the mechanical forces of Nature, especially with the forces liberated by the disintegration of matter. The sub-organic forces of the outer world offer him a field for the development of power in which there are no restrictions, such as are imposed by the forces of living things where an uncontrollable element is always inherent.

But this working with the forces of “death” brings about two opposite results: on the one hand, it can set free the inner forces of the soul, and awaken them to a higher activity; on the other, it can mechanize man himself so that the inner forces of the soul fall asleep. The first process takes place when the soul within the modern life of civilization demands and strives after *another* spiritually active sphere of existence. The very *emptiness* of the soul and spirit of modern civilization becomes a mighty spur for the development of an inner, creative activity which will fill that emptiness. Then the arena of the forces of “death” will furnish abstraction and mechanism with a field for the awakening of the deeper consciousness forces of the soul. For it is characteristic of the mysteries of Death that it may bring with it an awakening of the higher consciousness, an illuminating clarity of consciousness. Certainly, to it the law is applicable: “He that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.” For as the wind makes a strong flame burn more brightly still, so it extinguishes a flame which is feeble. And in this sense we may understand the effect upon the consciousness of a civilization which gives the abstract and the mechanical the leading role. The deadly breath of the abstract and the mechanical can either stir the creative consciousness of the soul to a mighty blaze, or extinguish them altogether. This “either... or” in the effect of the death-forces of modern civilization forms the test of the present age, the main task of the Fifth Post-Atlantean culture-epoch. For this reason, the admonition of the Fifth Letter of the Apocalypse runs: “I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful and strengthen the things that remain which are ready to die: for I have not found thy works perfect before God.” (Rev. 3:1-2) The “works,” that is, the sum total of the created



Oil on panel, 1870, Elihu Vedder, Los Angeles County Museum of Art

Memory

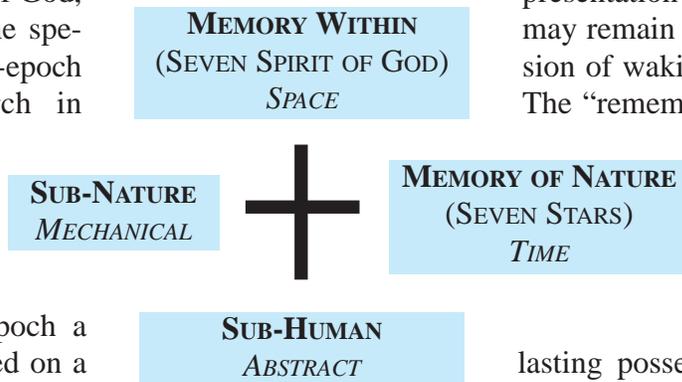
culture values, are, as seen from within (“before God”), definitely “not perfect” (*ou pepleromena*). That is, they are *empty* of divine life. In these circumstances, therefore, the first commandment is, on the one hand: “Be wakeful,” and, on the other, “Strengthen the things that remain, which are ready to die.” Dying and keeping awake are to balance each other. The more the one process is in evidence, the more so must the other be also.

But the awakening of the consciousness in facing Death must take place in two directions: in waking to the true nature of *man*, and in waking to the nature of the *world*. The latter, indeed, must be effected by means of waking and intensifying the *memory*, whereas the knowledge of the nature of man must result from study of the *world*. That which the memory-force must draw up from the depths of consciousness is knowledge concerning the “seven stars”—knowledge of the course taken by the vast “biography” of the *universe through Saturn, Sun, Moon, Earth, Jupiter, Venus and*

Vulcan. And the result of an awakened study of the universe is the knowledge of the divine origin of the seven members of the human being—the knowledge that the original entities of the physical body, the ether body, the astral body, the ego, the spirit-self [human spirit], the life-spirit and the spirit-man [divine spirit], are “the seven Spirits of God.” These two consequences of the awakening of the higher consciousness forces represent the mission of the Fifth Culture-epoch. That is why we find at the beginning of the Letter to the Church in Sardis the ideal of the cosmic Christ, as of Him “that hath the seven Spirits of God, and the seven stars.” For the special mission of the culture-epoch represented by the Church in Sardis is to understand the Christ by the aid of the seven stages of world evolution, and the seven-membered nature of man. During this culture-epoch a Christendom is to arise based on a knowledge of the cosmos, and then, having made the aims and tasks of the cosmic evolution its own, is to build up the temple of the seven membered man as a habitation for the “seven Spirits of God.”

To fulfill this task of the Fifth Post-Atlantean epoch, the path of the awakening of memory must be followed. And of course the awakening must not only be that of memory from within, but also that of the recognition of natural phenomena as the objective cosmic memory of past conditions in world evolution. Nature has to remind man of the distant past; but man has to awaken *in himself* his true nature by a “change of heart” (*metanoesis*) or “repentance.” There are two kinds of *memory*: horizontal memory in time, which can be awakened by nature, and vertical memory in space, where man becomes conscious of his own true character.

As may be seen from the diagram of the “Cross” of the Fifth Post-Atlantean culture, the two kinds of memory arise from the force of spiritual opposition—in the one case, to the sub-natural mechanical sphere, in the other, to the sub-human abstract. It is the awakening of a higher inner activity in



opposition to the forces of death inside and outside man. This awakening is complete when it has passed through three stages: the images of the spiritualized memory-force, the inner perception or “hearing” of the soul, and the purely spiritual reception into his inner being. Thus, what is “received” in intuition will be “heard” in the inspiration of the soul, and will re-appear as memory content in the consciousness. But when memory has descended from the sources of intuition by the path of inspiration to the imaginative picture, then the point is to translate it into the ordinary presentation of a concept so that it may remain the permanent possession of waking day consciousness. The “remembering” and “hearing” of what has been “received” is followed by the injunction to “hold it fast”: that is, to make it a lasting possession of the ordinary consciousness.

Thus the admonition of the Letter to the Angel of the Church in Sardis contains the quintessence of the spiritual method of the epoch of the consciousness soul: “Remember therefore [*mnemoneue*] how thou hast *received* and *heard*, and *hold fast*, and *repent* [*metanoeson*]” (Rev. 3:3).

But repentance, a “change of heart,” underlies this method—from the moral force of “opposition” to the sub-human and the sub-natural are to be wakened the faculties in the soul which add to thinking as a higher faculty of knowledge the force of spiritual memory. It is the duty in the present age of this higher faculty of knowledge, having been awakened to a consciousness based on the realm of death, to be aware of the great event of the Second (etheric) Advent of the Christ: “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:3).

The etheric Second Advent of the Christ is both the great hope and the great test of the present age. It is the great hope because it will exercise an influence which will enable the soul to overcome

the influence of the abstract and mechanical. Its influence will appear, for example, when a number of men overcome the abstract in so far as to become capable of being stirred to the depths of the heart by pure thought. And this will not be the emotional relationship of soul to thought—such as existed, for instance, in the Middle Ages—but rather the living activity of thought itself. For its influence will extend even to the life [vital] body of man, and the life body re-animated by the Christ will give such life to thought as will set it free from abstraction. But, for this freedom to be attained, the conquest of abstract questioning must precede the conquest of abstract knowledge. The abstract questioning, which, without the participation of the whole human being, merely wishes to achieve the comfort of a “flawless and incontrovertible system,” will at first be replaced by a different kind of questioning in which each question leads to a further step of the awakened conscience.

There will then be no other questions than such as arise from the moral need of the soul. Then also the questioning will deal with the happiness and unhappiness of the soul, but no longer merely for the sake of increasing comfort. As we have said, however, that change in the questioning must precede a change in the sphere of knowledge. There must be a time of tragedy in the questioning, of questions in which all the happiness and unhappiness of the soul are at stake, before the inner miracle can come to pass; and again, before it becomes *apparent*, even if it has come to pass. The incapacity and failure of the existing human moral and cognitive forces must be fully experienced before an actual event answers the one great question in which all separate questions are summed up, namely, the *whence* and the *how* of spiritual life force. More and more men and groups of men must come to recognize: What we have wished to do, in that we have failed. We have a task to fulfill, but we are not equal to it. We *cannot* do it. How are

we to be *able* to do what we *must* do?

It must not be thought that only those who stand positively and affirmatively within the realm of modern external civilization and science experience the tragedy of having “reached a dead end,” and that men who devote themselves, say, to spiritual science are immune from this on their karmic path. No. Everyone in his turn will have to stand the test of experiencing failure—esotericist as well as exotericist. The particular occasions may be met with on different planes of existence and in different states of consciousness, but they are spared no one, just as no one can overcome the whole unhappiness of mankind in the present age. It is the task of the Initiates to experience the great crisis of human occultism, of the disciples to experience the crisis of community, and of the representatives of external culture to experience the crisis of the moral and true value of modern world concepts.

Rudolf Steiner spoke more than once of actual individual experiences of future meetings with Him who will reappear at the etheric Second Advent. He spoke, for example, of the experience of a lonely man sitting in his room in deep grief and helplessness, “not knowing which way to turn.” Then One comes in and speaks to him, and in place of despair the man receives light, strength, and life. Or, for instance, there is a group of men, all, as it were, “at their wit’s end.” Again, One appears among them and speaks words of comfort and hope.

All the definite examples of future meetings with the etheric Christ...have one thing in common: the men, whether alone or in groups, who experience these meetings are, in every case, “at their wit’s end, not knowing which way to turn.” For the conscious meeting takes place at the moment when the consciousness needs it. And that need is felt when the soul has been prepared by the tremendous pain of questioning—to be *awake* to the encounter. The soul is “awake” when the whole soul has experienced the questions of a conscience

**What
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awakened to the super-personal, and this is the condition necessary for knowing “the hour of His coming.” *Not* to know the hour of His coming, that is, not to become conscious of the event which concerns the whole of humanity, is, however, not a punishment, but the result of the fact that if a consciousness has no need of the Christ, neither does it have the conscious experience of meeting Him. And no consciousness needs Him when it is conscious of no question to which He, as the truth, could be the answer.

Therefore it is of the greatest possible importance today to awaken human consciousness to those questions which are rooted in the conscience of the soul. The most essential and the most urgent task which must be undertaken in these days is to bring to consciousness, by the aid of spiritual science, the “spirit’s awakening call to the human soul.” Now this call is something quite different from what is usually expected in such a challenge as the result of ordinary physical experience, for ordinary experience places the awakening effect of the call in the *strength* with which it sounds. But with the spiritual clarion the contrary is the case; the more silent and gentle the challenge is, the stronger is its awakening influence on the soul.

The picture presented by unhappiness accompanied by deep external silence is the strongest spiritual awakening call for the conscience of the soul. Indeed, this type of call happens so often by means of a “voice awaiting free initiative on the part of the human soul” that there is every reason for a man—whenever this strange, pregnant silence falls upon the spiritual world, or upon any one of its members—to ask himself: “What is expected of

me? Let me strive to see it in the light of my conscience.”

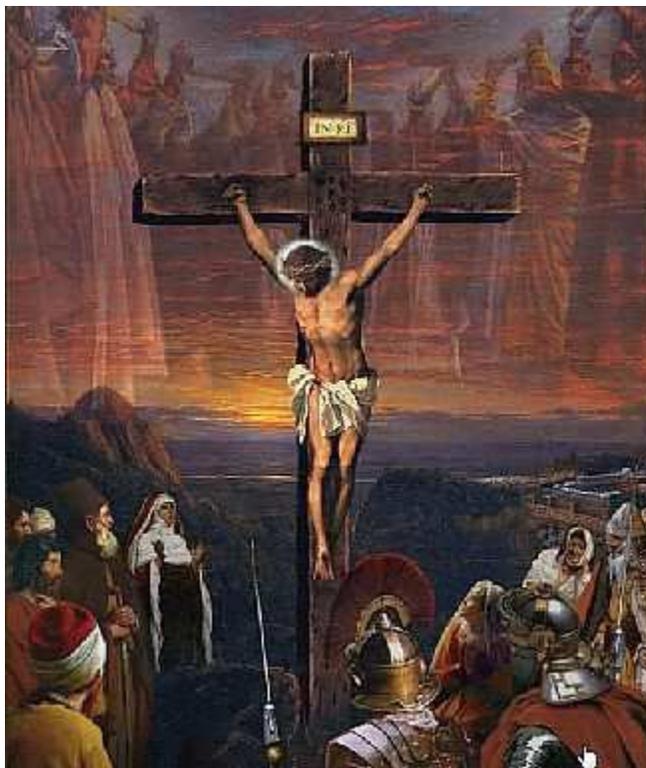
The calls of the spirit are always pictures of unhappiness accompanied by pregnant silences. In this sense, three such awakening calls are sounded in the world as the comprehensive demands of conscience addressed to all souls. They are the unhappiness of nature, the unhappiness of man, and the unhappiness of the spiritual world. What St. Paul meant by the “groaning of all creation” is the call of the spirit to the human soul through nature. For nature is dependent on man; her weal

and woe depends on the human race. Man can redeem nature by uniting her once more with the spirit, or he can allow her to fall more deeply into darkness, letting her become a constituent part of the kingdom of Ahriman [soulless, mechanistic materialism—Ed].

The “awakening” which Buddha experienced under the bodhi tree when he was actually roused to full Buddha-consciousness resulted from his becoming aware of the unhappiness of humanity. Birth, sickness, old age and

death are the lot of all men—stages in the Way of Sorrows of which human life consists. And it is because Buddha was right in his valuation of human life that the Christ event had to take place nineteen [twenty] centuries ago.

For nineteen centuries the Cross and the Crucified have stood as a sign, not only of what once happened in history, but also as showing the condition of the spiritual world in general in its relationship to the events on Earth. For if the Cross of Golgotha stands for the healing of the soul and body of man, it stands at the same time as a call, a challenge, to the free ego of man. The *body* of the



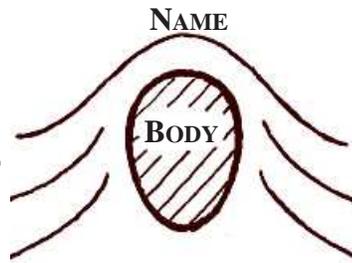
Crucifixion © Howard David Johnson

Crucified was taken from the Cross by men, but did that also happen to the soul and spirit? Must not the Liberator, Himself, be one day liberated? The spiritual crucifixion still continues, becoming increasingly the destiny of the spiritual world. Actually, almost every guardian-angel experiences crucifixion in the human being under his care.

It is the task of the consciousness soul to become aware of these calls of the Spirit; that is, the questions connected with them must become a concern of the soul's conscience. This is the task of the soul: "awake" to the consciousness of the hour in which the Christ will be present. For that hour may either be lived through in the "night" of consciousness, or it can be lived through in such a way that the consciousness goes along with it. "But thou hast a few names in Sardis, which have not defiled their garments, and they shall walk [*peripatesousin*] with Me in white, for they are worthy" (Rev. 3:4). The possibility, however, of this "going together" or "walking with" is dependent on the condition described in the Apocalypse as "names which have not defiled their garments."

To understand this condition we must study the two karmic regions of the soul's life and activities which constitute, on the one hand, her personal happiness and unhappiness and, on the other, her significance to the world. For in every man, distinction must be drawn between his objective influence on the world and his personal destiny—the destiny which he has to experience in the narrow circle of his personal life. The first region has been called, from very early days, the "name," the second is the karmic "body." Thus, for example, Goethe has both a "name" and a "body." His works, his influence on the world, his knowledge expressed and unexpressed, these represent the "name" of Goethe. His personal life, his friendships and tastes, qualities of character and temperament, sickness and health, these are the "body," which is, and must remain, covered from the world by the garment of the "name," just as the physical body must appear clothed before the eyes

**GARMENT OF
THE NAME**



of the world. In this way men may write biographies, drawing attention both to the "clothing name" of the man (which, indeed, as a rule is all that concerns the world in general) and also to the "body," which is covered by the "garment of the name."

....But it is not only biographers who must distinguish between the objective influence of a soul and its intimate life, but the students of spiritual science must also do so. Because, for them, the practice of "distinguishing the essential from the unessential" is the elementary and fundamental requirement of their spiritual discipleship. And the progress of that practice depends on an insight into the difference between the "name" and the "body," in the sense that the "name" is the concrete significance of the revelation of Manas (the spirit-self

[or human spirit]) through the operation of the human soul, while the "body" is the life of the soul itself apart from its connection with the spirit-self which guides it from incarnation to incarnation. The fulfillment or non-fulfillment of the mission—the objective task—of a soul towards the world

is always the revelation through this soul of the spirit-self (whether the soul itself is conscious or unconscious of it does not, in this case, matter), while the purely personal is nothing more or less than the expression of the personality itself. It is possible and permissible to interest oneself in the personality when the "name" has first been recognized up to a certain point; one's vision is then purified, and one cannot proceed without piety.

But a man can, himself, treat his "name" irreverently. This happens whenever he lets personal motives and aims filter into the objective mission which he has to fulfill towards the world. Today, this kind of attitude towards his task may be described as "compromise." In the language of the Apocalypse, however, it is called "the defiling of the garment of the name." Compromise is the principle of a false peace between the two polarities of human life, and at the same time it is the cause of the darkening of that system of spiritual current which, so to speak, sheathes the personal like a "garment." (Continued) □

MYSTIC LIGHT

Early Representatives of the Rose Cross

THE EMBLEM of the Teutonic Knights was a black cross on a white mantle; that of the French Temple was a red cross on a white mantle; and the Spanish Order was formed a few years after the French Order. These three were independent, each under the protection of its own king or emperor. The French King, Philip le Bel, demanded that his Knights elect him as Commander of the Templars. This they refused to do, electing instead Jacques de Molay. In revenge upon them, Philip le Bel conspired with the Pope to suppress the Order. He summoned de Molay to Paris to discuss the idea of uniting the three military orders in one, then imprisoned him and other leaders, condemned them on charges of heresy, burned them at the stake, and confiscated as much of the treasure of the Order as he could lay his hands on.

While the kingdom of Jerusalem stood, and while it was guarded by the Knights of the Temple, the legends of the Holy Grail were popularly supposed to be descriptive of them; but when the French Order was destroyed and the English Order suppressed, the Grail Sanctuary was described as still existing in secret in the mountains between France and Spain; or in the mountains of Germany; or again, in the Orient or in the Caucasus.

Wolfram von Eschenbach

Our interest in Wolfram von Eschenbach's *Parzival* lies precisely in the various items which seem to show heretical beliefs on the poet's part; and the stories of the Grail generally reflect the burning interest of the twelfth and thirteenth centuries in the real nature and meaning of the Christian



Oil on canvas, 1907, Edwin Reginald Frampton, Private Collection

Passage of the Holy Grail to Sarras

In Arthurian legend, Grail knights Galahad, Percival, and Bors return the church-palled grail, guarded by two angels, to the mystical island of Sarras, first visited by Joseph of Arimathea, who carried it from the holy land.

communion. Celibacy was not yet enforced too strictly upon the clergy; so it is not in the least strange that the priestly knights of Wolfram's Grail Castle are married men, like the priests of the Greek and Eastern Churches.

Spain continued to be a source of enlightenment for Europe until after the Moors and Jews were driven out by Queen Isabella in the fifteenth century. Spain then became the narrowly Catholic nation which it has remained until this day. Some of the Moors returned to Damascus, others migrated to Africa. "Solomon's Table" was taken to a new Medina, City of the Table, in Arabia.

The thirteenth century, which was marked by the violent crusades against the Manicheans in the South of France, in which only the Spanish kings offered assistance, saw the real upsurge of the forces which culminated in the Reformation.

Wolfram von Eschenbach was born somewhere around 1170. His work follows upon the pattern of

Chretien de Troyes' Grail stories. He began writing his *Parzival* somewhere around 1197 or 1198, a decade or so after the downfall of the Kingdom of Jerusalem which took place in 1185.

Parzival or Parsifal is much the same character as the Percival of the English legends. Eschenbach, the village of Wolfram's birth, is located in the Duchy of Swabia, on the edge of Bavarian territory, and the poet speaks of "we Bavarians." There are other towns also named *Eschenbach*, but Wolfram describes, for example, Abenberg Castle, which stands east of the town of Eschenbach, near Ansbach. Other details as well pinpoint this particular village as Wolfram's home.

Wolfram appears with Tannhauser in Wagner's opera at the song festival held by Herman of Thuringia at Wartburg Castle, which is in central Germany. Tannhauser is credited by legend with having written the *Nibelungenlied*, suggesting that he was really a devotee of the old religion, which accounts for his attending the secret revels in the forest as told in Wagner's Tannhauser.

Wolfram ascribes the origins of the Grail story to a book found by a certain Kyot in the library at Toledo; which was written in the second century A.D. by one Flegetanis, son of a pagan and a Jew.

Wolfram's *Parsifal* was written, apparently, in the half century accompanying the wars against the South of France, where Manichaeism flourished. Wolfram cannot be called a contemporary of C.R.C. of course, for C.R.C.'s life in tradition begins not earlier than the latter half of this century in which the poem was written. He and Chretien both come a century earlier than C.R.C. But we learn from Wolfram that the true Grail story goes back to early Judeo-Egyptian Christianity, and that the story of the Grail is really written in the stars of heaven.

It is undoubtedly true that the Revival of Learning received a new stimulus in the fall of Constantinople to the Turks in 1453, when scholars arrived in Rome with their Greek and Latin books and their knowledge of Arabic and Greek science. It was Pico della Mirandola who introduced the Kabbala into Italy,

and from him it entered Germany by way of John Reuchlin, who played so great a part in the Reformation. This scholar took the Greek name of Capnion, which is the equivalent of his German name Reuchlin, which means smoke. It was a custom of the times to do this, like the fourfold interpreting of Dante's *Divine Comedy*, or the fourfold interpretation of the scriptures by the kabbalists. So also Gerard, whose name means Amiable, took the name of Desideratus Erasmus; while Schwartzserth—black earth—took the name of Melanchthon and became Luther's right-hand man and authoritative scholar of the German Reformation. Note here that Comenius, the Rosicrucian, led a Reformation in Bohemia a century earlier than Luther's in Germany proper.

Many European noble families show the Cross, Rose, and Star in their emblems; and from among such families came that individual, anonymous to this day, known only under the symbolic name of Christian Rosenkreuz.



Albertus Magnus (Albert the Great)

Albertus Magnus

There were Rosicrucians in the Church of Rome itself, and in the Synagogue, too, unknown as such to their fellow religionists. We see the symbolism in Dante's *Divine Comedy*, as well as in Jean de Mueng's *Romance of the Rose*; and it is not beyond possibility that St. Thomas Aquinas (1226-1274) was a secret member of this group, for it was Aquinas who, adopting the revolutionary thinking of Peter Abelard, showed that Reason might be looked upon as the action of God's Wisdom in the human mind, and that Faith might be reconciled to Reason. In an age of mysticism he could not avoid being a mystic, like all other scientists of the time, and he recognized that when Reason seems to fail in its flight to the Infinite, then the authority of Revelation must be called in; and, as a loyal Roman Catholic, he took that authority to be the Pope, speaking *ex cathedra* from Rome. At least he seemed to do this. It is well known that he studied alchemy and astrology under Albertus Magnus, and that both men had a certain reputation as magicians.

Albertus Magnus was born in 1193, of a noble family, in the Duchy of Neuburg on the Danube. He entered the Dominican Order. In 1244 Thomas Aquinas became his pupil. The two men, Master and Pupil, are credited with having constructed a brazen robot, which could speak and act as a manservant. Aquinas later destroyed this robot in a fit of rage, for which his master rebuked him, but they did not bother to create another one. Is this merely an echo of the ancient Greek tale of the brazen man of Telos, or a genuine mechanical man? Albertus Magnus died at Cologne in 1280, aged eighty-seven.

Artephius and Alain de Lisle

Two other alchemists of the thirteenth century, predecessors of C.R.C., were Artephius and Alain de Lisle. Artephius claimed to be more than a thousand years old, and some of his disciples thought he was in fact Apollonius of Tyana reappearing to instruct mankind. Apollonius of Tyana was a contemporary of Jesus of Nazareth, but outlived him, in the first century A.D. De Lisle was born early in the thirteenth century. Like other alchemists, he was supposed to have found the Elixir Vitae, the water of life or immortality. He died in 1298 as a friar at the abbey of Citeaux, aged 110, like Joseph of biblical fame. It is said of him that he wrote a commentary on the prophecies of Merlin.

Arnold de Veileneuve

Definitely contemporary with C.R.C. was Arnold de Veileneuve, born 1245, astrologer and alchemist and accused sorcerer. A very peculiar recipe for the Elixir is attributed to him, which is obviously meant to mislead. Part of the medicine consisted, however, of such innocent things as ointment of the juice or marrow of cassia, and a plaster put over the heart made up of oriental saffron, red rose leaves, sandalwood, aloes, and amber, in oil of roses and white beeswax. To this were added some witches' brews of various sorts which need not be described here.

Pietro d'Apone

Another contemporary of C.R.C. was Pietro d'Apone, another physician, astrologer, alchemist, and supposed sorcerer. He was accused of keeping seven demons in seven crystal vials, who instructed and aided him in sorcery. Each demon presided over a particular aspect of knowledge: philosophy, alchemy, astrology, medicine, poetry, music, and painting—evidently a reference to the fallen Angels as described in the Book of Enoch, and also reminiscent of the seven planetary genii who preside over the departments of knowledge.

D'Apone spoke openly of his unorthodox views, and on returning to Italy after long residence in Paris and other cities, he was taken by the inquisition, condemned as a heretic and sorcerer, and tortured on the rack. He died in prison, but his bones were afterward dug up and burned in public.

Raymond Lull

Still another contemporary of C.R.C. was Raymond Lull, a follower of the teachings of Geber, the famous alchemist of Damascus. He was born in Majorca in 1235. He travelled to Spain where he had great success at the court of St. James, and eventually became an alchemist. It is claimed that he had great success in making gold out of base metals in England, but

actually was paid by King Edward of England for services performed. His journey to England is put by some as having been taken in 1312, so that it would be Edward II who was his sponsor, rather than Edward I. He went as a missionary to the Moslems and was stoned, as a result of which he died, around 1316.

Paracelsus

Among later representatives of the Rose Cross, Max Heindel mentioned Paracelsus, Comenius, Von Helmont, Jakob Boehme, Francis Bacon, Robert Fludd, William Shakespeare, the Comte de St. Germain, Mesmer, Goethe, and Wagner.

Paracelsus was born at Einseiden, near Zurich, in 1493—the year after Columbus discovered America. His name was Philippus Aureolus



Paracelsus
*Copy of lost portrait by Flemish painter
Quentin Matys (1466-1530).*

Theophrastus Bombastus von Hohenheim. He began to use the name Paracelsus while still in his youth. He was trained in the arts of healing and medicine by his father, who was a physician. He traveled through most of the nations of Europe, and to Egypt and Tartary, studying alchemy and related arts and sciences. He has been called “the first Rosicrucian”; at any rate it was he who started the practice of requiring prescriptions for drugs. His distinguished life ended by murder in 1541, as suggested by the exhumation of his bones, which showed a fracture of the skull.

One of the legends about him was that he kept Spirits imprisoned in the hilt of his sword, and again, that he held the spirit “Azoth,” captive in a jewel, and this spirit obeyed his commands. Old pictures show him holding a jewel in his hand, inscribed with the word “Azoth.” The symbology of this is obvious enough. The Azoth stone may have been a scryer’s stone, but in any case it symbolizes the spinal spirit fire with the “jewels” in the human head. “Azoth” represents A and Z, or Alpha and Omega in the Greek, the spiritual sum of all powers represented in the indwelling Christ. Christ Himself is the true Philosopher’s Stone, in a cosmic sense; and each man learns to build his own White Stone, which is the deathless body of the Adept, the Body of the Resurrection.

We may observe also, however, that he might well have had a vial in the handle of his sword which he kept filled with his “Universal Medicine,” the Panacea, which is the supreme medicine of Alchemy.

Jakob Boehme (1575-1624), who, like all of these Rosicrucians, is called a theosophist, had as his emblem a black cross with golden roses.

In England, Robert Fludd produced his Latin cross with its one central rose, standing on a three-stepped pyramid.

The eighteenth century is marked by the rise of Rosicrucianism in connection with Freemasonry. The year 1717 is generally given as the time when Masonry was first thrown open to non-Christians, and in the early nineteenth century the Count St. Germain seems to have had something to do with the Rose Cross Degree (18th degree) of Scottish Rite Masonry. Goethe wrote many poems for the Masons of Germany, but did not take part in their



This Rosicrucian design is from the title page of Robert Fludd's Summum Bonum, The Highest Good, subtitled "True Magic, Cabala, Alchemy, of the True Brothers of the Rose Cross," Frankfurt, 1629. Wisdom and Industry are clearly indicated. The seven circles of seven rose petals may well symbolize the seven worlds in the seventh Cosmic Plane of Universal Existence (see Diagram 16, page 178, in The Rosicrucian-Cosmo Conception). The Latin motto translates as "The rose gives the bees honey." The seven roses on the cross of the physical body, when blooming (functional), give the Ego the honey of wisdom gleaned from self-conscious experience in the spirit worlds. The weaving of spiders represents the elaboration of the etheric (soul) body by service.

activities to any notable extent, and in fact called Masonry “childish.” However *Die Geheimnisse* (The Mysteries or The Secrets) has Masonic overtones, just as Mozart’s opera *The Magic Flute* is called a Masonic opera. Mozart also composed music especially for Masons. Richard Wagner used certain Masonic ideas in his Parsifal.

Max Heindel

Not all of these representatives bore the title of “Messenger” of the Rose Cross, although Max Heindel says that several among them were such. He says that Mesmer was sent by the Brothers of the Rose Cross; that both Shakespeare and Francis Bacon were influenced by the same Teacher; but he himself was sent forth publicly as a Messenger because of a particular task he had to perform. He was to establish a school in which scientific spiritual unfoldment was to be taught to “the few” of the Piscean Age. The correlation of Science with Religion was an aim. The work of this School was

to establish a spiritual science of initiation, preparatory to the coming of a new Teacher in the Aquarian Age, when Initiation would be taught to “the many.”

He started the work of The Rosicrucian Fellowship, after taking his first Initiation in Germany in the spring of 1908, with lectures in Columbus, Ohio; Portland, Oregon; Seattle, Washington; and Los Angeles, California. At one of the meetings in Seattle students suggested to Max Heindel that an organization be formed. Thus was born The Rosicrucian Fellowship, in August of 1909, and the new organization then immediately undertook to publish Max Heindel’s book, *The Rosicrucian Cosmo-Conception*. The very first edition of the *Cosmo* bears in the cover the legend “Published by The Rosicrucian Fellowship.” This came off the presses in 1909.

In August 1910, he married his friend of earlier Theosophical days, Miss Augusta Foss, and in 1911 he purchased, as Trustee for The Rosicrucian Fellowship, the hilltop site known as Mt. Ecclesia, in Oceanside, California. There he established the permanent Headquarters for the entire International Organization. He had already created a nucleus of Probationers and Disciples in Seattle.

Now the esoteric work continued at Mt. Ecclesia, with monthly Student Lessons and Letters and monthly Probationer Letters going out regularly. In January of 1919 Max Heindel passed on to higher labors in the spiritual world, and in 1949, after a long and industrious life, August Foss Heindel joined him there.

Today The Rosicrucian Fellowship is still governed by a Board of Trustees (Directors), elected,



Max Heindel stands, with shovel in hand, after the planting of the black cross on Founder’s Day, October 28, 1911. The composite Rosicrucian emblem as we now know it was determined in the following extraordinary way: “On June 3rd [1913], just a day before the opening of summer school, Max Heindel remarked to his wife that the Teacher had made the wish that Probationers’ meetings should be started at once, and asked her if she could have the emblem ready that night. A carpenter had cut out two crosses. Mrs. Heindel had painted one of them black with a white border on one side and the reverse side white with a black border. But Max Heindel said that what was needed was a pure white cross, together with seven red roses and some white roses. So she painted the extra cross pure white and picked three roses which she had found almost in bloom on one of the rose bushes....Mrs. Heindel placed the white cross upon a golden star which she had painted upon a blue curtain. Mr. Heindel proposed that the white roses be placed in the center of the wreath of red artificial roses, which were brought from Los Angeles...

[Nine people] were sitting in a circle at the unveiled emblem. After a short concentration, all of a sudden the three white roses began to move. One slipped down slowly, but, in falling, was caught by a leaf of the second rose. Then this second rose also moved, as if invisible fingers were moving it, until it remained hanging on the stem of a leaf of the last remaining rose. That left the most beautiful one of the white roses in the center of the wreath of red roses on the white cross. The two white roses which were removed did not drop onto the table but remained hanging a few inches down on the lower limb of the cross. The vibrations in the room became so high that some were spellbound. Max Heindel attempted to rise in order to speak but was so overcome that his voice failed him while tears streamed down his cheeks. All those present were assured that the thirteenth Brother, Christian Rosenkreutz, was present in his vital body. After a few words from Max Heindel, all disbanded in silence.”

since 1956, by the Probationers at large. The work is prospering after many decades of hardship and trials, and students continue to seek the Light of the Rose Cross, with its spiritual illumination of modern scientific thought and its scientific unfoldment of spiritual understanding and powers. □

—Anne Barkhurst

Christ Jesus and Initiation

AMONG THE CURRENT IDEAS shared by many liberated thinkers and intellectuals is that Jesus, called the Christ, was an illumined soul, a great Spirit, but by no means a unique phenomenon in the history of world religions. Each cult and race has its spiritual paragon and pathfinder, its most morally evolved member, or its avatar—a descent of God to mortal form. This is regarded as a periodic occurrence to redeem human error, revitalize energies, and rekindle holy aspiration.

This attitude bespeaks an emerging synthetic form of consciousness (fashionable as well as genuine) that cuts across race and cultural boundaries, identifying in the lives and teachings of founders of religions common elements in a recurring pattern: a highly developed Spirit, whose advent is heralded by Angels, prophets, and natural portents, is born to a couple of high estate (materially and/or spiritually), often by supernormal means (immaculate conception, parented by a God); he enjoys a privileged if protected youth, travels widely in pursuit of truth, eventually attains enlightenment, imparts wisdom, works wonders, such as, (transforming substances, healing, controlling elemental forces), trains disciples, may undergo sacrificial death, then is raised up into celestial realms, and becomes the continuing agency by which votaries of the cult he founded attain to a state of beatitude and immortality.

The eclectic school sees uniformity in diversity, identifies a formula that is applicable to most founders of religion. It is based on a valid observation: that mankind is one in essence, having a common origin, or Creator, a variable and yet broadly equivalent physiology, ineradicable yearnings for the divine (often disguised as discontent with life

and worldly things), and the conditional prospect of eternal fulfillment. Given these common features, one would expect that religious leaders and movements would make more of them.

Part of the difficulty in pursuing this approach is that the concepts tend to be blurred, seemingly incidental differences are glossed over. Religious syncretism relies heavily on what brain-bound thinking proposes rather than on what authentic revelation discloses.

Joseph Campbell, in his excellent three-volume compendium of myths, legends, sagas, and religious parables of the world (*The Masks of God*, Viking), traces the recurring themes and forms that the mind of man projects into the Cosmos as creation itself. Campbell's panoramic survey makes abundantly clear that man is the "hero with the thousand faces." Individual human consciousness is a complete cast of humanity, a vast assembly of all possible being and character. Although Campbell's work is scholarly and moderate, the casual syncretist confidently reduces all religious myths to a universal prototype of the world sage-saint-saviour and proceeds to regard Jesus, called Christ, one of many instances of this paradigm. This practice has its merits, but it fails at a crucial point.

In antiquity, man on the path of self-realization passed through a graded series of tests and ordeals that proved his readiness and ability to encounter yet more demanding trials and to reap benefits commensurate with his achievement. Each test mastered was accompanied by increased soul-powers and an extension of consciousness. Regardless of the time and land where these ritual procedures were conducted (India, Persia, Egypt, Greece), they were roughly analogous in composition and purpose. Until the time of Christ's ministry, these "rites

of passage” were contrived and conducted in secret by Initiates of the cult. The Schools of Initiation were known as Mysteries, in part because they were secret, in part because mystery, deriving from *myein* (to close the eyes), designates that what one experiences and understands is of an interior (mysterious) character, a result of inner or occult vision.

One of the radical achievements of Christ Jesus was an exposure or demystification of the mystery cults and an articulation of their content as history, as outward occurrence. Pre-Christian mysteries are transposed by Christ Jesus and writ large as public autobiography, as critical events marking his three-year ministry. As a result, spiritual aspirants now encounter tests and trials in the course of daily experience which mark and constitute the initiatory path. Life itself is the initiator.

A careful reading of the Gospels will give intimations of what students of the Western Wisdom Teachings and intuitive Christians know as a fact: that while Jesus

was a man ensouled by a highly evolved Ego, the Being known as the Christ is an Entity of exalted spirituality, the Regent of the Sun and highest Initiate of the Archangelic life-wave. Therefore the career of the Christ Ego in the mortal vehicles of Jesus (commencing with the Baptism in the Jordan) must be exempt from any reduction to the formula status that would normally apply to the process of human initiation. For Christ came to Earth as the Initiate, as One already knowing, doing, and being far beyond the attainment of any mortal, any Angel. Christ descended into the body of Jesus as an Initiator and began initiating His disciples. If Chapter 11 of John’s Gospel is read closely, contemplatively, it shall become evident that the narrator is describing an initiation, that Christ is raising Lazarus from the death of his former mundane consciousness.

It is precisely because Christ Jesus made public, and in a sense exoteric (outside the priest caste jurisdiction), a high initiatory rite that the Pharisees resolved to terminate His activity, for He was sub-



Fresco, Giotto (1266/67-1337), Scrovegni Chapel, Padua, Italy

Baptism of Christ

For humans, the rite of Baptism can expand consciousness into the etheric realms. For Christ, Baptism signified the moment of His ingress into the physical and vital bodies of Jesus, which embodiment radically reduced his spiritual freedom.

verting their priestly monopoly and encroaching on their livelihood and power.

If we discern in the three-year narrative of Christ Jesus those crises or critical turning points that characterize the initiatory process, we cannot conclude (as reason urges) that the candidate is a mortal. The Baptism, Temptation, Transfiguration, the Agony, Crucifixion, Resurrection, and Ascension describe degrees which confer increasing measures of inner light, wisdom and power on the aspirant, until Earth itself in all respects is transcended. However, Christ came to Earth already transcendent, its victor, its once and present and its future King.

John the Baptist may be as high spiritually as any man born of woman (the first birth). But the least in the kingdom of heaven is greater than he. Through self-purification, by repentance and reorientation, the candidate merits Baptism. But behold Christ, the Lamb of God, Who takes away the sins of the world, Who washes clean the very planet, baptizing it with His Blood! How is it then that John baptizes

Christ, whose shoe latchet he is not worthy to unloose? Christ simply says to him, "Suffer it to be so now." Obviously the lesser does not initiate the greater. In fact, no initiation, as we understand the term, occurs here.

We cannot say that Christ directly benefited from His voluntary sacrifice, His passing through the seven "degrees." If anything, His cosmic consciousness suffers temporary contraction while the consciousness of the human aspirant expands as he walks the Christian path. Only for Christ does the path mark a process of gradually increasing Earth involvement and limitation.

By contrast, for Christians the path delineates a process of gradual liberation from the constraints of Earthly experience and the unfolding of supersensible consciousness.

Thus we see another facet of Christ's giving, His redemptive teaching. Obviously, for Himself, He need not have walked the mortal way. But in so doing, He stripped the veil from the exclusive initiatory path, sanctified it with His life, and with His Blood empowers man to follow in His steps.

The four gospels are familiar with the seven-phased process as outlined in pre-Christian mystery cult practices. In detailing the ministry of Christ Jesus, this process is interwoven into His biography. But it is, in one sense, academic. It is a structural, didactic device intended to benefit man, not Christ. Christ is not saying, I am being initiated. He is initiating mankind. He is saying: "I AM. I KNOW. If ye would know, if ye would be as I, do as I do. Follow thou Me." To be sure, the suffering is real, the death is a death. Yet we must understand that with the exception of the Temptation, no mention is made of Christ's contact with spiritual dimensions. He brings them with Him. They are an integral and conscious part of His Being. Yet it is precisely the spiritual dimension that the aspirant contacts with the onset of Baptism. The Resurrection of Christ Jesus is implicit in His Baptism. He needs no powers acquired on Earth to return to the Father. But the powers he does acquire are those that He can direct to Earth, can give to man that man in turn may raise himself above the Earthly sphere and return to the same Heavenly Father.



Oil on canvas, Carl Bloch, Chapel, Frederiksborg Castle, Denmark

The Temptation of Jesus

Christ had just entered the two lowest physical instruments of Jesus when he was "tempted" to abuse his power. His dominion already exceeded what Lucifer could offer Him, and while He would feed five thousand (indeed, His body feeds humanity), he would not "magically" feed himself.

While Christ in Resurrection and Ascension does not extend the upper limits of His former consciousness, He does blend the potent forces of His Being (as Love-Wisdom) more intimately downward into the dimension of man's fallen consciousness, thereby forming a vertical bridge of light, creating a presence at levels of awareness more accessible to man by which he may experience the updrawing glory of Christ.

Christ's encounter with Lucifer has a perfunctory ring to it because Christ was never intimidated by this fallen angel. And though Christ wears a

mortal form, the temptations, occurring in the desire world, cannot intrigue the Prince and Master of the desire world, the Lord of its light, whose densest vehicle in his “human” stage (during the Sun Period) was composed of desire matter. The relative ease with which Christ dismisses the Luciferic ploys does not detract from His achievement. But it does serve to more accurately gauge the supreme power with which He wills His intentions. Nor are we implying that Christ’s contribution to human evolution was anything less than superhuman, far beyond our present comprehension or adequate appreciation. Christ’s victory was for man, was man’s victory. As the Son of God, He could not have lived on Earth other than archetypally, according to the initiation sequence of the Mysteries. But this simply constitutes His life’s pattern. For Himself, He won nothing. For man, everything. While on Earth His great achievement was to live exclusively from out of the mortal perspective, as a man, resisting any impulse to live as the God He is. Rather, He directs his spiritual energies into the mortal Jesus vehicles to be fully assimilated by them. This permanently activates the infinite potential of human consciousness, spiritualizing the matter composing man’s denser bodies.

All that Christ does in Jesus is for man. Christ goes through death gratuitously. Man raises himself from the baptismal waters of an embracing love-consciousness to successively brighter spheres of life, with each initiation acquiring more God-like faculties (as amply illustrated by Corinne Helene in *Occult Anatomy and the Bible* and *The Mystery of the Christos*).

On the Mount of Transfiguration, Christ is not enlightened. But Peter, James and John most surely are. We know that Christ has, previous to the New Testament era, appeared to Moses and identified Himself as the “I AM.” He has inspired and informed numerous prophets, including Elijah. Therefore, when He appears before the astonished three, He is not raising Himself. He is raising His disciples. He is initiating. For Elijah prophesies the way to Christ. Moses proclaims the truth of Christ. And Jesus demonstrates the life of Christ. Again, man is the beneficiary.

MY WAY

Maker of all things, in all worlds and places,
Maker of seas and vast unfathomed spaces,
Maker of little me,
Help my dull eyes by inner sight to see
The hidden path marked out before my birth
Across the earth.
And let the light that shines through my own soul
Direct me to my goal.
Help me to turn a deaf, unlistening ear
To those who bid me wander there, or here,
Or yonder, in some trail their souls have blazed—
Nor let my mind grow dazed
By trying to accept another’s thought.
Through my own path let my own soul be brought
Back to the First Great Source.
Grant me thy force
To keep courageously upon my course,
However difficult the way may be.

—Ella Wheeler Wilcox

The Being of Christ in Jesus, apprehended by men of Earth solely as Jesus, is unique and cannot be balanced against or made interchangeable with Buddha, Zarathustra, Mohammed, Lao-Tzu, or other spiritually precocious human Egos, or with gods (devas) who appear to man in the etheric (angels, the Greek Pantheon), or who, retaining their divine identity and magical practices, invest in human form (Krishna). In reading the *Koran* or Buddhist scriptures, we learn of Mohammed’s visions of higher worlds and of Buddha’s Enlightenment under the Bodhi tree. As they evolve, these great souls have revelations from and intercourse with superphysical realities. Christ comes replete with love and wisdom already acquired. He Himself is the Revelation, the super-sensible Reality to be experienced through initiation. His struggle, if we may so call it, was not to emancipate His Spirit from mortal consciousness but to enter ever more profoundly into it and endure its abysmal dullness.

The function and Being of Christ as historical fact is unprecedented. As we come to understand this truth, it greatly benefits us individually and collectively and brings us closer to Christ Himself. □

—CW

MYSTIC LIGHT

After Dying

Part 1

HE WAS A NEWCOMER. A few hours ago, when he fell off the cliff, his life flashed like lightning before his eyes. Then his body hit the rock-strewn ground. The pain, sharp and unbearable, cut him to pieces. After a while he regained consciousness and looked down upon his limp and misshapen body. People gathering around it were distraught, some were crying. He wanted to tell them that everything was O.K. But no one could hear him. His body was lying face down. A sheen of blood was pooling from under his head. He found himself suspended in a strange transparent shape, which moved easily through the air. Although he was obviously out of his body, he was feeling more alive than ever.

After a while the ambulance came. His body was taken to the nearest hospital, where the doctors pronounced him dead.

“Dead!” he exclaimed. “It could not be!” He was perfectly all right.

Sam felt very confused. Was this the end of his life? It is impossible! He can think, move, see. What are they talking about?

“Mother!” The thought of her made him jump. Swift as thinking he sped to his home. It was built in red brick. A fragrant cypress stood in the front yard and colorful flowers bordered the path. The old dog was sitting on the porch. He looked at Sam, got up swinging his tail and started barking.

Inside, his mother was busy in the kitchen, preparing the dinner. Her face was troubled somehow. She dropped a plate on the floor and it shattered. Muttering a damnation she bent down to pick up the fragments.

“Don’t worry, mum. It’s only a plate.” Sam

hugged her. But she showed no sign of seeing him.

“Mum! Mum!” He screamed near her ears.

Not the slightest sign that she heard him. Sam was distressed. He stood beside her for a while trying to arouse her attention—but in vain.

His father was reading the afternoon paper in the lounge. He did not lift his eyes even once to look in Sam’s direction when he entered.

“Father!” Sam called him gently. “Father!” he shouted in his face, trying to shake his shoulders.

No response.

“What’s the matter with you! I am here - next to you. Don’t you hear me, damn it!” Sam hit the newspaper but his hand went through it, producing no movement at all.

He returned to the kitchen. His mother, heavy from age but with a gentle heart and kind eyes, continued her work with the devotion older women have. Day after day, year after year, she was confined to the kitchen doing her important, but unappreciated work to sustain the family. Sam remembered that he had never said “thanks” to her for preparing his meals. His heart was moved with a sudden surge of affection. He hugged her, touching her white, neatly tight hair and kissed her on the cheek. But he had no time to stay longer at home.

For back in the hospital the worse was yet to come. His body was taken to the operating theatre where some of his vital organs were removed. It was so painful, he was in agony, yelling and crying, but the operation went on. They took his heart, liver, and kidneys.

“Thieves!” he screamed, trying in vain to seize their instruments.

Still in shock from the horrible pain, he saw his heart in a plastic jar, taken away by a young

doctor. "Not the heart!" he shouted, jumping after the doctor, trying to grab it from his hands. The doctor walked down a long corridor, entered a small dark room, opened a refrigerator, and placed Sam's heart inside.

Sam uttered an anguished cry. He sat on a bench near the fridge, holding his head. As he was trying to recover from these happenings, he heard a soft voice:

"Ah, here you are. Hello, Sam."

"Jenny," he cried. "What are you doing here?" He remembered that Jenny had died a few years ago. They were friends living in nearby houses. Jenny had died in a car accident. She was twenty-eight then, to be married the next month.

"I came to help you, and to take you to your new home."

He looked at her puzzled.

"But first you have to tape your Records. And fast."

"Huh?"

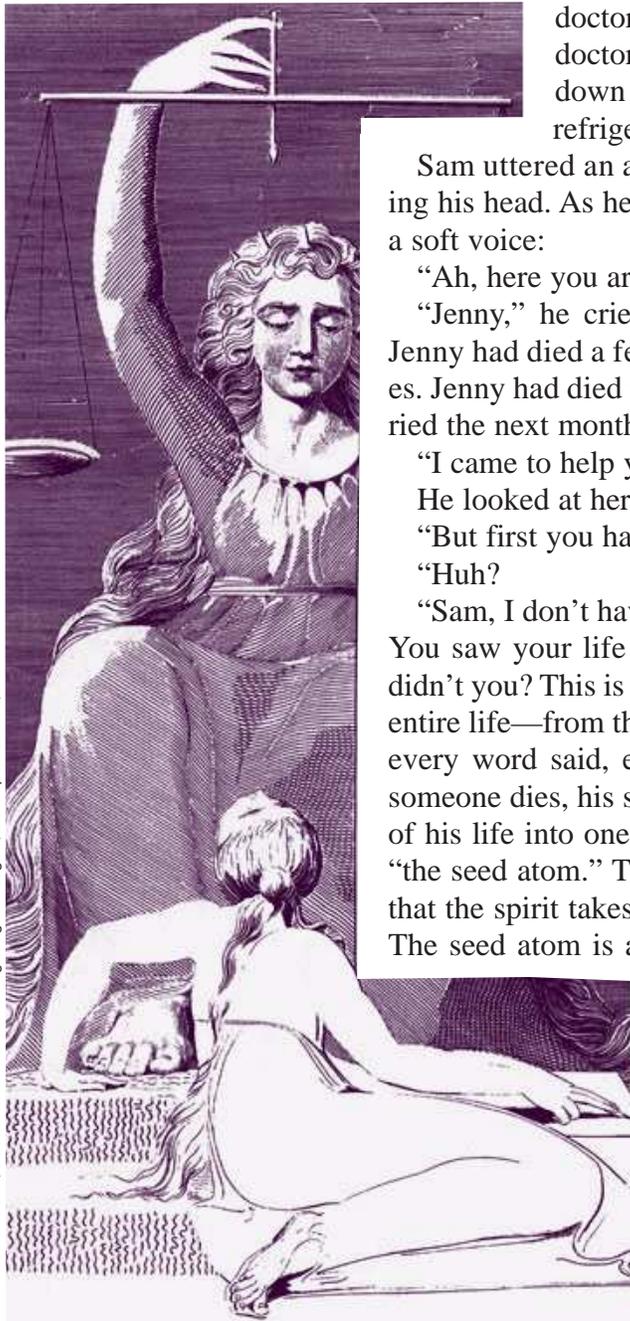
"Sam, I don't have time to explain the details now, for we have to hurry. You saw your life flashing before your eyes when you fell off the cliff, didn't you? This is because every individual carries with him records of his entire life—from the first to the very last breath. Everything is recorded — every word said, every deed done, every smile, feeling, thought. When someone dies, his spirit is engaged immediately in transferring the records of his life into one very special atom, placed in his heart, which is called "the seed atom." This is the only thing—the forces from one tiny atom—that the spirit takes with it, while the entire physical body is left to decay. The seed atom is as old as the spirit itself. It travels with the individual

from life to life; it never dies and contains the essence of all its previous bodies. It's like the seed of a plant in which the entire pattern for the growth of the plant is encoded. Let me show you."

Sure enough, in the left ventricle of Sam's heart there was a tiny flashing speck.

"What happens after the record is transferred?" Sam asked while still studying his heart.

"The record goes with the spirit first to Purgatory, then to Heaven where it is viewed for many years,



William Blake, Illustration for Edward Young's *Night Thoughts*, Dover Publications, Inc.

examined very carefully. Nothing can escape unnoticed."

"Why is that?" Sam looked puzzled.

"What one sows is what one reaps. In Purgatory everyone suffers the consequences of his own bad deeds. There he sees the effect of his actions or words inflicted on others. He suffers the pain he caused them. It is engraved in his soul so he will not repeat his wrong behavior. In Heaven the opposite happens: he lives again through the joy he gave to others through his generous and unselfish actions...You will learn more later. You have to start your task immediately. The emergency vehicle is already on the way to take your heart for an urgent transplant. I will help you."

With this Jenny showed Sam how to switch on the tape recorder in the heart and the taping started.

"Under normal circumstances your past life is being recorded as you review it, which takes from two to three and a half days to complete, or however long you can stay awake. But you are faced with unusual

circumstances and must review at full speed. You will be freed from your body only when you finish this job. Then the silver cord, connecting your spirit to your body, will be severed. That's why one should never be cremated before three and a half days have passed from the time of clinical death."

Sam looked around. He noticed that he was connected to his heart and his body in the morgue by an ethereal cord, protruding through the walls and the rooms of the hospital.

"You mean that people actually die after three and a half days?" Sam was really puzzled, rubbing his head.

"In a way. The body is still sensitive to pain until the silver cord is broken."

Now Sam understood why he felt such great pain when the doctors operated on him taking his organs away.

Sure enough, a man came in and took the jar away. Sam and Jenny followed him without stopping the recording. Soon they arrived in an operating theatre and his heart was immediately prepared for transplant. Sam's work on the recording was incredibly difficult. He had to concentrate hard on the job, but the people around were interfering, turning and twisting his heart.

After a few hours the doctors were ready to perfuse the patient's blood through Sam's heart. Jenny was greatly agitated. She tried to interrupt their work by all means, for the recording was not yet done and once the stranger's blood began coursing through the heart, the recording would stop. A portion of Sam's life would be missing and many bad consequences would follow.

They did what they could. When they were forced to stop the recording, Jenny said:

"Do you see who is getting your heart?" For the first time Sam paid attention to the patient. He was a middle age man, bald and sickly looking. "He is trying to hold on to life, ignorantly transgressing the Natural Law. For he has no idea that the spirit never dies. What dies is the dense body, which the spirit discards when it has served its purpose. If the body becomes ill, the spirit leaves it and goes to Heaven to prepare a new body—better and more perfect for the next life. He would be much better off dying when his own heart fails." Jenny shook

her head.

Sam looked at the patient, lying lifeless and yellow under the anaesthetic.

"Now he is losing the records of his own life, for they have been thrown in the waste bin with his useless heart. One day he will appear in Purgatory naked, with nothing to show. He will be sent then to be born again and to die as a child. The experiences of this life, which are such a precious treasure for soul growth, are lost for him. But this is not all. He robbed you of part of your records and therefore created a heavy karma to be paid off in great future suffering. I pity him. In one of his future lives he has to render you a mortal service. Now his fate is connected to yours."

With this Sam and Jenny went away, leaving the struggling man to his own destiny. But he did not have time to think about the happenings, for people, whom he knew to be dead, gathered around him. He started shaking hands stretched towards him. "Hello, Sam! Someone touched his shoulder from the back.

"Grandfather!" Sam exclaimed with excitement.

"So good to see you," his grandfather's strong hug almost suffocated him—until he remembered he didn't have to breathe. Grandfather's face was beaming with a broad smile.

Next he was immersed in his grandmother's embrace. Tears were streaming down her face. They both were just the same as Sam remembered them.

"Ha-ha-ha! I hope I'm not late." A loud voice made every head turn. A big middle-age fellow rushed to grab Sam's hand and then pressed him to his chest. "I was waiting for you, pal. You look great," he said, not taking his eyes off Sam's face. It was Paul, his friend from work who died when a crane accidentally dropped a huge concrete bloc on him.

"Ah, you are here already?" Someone's happy voice rose above the commotion.

"Remember me?" A few more people shook hands with Sam. He was happy to see them. It seemed like just yesterday. They spontaneously began talking about shared experiences. Sam felt relieved and happy.

"Come on everybody, let's have a party!" said Paul, and they all followed him up in the clouds. □

—Marcia Malinova-Anthony

MYSTIC LIGHT

Imagination

DEFINITIONS

IMAGINATION IS THE ACTION of forming mental images. Imagination can be either active or passive. It is active if one is creating new and original images. It is passive if one is attuning one's mind to externally produced images.

ACTIVE IMAGINATION

When we exercise our active imagination, the will of our Divine Spirit activates the creativity of our Life Spirit, which causes an idea to form in the Human Spirit, which then forms an image in our Concrete Mind. We may additionally form a desire in our Desire Body to bring our image into manifestation, and then use our Physical Body to bring about the manifestation.

All that humans do is first imagined. Artists imagine the pictures they will paint. Composers imagine musical compositions before they write them out or play them. Inventors imagine machines or other devices before they construct them. Architects imagine buildings before they are constructed.

Even in the everyday affairs of life, we imagine doing things before we do them. We imagine ourselves getting out of bed, eating breakfast, going to work or school or the store, or saying something before we do it.

Because actions start in the imagination, if we wish to change what we do, we need to change what we imagine ourselves doing. If we have some habit that we wish to change, we need to imagine ourselves doing differently. If we want to develop some quality, we need to imagine ourselves exhibiting that quality. If we want our physical bodies structured differently, we need to imagine how we wish them to be structured.

Because everything starts with imagination, if we wish to improve our lives we can start by improving our active imagination. Some things we may want to keep in mind as we work on improving our imaginations:

1. We need to focus on imagining what we want to happen, not on what we don't want to happen.
2. Imagination takes time. We need to give ourselves time to imagine what we wish to bring into manifestation.
3. When we are actively imagining, we need to concentrate on what we are doing and temporarily block any external or internal impulses from disturbing the process.
4. The stronger the will to do something, the more energy is available for making the image. To make the will strong, we need to know clearly what we want. Conflicting interests can weaken the energy focused in any one direction.
5. When we have imagined something as best we can, bringing it into manifestation will enable us to see how well we imagined it.

PASSIVE IMAGINATION

Passive imagination can occur in two ways. The first way (which we will call Active-Passive Imagination) is to actively create an image of some existing being or object or situation, but then release the image from active imagination and let that image attune itself to the actual being or object and pick up information from it. The second way (which we will call Passive-Passive Imagination) is to simply leave the mind in a completely passive state, so that it can receive any images sent to it or that are floating around in the atmosphere.

SOME EXAMPLES OF ACTIVE-PASSIVE IMAGINATION:

1. When we love someone, we may create a mental image of that person, and then from the image

sense what the other person is feeling or thinking or doing.

2. If we imagine ourselves as being in other people's situations, this may help us to feel what they feel and understand why they think and act as they do. We may also imagine ourselves being in the situation of animals or plants to gain an understanding of them.

3. When we hear a description in words of some event (listening to the news, or talking to someone, reading a book, etc.) we may create mental images of what is being described, and may sympathetically feel what the people involved feel, or understand how they view things.

4. During the day, every act that we do and its effects on others is stored in our subconscious mind. In retrospection, we create mental images of the events of the day. These images may attune themselves to the images stored in our subconscious mind, so that we begin to be able to see and feel the actual effects of our actions.

5. When some mechanical or electrical device is malfunctioning, if we can imagine the inner structure of the device, we may be able to see in our imagination what the problem is.

6. We can imagine ourselves as being anywhere in the universe, and seeing, hearing, or feeling anything which we are interested in on any scale (small or large). If, beyond having chosen what we would investigate, we keep ourselves in a passive state, we may see, hear or feel what is actually there.

SOME EXAMPLES OF PASSIVE-PASSIVE IMAGINATION:

1. The Recording Angels create the archetype of our lives as a series of images of the major events which it will be our destiny to meet. As we go through our lives, these images arise in our minds and we generally act them out. If additional input is needed to get us to meet our destiny, the Recording Angels may make additions or corrections to these images in our minds. Note that these images only lead us to the situations which it is our destiny to meet. We have free will as to how we handle those situations.

2. Archangels, who have the job of being National Spirits, infuse the etheric atmosphere of nations with the images of the customs, culture, religion,

language and patriotic feelings of the nations. The people in the countries take in these images with every breath they breathe. The influence of the National Spirits is weakened by intermarriage between people of different nations, international communication, and independent thinking (not doing things just because they are the custom).

3. During the Fall and Winter months, the Christ Spirit infuses the atmosphere of the earth with His vibrations of universal love. Those who are sensitive may feel them.

4. Astrological forces energize various parts of our imagination. We may leave our imagination in a passive state and go with the flow, or put ourselves in an active state and take control of what we imagine and do.

5. When our minds are in a passive state they may receive thoughts and feelings from other people, from animals, from buildings (such as places of worship, hospitals, prisons, etc), from artifacts or monuments, etc.

CONTROLLING WHETHER OUR IMAGINATION IS ACTIVE OR PASSIVE

Just as we can decide when we talk and when we listen, we can decide when we will put our imagination in an active state, and when we will allow it to be passive. When we want an active imagination, we form images which are in accordance with our will, which have the forms which we give them. When we want active-passive imagination, we form the initial image, but then release the image from our control and let it attune itself to reality. When we want passive-passive imagination we simply let our minds be calm and quiet, and let images form in them without any interference from us. We, of course, may return from either form of passive imagination to active imagination whenever we choose.

DISTINGUISHING BETWEEN ACTIVE AND PASSIVE IMAGINATION

Some people have difficulty distinguishing between mental images which they generated and mental images which they received from outside themselves. Sometimes they think that ideas received from outside themselves are their own

ideas. Sometimes they think that messages are coming from outside themselves when they are really generating the ideas themselves. For example, they may think that God told them to do something, when actually they told themselves to do it. They may think that they are sympathizing with someone else, when actually they are imagining how they would like the other person to be feeling.

To distinguish between active and passive imagination:

1. We need to be aware of the flow of energies within ourselves. Just as we would be able to tell whether or not we are talking, even if we were totally deaf, by being aware of whether we are energizing our vocal chords, we can be aware of whether we are creating mental images by making ourselves aware of whether we are putting any energy into the forming of the images.

2. When we are passively receiving images, we need to avoid letting our desires and our logical mind in any way influence what we are receiving.

3. It is also good to occasionally compare passive imagination with reality. If we imagine that people feel or think in a certain way, we may, when we have a chance, ask them how they feel or what their views are. If we imagine that God (or one of His messengers) is guiding us to do something, we may check and see if the actions are consistent with what we know about God (such as, "God is Love").

SENDING OUT MENTAL IMAGES

Not only do the images in our minds influence what we do in life, they also radiate outward and, if received by others, can influence what they do.

When we are actively creating images of others in our minds, these images tend to travel to the persons we are thinking of and may put suggestions in their heads if they are in a passive mental state. They do not have to do what the received images suggest to them, but if the images are in line with already existing tendencies within them, those tendencies are strengthened by the incoming images. Thus, it is important that we not imagine others doing anything that is not good for them to do.

If people, in the past, have done wrong, we should not assume that they will continue to do wrong. We should set up the hope that they will

learn their lessons, and start acting wisely.

When we are creating images of others acting wisely, we should not be trying in any way to force them to act as we imagine. Our images may be offered to them as suggestions, but for their own evolution they need to make their own decisions as to what they will or will not do.

Not only can people receive the images we send out, but also plants and animals and even inanimate objects can receive them. Here, also, we need to make our images constructive.

SUMMARY

Our imaginations are our means both of directing our own lives and of receiving information from outside ourselves. Our imaginations also can influence those around us. Thus, it is important that we learn how to use our imaginations effectively.

In the following poem, can you identify which verses are describing active imagination, and which are describing passive imagination?

IMAGINATION

Form in your mind an image
Of situations others are in.
The image serves as antenna,
And sympathy will begin.

Form in your mind an image
Of any system or thing.
The image resonates
And understanding will bring.

Form in your mind an image
Of what you would like to create.
Then you can actually make it
At some future date.

Form in your mind an image
Of what you would like to do.
The image then serves as template
For making it come true.

Form in your mind an image
Of the ideal ultimate goal.
Cling to this image firmly.
It will draw upward your soul. □

—Elsa Glover

Catastrophes, Their Cause and Cure

MADAME Helena Blavatsky, in her book *The Secret Doctrine*, says the following about karma: "It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through, and along with nature, abiding by the laws on which harmony depends, or breaking them."

In the book, *Coming World Changes*, by Dr. and Mrs. Curtis, we find the following about catastrophes:



Frontiers of Anthropology.com

Deluge of Atlantis

When storms, earthquakes, tidal waves, volcanic outbursts or catastrophes of other kinds take place many say, 'Behold the work of God! How insignificant is man!' This is false. God never made a storm or a catastrophe of any kind, for God is the great law of love. They are all evidences of man's power. Had man never sent out evil thoughts, wicked words, blasphemies and curses, the Earth's aura could never be so charged with destructive forces that a catastrophe was necessary to dissipate them and bring about equilibrium.

In a book called, *A Dweller on Two Planets*, by Phyllos the Tibetan, appears the following:

Karma is penalty for evil doing, and it is the law of God; it knows no abatement of payment, accepts no vicarious price, but is faithful gaoler over that prison which is life-action; whoso is cast therein shall not come out till every farthing is paid. Beware of doing wrong, for thou must bear the penalty, only thou. Verily, life is long

*The Work of Invisible Helpers, Vol 2, by Amber Tuttle, is out of print. Copies are available on the web.

enough to make payment; 'tis better to have none to make!

The cure for the ills of humanity is for people to feel and express sympathy and love for each other. If individuals would live up to the highest in their religious teachings, they would soon change the conditions of their lives for the better. Through the ages all of the great religious teachers have urged people to deal mercifully with one another and to be honest and truthful. The Christian Bible points out the way, and it is really all the guide that is necessary. For those who feel the need of further explanation of the mysteries of life, I suggest the Mystic and Occult teachings that are taught by certain organizations connected with the seven schools of the lesser Mysteries. The people of the western world should take up the Rosicrucian Fellowship teachings set forth by Max Heindel.

In connection with the subject of catastrophes of nations, I will tell you a little about the misfortunes that have come to individuals because of what they did in some past life. This will give us a broader understanding of this important subject. Perhaps this knowledge

will help us to understand ourselves and others better and enable us to be of more service to humanity.

One morning a man who is a Helper stepped off a train in an eastern city and started to go down a street. Before he had gone very far he met a colored man who had no arms. This poor man was poorly dressed and looked unhappy. He asked the stranger for something to eat.

“Where can you get something to eat?” inquired the stranger.

“In the depot,” answered the poor man.

They went back and the Helper ordered a breakfast for the man and started to feed him as soon as the food was served. While he was feeding the man, some people whom he had met on the train came into the lunch room and saw him. Their little boy at once came to the Helper to see what was going on. The parents of the child went up and invited the Helper to their home.

“No, thank you,” replied the Helper. “I am on way to another depot to get a train to continue my journey. I met this man and he asked for some food and I am feeding him.”

“May I help you?” asked the lady “You are too slow.”

The lady then took the fork and began feeding the armless man and her husband sat down at the same table. After the man had finished eating, the Helper asked him how he lost his arms.

“I was helping on a farm one day and in some way my arms got caught in a threshing machine and they were cut off at the shoulder,” the man said.

“Tell us your story,” said the Helper. “Let us join hands while this man talks and maybe we will see and learn something.”

“After I had my arms cut off and was in a hospital,” the man continued, “I wanted to die, for I knew that I would have a hard life. A voice spoke to me and said, ‘Look back, cruel old king, and see the misery and suffering you caused by cutting off the arms of your slaves. Though your life will be hard, you will not die until you have suffered as long as your longest victim did. This was many years ago, but you must pay off the debt. Your four henchmen suffered the same fate as you the day you were injured.’”

After briefly telling his life history, the armless man spoke to the Helper. “Tell me the meaning of what I saw and heard that day. Have I ever lived before?”

“Yes, you have lived many time before,” replied the Helper. By means of thought he asked someone to let them all see the man’s life when he was a king. They found out that this man was a Babylonian king and had a great number of people under him. Some of the people were white but the slaves were colored. He worked these slaves very hard and when they failed to complete the tasks that he gave them, he had his men cut their arms off above the elbow, and cast them off to die. Some of these unfortunate people were destroyed by wild beasts. Others lived for many years, whole some of his victims died at once.

“I have been this way for ten years,” the man said.

“I saw another man without any arms in the city where I live,” the Helper told him.

The travellers offered the poor man some money but he refused it. “I do not want any because someone would take it out of my pocket,” he said.

After that the Helper went home with the boy’s parents and made a short stay and then he left for his train.

★ ★ ★ ★ ★

One night two Helpers were passing by the bed of a woman in a hospital. “Lady, will you please stop here a moment?” she asked.

“I will be with you in a few minutes,” replied the Helper.

This Helper spoke to the nurse on the ward about the woman. “She only has a thousand and one questions to ask you about religion,” said the nurse.

The Helper went back to the sick woman and sat down beside her bed. “Nurse, may I ask you a few questions,” the sick woman said, and the Helper said “Yes.” “I am sixty years old and I had a husband who left me for a younger woman,” she said. “Now he has lost his money and I have worried myself sick. Why do I have to suffer this way? I have been a true wife to my husband, but we have no children. I don’t think I have been treated justly.”

“No one is mistreating you,” said the Helper. “You did the same thing in some past life when you were married before. Now you must pray for forgiveness and accept what is being meted out to you.”

“Can you prove this to me?” the sick woman asked.

“I do not know whether I can or not,” replied the Helper.

She took the poor woman’s hand and began to read her past for her. “Two lives before this you were

a beautiful Cretan woman,” she said. “You married a man and when he grew old you left him and found a younger man. Then you met reverses and died after much suffering.”

While the Helper was talking the sick woman rose up in bed with her mouth and eyes open and spoke in a hoarse whisper. “What became of my husband?”

Then she saw him in his home with her picture, made of copper, in front of him. He had just come from work and he was thinking of her. He became well-to-do but he had no interest in anything. Every evening he went home and sat there alone. One evening he returned home and ate his supper. Then he sat in a chair beside his table and took her picture in his hands. This picture showed that she looked as she does in this life, only she was younger at that time.

“Oh, God,” he said. “I can’t stand it any longer,” and his head dropped down and he passed on. The Helper and the woman saw him form beside his dead body and the scene closed.

“Thank God, I know now,” said the woman, “and I forgive him.”

The Helper told her about the law of Cause and Effect and what she must do to have a better life and home. She saw by means of the Jupiterian Consciousness that her husband in this life had been her husband in that past life. These people did not meet in the life before the present one when she was a man.

After the woman said that she forgave him, she fell back on her bed. The lady Helper called another Helper who works with her.

“I believe she is dead,” the regular nurse said.

“Look at her heart and her head and see if you can see the flame of life,” the man Helper said.

“Yes, I see it,” the lady Helper said. “She is not dead. She has only fainted.”

The man Helper told the nurse that her patient would be all right and to let her alone but to watch her. He told her that she would not ask any more questions and would be a better woman.

The Helper had told the woman all she needed to know and if she carries out what she was told to do, she will make good progress.

Someone has said, “Though the mills of God grind slowly, yet they grind exceedingly fine.” If the people generally knew of the law of Karma, they would hesitate more often before they cause others to suffer. Then there would be less trouble and sor-

row in the world.

Everything we do is not regulated by karma. We have free will in a great many things and we can start new causes for good and for ill. When we learn that we are the cause of our own sorrow or happiness, we should strive to live our lives more in harmony with the laws of God and make a great attempt to rise above these laws of the Physical World. Then we will not make any bad karma that must be paid off in the future. When we are good we prepare ourselves for present and future blessing. There are many spiritual as well as material gifts that God gives to his obedient children.

In his book *Gleanings of a Mystic*, Mr. Heindel, in speaking of the law of Cause and Effect or Karma, says the following: “It is manifest that all the causes that we set going in life do not ripen in the present existence, and it therefore follows that they must find their fruition somewhere else at some other time, or the law would be invalidated, a proposition that would be as absolutely impossible as that the law of gravitation could be suspended, for either would make chaos out of cosmos.”

This means that if the law of gravity should be suspended, everything would be out of place and chaos would result. Gravity tends to hold everything in its proper place. On the other hand, this does not apply to a Helper who temporarily suspends gravity to help a person or an animal.

I will now tell you what took place about six years ago between a man who is an occult student and a Gnome that visited him. While this man was standing on the back porch of the house where he was living, one autumn day, the Gnome came up and spoke to him. “My work is nearly done,” he said.

“What do you mean by saying your work is nearly done?” asked the man.

“We have painted the leaves on most of the trees in this locality,” the Gnome said, “and the leaves are falling and we are about to retire for the winter.”

“What do you mean by retiring for the winter?” asked the man.

“Oh, we are going down into the Earth and there we sleep through the winter,” the Gnome replied. “The trees, grass, and the Gnomes of the whole north temperate zone are preparing for the long winter’s sleep.”

“What is the cause of hurricanes, tornadoes,

cyclones, and catastrophes that occur so often?" asked the man. "What effect do they have on the Earth? Do they cause the Earth suffering?"

"Most assuredly they affect the Earth," answered the Gnome.

"How?" asked the man who wanted some information.

"If you should fall down and skin your arm, or leg, or head, it would make a smarting sore wouldn't it?" asked the Gnome.

"Now, there are laggards, and there are those who fail to do in all life waves; consequently, they act as a hindrance in the scheme of evolution. By his ways, thoughts, and actions, man causes the Sylphs, the Undines, the Salamanders, and the Gnomes to congregate in given points of the Earth until they can no longer be held in check. The force of whichever group of Nature Spirits is the strongest will break forth and lead, carrying destruction in their wake, which in a sense makes right some of the wrongs generated by man.

"This also causes pain to the Earth by trees being uprooted, the earth being overturned, animals and humans being killed. It is like an abscess in the cosmic body that has come to a head and now waits for man's dressing. This is known as rehabilitation or reconstruction, like the great Chicago fire which occurred many years ago. After the fire took place, reconstruction began and the city was rebuilt on a much better scale than before.

"These conditions on the Earth and in the Earth, generated by man, cause the Earth suffering. When man commences to repair the damage, this acts as a dressing being applied to a wound."

"How far into the Earth do you go?" asked the man.

"I go down into the third stratum and there stay until I am awakened in the spring, about March twenty-first, and then my labors begin. I spend my time beautifying the grass, trees, and all that grows on the Earth."

Soon after this the wise little Gnome said good-bye to his friend and went away. We seldom realize

that the Gnomes are extremely wise Nature Spirits. They are wiser than we are, or can be, until we can awaken the latent sixth sense which is dormant in most of humanity, and can be developed by self-sacrifice and service to humanity.

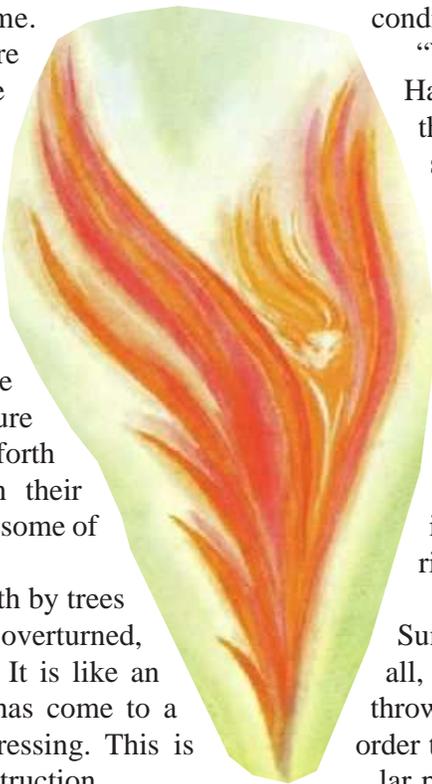
For my conclusion I am using a letter which came from a friend who has rating in the F.R.X. This friend has kindly given me permission to use the following information about the cause of unfavorable conditions on the Earth today.

"What is the Earth on which we live? Have you ever stopped to meditate on this subject? Have you ever considered seriously what the Earth is and the reason for its existence? You may answer that the Earth is a planet, which is quite true. It is a planet among many others. But whence came these planets? Are they simply luminaries, the Earth excepted, placed in the sky to light our tiny globe, or did they just happen, and if so, how did they happen? It would be interesting to study the various theories put forth and compare them.

"The occult scientists agree that the Sun is the father-mother planet of them all, and that from time to time it has thrown off various portions of itself in order that the beings inhabiting that particular part might be segregated from the rest and given special instruction in the things that would further their evolutionary

development. Each globe thrown off from the Sun is under the direct tutelage and guidance of a Planetary Spirit whose body is the planet whereon its particular charges dwell. If Uranus, Saturn, Jupiter, Mars, Venus, Mercury, the Sun, and the Moon each have a Planetary Spirit, is it not reasonable to believe that the Earth has a Planetary Spirit also?

"The Planetary Spirit to which each planet belongs has an ambassador whom he sends to each of the other planets. The names of the ambassadors sent to the Earth from the other planets are as follows: The ambassador from Uranus is Ithuriel; from Saturn is Cassiel; from Jupiter is Zachariel; from Mars is Samael; from Venus is Anael; from Mercury is Raphael; from the Sun is Michael; and from the



Ethelwynne M. Quail
A Salamander

Illustration for G. Hodson's *Kingdom of the Gods*, Theosophical Publishing House, Adyar, Madras

Moon is Gabriel.

“The names of the Elder Brothers are also known, at least, to all Initiates. Why then is the existence of the Planetary Earth Spirit, if there is such a one, shrouded in mystery? Why does the Christ Spirit have to come to the Earth every year and permeate it with His energy and life? Is the Planetary Earth Spirit, if there is such a one, incapable of sustaining the earth?

“Think on these things; meditate on them until you get their full meaning, and then try to realize that what humanity is now thinking, feeling, and doing, and the forces generated thereby are affecting the force centers of the desire body of the Earth. If humanity has not harmonized its thinking with God’s truth and love, but instead has set up counter forces of selfishness, greed, envy, jealousy, and lust for power, engendering all of the consequent negative and destructive forces before mentioned—and who is there who can deny that such forces are rampant in the world today?—consider what terrible diseases must now be manifesting within the body of the Earth.

“All this being true, how long do you think the Earth’s body is going to stand the strain? Those conversant with the true conditions know that it cannot endure it much longer. It is hardly necessary to point out that all seismic disturbances is evidence of nature’s reaction to the inharmonious turmoil caused by the evil, vicious thoughts, emotions, and acts of humanity, and that man’s selfishness and greed have caused the present badly diseased bodies of the human race.

“Seismic disturbances, the result of a diseased Earth body, have increased alarmingly. Look up the records concerning these for the year 1931. Just as negative thoughts and vile physical practices break down the cells in the physical body of the individual, so are the cells in the body of the Earth broken down as a result of the combined evil thoughts and actions of humanity as a whole. In other words, that which evil thoughts and vices do to the body of the individual, humanity as a whole, through its combined evil thoughts and actions, does to the body of the Earth. Humanity so crystallized the Earth that it had to be thrown off from the Sun.

“Later a certain portion of humanity crystallized a spot on the Earth to such an extent that it, along with

those responsible for its condition, were thrown off from the Earth on what is now known as our Moon. These Moon beings, members of our own life wave, are failures. They are on the downward path and are lost to our present scheme of manifestation. Had the Christ Spirit not come to us when He did, another Moon would have been thrown off at that time. Now we are again on the verge of a great crisis.

“It is for this reason that the call is sent out to all occult students to ‘live the life,’ to apply earnestly in their daily lives, without the least reservation, in thoughts, words, and deeds, the teachings given to them by the Western Wisdom School, in order that they may not be found wanting should the final collapse of our present civilization occur, and that they may stand under new conditions as the pioneers and leaders for which the Western Wisdom Teachings are endeavoring to prepare them.”

Several years ago this same friend sent me the words of a poem entitled *The Rosicrucian*. I have never seen it in print and do not know who wrote it or whether it has ever been published or not. Since my friend has now passed from us I cannot find out where he obtained it.

Recently, I was shown this poem in the Memory of Nature while out of my body in sleep, and I was told that this friend would like to have me use it in this book. I am adding it to this chapter so that you may have this wonderful poem to read and meditate upon.

THE ROSICRUCIAN

*The brilliance burning at the core
Of life is manifest to me.
The Rose of Heaven I adore
In solemn trance of Ecstasy.
I am a man, like other men without—
For none may pierce the Veil
Save he who is born of Fire and Spirit.
Such prevail.
The air I breathe is pure delight,
My food is heaven’s celestial bread.
I know the secret of the Light
That shone before the World was made.
Time is a stranger of my Lord
And space a thin dissolving dream.
Round me lies the Eternal Whole
Whence emanates the Cosmic Stream.* □

FROM MAX HEINDEL'S WRITINGS

Obsession of Man



and of Animals

IT IS A CURIOUS FACT that sub-human elementals sometimes attach themselves to certain persons, to a family, or even to a religious society; but in such cases it was always found that their vehicle did not consist of the hardened sin body composed of an interlocking desire and vital body, but that the vehicle had been obtained through mediumship practiced by a person of ordinarily good character, and that the ether of this vehicle was in a state of disintegration.

To offset this and to prolong their hold on such a vehicle, they demand of those whom they serve regular offerings of food and the burning of incense; though they cannot, of course, assimilate the physical food, they can and do live upon the ether fumes and odors which arise from it, also upon the fumes of incense.

This is only another illustration of the fact that purity of motive will not protect us when we go contrary to the laws of God, any more than we can escape a burn if we put our hand on a hot stove, no matter why we did it. But, nevertheless, it has been found in cases where a medium has been ensouled by pure motives and high religious devotion, it is very difficult for such evil entities to hold the vital body for a long time; they soon tire of the effort and seek another victim who is more in accordance with their nature. Thus, in the south of Europe and in the far East there are elementals that take possession of the vital bodies of a family, generation after generation, leaving one for another and performing certain services for the family for a consideration of food, which is usually offered at regular times. Some of them are too vile to be satisfied with the offering of ordinary food and demand blood, even

human blood, and these beings are responsible for such tribes as the head-hunters of the Philippines and the stranglers of India, who commit murder as a religious rite. This is also the basis of Ancestor Worship in the East.

These, as well as the sin bodies which are not ensouled by an outside intelligence, have been called "THE DWELLERS ON THE THRESHOLD," merely owing to the fact that when the person by whom they were originally generated was reborn, this demon attached itself to him and became a tempter and a devil to him all through life. Not infrequently, it was found that in the case of a person who had in one life generated such a demon, but who had taken the lessons of that life so much to heart that they were expiated in the purgatorial existence, and who when reborn endeavored in the most whole-souled way to live a clean, upright, and honest life, this sin body was still always on hand to hamper him. Many of the people who were thus afflicted were so sincere in their desire to reform that they entered monasteries and practiced dreadful austerities upon their bodies, each of them believing that the demon which haunted him and of whose presence he was conscious was the devil or an emissary from him.

It is said truly that the boy is the father of the man. In a similar sense our previous existences are the progenitors of our present and future lives, and it is very certain that, in this sense at least, "the sins of the fathers are visited upon the children"; nor can we deny the justice thereof, for the cruelties practiced by these people which caused the formation of the sin body were generally of the most atrocious nature imaginable.

You have probably heard it said that when a bull dog has taken a grip on anything, he will not let go. This implies, however, that he has the power to do so if he wants to. But it is different with a snake; its teeth are pointed towards the back of the mouth so that when once it has sunk its fangs into the flesh of its victim, it cannot let go but must perforce swallow the victim. Curiously enough, something similar is the case in obsession.

You will remember that the writer has always contended that spirit controls stand outside their victim's body and behind him, manipulating the organ of speech or the whole body, as the case may be, from and through the cerebellum and medulla oblongata where the flame of life burns with a double, buzzing sound composed of two tones, indicative of the resistance of the body to the manipulations of the intruder. Our latest investigations have, however, disclosed the fact that the spirit controls who thus manipulate their victims from without are the wise ones who are too wary to be caught in a trap. While they are without, they can let go at any time they wish and leave their victim to pursue his daily life as desired, while they do the same themselves. But there are other spirits who are not so wise, or who are perhaps more foolhardy, or else so anxious to get into the physical world that they throw all caution aside. Entering the body of their victims, they find themselves in almost the same position as the prey of the snake; the body of their intended victim has a lock grip upon them and they cannot let go under ordinary circumstances. Thus the obsession becomes permanent, and the whole personality of that victim changes.

If the obsessing spirit be an elemental or subhuman entity which is not able to use a mind or larynx, these being the latest human acquisitions, the person so obsessed becomes a hopeless lunatic, not infrequently of a malevolent nature, and the faculty of speech is also impaired. It is almost impossible to dislodge such an entity once it has entered. Investigation of former lives shows that this affliction is usually the outcome of a desire to run away from life's experience; for those who are obsessed are often found to have been suicides in a previous existence. Then they had a body which they did not appreciate, and, as a consequence, in a later life the



Ottheinrich Bible, Illustrated by Matthias Gerung (1500-1570), Bayerische Staatsbibliothek

The Giving of the Seven Bowls of Wrath

John, the visionary author of Revelation, saw "three unclean spirits like frogs" come out of the mouths of the dragon, the beast, and the false prophet. These "spirits of devils" not only obsess, but, if it suits their purpose, they work miracles to deceive and captivate the unwary (Rev. 16:13-14). Some earlier depictions of exorcism show a small devil expelled from the mouth of the dispossessed. The German visionary stigmatic Anne Catherine Emmerich (mentioned by Heindel in Ancient and Modern Initiation) "saw the devil with him [Judas] all the time, red, thin-bodied, and angular. He was before him and behind him, as if lighting the way for him."

mentality became weakened either through an organic disease, a great shock, or by obsession. In any one of these cases, the spirit was ousted from its body, always hovering around it and eager to obtain possession but unable to do so because of the lack of mind wherewith to focus thought upon the brain or because of obsession by an extraneous entity.

Sorrow and disappointment are usually the causes of suicide, and often a great sorrow was found to derange the mind; but the spirit is then quite capable of understanding and handling the situation, even though it may not be able to use its vehicles because of the lacking focus of mind. But where it has given way and attempted to escape by suicide, it learns in the manner described to realize the value of a body and of the links therewith, so that in the future no provocation will be sufficient to cause it to sever the silver cord. In fact, sometimes sorrows come to tempt a person who has given way in the

past to do this very act; and when he resists, it shows he has become immune from the temptation. It seems to be the same principle upon which the drunkard of a former life is tempted to drink in order to test his stability of character by his conscious refusal to yield.

It is curious that the commission of suicide in one life and the consequent post-mortem suffering during the time when the archetype still exists often generate in such people a morbid fear of death in the next life, so that when the event actually occurs in the ordinary course of life, they seem frantic after they leave the body and so anxious to get back to the physical world again that they frequently commit this crime of obsession in the most foolish and unthinking manner. However, as there are not always negative human subjects available for obsession, (and even if there were, it is not certain that the person who has just passed out and who is seeking such a chance will find one in whom he may take refuge) a strange, a horrible thing often happens, namely, that such a spirit ousts the real owner of an animal body and then ensouls its vehicle. It is then under the dreadful necessity of living an animal existence, pure and simple. If the animal is subjected to cruelty by its master, the obsessing human spirit suffers as the animal spirit would have suffered; if the animal is to be killed for food, the man within sees and understands the preparation for slaughter and has to go through the horrible experiences connected therewith. Nor are cases of this nature infrequent at all; in fact, they happen very often, as a visit to some of the great American slaughter-houses has brought home to the writer in a most forcible manner; and the realization of this, to him, new fact has brought home in an almost painful manner the necessity of educating the people to the great truth that death, like birth, is only an event of frequent occurrence in the never-ending life of the immortal spirit.

Full faith in this doctrine would take away untold misery from mankind, and we ought to do all in our power to help spread this gospel of Life.

It also sometimes occurs that an evil man embodies himself in a beast of prey and takes a fiendish delight in terrorizing a community. When the Christ walked upon earth, such cases of animal obsession by human spirits were met with every day, and the

BETWEEN YOU AND GOD

People are often unreasonable,
illogical, and self-centered;
Forgive them anyway.

If you are kind, people may accuse you
of selfish, ulterior motives;
Be kind anyway.

If you are successful, you will win
some false friends and some true enemies;
Succeed anyway.

If you are honest and frank,
people may cheat you;
Be honest and frank anyway.

What you spend years building,
someone could destroy overnight;
Build anyway.

If you find serenity and happiness,
they may be jealous;
Be happy anyway.

The good you do today,
people will often forget tomorrow;
Do good anyway.

Give the world the best you have,
and it may never be enough
Give the world the best you've got anyway.

You see, in the final analysis,
it is between you and God;
It was never between you and them anyway.

—Mother Teresa

Engraved on the wall of her home for children in Calcutta

instances recorded in the Bible are not at all myths or foolishness to one endowed with spiritual sight and able to read in the Memory of Nature, for it is found that these things actually did happen; in fact, the ancient seers who observed this habitual entrance of people of low and evil character into the bodies of beasts when they had passed out of their own bodies at death, thought that this was the regular course of nature instead of being an anomalous condition, and they therefore formulated the doctrine of Transmigration. □

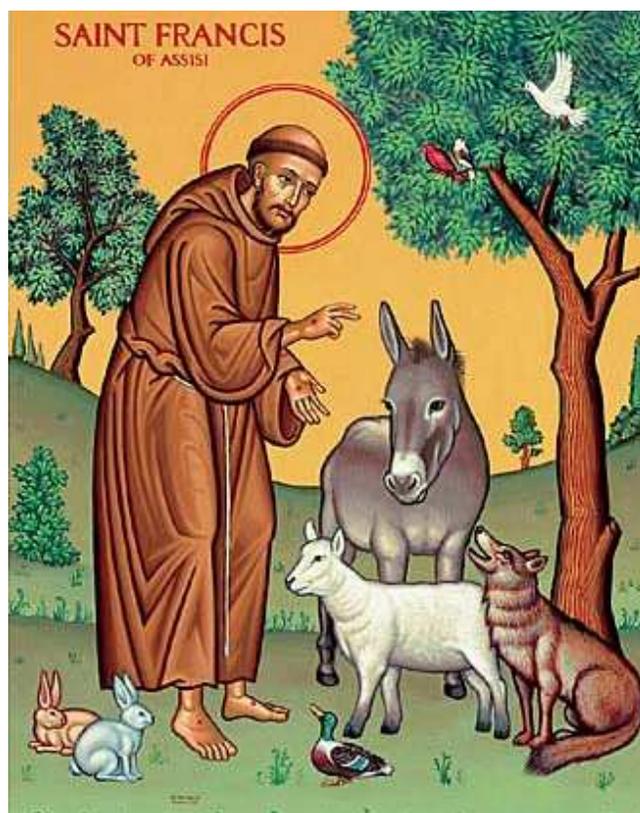
READERS' QUESTIONS

Animal Rebirth Light on Lucifer

QUESTION: “I am aware that animals also return for repeated incarnations upon the earth to garner further experience for the Group Spirits who oversee them. Is it self-indulgent to consider the possibility that a beloved pet might return to the ownership of the same individual, in a different furry little body? Also, what is the meaning of a major disease that may occur within our pets (cancer, diabetes and the like), considering that they are not responsible, as are humans, for their past transgressions?”

Answer: In no way is it “indulgent to consider the possibility that a beloved pet might return to the ownership of the same individual...” At the same time, it may well be that the Group Spirit of this animal specie has evolutionary needs that do not accord with *our* desires and that a different environment that would promote the development of other faculties would best benefit both the young animal spirit and its Egoic Group Spirit. Animals and their Group Spirits, like humans, need to experience all possible conditions of incarnate life, including gender change and the challenges of a hard life to develop resourcefulness and independence.

Regarding animal diseases, humans are accumulating a stock of destiny by introducing poisonous chemicals into the environment (earth, water and atmosphere) and food chain, which practice gives rise to health problems in animals as well as humans. Certainly the causal relationship between animal deformities and toxic chemicals has been established. Animal physiology, especially that of the higher mammals, is sufficiently akin to human physiology to suggest that if chemicals foreign to



our systems contribute to the high incidence of cancers and diabetes, they may well have a like effect on animals. While individual animals cannot be said to be responsible for their actions, an emerging or nascent mentality enables them to learn, and learning involves choosing one thing over another, with the ensuing consequences. Dogs not sufficiently alert may cross a busy street and be hit by a car. Whereas the inchoate self of the animal does not bear the brunt of responsibility for its actions, the Group Spirit does, and it too must learn what it means to live in the material world. As early male humanity had its attention focused on the external world by engaging in brutal conflicts and inflicting pain, so too pain would have the same effect on the animal's consciousness, drawing its spirit more firmly into its vehicle and generating stronger sentient impacts which are felt by the Group Spirit, enabling it to become more involved in and sensitive to its members—which are all the animals manifesting its archetype.

But your point is well taken. Humans are largely responsible for much of the sicknesses that we see in animals. Our actions are negatively affecting the Group Spirits of the two younger life waves through the genetic alteration of plants and the degradation of earth's ecosystems. Only as we reform our actions through right understanding can this negative trend be reversed. And we shall still owe our younger animal brothers compensatory service to redress the harm we have caused them.

Question: "As Christ was released from the body of Jesus and became the indwelling Spirit of the Earth why then is Lucifer still considered 'the prince of this world'? Do not the Lucifer spirits play a role in the unfolding of consciousness? Are they not within God's Divine Plan for Creation?"

"It is hard to imagine that the Lucifer Spirits can function beyond the nature and scope of God's Divine Plan. Is not the purpose of evolution to become a creative entity and give that which we have earned—Light?"

"In the article, *Eye Hath Not Seen, Nor Ear Heard* (Rays Jan/Feb 1999) it is stated that Lucifer sought not to reflect divine light in lunar passivity but to be a primary light source. But is not that what we hope to accomplish? What was the nature of Lucifer's confusion? Where did Lucifer go wrong? If Lucifer was more advanced than our current humanity and had the power to see and function in the higher worlds, why did he in all his wisdom go against his true nature? Did Lucifer "jump the gun" so to speak? Did he preempt the natural progression of his evolution, or was it a necessary action to infuse synergy into man's evolution? Are there not parallels between what Lucifer did to himself and what Adam and Eve did to themselves? Although Lucifer initiated action against man, did not man already have the seed of desire within him? Can revolution, involution and evolution be possible without errors and mistakes?"

This is not to imply that Lucifer is the answer nor the WAY, nor that evil per se is justified because being evil in some twisted way helps our human evolution....I am just trying to make sense of the relationship between these opposite forms of manifestations. Please clarify my confusion."

Answer: Your questions are keen and the reasoning behind them would seem to be largely on the mark. Lucifer is the whipping post of orthodox Christianity and is regarded as unalloyed evil. But Max Heindel and others make it clear that Lucifer is a promoter of the evolution of human self-consciousness. However, an overemphasis of the Luciferic perspective and energies fosters egoism. Since self-consciousness by nature involves directing attention to the ego, which, at the outset, tends to be identified with the personality—the consciousness bound up with the fleshly self and its material context—humans experience suffering, disease, and bodily death itself. In time the sense of identity is transferred from the material self to the individuality, the spiritual self.

Our current level of comprehension does not permit us to appreciate the exact status of the Lucifers. We know for sure that the God of our solar system, and certainly the God of the Universe, uses all error and deviation from natural law to ultimately serve His purpose. This is certainly the case with respect to the Lucifers, who have enabled humanity to be more like their Creator than even the Angels and more advanced spirit Beings, because we have the freedom to know the difference between good and evil and to choose accordingly; whereas all ranks of celestial Beings "down" to the Angels, are, in a sense, automatons. Heindel makes this clear in advancing his distinction between the Sons of Seth and the Sons of Cain, the former passively conforming to authoritative creeds while the Sons of Lucifer-Cain work out their destinies aggressively by more consciously exercising free will and learning from their errors, thereby establishing the law within themselves.

Lucifer is the "Prince of this world" in the sense that the dominant motives for action in the material world are self-interest: personal fame, fortune and power. That is also why the Gospel of Luke (16:8) says that "the children of this world are in their generation wiser than the children of light." Interestingly, humans themselves are contributing to the regeneration of this fallen (as a straggler) Angel of Light (Luci+fer=lightbearer), Who, we are told, is now working at a higher level to further human evolution. □

The Harp of David

AT CERTAIN CRITICAL PERIODS in the evolution of the human race, a magical music has been brought to earth by some high Initiate. The beautiful legends of Greece tell of Orpheus who by the music of his lyre stilled the stormy waves and the raging winds, soothed tormented hearts and minds, and eventually brought the insensate back to life (Eurydice, his beloved). The Old Testament presents us with a similar musician-teacher in the person of David, the sweet and illumined singer of Israel, who, by the power of his magic harp, soothed the madness of Saul.

Among the many rabbinical legends which, though in no sense historical, yet deserve serious consideration by reason of their genuine expression of spiritual truths, there is one which tells us of this harp of David. We read that it was made of the skin of that ram which God sent to Abraham to sacrifice in place of his son Isaac. David hung the harp in the window, and at midnight when zephyrs from north, east, south, and west fanned its sensitive strings, it gave forth heavenly music. It was then that David would awaken, study the Torah, and write his beautiful poems to its celestial accompaniment.

There is an inner meaning to this legend, involving many hidden truths. David's lyre was within himself. Through sacrifice and purity, his soul was lifted up into the Kingdom of Light (Shekinah), or into the inner realms of nature, which are pervaded by rhythms and harmonies, even as the winds move through the atmosphere of the physical world. The soul itself is part of this rhythmic structure, this network of sound, in which the universe hangs "like apples of gold in a filigree of silver."

From Corinne Heline's New Age Bible Interpretation, Vol II, published by The New Age Bible Center, Santa Monica, CA

Pythagoras said that man's nature is purified when he listens to solemn songs sung to the accompaniment of the lyre. What is said of the lyre is true of the harp of David also, which was really a kind of lyre, or possibly, a lute, the kimor.

Before there was a Temple, before there was a Tabernacle, *rhythm was*. It was bodied forth in dance and in music, and David's work, which laid the foundation for the liturgical Mysteries of Solomon's Temple, is primarily to be understood through the Songs associated with his name, whether or not he composed them, for they bear his keynote.

We no longer have descriptions of the ancient dances of Israel; we do not know what manner of dance it was which David danced before the Ark. Yet it is of importance to us to know that he did so dance, and in many of the Psalms we can still discern something of the ancient dance rhythms among the more obvious songs and chants.

Rhythm has a special correlation with the breath, and all that the breathing exercises of Oriental occultists seek to achieve can be achieved through musical rhythms alone, especially when correlated with the dance, for the dancing body is the very personification of rhythm, making music visible and tangible in three dimensions. In the Desire World the streams of rhythm are the basis of consciousness; they form patterns which are visible in light and color, and are audible as sound. There are twelve primary patterns, corresponding to the twelve signs of the Zodiac, and one day we shall know that there are likewise twelve planets sounding twelve keynotes. Such are the rhythms we feel flowing through the Psalms, which are truly hymns of Initiation, and which raise tremendously the body rhythms and accelerate consciousness, making possible a contact with the interior worlds.

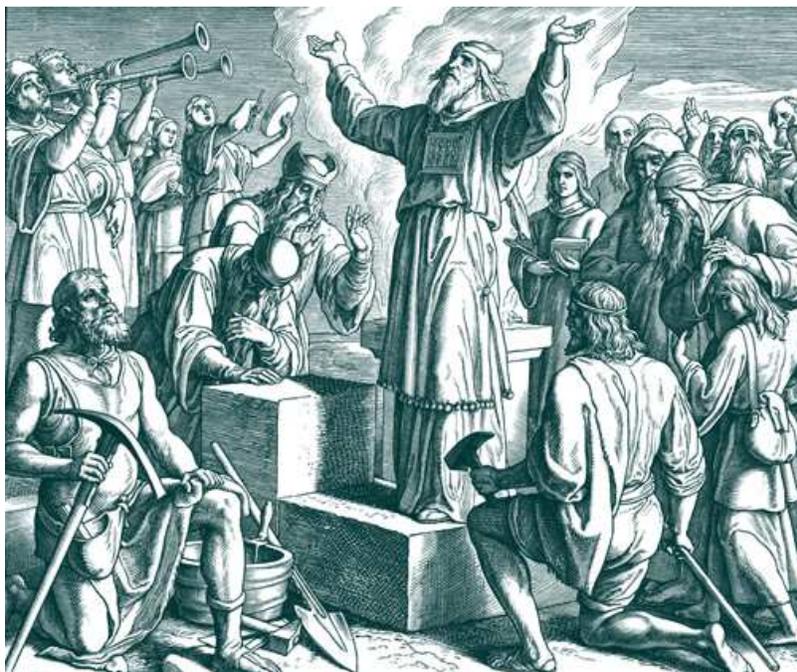
Because King David pioneered in the work of organizing the music of his people, he has become the patron saint of both music and lyric poetry. The Hebrews called poets and singers *Meshorer*, which means “elevators of the people.” Under David’s patronage, the ancient songs of Israel were gathered together, choirs were organized, and in many of the Psalms one hears the thunder of the antiphonal chants; in others the soul-sweet murmurs of the harp, or the stirring blast of trumpets calling to action.

Fragments of Israelitish songs are also preserved in the Pentateuch: the Red Sea Victory Song is an allegorical representation of certain steps of spiritual Illumination, in which we are able to discover how Moses led the men in the music processions and Miriam led the women, and through all the hours of the “mystic night” they sang unitedly their hymns of praise and thanksgiving....

[I]t will be perfectly plain to the student that any of the Psalms antedate not only the Temple of Solomon but the existence of any permanent structure whatever, and all of the Psalms are therefore not meant for use in a Temple service but rather for private devotions or for use in Assemblies, as was necessary later in the Exile and Dispersion.

Ancient truths will be rediscovered in the New Age, and the New Age psychology will include a study of the occult effects of music upon mind and body. Used as a protection against evil, discarnate entities will become known, as, for example, the sounding of chimes at midnight in medieval cathedrals were a protection against evil spirits, which at that “witching hour” were believed to be most active.

The power of music to aid in prophetic inspirations and as a healing agent was also known in medieval centuries, and the vowels of any language, being so preeminently the carriers of harmony (it is impossible to sing consonants alone), have long been recognized as of special efficacy. In Greece the seven vowels were chanted in the



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

Dedication of the New Temple in Jerusalem

Musical instruments and priestly prayers invoke divine inspiration and resonate with the mental and etheric keynotes of the archetypal temple.

Mystery rituals, because it was understood that they sounded forth the keynotes of the seven planetary Spirits before the Throne of God. Since every human being is keyed to one of the planets, it was thus possible for the Temple Priest to teach the neophyte how to attune himself to his own “parent star” and thereby draw on the spiritual fount of his being. The moral force of music rests on the correspondences existing between its tonal patterns and those of the Ideal World.

The most profound truths connected with the Mysteries hidden in that supreme and sacred ceremonial, the Last Supper, are based upon the use of the vibratory power of the universe, in which the Christ figures as the Sun and the Disciples as the twelve constellations (or Four Seasons). This is the key to all nature music.

Cyprian, bishop of Antioch in the third century, was at the age of fifteen initiated into the Grecian Mysteries on Olympus. He states that he was taught the meaning of musical notes and sounds, and beheld visions of tree trunks and herbs of divine potency. During his forty days on the Mount, he witnessed the succession of seasons and the changing spirits that determined their phenomena.

He heard the chorus of warring daimones chanting in nature, and saw the phalanx attending each god and goddess. Here is a hint of what the New Age will rediscover in the field of esoteric music.

The magic of music works upon the latent centers or vortices in the aura of the neophyte, which are stirred into activity. There are seven of them as we have already shown, and each of the seven has its own keynote, corresponding to the tones of the musical scale and to the seven vowels. It is by means of the powers centered in the vowel sounds that the Archangelic Race Spirits control their peoples or nations and weld them into a composite whole. The repeated sounding of these seven notes arouse the seven centers in the body and cause them to radiate the diamond glitter of the astral light, by which the soul becomes sensitized.

This power of music to stir the soul is verified by common experience. Everyone knows the arousing effect of patriotic and martial music, though less sensitive to the soothing or inspiring effect of sacred music. Even among the religious-minded, it is not generally recognized that the Masses of the early Church were composed for the specific purpose of furthering spiritual illumination.

Their rhythms work just as powerfully now as in the early centuries of Christianity. If they seem not to have this power, it is only because the modern Christian, unlike the early devotees, does not bring to them the proper spirit of dedication.

We know that the Mass is often called the Morning Sacrifice; and in this it agrees with some of the Temple practices of Israel. It was the custom of the Temple servers to greet each dawn with song. At the first parting of the clouds at twilight, the crier on duty would call out, "Arise ye priests to your work, and ye Levites to your songs."

There can be no question of the power which

music has to affect every organ of the body, the low tones vibrating to the organs and functions below the diaphragm and the higher tones affecting those above the diaphragm. Modern research has proved that music from stringed instruments such as the harp or zither are most efficacious in cases of mental disorders; hence the use of the harp by David in soothing the madness of Saul is now justified scientifically.



Fritz Eichenberg, 1901-1990

David Played the Harp

Naturally, in order to promote spiritual exaltation, music must itself be of an exalting nature. Not every type of music, so-called, will produce the desired effect. Martial rhythm stimulates to action in the physical realm. It belongs to the music of the objective world, whereas spiritual work requires first of all *repose*, the quiet of the mind, in order that consciousness may be liberated from its identification with material form. Like the white lotus floating on a still pool, so must the soul-flower expand upon reposeful harmonies.

In the stillness and peace of the mind, the flowers bloom in the soul according to a rhythm embodied in them. Knowing this, it is readily understandable why the Psalms have been called the perfect flowers of religious song! Indeed, we realize that the really

important office of the Psalms is not in their intellectual content but in the subtle rhythms which we experience by singing and chanting them. It is the rhythm which plays upon the seven flower centers and causes them to open to the Spiritual Sun. Thus the Hierophant of the Mysteries, in chanting the seven sounds for the neophyte, prolonged that one which vibrated the particular flower whose opening was desired, passing rapidly over the others, until the purposed result was achieved.

These seven flowers may also be called the Musical Lights of the soul. Their location and significance, briefly stated, are as follow:

All seven of the Musical Lights lie along the spinal cord; that is, to the spiritual vision they appear to lie there, but they are not physical; they are etheric and astral, and serve as conductors of the vital essence which flows through them into the nerve plexuses which they interpenetrate.

The first of these vital points is situated at the base of the spine; its color is red. Here the serpentine kundalini sleeps. Blackish-red at first, the slumbering fire awakens and assumes a brighter and lighter hue, until at last it is a pure and luminous ruby. This marks the beginning of psychic perception.

The second center is the solar plexus. Its corresponding etheric center is known as “the Sun of the stomach.” Its color is reddish orange, which is later transmuted and modified by soft green light. This indicates the early degree of true clairvoyance.

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.—from Psalm 81

The third, or hypogastric plexus, correlates to the spleen, which is like a miniature Sun, radiating golden light. Its awakening bestows the gift of healing. In the early stages of its development there is green light blended with its gold, but the later development is pure gold.

The fourth is the cardiac plexus over the heart, emitting a soft yellow radiance, which in the higher stages of transmutation becomes tinged with an ethereal blue, and reveals memories of past life cycle. When the latent love principle has been awakened to a dynamic love-Power, this center is a lustrous giant golden rose.

The fifth center is the pharyngeal plexus located in the throat just over the larynx. Its color is azure blue, glittering with silver sparkles. Its development recovers the use of the Lost Word, or creative power of speech.

The sixth, or cavernous plexus, is situated in the head between the eyebrows. It emits kaleidoscopic color patterns of indescribable beauty, whose primary tones are rose, yellow, blue, and purple. Its

functioning brings continuous consciousness, interrupted neither by sleep nor death.

The seventh plexus is near the top of the head. It is the crown of regeneration and emits an effulgent white light. Its development brings liberation from the wheel of birth and death.

The lifting of the fire force within the neophyte along the etheric spine, and the unfoldment of its several blossoms, is in perfect accompaniment to the tones of the musical scale. Rudolf Sterner, the eminent Rosicrucian occultist, refers to this process as “the wonder of the octave experience,” and the late Dr. George S. Arundale, the Theosophical writer, says, “The kundalini is music as it is color. It is a rainbow as it is a perfect song.”

This is the seven-stringed harp of David, made from the skin of the Lamb sent from God, by whose sacrifice the world is redeemed. The ram

signifies Aries, the head of the Macrocosmic Man, and within the human brain there are seven cavities or ventricles, each sounding its own note and emanating its own individual color. These cavities are filled with the life essence which ascends by way of the etheric spine and the seven Roses or Lotuses, and correlate therewith. Physiologically these seven brain centers are known as the Olfactory, the Lateral, the Third, the Fourth, the Cavernous Ventricles, and the Pineal and Pituitary Glands.

A cabalistic legend has it that David finished his life work upon the Earth plane on the Sabbath Day, at which time his son Solomon summoned hosts of Angels to stand ward over his body, protecting it with their outstretched pinions. This was not the end of David’s glory and grandeur, for in the heavenly realms as formerly on Earth, he stands among the first. At the head of the angelic choirs he intones wondrously beautiful Psalms, ever chanting: “The Lord reigns forever and ever”; to which Metatron, Captain of the Universe, and his choirs reply: “Holy, Holy, Holy is the Lord of Hosts.” □

God's Message Through the Astrological Sign Cancer

CANCER, THE SECOND of the great Feminine Signs, has to do with the bringing forth of the thought of God into physical substance. Under Taurus is sounded the Creative Word, which sets in motion the sustaining rhythms of Life along the lines determined by the Divine Will.

The work of the Feminine Principle in Cancer is to receive and hold the picture of the Plan—mirrored, as on the surface of a still, deep pool—and to impress that picture, already imbued with life, by the power of the Word, upon the living seed of every physical form at conception—"Each according to its kind."

All the ideas which we associate with the term *Mother Nature* belong to the sign Cancer: infinite fertility, infinite richness and variety of form and color, ranging from the majesty of the mountains to the dainty perfection of the tiny desert flower. The hidden magic which changes inert chemical substances into a living plant is wrought by the great feminine-forces of Cancer, as are also the metabolic changes by which the food we eat is transformed into the living substance of our bodies and, holiest and most mysterious of all, the forming of a living child within the body of the mother.

To understand the working of the Cancer forces in Nature would be to understand the central mystery of Life itself. But there are clues which, if followed, will lead us unerringly into the Holy of Holies where the wings of the Cherubim meet above the mercy seat of the Most High. There we may sense something of the glory and the wonder of that mystery. Note well this point: It was the Cherubim (the Lords of Cancer) who awakened in man the Life

Spirit, second aspect of the divinity within him, which corresponds to the Word, the Wisdom or Feminine Principle—the Cosmic Christ. In the Bible, these Beings are also called Cherubim.

In the symbolism of the Tabernacle in the Wilderness, set before us at the very dawn of our self-consciousness, was pictured the whole design of God for man—the development of his consciousness through the use of his creative power (the Holy Spirit Principle) in generation; the development of his mind through the control and direction of this power; the lifting and extension of his consciousness through purification, regeneration, and service to the point of complete surrender of his creative faculties to the awakened Christ Principle within.

"No man cometh to the Father, but by Me," said Christ Jesus to His disciples. Not until the Christ consciousness has been established in us will the path of the Father be open to us, a path too exalted for our comprehension.

The outstretched wings of the Cherubim, meeting above the mercy seat in the Holy of Holies, guard the entrance to this path; but each year at the Summer Solstice, when the Sun enters the sign Cancer, the Christ passes between these outstretched wings to ascend to the throne of the Father and lose Himself, for a brief period, in the unspeakable glory of communion. There He is filled once more with the might of the Father before turning again to the task of helping us, God's blundering Earth-children, to find the way.

Those of us who aspire to hasten our journey to the Father by traveling the path of Initiation may well ask ourselves what we shall do with this mystic ray

of Cancer while it is being focused upon us.

We shall find our truest answer to this question in the brooding silence of Nature, in some spot where she is undisturbed by the noisy activities of man. It is a silence complete and immense, yet filled with life of a quality that varies with the character of the spot. It rebukes our restless minds with a voiceless message which comes sometimes as a plea, sometimes almost a command: "Be still and know that I am God."

This is the Eternal Feminine's message to us. It tells us that only in the silent sanctuary of our innermost being can God reveal Himself to us; only in the still waters of the soul can His image, His truth, be reflected.

It may seem odd to us at first that this inner stillness should be associated with Cancer, whose messenger to Earth is the roving, ever-changing Moon, the avenue of fecundation, whose ray brings life

line of communication *intuition*. As intuition develops we cease to judge or condemn our fellowman because, through that inner knowing, we gain an understanding of his position, his view point, his problems, which enables us to clasp his hand in the fellowship of Truth across any and all differences of opinion. This quality of understanding, which is eminently a quality of the "feminine principle," born of love, we call sympathy.

Since the work of the Feminine Principle in Cancer is to nourish, as well as to conceive, we find that its reflection in the physical body is the stomach, which prepares the food we eat for digestion, and the breasts, which give nourishment to the new-born child.

There is for the neophyte a lesson of deep significance hidden in the question of nourishment, for through this process a mysterious exchange of forces between the higher and the lower life waves



Cancer: One of twelve murals (oil on canvas) painted, circa 1922, by Camille Lambert (Lille, France) for the Healing Temple at Mount Ecclesia

and change and movement. But this is explained when we realize that the process of creation begins with a mental image of the thing or condition to be created, and that this image is conceived in stillness. Once conceived, however, it is a living thing imbued with creative power which starts immediately the activity needed to bring it into manifestation. Here then, are two things which we can strive for under the Ray of Cancer:

First, we can set up a censorship over the moving pictures which pass in a continuous stream across the mirror of our minds each day. We can shut out or blot out the undesirable ones, and pour the creative power of our hearts into the good ones, that they may the sooner become manifest in our lives.

Secondly, we can seek more intensively the way to that holy place within ourselves where God dwells and, by daily endeavor, establish a line of communication between that hidden shrine and our concrete mind, a line along which His message may flow to guide us in all our affairs. We call this

is accomplished. To the illumined Ones a meal is a communion service.

Another point of vital importance connected with the Cancer Ray is the rulership of the Moon over the sympathetic nervous system, by means of which most of the functions of the body are carried on. The pressure of intensive living produces in us an almost constant mental tension which contracts the nerves and muscles and interferes with the rhythmic flow of life force to the vital organs.

When, therefore, in preparing for meditation, we still the mind by an act of the will and release all tension in the physical body, we not only open the door that leads into the inner shrine, but we also set free the forces which sustain the body.

When, by earnest striving, we have succeeded in transferring our consciousness from the outer self to that mystic center of our being, we shall know the true meaning of the words spoken by Christ Jesus to the tempter: "It is written, man shall not live by bread alone, but by every word that pro-

ceedeth out of the mouth of God."

The "living" lesson under the Ray of Cancer is so deep and mysterious that it may be approached only in stillness.

It is when the Sun enters Cancer that the Christ returns to the Father, to be nourished and refreshed after His year-long day. In doing this, He touches the highest point He is capable of reaching. Since He is our teacher, our example, we are to learn to do the same. A study of the keywords of the sign Cancer and the message of the Moon, its ruler, will help us to do so.

Imagination is one of the keywords of the sign Cancer; it is the picture-making ability of the Spirit—our Higher Self—at its negative pole. We know that our minds, thus far, have been devoted almost entirely to reflecting the pictures and sounds of the outside world, together with the impressions and feelings of the personality about its experiences in this outer world. The line of communication between the mind and the personality is like a broad well-traveled highway, while this line of communication between the mind and the spirit is like a little path through woods, all choked with underbrush and brambles.

It was part of the evolutionary plan that we should center our attention upon the outer world in order to learn about the laws governing it, while at the same time learning how to manage properly our dense body, vital body and desire body.

Now the time has come when that little hidden path leading from the mind to the Spirit must be cleared so that the knowledge we gained through experiences in the outer world may be used by the Spirit to carry us forward to the next great step in evolution. That step will open our eyes to the worlds above the Physical World where we can see for ourselves the causes behind the things that happen in this world.

We cannot get to the holy place within ourselves where the mind and Spirit meet until we clear the path between them. Our object is to shut out all thought pictures of the busy, restless world. There is always a heavenly stillness and peace in this secret place, but there is also something thrilling about it, for it is here that the messages of the Higher Self, the God within, are received. Truths

undreamed of are given to us.

"While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and light shall not cease."— Genesis 6:22

At this time of the year, when Nature's physical activities are at their peak, Midsummer is celebrated, and it is only fitting that we recognize the great work done by the Nature Spirits and show our gratitude for all they do to make life more beautiful with flowers, plants, and trees. They work for all kingdoms—mineral, plant, animal and human—and help mankind in so doing.

Anyone having extended (etheric) sight may see the gnomes, elves and fairies building green chlorophyll into plant leaves and tinting flowers beautifully. They also cut crystals in minerals, making the priceless gems that gleam in golden crowns. Without the gnomes there would be no iron, silver, gold, and other metals.

The Nature Spirits about which we hear most are the gnomes, the undines, the sylphs and the salamanders.

The word *gnome* means "earth dweller", and that is what they are. One type of them frequently mentioned in stories is the brownie, or elf, a mischievous, comical looking creature about twelve or eighteen inches high. Their body is made of chemical ether.

The undines belong to the family of water spirits operating in liquid ether, close to the water elements. They help to control the course and function of water in Nature. Their body is composed of life ether.

Sylphs live in the air, their bodies are composed of the light ether.

Salamanders are the little people of fire; their bodies are made of reflecting ether. They are the invisible fire element of Nature. Without them, material fire could not exist; no match could be struck, nor would flint and steel give off sparks without their assistance. They appear immediately when brought forth by friction.

All four classes of Nature Spirits work with our life wave, giving most valuable and necessary service. That is why we owe them our heartfelt gratitude. □

—Rosicrucian Fellowship Staff Members

Astrology as a Guide in Life

THIS AGE in which we live is a practical one, and every system or theory, whether scientific or religious, is challenged to give proof of what it can accomplish in *action*. Astrology has its religious and ethical side, as well as its scientific and predictive aspect. We call the former the esoteric or inner, and the latter the exoteric or outer.

Let us consider this science from its religious and ethical side first, and realize its motive power as a teacher and educator of those who once again are attracted towards this aspect of Divine Truth. This very attraction shows that they are souls who were educated along these lines in the past ages, and so, clothed once more in new brains and new bodies, recognize and rally round the same abiding Truth. For though the physical form may decay, life and consciousness are immortal.

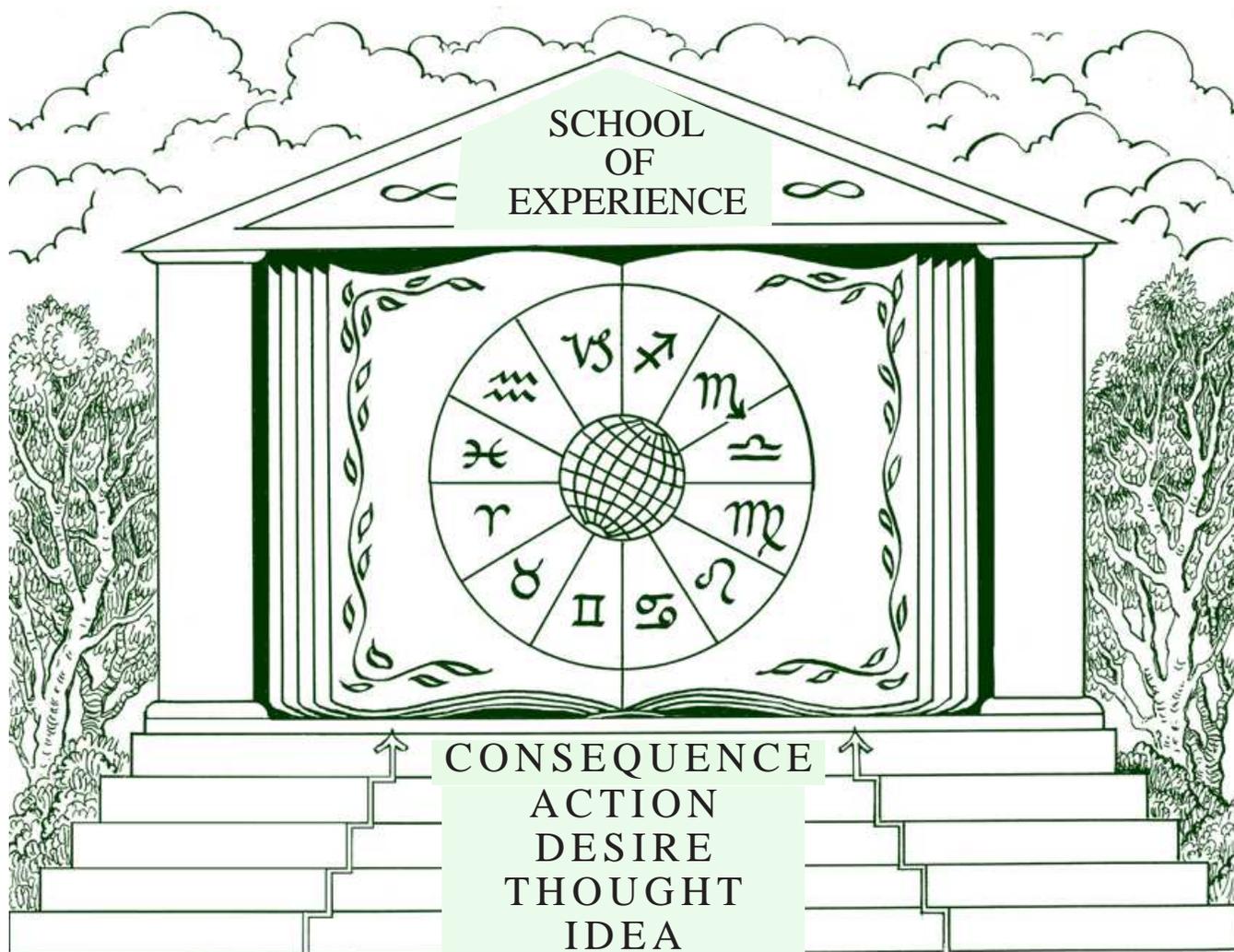
Astrology, if studied from its spiritual aspect, teaches that all sin and most of the misery of life is caused by selfishness. Every form of dishonesty, violence, outrage, fraud, even discourtesy, comes from the desire to promote one's own ends, even if the rights of others have to be sacrificed thereby. All our aggressions upon our fellowmen, all attempts to appropriate their comfort, possessions, or plans, all efforts to belittle, outshine, or humiliate them, express the feeling that *self*-gratification is to be sought before all else. Hence the root of evil is *self*-love, selfishness so powerful that it will sacrifice everything rather than its own indulgence. True Astrology points us towards the Sun, shining on all and blessing all, sustaining all and nourishing all—the life of the system; and silently this symbol speaks to the heart of man, preaching without words its eternal lesson of altruism and non-self. And just as each astrologer realizes the

inner meaning of this divine symbol, seeking to achieve the divine ideal and the divine pattern, and eliminating selfishness from his thoughts, actions, and character, so will he become Sun-like or God-like, and thus be helping to raise the world's standard of truth and morality. Take the symbols of Sun and Saturn and study their inner meaning; for they represent respectively the life and the form, altruism and selfhood.

Let us try to realize what would be the effect of a universal reign of *non*-self. We can picture an ideal world with no courts, prisons, asylums and workhouses; a society pure, without speculation, chicanery, or deceit; a community whereof every heart was as vacant of envy and guile as it certainly would be of unhappiness and pain. For the root of universal sorrow lies in selfishness and would thus be eradicated if true brotherhood were realized.

If we perceive the true unity of man, if we let our hearts act harmoniously with the Sun in our horoscopes, we shall become true philanthropists; if we seek to realize that the richest pleasure comes from giving rather than receiving, if we try to *live* our brotherhood, and thus touch the highest keynote in our natal chart, we shall be in accord with the great law of sympathy, which is the law of love. Astrology will then become a true guide in life, not only to ourselves, but to those with whom we come in contact. Christ said, "Blessed are the pure in heart for they shall see God." Thus, in banishing and eliminating selfishness from our heart, we are leaving room for wisdom, love and light to flow in, or in other words, *good*, that is God. Astrology proclaims the truth that every act of right or wrong shall receive its due reward.

Some religious systems say otherwise, and even



Experience in the school of life teaches self-mastery. Through the senses external objects are impressed on the vital body and mirrored in the mind as the basis for forming conclusions or ideas, which are projected by the will into the mind to make thought forms. These are projected against the desire body, arousing the feeling of attraction, repulsion, or indifference, and issuing in either immediate, deferred, or no action regarding the thought. Action results from desire forces stimulating, via the etheric brain, the appropriate physical brain centers and nerves that control the voluntary muscles. Stellar energies provide the basis for all earthly form and action. When humans can control their response to these energies, they can control their thoughts and deeds.

provide a plan by which punishment is to be evaded, and unearned bliss secured. But if we stop and think for ourselves, apart from creed or books, we see that if this were indeed true, the principle of justice (synonymous with Jupiter) would be in abeyance and Jupiter absent from our Astrology. Jupiter, Lord of justice, awards each man what he has justly earned. This planet signifies generosity—"give, and it shall be returned unto you fourfold." Astrologers know that a "good"—that is, an unafflicted—Jupiter means a just and moral character, while the ancients proclaimed that to be born under Jupiter was a reward, Jupiter being a "benefic."

Note the true significance of Jupiter, who indi-

cates justice, sympathy, and liberality; and the soul that in a past life *earned* a well-aspected and unafflicted Jupiter, on his present earthly pilgrimage has for reward this benefic influence, which may manifest in position, environment, or health. Thus "character is destiny." Nothing fails—no good or evil can die without its fruit.

Astrology declares that the result of a deed is as certain as the deed itself. And yet the world calls Astrology unpractical! How can a system be unpractical when it abolishes every bar to the law of causation and makes *practice* the key to its whole operation?

Astrology teaches and explains that moral causes

are no less effective than physical causes, that the planetary forces concerned with our evolution scrutinize and tabulate every act and deed of man, and that the effect of harm or benefit to ourselves and our neighbors is attached to every moral act. There is no escape, no loss, no uncertainty, The effect of causes generated on the moral plane will ultimately exhaust itself in physical circumstances.

Astrology shows the law of cause and effect working. Its teachings are that every man is the framer of his own destiny, inasmuch as he can pluck any fruit he chooses in the garden of life, but at the same time has to bear the consequences which ensue from his own action. It would be impossible for a true astrologer to believe in the theological dogmas of "Election," "Predestination," and "Foreordination." He at least is "quit of priests and books," for he knows that his destiny is written by his own hands and that the stars award him just what he has earned. The semimaterial theories of luck, fate, chance, are swept away; nothing which shifts responsibility or paralyzes effort can Astrology postulate. We perceive, though dimly amid earth's darkness, "the solar light." We hear, though faintly amidst earth's babble, the words of the Master, Christ, "Be ye perfect even as your Father in heaven is perfect." So we perceive the beauty of that conception of the "Law which makes for righteousness," a future which embodies in it our divine evolution through purgation of all that is sensual, selfish and belittling. So perceiving, we try to rule ourselves, and thus rule our stars, and struggle onward to that perfect goal.

Whatever our ideal, whatever the effort, whatever the result, it is ours alone; for we must each do our own thinking, and none can do it for us. Writers may write for us, teachers may teach us, but they cannot think for us, and our evolution is in our own hands. The formative power is lodged in us, deep within each heart is the germ of Divinity, and it is for each to evolve that germ into leaf, bud, flower, and perfect fruit.

Astrology demonstrates the inflexibility of moral law, and opens to us the highest ideal of religious fervor. For who can gaze upon the Solar Orb or the starry host, and not worship the God behind, sustaining all? As we revere His Law, we conform

to it; and thus we sound a harmonious and not a discordant note in the symphony of the spheres.

When we revolve in perfect harmony around our Sun, the divine Ego within, then we become helpers and not clogs in the great wheel of evolution.

Teaching these truths, Astrology affirms the moral consciousness, vindicates the moral sense, spurs the moral motive. Thus it is in very truth a guide in life, practical and practicable, and I would that all who read these words were "Practical Astrologers" along these lines. Then would the past knowledge of the laws of life rush in on each individual consciousness; for all self would have fled, and we should desire knowledge only that we might better serve and help our fellow man—desire only to become pure vessels as channels for God's Truth. The Divine Wisdom then would use us, and we should each be "The Man Aquarius," bearing in our hands the water of Wisdom, pouring it out for others, the service of messenger and carrier being our privilege and delight, serving for pure love's sake.

Astrology is a great guide in life if it be studied from its inner aspect. Once the aim is set before a man, and he realizes the certainty that every act affects that aim, the question of the *expediency* of any act is determined.

Is an act selfish, unfraternal, aggressive? Then it is *not astrological*, or according to the wisdom of the stars, and it will fetter and bind chains about us in our future life. This is the test, simple, uncomplicated, and feasible: Is any act selfish, or otherwise?

He who would be guided through the intricacies of life need seek no priest or book or intercessor, but only the "Self," the divine Self, the still small voice that can be only heard in the quiet. Let him study his character from his natal chart, quietly and meditatively, and then, with no remorse for past failures, begin anew today, this moment, *now*, to rule and dominate the lower nature, living in harmony and happiness, free from doubts or misgivings as to justice or success, strong in the knowledge which esoteric Astrology gives, that he who has conformed to nature and her laws shall be conformed to the destiny she predicts for man, who is evolving upwards to God. □

—Bessie Leo

The Cosmic Harp— Cancer and Leo

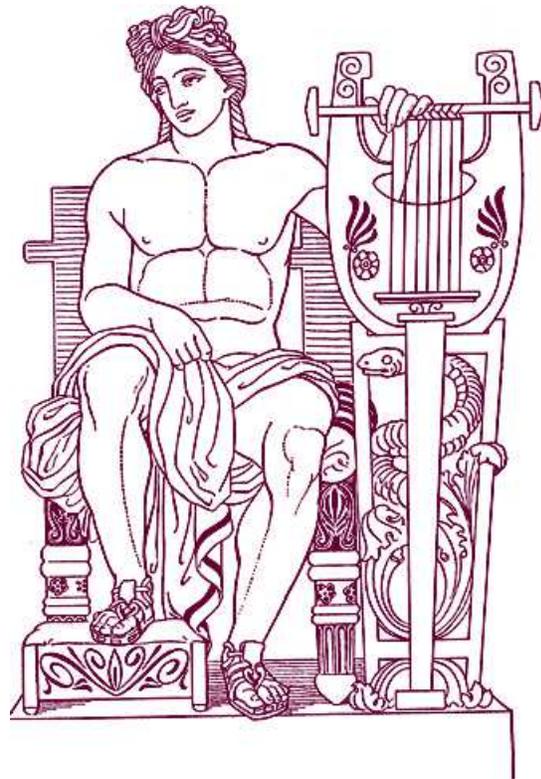
The whole solar system is one vast musical instrument, spoken of in Greek mythology as ‘the seven-stringed lyre of Apollo.’ The signs of the Zodiac may be said to be the sounding board of the cosmic harp and the seven planets are the strings; they emit different sounds as they pass through the various signs, and therefore they influence mankind in diverse manner. Should the harmony fail for one single moment, should there be the slightest discord in the heavenly band, the whole universe as such must crumble.—Max Heindel

ASTRONOMERS define the Zodiac as a wide belt of stars which forms a complete circle around the sky. It is within this circle of the Zodiac that the Sun, Moon, and planets are found. The famed Greek astronomer-poet Aratus poetically described the Zodiac in the following lines:

The Man who held the Watering Pot,
The Ram, the Bull, the Heavenly Twins;
And next the Crab the Lion shines.
The Virgin and the Scales,
The Scorpion, Archer and Sea-Goat
And Fishes with glittering tails.

Esotericists understand the Zodiac to be composed of twelve divine Hierarchies whose magnificence and power are beyond all description. These mighty Beings guide the physical, mental, and spiritual evolution of the human race.

This article was drawn from The Cosmic Harp (New Age Bible and Philosophy Center, Santa Monica, CA) by Corinne Heline, a friend and gifted student of Max Heindel.



John O'Neill, after Flaxman

I have never written the music that was in my heart to write; perhaps I never shall with this brain and these fingers, but I know that hereafter it will be written: when, instead of these few inlets of the senses through which we now secure impressions from without, there shall be a flood of impressions from all sides; and instead of these few tones of our little octave there shall be an infinite scale of harmonies—for I feel it, I am sure of it. This world of music, whose borders even now I have scarcely entered, is a reality, is immortal.

—Wolfgang Amadeus Mozart

CANCER—CHERUBIM

The Hierarchy Cancer is known as the Cherubim, whose mission has ever been to guard this planet's holy places.

The Cherubim stand before the gates of Eden, that perfect etheric garden lost to man because of his unworthiness. A regenerated race will eventually

re-enter the realm beautiful, so the Cherubim keep watch until that glad day. They also guard the Holy of Holies of the etheric Tabernacle, prototype of the Atlantean Mystery Temple. The Holy of Holies symbolizes the ultimate attainment of humanity as a whole. To this end the Cherubim teach man how to use rather than abuse what should be his most treasured possessions—the holy waters and the sacred seed of life.

The Cherubim's contact with the earth is through the exalted spiritual realm known as the World of Virgin Spirits. Therefore, their work has been passed down to the opposite sign Capricorn, the archangelic Hierarchy. The Lord Christ, highest of the Archangels, came to this plane bearing the message of purity and chastity. He taught that only the pure in heart should see God, and that we must be born of water and of fire (transmutation) before we can enter the kingdom of heaven.

The musical keynote of Cancer is G sharp major. The music most compatible to Cancer natives defies the feminine or mother principle—music such as the lovely old Irish ballad *Mother McCree*, lullabies, and tender cradle songs. Brahms' exquisite *Lullaby* is recommended for lifting their consciousness to higher realms; also Gustav Mahler's supreme work, *The Resurrection* [second] Symphony. At the Christmas season Cancer, the exalted mother sign, adorns midheaven and suffuses the atmosphere of earth with the fragrance of tenderness, love, compassion, and sacrifice, qualities characteristic of true motherhood.

In this sign there is a gleaming nebula composed of stars and called Praesepe, meaning the manger. On either side of it are minute star clusters called *Ascelli*, the little asses, the gentle beasts that provide a colorful background in the manger legend which relates how one of the baby asses guarded the sacred crib and became the faithful companion of the infant Jesus.

Near to Cancer are the brilliant blue-white stars that form the constellation *Auriga*. The brightest of these is *Capella*, sometimes called the shepherd star. It is a star of the first magnitude and its name really means she-goat. Surrounding it like many children are a number of small stars in the form of a triangle; these are very appropriately referred to as "the kids." The oriental name for *Capella*

translates into "messenger of light."

At the midnight hour of Holy Night, *Virgo* is rising on the eastern horizon. This constellation is depicted as a maiden bearing two sheaves of golden wheat, a perfect symbol of the conception. *Cancer* is the human mother as represented by the madonna and child; *Virgo* is the enthroned, glorified *Madonna* typifying the *Initiate-Mother*. The sextile between these two signs is an index of the close cooperative bond between the two states of being.

In the celestial hand of the constellation of the *Virgin* is *Spica*, another magnificent star of the first magnitude, referred to as "the diamond of the *Virgin*." In the *Golden Age of Greece* temples were dedicated to this star in recognition of the nature and quality of its spiritual radiation. For it must be remembered that the stars we behold are the physical vehicles of indwelling spiritual Beings, a fact recognized by the wise men of all ages.

High in the heavens and moving toward the western horizon is the dominant figure of mighty *Orion*, a constellation containing a mysterious dark nebula which the *Ancient Wisdom* declares to be a doorway to other universes, probably more vast than ours. In this constellation are three brilliant stars which, in the symbology we are following, are designated as the *Three Wise Men* who are successful in their search for the newborn *Christ Child*. In this connection it is interesting to note the color radiations of these three stars. *Gigantic Betelgeuse*, a star of the first magnitude that is 215,000,000 miles in diameter, is a brilliant red; *Bellatrix* is green-yellow, while *Rigel* is blue-white.

Relating this to a particular legend about the *Wise Men* brings out an interesting correspondence. This legend tells us that one of the *Three Wise Men* was a youth, the second was of middle age, the third was very old. Now red is the color belonging to young souls. It is identified with *Martian* exuberance and activity, with the aggressive, self-assertive side of man's nature. The gift of the young *Wise Man* was *myrrh*, which means bitterness, the bitterness of sorrow resulting from unwise, inexperienced living, yet the means whereby youth awakens to a recognition of the soul's higher values. Yellow correlates with the wisdom that comes with years. The gift of the second *Wise Man* was *frankincense*, typifying the fragrance of wisdom that comes with

soul growth. Blue represents spirit. It belongs to the Father principle, the Ancient of Days. So the most aged of the three, in conformity with the color assigned to him, bore to the Christ Child the gift of gold, symbol of pure spirit and the signature of a mature or perfected soul.

Two glorious blue-white stars serve as celestial torch bearers in the processional of Virgo, the Blessed Lady of the skies. They are Sirius and Procyon. The latter leads, the former follows. Of the fixed stars, Sirius is the nearest to earth; even so, its distance is eight and a half light years away. It has been said that if all the diamonds of earth were melted into one, the brilliance of Sirius in a December sky would make that one appear pale by comparison. According to the Ancient Wisdom, the Hierarchy of that star will become the guardian and teacher of our planet when, at some future time, humanity has attained to a development where it can establish direct conscious contact with the Hierarchies that supervise our evolution.

The climax of the Holy Season comes with the birth of the new Sun in Capricorn on the night of the Winter Solstice. Of all the signs in the Zodiac, Capricorn, the sign on the topmost point of the natural chart, conceals the deepest mysteries and is, therefore, appropriately the sign under which Masters of all ages have chosen to take embodiment. It provides the most favorable vibratory conditions for saviours of the race to fulfill their earthly missions.

Constellations, like individual stars, ray forth a color-tone of their own. Cancer and Capricorn are blue-white; Virgo, a golden yellow. The collective keynote of all the stars in a constellation and, in turn, of all the constellations, compose the celestial Music of the Spheres. Earthly celebrations of the Nativity, in which color and music play so prominent a part, are a faint reflection of what is taking place in the heavens above.

When we are observant of these similitudes between events terrestrial and events celestial, we can better appreciate the song of the Psalmist as he gave expression to his joy in the cosmic grandeur that surrounded him. In his exaltation he sang: "The heavens declare the glory of God: and the firmament sheweth his handywork" (the celestial patterns we have noted). "Day unto day uttereth

speech" (the songs of the stars), "and night unto night sheweth his knowledge" (the workings of spiritual law). "Their line is gone out through all the earth" (the powerful, far-reaching influence of the stars). "In them hath he set a tabernacle for the sun" (the homage that the heavens pay to the Blessed Lord Christ, the radiant Archangel of the Sun). Around this sublime Being and His sacrifice for earth and humanity are centered the beautiful Christ-mass mysteries—mysteries we find duplicated in the glories of both heaven and earth.

LEO—THE LORDS OF FLAME

In the constellation Leo, the Lion, are a number of brilliant stars. Six of these outline the lion's head, others are in each of the four paws. Across one of the forepaws shines Regulus, a star of the first magnitude and one of the brightest in the heavens, whose red-gold light gleams across the sky with all the brilliance of a million candles. In the lion's tail is Denebola, likewise a star of surpassing brilliance. The lion found depicted on ruins throughout Chaldea, Babylon and Persia attests to the importance given to this constellation by ancient people. Its importance goes back, no doubt, to the period when the Summer Solstice occurred in the sign Leo.

The fiery script of the stars contains not only the story of human evolution, but also outlines the Path of Initiation as taught in Mystery Temples of old. In the intimate connection between the sign Leo and the next adjoining sign Virgo, symbolized by a feminine figure, is to be found the origin of the Egyptian Sphinx—part of a Mystery Temple—where the head of a woman is joined to the body of a lion.

All of the fire signs are transmutative in their power and action. One of the most sacred of early day hieroglyphics is a symbolic representation of the Sphinx. It depicts a young maiden standing beside a crouched lion and closing its mouth with her hands, symbolic of the ultimate attainment of the initiatory quest whereby the brute force or animalistic aspect of man's nature is subdued and transmuted through the power of spirit.

The Hierarchy of Leo, Lords of Flame, aided humanity in its early development by awakening the highest side of his threefold nature, and by radiating from their fiery center that which became the

The Song of the Absolute

The evolution of man and of the planet on which he dwells may be traced musically as well as spiritually. In so doing, it is discovered that both tracings proceed simultaneously and along parallel paths. As a matter of fact, the two stand apart only to our limited perception. In their essence they are inseparably united, and in higher realms of being it is recognized that musical understanding and spiritual realization are identical.

“In the beginning was the Word.” Both the universe and man were created by tone. The musical formula for this creative act is contained in the very first chapter of Genesis, the Book of Eternal Beginnings, and also in the first chapter of the supreme Book of the New Testament, the Gospel of St. John.

Throughout the entire universe there sounds a threefold Song, which is the Song of the Absolute. The Song is One but it possesses three aspects: Power, or harmony; the Word, or melody; and Motion, or rhythm. This universal song is literally the primordial energy by which God manifests Himself. It is truly a music, although human sensitivity is not yet such that it can be heard physically; but whether he hears it or not, man does in actual fact live, move, and have his being in a universe of tonal harmony.

The divine energies emitted by God’s Song are rayed out into our universe by the twelve zodiacal Hierarchies which surround our solar system. Each of the twelve Hierarchies sounds forth a distinctive note of its own, which registers in earthly music as a note of the chromatic scale. The twelve signs belonging to the twelve Hierarchies fall into four groups according to the element to which they are related. Those belonging to the Fire and Air triplicities sing in Majors; those related to Water and Earth sing in Minors. Together they form the “Music of the Spheres.” A specific creative task is performed by each of the zodiacal Hierarchies. While the tasks are different, all are manifestations of the One Universal Tone, which is the source of their energy, the fount from which all music springs.

This stupendous cosmic chorus, being beyond man’s perceptive capacity, is stepped down into lesser potencies by the Logos of our solar system, who is its Creator, and becomes known to this earth as Will (harmony), Wisdom (melody), and Activity (rhythm).—Corinne Heline, *Music: The Keynote of Human Evolution*

very essence of man’s physical body. This Hierarchy has also progressed beyond our solar system, contacting it only from the high plane known as the World of Virgin Spirits.

Its work of awakening in humanity the power of life has been transferred to its opposite and complementary sign, Aquarius.

The Lord Christ gave us the divine formula for applying the power of love when He said, “Thou shalt love the Lord thy God with all thy heart (and) thy neighbor as thyself.” In this divided and disturbed world there is but little concept or understanding of loving one’s neighbor as one’s self, but the Hierarchy of Aquarius will aid the human race in its development. In the Aquarian Age the glorious ideal of the Fatherhood of God and the brotherhood of man will become a

reality in the hearts and lives of men.

The musical keynote of Leo is A sharp major.

Relaxation and renewal for Leo natives will be found in the music of Claude

Debussy, music that is both stimulating and inspiring. Particularly

suitable as an accompaniment to prayer and meditation because

of its mystical quality is the score of Pelleas and Melisande;

also, the Afternoon of a Faun, wherein the ideal and the actual

forces of the inner and outer world meet and unite. As previously

observed, the fire signs are all transmutative in nature. For Leo natives who are working

with the processes of transmutation, we would suggest “power music” whereby purely human forces

are sublimated into spiritual forces. Such music is provided by Beethoven’s symphonies. □

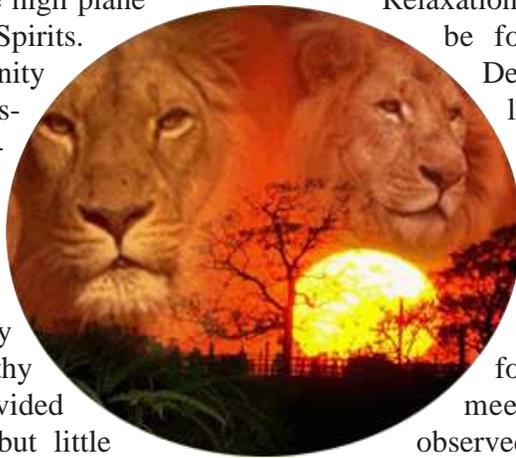


Photo composite: Joey

Great Britons—A Personal Choice

“There’s but one thing the world has need to know. There’s but one balm for all our human woe; There’s but one way that leads to heaven above. That way is human sympathy and love.”

—Max Heindel

IN THE BRITISH *Daily Mirror* of August 22, 2002, appeared the names and photographs of 100 people whom the BBC’s poll has rated the greatest Britons of all time. Glancing through the names, we can certainly find great personalities. However there might be equally great people whose lives were so obscure that but few people knew them and could attest to their virtue and excellence. But because the BBC program directs us to choose from among the 100 that appeared in the national newspaper, I have selected these four people: Sir Isaac Newton, William Shakespeare, Florence Nightingale, and Thomas Paine—The Sublime Quartet.

“Sir, I have studied the subject [Astrology], you have not.”—Isaac Newton

“His life was gentle and the elements so mixed in him that Nature might stand up and say to all the world, ‘this was a Man!’”—William Shakespeare

“I desire for a considerable time only to lead a life of obscurity and toil, for the purpose of allowing whatever I may have received of God to ripen.”—Florence Nightingale

“The world is my country, to do good is my religion.”—Thomas Paine

There is a short story in a book written about the great Indian emancipator, Mahatma Gandhi. It

goes like this. When Gandhi was in London to negotiate with the British Government about the transfer of rule to the Indians, a small girl asked him for his autograph. As the lover of mankind was writing the autograph, the little girl looked at the man in cloth and his piercing old spectacles, then turned to her mother and asked; “Is he the great man”?

True greatness is a measure of the soul. Some people may be considered great who have been successful in the affairs of the world. This is well, for such people might help other people by their material wealth.

However, in philosophical terms, greatness is measured by the quality of the soul, irrespective of whether or not that person is successful in the ‘world.’ I have therefore chosen my great quartet in the light of occult philosophy, and hence other people might judge otherwise. Let us scrutinize the lives of these people through what they said, as quoted above.

Sir Isaac Newton was a man of mystery. He was an academic as well as an alchemist. He spent almost forty years working in the laboratory in Cambridge. He studied the occult arts. One day, when someone was arguing with him about the subject of astrology, he gave the famous quote: “My friend, I have studied the subject, you have not.” This shows that he was knowledgeable about the Divine Science. This is the science for noble people. It is no wonder that another philosopher once said, “The purer your life, the better would your judgement be.” Isaac Newton was a man of noble character. Indeed he was alchemically making the philosopher’s stone within himself. Is it

any wonder he left posterity some great scientific discoveries, including the universal law of gravitation, which have helped to make the world a happier place to live?

What this pioneer scientist did for mankind is incalculable. The following statement in connection with the creation story in Genesis was credited to Isaac Newton by one contemporary priest: "Nature and nature's laws lay hid in darkness, God said let Newton be, and all was light." May other scientists follow in his footsteps in order to make the world more habitable.

The genius of William Shakespeare is certainly indisputable. It is said that the controversy about the similarity between the writings of Francis Bacon and the Bard of Avon is that both were influenced by the same Initiate. Only a great soul can receive such divine instructions from on high. The words spoken by Mark Anthony to Brutus regarding the slain emperor in *Julius Caesar* could only have been penned by one who was in possession of esoteric knowledge.

These four "elements" must be alchemically balanced in every individual before an Adept's body can be fashioned. The Master Jesus had prepared just such a body for the Christ Spirit. At His crucifixion in the body of Jesus, these four elements, denoted by the letters I.N.R.I., which were inscribed above His head on the cross, indicated an optimum development of the chemical, life, light, and reflecting ethers that comprise the human vital body. Shakespeare's plays can be read and fully comprehended only in light of esoteric knowledge.

Now, let us listen to the feminine servant, Florence. She desired only to live in obscurity and to toil so that other people might be happy. She responded to her calling at about the age of seventeen and, true to her resolve, she dedicated her entire life in nursing and caring for the sick.

She also wrote prolifically in her chosen field.



Isaac Newton



William Shakespeare



Florence Nightingale



Thomas Paine

By her luminous example and tireless urging, she has helped to bring about many reforms in patient care. Her work will live forever. Many people the world over have found inspiration through her exemplary life and her tireless devotion to the sufferer and the forgotten. Her love for nature (especially animals) and mankind was immeasurable. Her self-forgetting life of service surely was informed and fortified by a Higher Power.

Of that maligned Thomas Paine, what can one say? Only a genius and servant of humanity could have written the book entitled *The Age of Reason*, and could also avow, "The whole world is my country, to do good is my religion." Paine was a wanderer indeed—and an Aquarian. He had reached the stage on the path described by the Master when He said, "Foxes have holes, birds of the air have nests, but the son of man has no place to lay his head." How many people in the world at present can say in their hearts that the world is their country? Indeed, Thomas Paine was great. He was a planetary man.

In conclusion, I would like to say that the consciousness of these four people transcended national boundaries. Each had a vision of wholeness, whether that vision was expressed from a scientific, artistic, philosophical, political, or medical perspective. We know the world is gradually changing for the better because of the ideals and practice of these pioneer souls and many others whose service is unrecorded.

May all thinking people, the world over continue to use reason blended with love to resolve all world conflicts, so that good may completely overcome evil and peace and harmony reign supreme.

Emerson has given us this beautiful thought: "What your heart thinks great is great. The soul's emphasis is always right." □

—Abraham Obeng

BOOK REVIEWS

For the Love of God— The Life of St. Gemma Galgani



THE APOSTLE PAUL, whose conduct prior to his Damascus-bound conversion might disqualify him from sainthood, if current Church canonical criteria were applied, recognized the existence of many saints *living* in Achaia (2Cor. 1:1), Ephesus (Eph. 1:1), Philippi (Phil. 1:1), Colosse (Col. 1:1), and, we may assume, in every other area to which he addressed his epistles to the faithful. Were there more saints in his time than now, when the world's billion Christians outnumber the total world population of Paul's time? Not likely. Certainly John Paul II doesn't think so.

There does seem to be a certain reluctance to use the word *saint* to characterize good people. Certainly there are times when many of us prefer not to know about the lives of saints—they set such a daunting standard of conduct and, well, saintly self-discipline. We are reminded of our remissness, deviancy, self-absorption, and what at times seems like an insuperable gulf between what we do and how we would like to be, which is something nearer to the exemplary lives portrayed by saints. There may even be the inclination to simply avoid thinking about the high principles that sinew holy behavior. But when we delve more deeply into the lives of the formally canonized, as for instance, that of Gemma Galgani, we are impressed, even astonished, by their self-confessed sense of unworthiness, their self-reproach and conviction of spiritual poverty. This is in part due to their boundless love for God and His incarnate Son, the Only Pure, the Only Just. They are irrevocably bound by and judge themselves in terms of, Paul's injunction, "Be ye therefore perfect, even as your Father in heaven is perfect." They are both prisoners of the Lord, in Whom they know freedom, and prisoners of their fleshly mind and carnal person, which they experience as something like living death.

If one trait in particular characterizes saints, most enabling them to be who they are and to attain great spiritual heights, it is their obedience (from the Latin word meaning *to hear*) to Love, to the voice of the God within. They conform their lives to God's Word in all facets of their moment-to-moment living. Humble in their conduct they may be, but they rule themselves with a wonderfully keen and resolute will that belies their outwardly mild and compliant demeanor. The battle for holy excellence is interior, out of sight, and those called to be saints (all humans, each in his own good time) are both victor and vanquished.

For a refresher (and refreshing) course in saintly behavior, reading *The Life of St. Gemma Galgani* (Tan Books, Rockford, IL, 2000) may serve us well. Much in Gemma's twenty-five years (1878-1903) of good works and incandescent inner life has been recorded and testified to by her spiritual director, who, because of Gemma's extreme reticence and humility, insisted, for the benefit of humanity, that she write about her spiritual experiences, including her frequent contacts with Jesus, the Virgin Mary, the Archangel Michael, and her guardian angel. Gemma took all possible measures to conceal her stigmata. Few saw her levitate in ecstasy, or knew of her prayers that mediated conversions of reprobates, and contributed to the healing of "incurables." Basically unschooled, Gemma spoke with a knowledge, clarity, and profundity that put her superiors in awe. Her influence on all she met was uplifting and cleansing. The reader of Gemma's life, as recorded by Passionist Father Germanus, illuminates a light-filled soul and shows the high attainment of which the human spirit is capable. □

—C.W.

The Probiotic Revolution

AT THE TURN of the century Dr. Elias Metchnikoff wrote a groundbreaking book entitled *Prolongation of Life*. It inspired and initiated what came to be known as the Probiotic Revolution. Metchnikoff, a Nobel laureate who discovered the cell scavengers known as phagocytes and other immune system components, documented in the book what he believed to be a direct link between human longevity and the necessity of maintaining a healthy balance of beneficial microorganisms within the body.

Today, some 90 years later, scientists and medical practitioners are proving and extending many of Metchnikoff's original findings on healing, immune-system enhancement, disease prevention, and life extension.

Not surprisingly, with only a few exceptions, little of this new research is being published by the information outlets of mainstream medicine.

We are accustomed to think that bacteria are dangerous forms of microscopic life with the potential to wipe us out. But not all bacteria are agents of darkness. Many are absolutely vital to our health. An entire bacterial universe resides in the nooks and crannies of the human gastrointestinal landscape. There are some 400 different species of these squatters comprising over two pounds of the adult's total body weight.

This vast population of microorganisms exceeds the number of tissue cells that make up the human body, which, according to Jon Minden, a biochemist at the Center for Light Microscope Imaging and Biotechnology, is about 10^{14} or 10 trillion cells. If this intestinal ecosystem is functioning properly, it guards the body against parasites, harm-

ful bacteria, yeast, and viruses. We literally live or die at this subcellular level of existence and we have little or a lot of energy based on who is winning the interbacterial battle .

The harmful bacteria, whose names are associated with death and disease, multiply and spread their toxic influences whenever the body's immune system is weak, or whenever the hosts of beneficial flora is depleted. Bacterial allies fight off the pathogens and aid the body's defense system by producing natural antibiotics that are known to counteract harmful microorganisms.

The term "probiotic" (for life) was first used in scientific literature in 1965 to refer to substances secreted by one microorganism which stimulated the growth of another, in contrast to how antibiotics perform. Now, *probiotic* more generally refers to any microorganism that promotes gastrointestinal health.

There is a secret world within the human body that dramatically influences its health and longevity. As the Earth is home to an abundance of life forms that sometimes exist harmoniously and at other times struggle fitfully against each other, so the human body may be considered a micro-planet whose internal ecosystem includes trillions of living microorganisms that coexist—in concert or conflict.

The moment the human fetus begins passing through the uterus during labor, it comes in contact with, and picks up, a host of beneficial microorganisms that enter its body through the mouth as it passes through the birth canal. From there, they rapidly make their way into the intestinal tract, where they established themselves in large colonies. Moreover, mother's milk contains just the

right ingredients to nourish these friendly bacteria once they become established in the intestines. There, these "intestinal flora" produce a variety of substances that can prevent cancerous tumors, inactivate viruses, produce natural antibodies and vitamins, break down fiber and other food residues, reduce cholesterol, help to maintain the body's vital chemical and hormonal balance, maintain high energy levels and proper immune function, and counteract cancer causing compounds in the colon.

When the ecology of the human gastrointestinal tract becomes disrupted, beneficial microorganisms can no longer flourish in the needed numbers and proper balances. Then harmful toxin-producing bacteria and fungi begin to take over, further changing the ecology of the gastrointestinal tract.

We've heard the saying "Death begins in the colon." It should come as no surprise that many alternative doctors believe that a disrupted ecology of the gastrointestinal tract may be at the heart of up to ninety percent of all known human illness and disease.

Some of the more prevalent ill-health conditions associated with inadequate levels of beneficial microorganisms include chronic fatigue, rashes and other skin conditions, allergies, poor immune response to common illnesses and chronic degenerative diseases, rapid onset of osteoporosis, frequent diarrhea, constipation, and/or intestinal gas, high cholesterol levels, vitamin B deficiencies, dairy product sensitivities, chronic anemia, candida infections, intensified PMS symptoms, hormonal imbalances, chronic bad breath, chronic vaginal and bladder infections, and many other condition.

The gastrointestinal tract's balance of beneficial flora is most commonly disrupted by antibiotic usage, excessive sugar consumption, heavy alcohol intake, stress, and drinking chlorinated water and large amounts of colas and other carbonated beverages. Also deleterious to this important microbial balance are radiation therapy and the use of non-steroidal anti-inflammatory drugs (NSAIDS) like Motrin, Advil, Nuprin, Rufen, Medipren, Midol.

A diet high in red meats or rich, fatty foods will dramatically alter the acid/alkaline balance of the intestines, leading to the overgrowth of disease-causing, putrefactive bacteria that eventually

overcome the beneficial bacteria and open the door to an onset of serious health problems.

From the time of ancient civilizations, humans have consumed fermented foods such as yogurt, curds, fermented soybeans, buttermilk, and fermented cabbage or sauerkraut. The fermentation process has permitted certain bacteria from the air to grow in these foods and subsequently in the gut of those consuming them.

The most prevalent microorganisms in most yogurts—*Lactobacillus bulgaricus* or *Lactobacillus acidophilus*—are also found in the human gut, apart from other friendly microflora such as *Lactobacillus casei* and *Bifidobacteria*. But such foods, with their lower level of useful lactic acid bacteria, have not been able to entirely counteract the unhealthy body conditions produced by modern lifestyles and adverse environmental conditions. Researchers have found that altered levels of acidity and alkalinity in the gastrointestinal tract will change the ecology of the bowel environment, and thereby affect the type, quantity, and behavior of microorganisms found there.

Under ideal conditions of health and diet, the different strains of bacteria or micro-flora compete with and check the excessive number of any one strain. A healthy condition can be achieved if a balance between the "good" and "bad" bacteria in the ratio of 85 percent to 15 percent.

But this ratio will change with a poor diet, toxic environmental conditions, physiological stress, and overuse of certain drugs such as antibiotics and contraceptive pills, resulting in many forms of illness. When established, colonies of putrefactive bacteria often discharge highly toxic by-products while reacting with foods in the digestive tract. This reaction can upset the ecology of the gastrointestinal tract and slowly poison the entire body. The end result is the onset of chronic degenerative diseases.

Modern biotechnology has made it possible to deliver concentrated forms of microbial food supplements, each containing many billions of viable beneficial organisms, which may be divided into two classes—resident and transient microbes.

The two principal kinds of resident microbes are the bifidobacteria and the lactobacilli.

BIFIDOBACILLI

Four of the most important bifidobacteria are *B. longum*, *B. bifidum*, *B. infantis*, and *B. breve*. From birth these vital bifidobacteria play a crucial role in human health. When a baby is born, the intestines are virtually sterile, free of micro organisms. Immediately, something like a Wild West land grab ensues as friendly and harmful bacteria stake their claims, vying for territory and dominance.

Between the fourth and seventh day among breast fed babies, bifidobacteria normally outdo the rest of the field. Researchers now realize that one of the chief reasons breast-fed babies get markedly fewer infections than formula-fed babies is that mother's milk tends to promote superior growth of bifidobacteria in the gastrointestinal tract, whereas store bought formulas have little such beneficial effect.

Over ninety percent of the microbial count in a breast fed infant's intestinal tract is composed of the highly beneficial bifidobacteria. These microorganisms, in turn, produce high degrees of essential by-products in the intestines, which act as a barrier to the growth of dangerous pathogenic microbes that cause infection and disease.

The levels of beneficial bifidobacteria appear to decline dramatically as the human body ages. Some researchers believe this steep decline is due chiefly to gradual disruptions and changes in the acid/alkaline balance of the bowels, which tend to favor the growth of harmful viral and fungal organisms as well as putrefactive, disease causing bacteria, and disfavor the growth of beneficial bifidobacteria.

Many researchers now believe that declining levels of bifidobacteria in the intestinal tract may actually mark the eventual onset of chronic degenerative disease. These declines brought on by aging make supplementation of these vital, beneficial micro organisms all the more desirable.

Vital bifidobacteria may help detoxify the human system and remove numerous harmful substances. They have the ability to remove cancer-forming elements or the enzymes that lead to their formation. They have also demonstrated anti-tumor properties in laboratory studies.

Bifidobacteria longum and *bifidum breve* are

substantial producers of important B vitamins. Many of the problems associated with aging, such as mental fatigue, depression, low energy levels, and upper respiratory problems, have been linked to decreasing levels of B-12. Some researchers suggest that supplementing the body with a healthy population of bifidobacteria may be helpful in maintaining adequate levels of these important B vitamins.

LACTOBACILLI

Lactobacilli also have health enhancing benefits. Unfortunately, much like the beneficial bifidobacteria, these vital resident microorganisms have been noted to decline in numbers as we age.

With the decline certain diseases begin to appear. For example, lactobacilli produce vitamin K, which helps blood to clot and is essential for the building of strong bones. New research suggests that Vitamin K deficiency may be a crucial factor in predisposing the human body to the onset of osteoporosis.

Lactobacilli include the following strains:

Lactobacillus Rhamnosus. According to noted Canadian bacteriologist Edward Brochu, *L. rhamnosus*: increases the natural killing activity of spleen cells, which may help to prevent tumor formation; provides an increased resistance to *listeria monocytogenes*, the disease-causing bacteria associated with encephalitis; causes a threefold increase in the ability of phagocytes to destroy foreign invaders and other harmful matter; increases circulating antibodies by six to eight times their normal levels; and helps the body resist microbial infections by increasing levels of immunoglobulins and directly activating macrophages. They are "the workhorses of the immune system."

Lactobacillus Salivarius. According to Scott Gregory, O.M.D., author of *A Holistic Protocol for the Immune System*, the resident *L. salivarius* provides the human body with increased stores of energy due to its unique ability to break down foods in the intestinal tract and to make vital nutrients more readily available for use elsewhere in the body. It also helps the entire colon by eating away encrusted putrefactive materials, and it helps repair the intestinal tract by providing needed enzymes and essential nutrients, as well as by adhering to

and protecting the mucosal lining.

Lactobacillus Acidophilus. The best known of all the lactobacilli, this popular resident of the gastrointestinal tract produces significant quantities of the enzyme lactase, which aids in the digestion of milk and other dairy products and eliminates many of the serious problems associated with lactose intolerance. According to Dr. Morton Walker, *L. acidophilus* has now been shown to produce at least four powerful antimicrobial compounds, including acidolin, acidophilin, lactocidin and bacteriocin, which inhibit the growth and toxin-producing capabilities of 23 disease-causing pathogens, including campylobacter, listeria, and staphylococci. It is used in treating chronic vaginal yeast infections, has shown both antifungal and antiviral activity, can retard flu or herpes, and is able to reduce cholesterol levels.

TRANSIENT MICRO ORGANISMS

Transient micro organisms are also extremely important to understand. These include food borne micro organisms and even soil borne micro-organisms that make their way into the human digestive tract and, depending upon the characteristics of the specific organism involved, either subtly or dramatically influence the overall health of the human system.

Transient micro-organisms are different from resident micro-organisms in that they do not take up permanent residence in the gastrointestinal tract. Instead, they establish small colonies for brief periods of time before dying off or being flushed from the intestinal system via normal digestive processes, or by peristaltic bowel action.

Transient micro-organisms include:

Bacillus laterosporus. In recent clinical studies has been demonstrated to provide relief from symptoms associated with suppressed immune system function, such as chronic fatigue syndrome, Candida infections, Epstein-Barr virus, herpes, Crohn's disease, chlamydia, cytomegalovirus, parasitic infections, and many more. The effectiveness of laterosporus may be due to its strong antibiotic qualities.

Bacillus subtilis. One of the most important immune system stimulators of all the transient micro-

organisms, *B. subtilis* is remarkable for its ability to activate the body's immune defense and to stimulate the proliferation of crucial lymphocytes.

Bacillus coagulans, also known as *L. sporogenes*, modifies serum lipoproteins or blood fat levels, and, according to Dr. A. B. Gandi, provides an excellent preventative effect against various diseases of the intestine.

Streptococcus thermophilis produces a number of antibiotic-like substances as part of its metabolic process and helps to suppress tumor development and growth. By producing substantial quantities of the enzyme lactase, it aids in the digestion of milk sugars and may provide an effective remedy against lactose intolerance. It has been used in hospitals as an effective remedy for chronic diarrhea in infants.

SUPPLEMENTATION

Broad spectrum supplementation seems to be the most effect way to deliver the micro-organisms. Some products contain up to fourteen different strains of beneficial resident and transient bacteria. Other health practitioners recommend alternating three or four combinations of friendly flora in one-week cycles.

Widespread fear of bad or pathogenic bacteria as the cause of many, if not all, of our worst infectious diseases has led to overuse of antibiotics in medicine and pesticides in agriculture. The problem with this approach is that it is non-selective. It destroys all bacteria, both friendly and adverse.

This upsets the natural biological balance and actually leaves the body more susceptible to future infection. In other words, the primary cause of infection is not due to the presence of unfriendly bacteria, but to insufficient friendly bacteria. With a balance of many different types of friendly bacteria in adequate numbers, unfriendly bacteria do not have the opportunity to create illness.

In such a case, one may benefit from a probiotic supplement. For those who have been on antibiotics and want to replace the good flora during this time, they may want to supplement with much higher quantities of these probiotics. For example, there may be the need to use 20 to 40 or more billion colony-forming units (CFUs) per day when more

therapeutic amounts are required. If, however, someone has minor intestinal concerns and/or just wants to replace the flora to support good intestinal health, they may supplement with a smaller amount, 1 to 5 billion CFUs per day. Multi-spectrum and high potency formulations are marketed under such brand names as Pro-Bio Gold and Multi-Flora Spectrum and are available through UAS Laboratories, Kirkman Laboratories, and other sources.

SOIL BASED ORGANISMS

Today, millions of people know about the proven health benefits that can be gained by supplementing and maintaining the human body's native population of beneficial intestinal microorganisms. Whether through the use of cultured soured-milk food products like yogurt, or through the use of specially developed bacilli supplements, it is now abundantly clear that maintaining the body's natural balance of intestinal microorganisms is one of the primary keys to maximizing long-term health and well-being.

What most people don't realize, however, is that there are numerous other beneficial microorganisms which have been proven to dramatically benefit the human body, even though they are not native to its normal intestinal flora.

As Dr. Peter Rothschild, one of the world's foremost experts on human immune response and its relation to beneficial microorganisms, recently emphasized: "It's a crying shame that most health-minded Americans today have been brainwashed into thinking that their beloved holy St. Acidophilus is the only micro-organism that can benefit their health. In truth, there are many bacterial microorganisms in existence which can stimulate phenomenal health and immune system benefits when ingested as dietary supplements—even though they are in no way indigenous to the human system."

In particular, Dr. Rothschild is referring to soil-based organisms, which have several advantages over the microflora endogenous to the human system: they proliferate more rapidly and more aggressively stake out a claim for "squatter's rights," digesting and dislodging accumulated putrefaction

in the process. They energetically break down hydrocarbons into their basic constituents, enhancing assimilation and increasing overall nutrition. This action helps to eliminate constipation. SBOs produce specific proteins which act as antigens (foreign substances), which, in turn, stimulate the immune system to produce "non-addressed" antibodies above its normal homeostatic level. That is, they have not been pre-programmed to attack any specific infection or pathogenic agent. They are kept in reserve and are imprinted by the immune system when a definite threat arises.

Any existing health problem is thus assisted by the elevated level of immunologic capability, while incipient problems are more forcefully kept at a standoff. SBO's vigorously attack and eliminate pathogenic molds, yeasts, fungi, and viruses, rescuing what may be an overworked immune system. SBOs work in symbiosis with somatic cells, metabolizing proteins for them and helping to rid the cellular environment of toxic wastes, thereby boosting its normal function.

Further specific actions of SBOs, which are relatively new to the health field and have received virtually no attention from mainstream medicine, include their ability to stimulate the body's production of up to 20 sub-species of alpha-interferon, a key regulator of the human immune response, and a potent antidote for chronic fatigue syndrome, viral herpes, and hepatitis-B and C, influenza, and other immunopathic conditions.

SBOs produce lactoferrin, an iron-binding protein which retrieves iron from ingested food and delivers it to where it is needed. It is especially helpful in treating anemia and difficulties in iron assimilation. SBOs also produce SOD (super oxide dismutase) as a bi-product of their metabolism. SOD is a powerful anti-oxidant, an effective scavenger of free-radicals, which cause the cellular mutations associated with the onset of cancer and inflammatory diseases.

SBOs are marketed under several different names, including EarthFlora, Royal Flora, and Nature's Biotics. The prospects for their usefulness in restoring and maintaining human health at the physiological level is most promising. □

—C.W.

HEALING

The Universal

THE Healing Force is all about us and comes from our Heavenly Father. It pervades the whole universe and is available to all who are open to receive it.

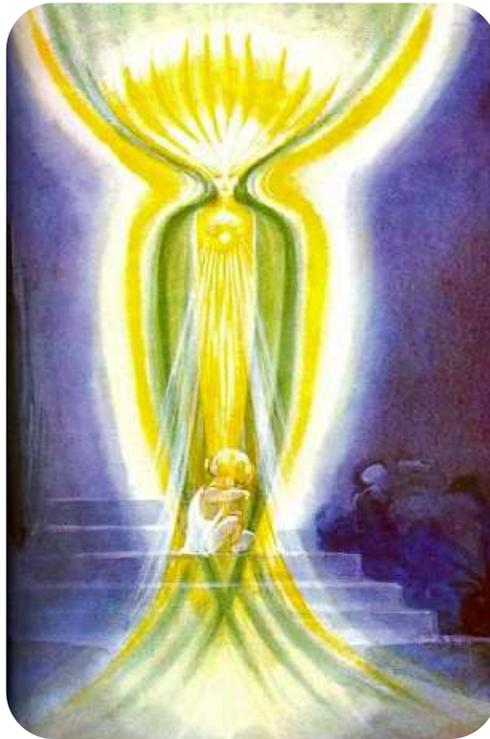
If we have for any reason, whatsoever, transgressed the laws of the universe, we will suffer the consequences, and thereby we have the opportunity to learn by our mistakes and to acquire new knowledge of the order of our being.

We may learn that equipoise and an even temper, love, orderliness, and faith are conducive to keeping us healthy, and we know that it is advisable to use all these attributes in a well-balanced life.

The more faith and hope we can apply, the speedier our recovery will be. But faith without works is dead. When we have asked in faith and in prayer for help where it is most needed, we have the responsibility of doing everything in our power to renew our thoughts, to watch our actions as well as our feelings, and to pay attention to diet and the care of our physical body.

When we have faith in the healing power which comes from the Father, we will have the ability to cooperate with this force.

Having asked for help in perfect faith, we receive the strength to work in the right direction. We find that help can come in many different ways. Good doctors are often important in providing an informed understanding of physical symptoms, and today



A Healing Angel

Healing Power

good physicians recognize the importance of considering mental and emotional conditions, which may contribute to a person's ill, as well as good, health.

Some physicians, particularly in the alternative fields (naturopathy, chiropractic, polarity therapy) are beginning to appreciate the influence of sound and color on sensitive persons. We read in *The Rosicrucian Cosmo-Conception*: "These invisible sound vibrations have great

power over concrete matter. They

both build and destroy." In the future we will find greater help from science in these matters. □

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

- July.....6—13—19—27
- August.....3—9—16—23—30

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

Illustration for G. Hodson's *Kingdom of the Gods*, Theosophical Publishing House, Adyar, Madras

FOR CHILDREN

Monarch butterfly caterpillar. K. Williams



A Lesson of Faith



Monarch butterfly. K. Williams

LET ME HIRE YOU as a nurse for my poor children," said a butterfly to a quiet caterpillar, who was strolling along a cabbage leaf in her odd, lumbering fashion.

"See these little eggs," continued the butterfly, "I do not know how long it will be before they come to life, and I feel very sick. If I should die, who will take care of my baby butterflies when I am gone? Will you, kind, mild, green caterpillar? They cannot, of course, live on your rough food. You must give them early dew, and honey from the flowers, and you must let them fly about only a little way at first. Dear me! it is a sad pity that you cannot fly yourself. Dear, dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young butterflies to be born upon! Here, take this gold-dust from my wings as a reward. Oh, how dizzy I am! Caterpillar! you will remember about the food..."

And with these words the butterfly drooped her wings and died. The green caterpillar, who had not had the opportunity of even saying "yes" or "no" to the request, was left standing alone by the side of the butterfly's eggs.

"A pretty nurse she has chosen, indeed, poor lady!" exclaimed she, "and a pretty business I have in hand. Why did she ever ask a poor crawling creature like me to bring up her dainty little ones? Much they'll mind me, truly, when they feel the gay wings on their backs, and can fly away."

However, the poor butterfly was dead, and there lay the eggs on the cabbage leaf, and the green caterpillar had a kind heart, so she resolved to do her best.

"But two heads are better than one," said she; "I will consult some wise animal on the matter."

Then she thought and thought till at last she thought of the lark, and she fancied that because he went up so high, and nobody knew where he went to, he must be very clever and know a great deal.

Now in the neighboring cornfield there lived a lark, and the caterpillar sent a message to him, begging him to come and talk to her. When he came she told him all her difficulties, and asked him how she was to feed and rear the little butterfly creatures.

"Perhaps you will be able to inquire and learn something about it the next time you go up high," said the caterpillar timidly.

"Perhaps I can," answered the lark, and then he went singing upwards into the bright, blue sky, till the green caterpillar could not hear a sound, nor could she see him any more. So she began to walk round the butterfly's eggs, nibbling a bit of the cabbage leaf now and then as she moved along.

"What a time the lark has been gone!" she cried at last. "I wonder where he is just now? He must have flown higher than usual this time. How I should like to know where he goes, and what he hears in that curious blue sky! He always sings going up and coming down, but he never lets any secret out."

And the green caterpillar took another turn round the butterfly's eggs.

At last the lark's voice began to be heard again. The caterpillar almost jumped for joy, and it was not long before she saw her friend descend with hushed note to the cabbage bed.

"News, news, glorious news, friend caterpillar,"

sang the lark, "but the worst of it is, you won't believe me"

"I believe anything I am told," said the caterpillar hastily.

"Well, then, first of all, I will tell you what those little creatures are to eat," and the lark nodded his head toward the eggs. "What do you think it is to be? Guess."

"Dew and honey out of the flowers, I am afraid!" sighed the caterpillar. "No such thing, my good friend," cried the lark exultantly. "You are to feed them with cabbage leaves."

"Never!" said the caterpillar indignantly.

"It was their mother's last request that I should feed them on dew and honey."

"Their mother knew nothing about the matter," answered the lark. "But why do you ask me, and then disbelieve what I say? You have neither faith nor trust."

"Oh, I believe everything I am told," said the caterpillar.

"Nay, but you do not," replied the lark. "Why, caterpillar, what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the caterpillar.

"Caterpillars," sang the lark, "and you'll find it out in time." And the lark flew away.

"I thought the lark was wise and kind," said the mild, green caterpillar to herself, once more beginning to walk round the eggs, "but I find that he is foolish and saucy instead. Perhaps he went up too high this time. How I wonder what he sees, and what he does up yonder."

"I would tell you if you would believe me," sang the lark, descending once more.

"I believe everything I am told," answered the caterpillar.

"Then I'll tell you something else," cried the lark. "You will one day be a butterfly yourself."

"Wretched bird," exclaimed the caterpillar, "you are making fun of me. You are now cruel as well as foolish. Go away. I will ask your advice no more."

"I told you you would not believe me," cried the lark.

"I believe everything I am told," persisted the caterpillar, "everything that it is reasonable to believe. But to tell me that butterflies' eggs are

caterpillars, and that caterpillars leave off crawling and get wings and become butterflies....Lark, you do not believe such nonsense yourself. You know it is impossible."

"I know no such thing," said the lark. "When I hover over the cornfields, or go up into the depths of the sky, I see so many wonderful things that I know there must be more. O caterpillar, it is because you crawl, and never get beyond your cabbage leaf, that you call anything impossible."

"Nonsense," shouted the caterpillar, "I know what's possible and what's impossible. Look at my long, green body, and many legs, and then talk to me about having wings. Fool!"

"More foolish you," cried the indignant lark, "to attempt to reason about what you cannot understand. Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious wonder-world above? Oh, caterpillar, what comes from thence I receive on trust."

"What do you mean by that?" asked the caterpillar.

"On faith," answered the lark.

"How am I to learn faith?" asked the caterpillar.

At that moment she felt something at her side. She looked round. Eight or ten little green caterpillars were moving about, and had already made a hole in the cabbage-leaf. They had broken from the butterfly's eggs!

Shame and amazement filled the green caterpillar's heart, but joy soon followed. For as the first wonder was possible, the second might be so too.

"Teach me your lesson, lark," she cried.

And the lark sang to her of the wonders of the earth below and of the heaven above. And the caterpillar talked all the rest of her life of the time when she should become a butterfly.

But no one believed her. She nevertheless had learned the lark's lesson of faith, and when she was going into her chrysalis, she said: "I shall be a butterfly some day!"

But her relations thought her head was wandering, and they said, "Poor thing!"

And when she was a butterfly, and was going to die she said: "I have known many wonders, I have faith, I can trust even now for the wonder that shall come next." □

—Margaret Scott Gatty

