

Rays from the Rose Cross



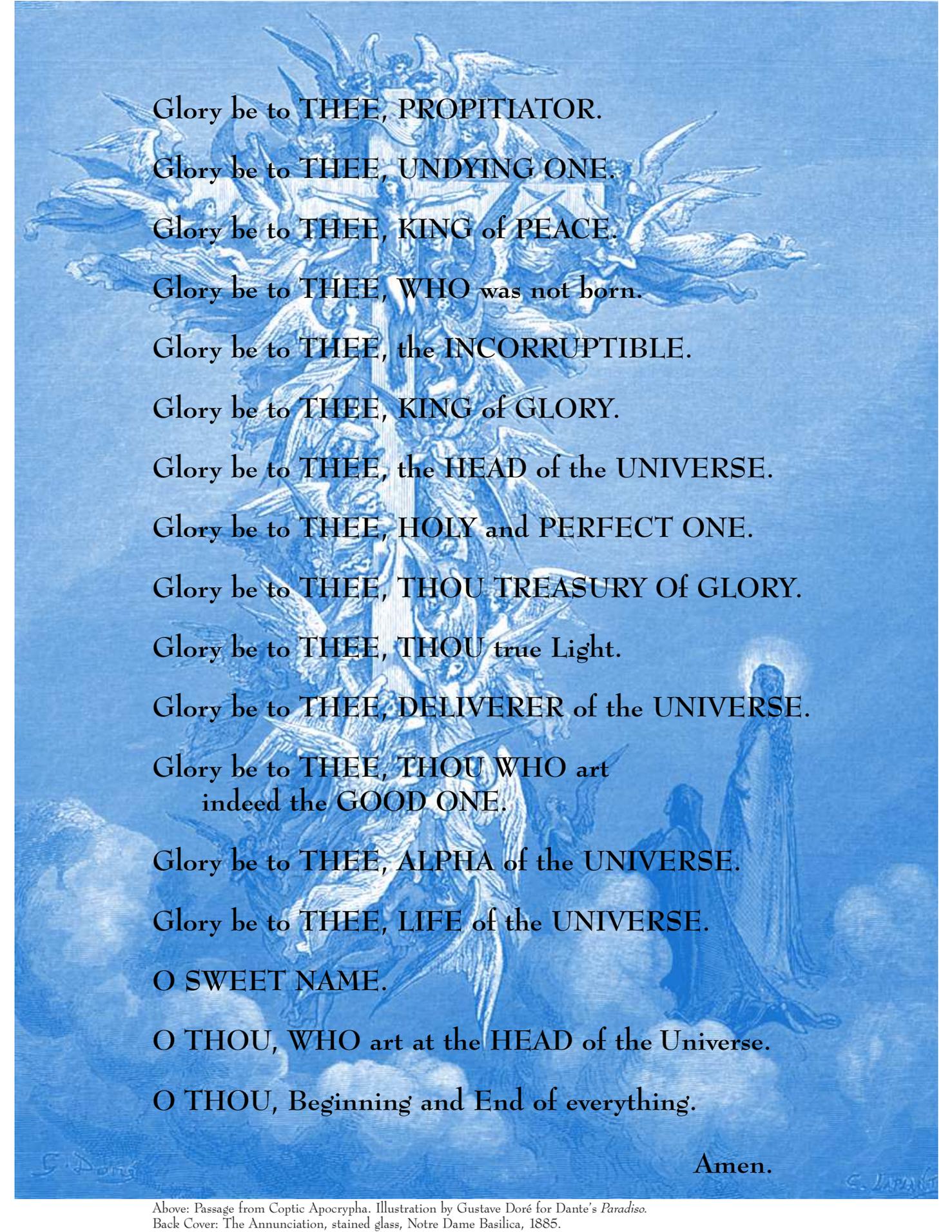
"A Sane Mind, A Soft Heart, A Sound Body"

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**THE ROSICRUCIAN BROTHERHOOD
THE CREATION
STANDING AT THE PORTAL OF THE NEW YEAR
INAUGURATION DAY 1997—A STAR PREVIEW**

A CHRISTIAN ESOTERIC MAGAZINE





Glory be to THEE, PROPITIATOR.
Glory be to THEE, UNDYING ONE.
Glory be to THEE, KING of PEACE.
Glory be to THEE, WHO was not born.
Glory be to THEE, the INCORRUPTIBLE.
Glory be to THEE, KING of GLORY.
Glory be to THEE, the HEAD of the UNIVERSE.
Glory be to THEE, HOLY and PERFECT ONE.
Glory be to THEE, THOU TREASURY OF GLORY.
Glory be to THEE, THOU true Light.
Glory be to THEE, DELIVERER of the UNIVERSE.
Glory be to THEE, THOU WHO art
indeed the GOOD ONE.
Glory be to THEE, ALPHA of the UNIVERSE.
Glory be to THEE, LIFE of the UNIVERSE.
O SWEET NAME.
O THOU, WHO art at the HEAD of the Universe.
O THOU, Beginning and End of everything.

Amen.

Rays from the —Rose Cross

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

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FEATURE

The Redeemed

In shining white they go
Who bore the test of tribulation
Who glow with joy of jubilation
Who walk in high anticipation
To the throne set up in Heaven.

The sounds of Earth-bred song
Shall precede their great procession.
They shall greet the high occasion
With distinctive diapason
Which they alone sent forth
from Earth can sing.

The Seed and the Fruit

The sun has sown a seed
in the dark of Earth.
Its radiance shines,
In the depths, a new birth.

The seed of life fell down
into the place of death.
It quickens the dead of life,
Breathing with living breath.

The fruit grows from the flower
In the light of the sun;
The treasure of seed within
Shall ripen for time to come.

Both poems are by Evelyn Francis Capel from her book *Pictures From the Apocalypse*, 1989, Temple Lodge Publishing, London.
Picture is from Gustave Doré's illustrations for Dante's *Paradiso*.

Winter's Wise Men



BEGINNINGS CAN BE deceptive. Who, on the face of it, could say that the “dead of winter” is anything but just that—a landscape of apparent lifelessness, framed by skeletal trees, a still life of frozen earth, nature in the grip of *rigor mortis*.

But as each day begins at midnight, so the New Year *begins* in January. Life’s sun is already rising toward the Earth’s eastern horizon. Seeds sown in the preceding year are even now dreaming toward a green awakening.

The first months of human pregnancy are not readily apparent to the casual observer, but basic vital structures are being built, primary tissues are elaborating, eons of evolution are silently and swiftly being recapitulated.

So it is with all beginnings. They begin within, out of sight, in the dark. First as faint stirrings, as deep workings in the core of being, unbeknownst at times even to the host, as man’s mineral and vital bodies were fashioned during the Saturn and Sun Periods, while consciousness of their formation was as that of deep sleep—nil! But, for all that, creation was proceeding.

The analogy for us is that during winter, while the physical dimension is benefiting from its regenerative sleep, the invisible realms are intensely awake and spiritually active. There are bright birthings in dim caves, interior advents of seminal ideas, and epiphanies of new possibilities which only the alert mind searching the vast sky of consciousness can discern and track to their holy cradles, as it were, after the time of their delivery. The

Wise Men arrive at their Christmas destination in January, traditionally on the sixth of the month.

As persons who are collaborating in the Christian genesis, we bear our gifts of body, soul and spirit to the sacred place of beginnings and dedicate them to the nascent impulse of holy being we there discover. We realize that acts of peace and good will are predicated on repeated resolutions to will good, on the reiterated thought to be of service and to do what needs doing. We understand that doing issues from parent thoughts of like nature, thoughts that are noble, pure, truth-pledged, generous, large-hearted.

We learn that flowers are so prodigal in the formation of seed because many do not survive the perils of harsh weather and indifferent reception. So we sow myriads of seeds as the prayerful repetition of key thoughts, that our resolves may germinate and emerge on the material plane as Christ-aspiring, spirit-guided deed.

And now is the time, especially now, before the season of rampant growth is afield, to be selective and deliberate and focussed in proposing our year’s course, our primary purpose, our essential business. When the spring of our good deeds is manifest, it will be clear that it was long before begun, in the first intentions of winter’s dark earth.

To begin, we must have already stopped, come to a standstill, we must have frozen thought, disciplined it to ground zero. And at that holy place we are vivified by a holy life, a renewing life for the hushed earth. There we receive it and bear it outward, nurturing it, magnifying it, raising it—outward and up into gospel gardens of Spring. □

MYSTIC LIGHT

Standing at the Portal of the New Year

NEW YEAR IS CELEBRATED all over the world. Bells ring, whistles blow and horns blare. People dress up and wear fancy clothes. They sing *Auld Lang Syne* and feel sentimental. In China and Vietnam the exact date changes from year to year, since it is observed at the time of the second new moon after the 22nd of December, which could occur as late as the middle of February. But whenever it is celebrated, New Years is a time to part with the past and prepare for the future. In England people open their front doors just before midnight to let the rest of the old

very honest and deep desire to live according to Thy will.”

The advent of the New Year is preeminently a time of making vows. Many are frivolous and self-mocking. Some are serious and transformative. In the latter vein Max Heindel urges: “Let us make a promise that we will in the New Year give ourselves more wholly to Christ, let us endeavor to be better, kinder and more charitable in our sphere. Let us promise ourselves that the New Year will find us more earnest workers, more zealous and active in everything that is good.”

What occasions the festive mood that attends the

Almighty Father, as we keep this holy time under the deepening shadows of the closing year, we thank Thee for all that it hath brought to us of mercy, truth, and love. Let not the experiences of our past days be lost upon us.

year go so they can admit the New Year at midnight. They believe the first person to enter the home will bring luck, and should it be a man with dark hair, then all follow him in to celebrate with food and spirits while they sing “Ring out the old, Ring in the new, Ring out the false, Ring in the true.

A more sober note in observing this yearly transition is provided by William Knapp, who prays, “Almighty Father, as we keep this holy time under the deepening shadows of the closing year, we thank Thee for all that it hath brought to us of mercy, truth, and love. Let not the experiences of our past days be lost upon us. Fix in our minds every lesson of faith and duty which Thou hast been teaching us. Grant before the record of this year hath been finished and sealed that we have a

onset of the New Year? In the *Rosicrucian Cosmo-Conception* the author writes: “The Sun of the New Year is born and this is why we are rejoicing. He has started His journey from the southernmost point toward the northern hemisphere to save that part of humanity from the darkness and famine which would result if He were to remain permanently south of the equator.”

January, from Latin *Januarius*, derives from the name of the two-faced Roman god Janus, who was the god of all beginnings. He watched over gates and doors, which were generally under his protection. He presided over the first hour of the day, the first day of the month, and the first month of the year. His name was invoked at the outset of important undertakings.

Janus guarded the numerous ceremonial gateways in Rome. These entrances and exits were used on state occasions. Janus was represented on early Roman coinage as a deity with two faces, and when youngsters tossed coins, much as they do now, they would not say “heads or tails?” but “past or future?”

When Numa Pompilius supposedly decreed that two new months should be added to the year, January was chosen as the first, in honor of the cult god of doorways. And although the original Roman year commenced at the Vernal Equinox, in 153 B.C. the state proclaimed January 1st to be New Year’s Day. The lucky stone (gem) or birthstone associated with January is the garnet.

Traditionally, this is a time for smoothing over quarrels and reestablishing amicable relationships. The first of January is also the eighth day of the Christmas season, which commences on December 25. It commemorates the circumcision of Jesus, the date when he was submitted to the Jewish ritual and entered into an alliance with God. He fulfilled the letter of the law that he should scandalize none. But “the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through righteousness and faith” (Rom. 5:13).

So the bells ring out wild and jubilant as though the closing cycle is already beginning. The annual observance of New Year’s reminds us that every day is a new beginning. Every morning is a page set free. As we stand at the threshold of the New Year, it is well to remember that things and events begin and end only when they enter the realm of time and space. In the spiritual world there are no definite events, no static conditions. The beginning and the end of all adventures in all ages are present in the eternal here and now. A day is as a thousand years and a thousand years as a day. The poet says “A thousand ages in thy sight is as an evening



Studio of Giovanni Bellini (c. 1430-1516), c. late fifteenth century, National Gallery, London

The Circumcision

“And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb”—Luke 2:21. While Christ Jesus fulfilled the Law, St. Paul makes clear that the only circumcision that avails to righteousness “is that of the heart, in the spirit”—Rom. 2:29.

gone, short as the watch that ends the night before the rising sun.” Above the moon, says the Elder Pliny, everything is pure and filled with eternal light. There ends the cone of shadow which earth projects and which produces night; there ends the sojourn of night and darkness; to it the night air extends, but thereafter we enter pure substance.

In the physical world many opportunities present themselves to us each hour of the day for undertaking or revising. Here in time and space we have inexhaustible opportunities for experiences. When we pass over to the other side we will realize and regret the loss of those occasions to learn and grow that we did not seize. For the laws that govern processes in the higher worlds do not apply on this earth plane. St. John Chrysostom once said, “It is not enough to leave Egypt. One must also enter the Promised Land.” But we cannot enter the Promised Land until we have gained our “Egyptian” experience. It was necessary that we enter the material world to develop all its resources and thereby discover and develop our human faculties and powers. But this fall into flesh has resulted in our forgetting who we are and where our true home is. Still, we have diligently applied ourselves to making the fullest possible use of

what many believe to be our only chance at life. Commenting on our world's work, Max Heindel said, "If we endeavor to turn the sails of our bark of life aright, we shall always be able to modify, if not to altogether change, conditions and make our lives what we will instead of sitting supinely waiting for the clouds to pass by because we have made those clouds ourselves." The very fact that we have made them ought to inspire us with the courage and energy to unmake them, or at least push them away as quickly as possible.

The good we have done bears fruit regardless of any wrongs we have done or that are done to us. There is no power in heaven or on earth that can withhold the heavenly treasure thus earned.

And further harvest is always ripe for gathering. Christ came to seek and to save that which was lost through His cleansing blood, which gave Him entrance to the earth and its humanity. Our work, instruction, and good example assist His effort and conforms to His admonition "He who would be

greatest among you, let him be the servant of all." This serving includes suffering, tolerating, encouraging inspiring, sympathizing, being a companion who listens without judgement—the list is endless. There is always a way to help another. Whether or not they request help or realize that we have contributed towards their well-being, some bond of kinship has been created between us and a link of human kindness has been forged to more surely secure us in the family of man. We may set for ourselves the ideal that no one come near us without feeling stronger, better, and more alive by virtue of the love and good will we ever seek to generate. So may they experience the upliftment of spirit which will rekindle their desire to progress in life's school.

While the New Year would seem to emphasize

the element of time, we must remember and emphasize that we live not in time but in eternity. Our thoughts, words, and deeds, minutely and accurately recorded on our various seed atoms, not only improve and refine our own talents, but also contribute towards the elaboration and adornment of God's scheme of perfection.

Each is called to give of his best. The artist's noble vision can bring light and insight; the poet's inspired thoughts can serve as the very breath of renewed life; the craftsman fashions structures that can both serve our functional needs while satisfying our esthetic sense; the musician entralls us with compositions whose melodies bring us messages from our true home—the heaven world.

If we waste our endowment of force and energy, we initiate a process of devolution in which forms are degraded and crystallized by sloth and self-indulgence —forms which otherwise are spiritualized into soul in the crucible of self-denial. Man is essentially a builder and his progress towards the

ultimate goal is determined by the facility with which he builds for himself a series of successively finer and more sensitive vehicles of consciousness through which he develops his spiritual potential.

We therefore understand that we have within us the power to free ourselves from all that holds us in bondage. We realize that all real building is *within* ourselves, for unless we build the tabernacle within, unless the light shines over the mercy seat within our hearts and the smoke of sacrifice continually ascends within our own hearts and souls, it will be a long, long time before we can say "now are we the Sons of God and it doth not yet appear what we shall be, but... we shall be like Him"(1 John 3:2).

The success of our efforts depends not so much

Unless we build the tabernacle within, unless the light shines over the mercy seat within our hearts and the smoke of sacrifice continually ascends within our own hearts and souls, it will be a long, long time before we can say "now are we the Sons of God...."

on how much we think about the ideal, even how much we love it, but on how much we are willing to strive and sacrifice for it, how much we *live* it. The anonymous saying expresses it well: "If you would be a star, you must shine your own light. Follow your own path and never mind the darkness. That's when stars shine their brightest."

In the glad and glorious order of things there is a limit placed upon the operations of the forces of destruction and evil. They are permitted only so much latitude. And here lies the hope by which humanity can endure and rise above the turbulence and violence of these times and enter upon a more peaceful, stable and productive era.

The world conception to be brought forth must transcend material interpretations on which present action is largely based, especially in the western world. Until moral law is respected and spiritual principles recognized as the ultimate governing power in every sphere of life, we will continue to flounder. Every day we are sowing seeds for good or for ill. When evening comes, if we will review our day's activity, giving ourselves praise or blame where due, we will be living most productively in the present and most helpfully for the future.

Truly, the practice of nightly retrospection is a far-reaching endeavor, because our experiences, earnestly and honestly assessed, are incorporated into our consciousness as usable soul power, the sins of each day are blotted out, and man commences a new life with added soul power gained from all the preceding days of his probationary life. At present we are reaping the results of our evolutionary journey, manifesting the efforts we have made or not made, in the nature of the body and larger environment we inhabit. If we are not

satisfied with these results, we can start to change our ways, especially in our thinking.

The divine man sleeps within the mortal, but he shall, when summoned, awake and arise. Within us lies the power to free ourselves from all that holds us in bondage. We can direct all desires, decisions, choices, and responsibilities to our inner Tribunal of light and truth, which has the answers we seek and the power to prevail. May we all strive to know ourselves better, realizing anew the divinity in our natures, and dedicating ourselves more wholeheartedly to the lofty ideals which lead us on to the heights of spiritual attainment.

Thomas Edison said that "If we did all the things we are capable of doing we would literally astound ourselves."

By accepting the responsibility for ourselves as we are, and by using our will to activate our potential powers, we may attain to any goal we set for ourselves. Let us be so

united in peace, harmony, and love that we may do our part in carrying out the mission of healing and enlightenment to which Max Heindel devoted and sacrificed his life. Let us lift our eyes to the stars. Let us face this world with new light, new power, new hope, because only in this way shall we be faithful to our quest and see the glorious destiny of this great work fulfilled. It is religion that will be the very heart and keystone of the new Aquarian Age.

May you go forth blest in your quest for light eternal. "Grant, we beseech Thee, that the words which we have heard with our outward ears may be grafted inwardly in our hearts, that they may bring forth in us the fruit of right living to Thine Honor and Praise, and may all our works begun, continued, and ended be for Thy glory." □

—Caroline Lederman

Truth Seeker's Prayer

From the cowardice that dare not face new truth,
From the laziness that is contented with half truth,
From the egotism that seeks for fame and fortune,
From the arrogance that thinks it knows all truth,
From the greediness that trades half truth for
silver and gold, and misleads others,
Oh, Lord of Truth, deliver me.

—Anon.

MYSTIC LIGHT

Will

THE PREEMINENT attribute of threefold Divinity, will most closely characterizes the Father because it is the first quality by which God makes Himself manifest. So too was will the first attribute received in seed form by humanity as virgin spirits when they were invested with divine spirit. And will shall be the last quality to be fully developed by humanity because it most essentially partakes of the divine nature and requires an involuntary and evolutionary pilgrimage through five Worlds to actualize its vast potential.

The hierarchy of Leo, called the Lords of Will, or Thrones, rayed forth both the germ of the human dense physical body and the divine spirit during the Saturn Period of Earth evolution. They continued to make adaptations on these two vehicles as they were sequentially configured with the other five human vehicles. The Lords of Will focus their energies through the Archangeloi (also called the Lords of Flame), Who work on man's desire body.

Will first manifested as the creative fiat: *Let there be*. Wisdom and love are implicit in all archetypal creative acts. For humans, creative efforts are means by which love and wisdom may be discovered and displayed. It is not accidental that the

Zodiacal sign Leo, whose keyword is *will*, should express that will through creativity, both generative and artistic, which "children" provide the Leo nature the opportunity to express its love nature.

Since creativity is a divine attribute that draws on will, wisdom, and imagination, what better proof is there of the existence of the Creator than the existence of creation and its creatures. For by its fruits is a being known. One can will

(think, desire) that there is no God, but such willfulness is vain and finally full of torment. Will used against itself describes the plight of the black magician whose abuse of power must revert to the abuser as its ultimate victim.

Since creativity is a divine attribute that draws on will, wisdom, and imagination, what better proof is there of the existence of the Creator than the existence of creation and its creatures.

Thinking and desiring are expressions of power, but will is in back of all manifestation in the Physical, Etheric, Desire and Thought Worlds, as well as the World of Life Spirit, even as God the Son and God the Holy Spirit proceed from and are expressions of God the Father. While all power proceeds from the Father, its manifestation on each plane is through the substance or stuff comprising that World and its use will vary according to the wisdom and intentions of the beings through whom it is exercised.

Will is first in evidence in evolving man as willfulness or selfish will. Increasingly, as suffering

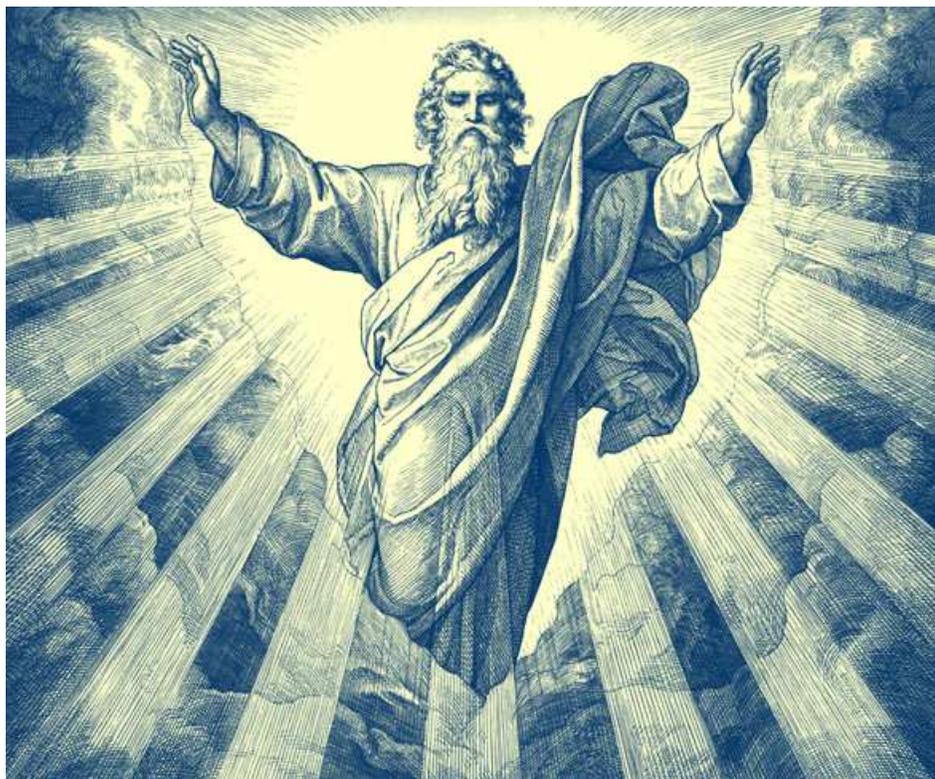
and destructive behavior take their toll, will is used to curb the untrammelled desire nature, direct its energies into constructive channels, and to regulate the thought life. It is chiefly by means of will that self-consciousness is formed and developed.

Will takes many guises, even disguises. It is never purely, at this phase of our evolution, disembodied will. It is the basis for all forms of self-discipline. On the physical plane will is the force that holds creation intact, conforming it to its archetypes in the World of Thought.

Clearly, mobilized will is paramount for accelerating one's spiritual development. Presently, the student of Western Wisdom Teachings, in accordance with the precept that all occult development begins with the vital body, draws upon will to conserve and redirect his life force, control thinking, cultivate regenerate emotions, and be of service.

As will was the first faculty rayed into humanity at the dawn of creation through the implanted germ of divine spirit, so it is the first faculty to manifest in the individual life, followed by feeling and thinking. The will that works in the body manifests as the drive to assume an erect posture. As a mountain peak calls a climber, so the instinctive desire to stand impels the child to raise itself, first to a sitting position, then fully upright, moving from the horizontal spine of the animal to the vertical spine of the human, recapitulating a momentous jump in evolutionary sophistication.

Most amenable to the impulse of will is the use of the opposable thumb, which enables the grasping and manipulation that make man the tool bearer, capable of shaping and controlling his environment, as most simply and hieratically represented



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

The First Day of Creation

God the Father as Creator manifests His first attribute of Will, implicit in and proceeding from which are Love-Wisdom (the Son) and Activity (the Holy Spirit).

in the king's scepter and mace, the bishop's crozier or staff, the magician's wand, the holy spear of Parsifal, and Aaron's Rod that budded. In other words, by the exercise of the enlightened will, man himself becomes the tree of life, the hermetic caduceus, the occult symbol par excellence of the power and potential of will to attain self-conscious divinity.

The Sons of Cain, in spiritual matters especially, have taken to themselves a larger measure of will, exercising the influence of their ancestor Lucifer, whose conflict was not with universal God, but with one of the Elohim, Jehovah, whose charges obediently carry out His mandates.

While the Sons of Seth, adherents of Roman Catholicism, seek, through devotion and heart-felt obedience to God's revealed word, to live holy lives as defined by the Magisterium, the Bible, and the Pontiff, the Sons of Cain are ever champing at the orthodox bit, breaking icons, exercising the creative faculty endowed by their Creator in the fine and applied arts. They are more inclined to wield power, to explore new frontiers, to question

the veracity or sufficiency of existing systems of belief, to forge their own destinies, to seek *internal* authorization for their thoughts and deeds, and likewise to locate within their own being the holy of holies, the high priest, and the God they both serve.

One who is evolving along the occult path faces the greater danger of misusing will because it is eminently will that is needed to “storm heaven,” to die to the world, to be in the world but not of it, to be transformed by the renewing of the mind, to pray without ceasing, and to do all things as unto the Lord. The hazards of the path of will are pride and vainglory, hardness of heart, rationalized self-interest and egotism.

The phases of the use of will, usually seen as a progression—from self-will and willfulness (stubbornness), to willingness, to rightly willed action—all imply the gift of free will; that is, the ability

to freely choose and the power to act on one’s choice. In the earlier phases of his development, however, man’s use of will was largely desire-driven and, in that respect, unfree. Only when enlightened by experience and the suffering incident to it does actual free choice become possible. There is no freedom in ignorance. One must be able to think about what one does and deliberately, that is consciously, chose to do or refrain from doing. And though knowledge does not in itself weaken desire, it does activate conscience and fortify one’s resolve to do what is right.

The will of the lower self is rooted in desire. Thus control of desire for physical sensation and self-gratification constitutes will’s initial task. A model for the way will is so exercised is formulated in the Ten Commandments, which is essentially a set of prohibitions, and more generally by moral laws governing human behavior. The first five books of the Old Testament, the Pentateuch, are called the Law.

A supreme form of willing is *to be* willing, as in

agreeing, being obedient, utterly surrendering one’s personal will to wholly bond with the divine will. This form of willing manifests as humility and may be mistaken for the absence of will power as the world knows it. Separating this perfect willingness from self-will is the mystic death, figured in Gethsemane and Golgotha, by which one is baptized into Christ Jesus’ death and witnesses one’s own “white funeral.” The daily dyings of the self-denying Christian include the modest but significant choices to ignore the pleasure impulse, to banish vanity, to be sensitive to the needs of others, to suffer loss rather than to gain at the expense of another.

The constructive willing that is covert, interior, silent, without sound of hammer, which does solitary battle with the forces of darkness on the midnight plains of the soul, which holds

true to the daily course of routine obligations and engagements—it is by these practices that the royal raiment of the spiritual ruler is spun and the glorying acclaim of angels won.

What is God’s will for me? That I actively demonstrate my spiritual heritage as a child of God made in His image. And this demonstration is always a function of the immediate present, the work informed by the guidance of the Spirit of Truth, the Holy Spirit. It may entail willing to do today what yesterday I sought to avoid; electing uncertain excellence and possible failure rather than perpetuating the easy but inadequate status quo; refraining from impulsive speaking to display knowledge or from passing peremptory judgment to create a moment of shallow security and sham self-worth.

Through Christ in Jesus humans are invited to exercise the power of a faith that works the works of God. Belief is efficacious. It empowers. It is a spiritual dynamo that translates into usable will—

Separating perfect willingness from self-will is the mystic death, figured in Gethsemane and Golgotha, by which one is baptized into Christ Jesus’ death and witnesses one’s own “white funeral.”



Oil on canvas, 1650, Nicolas Poussin, Louvre, Paris, France

Healing the Blind of Jericho

The one seeking healing takes initiative both in asking for it and by believing that the healer has the power to effect it. As Christ Jesus says to the formerly blind Bartimaeus, “Thy faith hath made thee whole.”

the ultimate tool. Whatever degree of revealed wisdom we may possess, faith calls for our life’s supreme effort. It is will’s proving ground. We may best work to will’s benefit when we think we least have it, for then the faith that is its surety is most needed and that surety is the assurance that God the Father, as Personed Will, ever gives us the means to accomplish His purposes. We may not feel we have the will power to accomplish, but God does, and if His will is ours, and we infuse our mind and heart with faith in His effectual presence, there is no limit to what He will accomplish through us.

Where finite thinking fails or falters, faith can provide a higher form of knowing. Where the common man cowers, the faithing man may firmly step forward. I cannot move mountains, but faith, the access to Him Who makes mountains, can. For men much seems impossible, but with God all things are possible.

The power to effect healing derives not primarily from the healer but from the infirm in their *believing* that healing is possible, and then in *doing* what they believe will restore wholeness. Only believe!

Though their action is based on the authority and expertise of the healer, belief confers potency. In other words, the one who desires to be healed ascribes his own power to the healer. In healing, faith is medicine and faithing here is willing recovery. One must act to prove one’s faith. While all decisions appear to be expressions of will, they are not actually or significantly so until those decisions are acted upon.

God’s will for us may often be unclear. But this uncertainty may serve to increase our faith in willed daily doings. It is helpful to remember St. Paul’s words that “it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). And in so frequently reminding ourselves, we create a disposition most amenable to spiritual impulses and inspiration. Frances de Sales leaves no room for personal preferences when he asks the Lord that His will be done “in everything and everywhere, without a reserve, without a BUT, an IF, or a limit.”

We may come to a point in life where we “want out.” Then can Christ Jesus’ words be our inspiration for maintaining: “O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt” (Matt. 26:39). F. W. Faber observes that “There are no disappointments to those whose wills are buried in the will of God.”

God does not will that we suffer, but neither will He infringe on our most precious gift, that which most perfectly characterizes His Being—will itself, as we choose to freely exercise it. We see the truth in English clergyman E. B. Pusey’s reasoning: “If the least thing could happen to us without God’s permission, it could be something out of God’s control. God’s providence or His love would not be what they are. Almighty God Himself would not be the same God.” Which is as impossible as God’s nonexistence.

Since without God I can do nothing, and would literally be nothing (not made), it is clear that “By [personal] strength shall no man prevail” (1 Sam. 2:9). When I act, as Whittier expresses it, I pray I am “Doing God’s will as if it were my own/Yet

trusting not in mine, but in his strength alone.” St. Augustine expresses the idea somewhat differently: “No man can be master of himself except of God’s bounty.”

Will’s most sublime manifestation is love. God’s sheer awesome power is expressed through the transcendent goodness and inexpressible givingness and compassion that is personed in Christ and emanates from the World of Life Spirit. More locally, the formulator of the Western Wisdom Teachings was himself an uncommonly potent focus for the Leo energies of will, being a “triple Leo” (Sun, Moon, and Ascendant conjunct), with a Leo

development. At this point conscious life centers in the vital body, whose keynote is repetition and whose development strengthens memory, constancy, purity, and devotion, which qualities, in turn, weaken and dissociate the causal connection between desire and action, between feeling and willing. In this regard unceasing prayer much avails, for it helps keep consciousness on track, centered, illumined, and in a state of poised recollectedness, whereby moment-to-moment opportunities are most easily recognized and most readily seized; whereby also discrimination and correct choices may be made and temptations best met and pres-

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Mercury in trine to a midheaven Neptune and a 5th (Leo) House Jupiter. And what is the crux of Max Heindel’s message? Love and service, persistence and prayer. For a certainty one knows will is on target and consonant with cosmic purpose when it expresses as love, that it is purified and potentiated when it places others before self and common good above personal preference.

The *Thrones* denominate the realm from which all strength and power flow into the world, making all things possible of fulfillment through Him Who mediates it—Christ Jesus. We best learn of the *Power* of Christ, incarnating and effecting the Father’s will, through the Gospel of St. Mark, whose icon is the Lion, emblematic of the power by which Christ *Love* (Taurus/Luke Gospel) and Christ *Wisdom* (Scorpio/John Gospel) are brought to human fulfillment (Aquarius/Matthew Gospel).

Motives for the development of will power should ever be purified by service and compassion to insure its proper use. Increasingly, one thinks, speaks, and acts out of a sense of what is right, not because one is propelled by desire. Desire furnishes the impulse to action. More often than not this impulse must be checked when one begins to live in accordance with precepts pertaining to spiritual

ence of mind optimally maintained. In all of this, the use of will plays a vital role, providing the power to execute what right thinking has proposed.

The Gospel of St. John gives the student much guidance on will. To receive Christ is to be given “power to become the sons of God” (12:12). This power is not gained by the will of the flesh or by the will of man but of God (1:13). Further, “a man can receive nothing, except it be given him from heaven” (3:27). Christ Jesus is to be the model of our willing. And what does He will? He says, “I can of mine own self do nothing” (5:30). The much He does is not of His own self, but by God. “My meat is to do the will of him that sent me” (4:34). “I seek not mine own will, but the will of the Father which sent me” (5:30, 6:38). The willingness that is obedience to our intuition of God’s will for us qualifies our actions to “prove what is that good and acceptable and perfect will of God” (Rom. 12:2).

Over time, the use of right will develops authority in word and person, a power or right to command, act, elicit obedience, and make firm decisions. Christ Jesus is asked, “By what authority doest thou these things?” (Matt. 21:23) He answers that all power is given him in heaven and on earth to do His Father’s will. For this power can be del-

egated, it is part of the Father's patrimony. Christ received it from God and conferred it upon His disciples as they were ready to receive it.

Spiritual development is measured by the power, wisdom, and love with which one exercises free will. Will is central to human beings and being human because we are made in the image and likeness of our Creator, to Whom St. Augustine, in his book-length apostrophe and confession, says, "Your will is identical with Your Being." Emmanuel Swedenborg succinctly states, "The will is the man." As man's highest faculty, what he does with it determines his spiritual condition.

Nor should our consideration of will be confined to our embodied state. Ponder the words of one positive clairvoyant: "It is not thought or reflection but first and foremost the faculty of will that man possesses after death. Will becomes itself perception, becomes man's whole world of life. He has to perform an act of will whenever he wants to perceive anything. For he must form and fashion himself in accordance with what he wants to see. That is, he must will. He must become like what he wills to perceive." All occult development strengthens the post-mortem powers of the will, most notably through the practices of retrospection and concentration.

In *My Utmost for His Highest*, a book of bracing and spiritually demanding daily readings, Oswald Chambers reminds us that once we commit to God without reservation or exception, a commitment which is renewed daily and tested hourly, then we can accept the consequences of all we do and don't do as conforming to God's will for us. We may, indeed will, pass through a private crisis where no other person can help us. From the outside our lives may appear the same, but the change is taking place in our will. If we don't relate to God on the level of our will first, the result will only be to arouse sympathy for ourself.

We understand that no horoscope shows how a person will use their will precisely because it is from God and partakes of His perfectly free and omnipotent nature.

Thomas à Kempis gives prayerful voice to the desire for God-obedient willingness: "O Lord, Thou knowest what is best for us; let this or that be done as Thou shalt please. Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Deal with me as Thou thinkest good. Set me where Thou wilt, and deal with me in all things just as Thou wilt. Behold, I am Thy servant, prepared for all things, for I desire not to live unto myself, but unto Thee, and oh, that I could do it worthily and perfectly."

Will's inconspicuous exemplars, ever taxing our available resources, are the Christian virtues. We are reminded that virtues are powers (Latin *virtu* means strength). And obedience, humility and patience both require and are formative of will power. The demands on will made by walking either the mystic or occult path

far exceed any requirements that mundane life exacts. Individual initiative and internal resolve must be continually renewed and fortified because outward events and ways of the world provide few occasions for the degree of self-control, focus and persistence which are necessary for concerted spiritual development.

On the pivot of will turns the universe. Human evolution is a *working out*, a revealing, of what God *works in* us. Incarnation is the process by which will is activated and exercised. We see that our pristine will must be God's because it, like all else, came from God. We understand that no horoscope shows how a person will use their will (*Message of the Stars*, page 381) precisely because it *is* from God and partakes of His perfectly free and omnipotent nature. Nevertheless, God permits that our most precious endowment may be used for ungodly purposes. The right use of will, the embodying of God's will, is our mission as humans on earth. □

—C. W.

Mystic Light

To Know What Love Means

THROUGH SEVERAL MONTHS I have found this to be the most fruitful concept for meditation. Both from within and without has arrived a profound realization that we do not know what love is in this Place. Only to those who have opened certain lower and outer dimensions of the love-thing, here, does this realization become apparent. In other words, certain mystical awakening is necessary to realize that Love is not here. Yet, what the world calls love is the dearest thing we have to work with—the way to the Way. Grant that it is unrecognizable from an harmonic standpoint. So are we, as organic beings. Nevertheless, the little force-vibration which the world calls love contains something of basic spiritual nature. Because of this, its devotees are never led astray. “Just love her,” comes out of the sky to heal the little earthlover in his torture of jealousy. “Love more, not less,” is the infallible command to those whose mind-powers are seeking to estrange them, and from whose hearts faith is slipping. “Endure, faint not, love unceasingly,” spans every rift or abyss in the marital relation; transcends all seeming facts and reactions. Here follow simple but peerless injunctions for the management of romance in its little orbit here: Do not use intellect, use heart. Forbear to hold or give life through expression of critical thought. Refuse to accept appearances of the mind.

Love is not of the mind, but of the Spirit. The attractions of mind to mind, under the added play of sex power, are inevitably atmosphered in glamor. This glamor must be disintegrated before the Spirit

can breathe forth its enduring wisdom. This glamor is personal, selfish, often malignantly selfish. It turns from breast to breast, from eye to eye. It shuts out the world, seeks to lose itself in the one, takes love from all others to give to one, but finds that the one is being destroyed. To breathe at all the Romance that satisfies means union, not of body, but of Being. Lovers entering the Real, yearn for opportunities for world service, in order that they may have more for each other. They learn the secret that it is only as they find union with themselves that they find union with each other. Is it not clear at last that love is of the Spirit, and that it is only as one co-ordinates mind and body with the Spirit that he can hope to know what Love means for use here in the objective consciousness?

I can give you a priceless bit of teaching on Meditation—at least what is priceless to me. I tell you this in the beginning to raise your expectancy in order to receive it with a more eager grasp: If a Mystic came down from the hills to the cities, he would be conscious of sewage everywhere—drains under the roads, under the lawns; the more or less hidden cloacal systems which the senses of ordinary men do not detect. He would find it difficult to stay. He would be hurt by this evil presence, the vibration of his body lowered, even outraged, by the manner of life of common men. When your Spirit comes down to operate in your objective consciousness, it finds an identical condition. It is sickened and hurt by the lowered vibrations of body and mind, by the hideous death-in-life which is our organic condition, even at its best in this place.

The neglect of our bodies through a period of one single day renders us dangerous to ourselves and others. All preliminary training in mysticism, the correction of habits and tastes of body and mind, is but a preparation for the coming of the spiritual Guest. Basic spiritual nature is loveliness itself. Its presence in the objective consciousness is nothing less than delight. The first and faintest stirring of this delight brings tears and the tremble of weakness to our vocal cords; an hour in the midst of it exhausts most of us more than a full day of pain. By this you can realize how feeble and pitiful we are to endure the vibrations of full Being. The most toned and rhythmic of us, in an organic way, is sick and depraved from the standpoint of purity and wholeness.

To give birth to a child of flesh in the midst of these bodies is an ordeal on the part of the coming entity, for which he has to be prepared on the other side by entering into a sleep that is like death. For the coming of the great teachers, the physical lines are chosen from the fairest matings through many close-watched generations before the Messenger can key to the physical through an earth mother. This is more or less an exact picture of the agony spiritual being endures to key to the outer nature. Yet we aspire to entertain our spiritual natures not only in momentary flashes of association, but to sustain enlightenment through all the actions of our waking hours. The spiritual nature desires this association more than mind can possibly desire it, but the Spirit finds it impossible except when we lift ourselves toward it in the highest sincerity of prayer and performance. Only as we render ourselves utterly, such as we are, can spiritual vibration,



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The Supper Guest

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me”—Rev. 3:20.

which is Love itself, come into us for use in the outer and lower world.

I have explained many times that what we know as genius and heroism and comradeship are flashes of Being, momentary visitations in our objective consciousness of the real Self, the Self we have called God and Christ and Beloved, even the Absolute. When the young workman in mysticism arrives at the simple fact that life in the outer world does not contain his delight, his inspiration, does not even answer to his forming dreams of wisdom, love, and power, he is at last ready to begin a nobler quest. One who still finds his ideals in man-made affairs, in society, in any of the partisanships, even in international divisions of commonwealth, is not ready for the unreserved endeavor to find Himself.

But having failed his loves here, having even tried departure from the world, as has the elder school of mystics, having been brazed and burned and crucified on the outer planes; having found that love and life and beauty are not here, except as he finds their Spiritual key and meaning tallying within, he is ready at least to formulate the real prayer for Being, for Unity. For the first time his quest is unconfused. He aspires to make a place in mind and body for the Spiritual guest, not for momentary flashes of association, but for sustained hospitality; not for his own delight, but for Being, which in every tone and gesture and radiation is for the good of others.

The presence of spiritual light reverses every policy and action of the mind without it. The agony of the mind for the welfare of the self is a false and futile agony. The welfare of Self in the real sense is the dear care of every other being in the Universe. The powers of the real Self glow and radiate and send forth their individual perfume and light and color only in the supreme forgetfulness of their own nature. Even the great moments of men here whose performances are memorable in history, in literature, and ethics, reveal this spontaneity, which is Spiritual charm. Not one has ever thought out a great policy of performance; he has risen to it in a flame of Being and Doing for others; he has found himself one with them in the mystery and beauty of spiritual action.

Finding himself ready at last to call to Self, having tried all other ways and failed, having brought down his purpose to a science and built his faith upon knowledge, the young mystic formulates his prayer for swift and certain co-ordination. Remember, by this time he is fundamentally disposed to the good of others; he has risen above the fears and pains and wants of the little self; he is hungering, thirsting, yearning with every tired energy of his objective consciousness for that Union which will set him free—a healer, a teacher, a lover, a comrade, a hero, in the midst of men, for their sake! Still he stands in his outer consciousness. He does not say, “I am Holy, I am God, I am All, I am Absolute,” for he is none of these things. Rather is he a creature far from Home, just risen from the husks, remembering at last his Father’s House and

determining to return thither, resolving to stop for no other purpose than to help another on the way; to arise and go! At last he prays without confusion, without sophistry, prays not from the standpoint of God, because he is not, nor from his own Spirit, because he is still in the mind which for ages has imprisoned his consciousness. He prays from where he is, in the objective consciousness, from earth in this year of our Lord, from the fetor of the drains and bottom-lands, and their corresponding conditions in his own body and mind. He prays:

“I am lonely. For ages I have tried to do without you, tried ambitions, loves and wars, misuse and violence. All men and things, which I have abused, have risen to hold me in their bondage. Now I have put away, so far as I know, the terrible passions and purposes of life here. I do not want to run from them, because I realize that I am placed here in this objective consciousness to do my task; but I can no longer tolerate the hours here without You. I, a mind and a body, render myself to You.

“I know it is hard for You to come down and dwell with me in the corruption which I am. I know it is as hard for You to come down and dwell with me as for the mystic of the High Hills to descend to the packed cities of men. Yet I am making myself as clean as I can with Your guidance, as kind as I can, even in the mind and the body, knowing that kindness and cleanliness are Your ways.

“I ask you to be with me. I ask you to Be I; to tolerate me in Your great mercy for a little time; to warn me when I am ignorantly astray. All else has failed. Many times I have wished to come to You more completely by putting aside this slow, cold, gray thing which is objective being on the face of the earth, but now I know it shall have its good use, as You use it; that it may be a mouthpiece for Your utterance to others here; that as You take possession of it, You may render it a medium for the reduction of Your force to such terms of voltage that it may be received intelligently by others here. I come. For the great thirst and hunger and yearning within this heart, I would find, through You, that love of all men and creatures, which even now, before the dawn of You in my being, I seem dying for.” □

—Will Levington Comfort

The Rosicrucian Brotherhood—Part 1

THE SCRIPTURES TEACH US that no age has existed, exists, or will exist, in which single individuals, experienced in the world and its darknesses, have not been able to retain knowledge of the holy light, counting themselves among the sons of God. Thus in each century and epoch were some, however small in number, who passed through the narrow portal, while the larger part of mankind trod the broader and more conspicuous way. For we read that in each epoch of the Church some were found who were given the “victory, the tree of life which is in the midst of the Paradise of God” (*Revelation 2:7*), the “hidden manna and the white stone” (*Revelation 2:17*), the “morning star” (*Revelation 2:28*), or “clothed in white raiment” (*Revelation 3:5*). They shall receive their heritage and their name shall not be blotted from the book of life, and they will be “pillars in the temple” and will receive “the new name of the Lamb.”

This is the first of three articles on the *Rosicrucian Brotherhood* by the English mystical philosopher, Robert Fludd (1574-1637), considered an immediate father of Freemasonry, foremost among the disciples of Paracelsus, and “the central figure of Rosicrucian literature, towering as an intellectual giant...a man of immense erudition, [and] exalted mind” (Waite). The unfoldment of the Christ within each human soul is the *magnum opus* of spiritual alchemy and the central truth of Fludd’s writing. This and the next two articles are drawn from the Rosicrucian apologist’s book *Summum Bonum, The Highest Good*, which first appeared in 1629 in German.

The following words of the Evangelist are also applicable to those men: all who receive “the true Light that cometh into the world,” receive the “power to become the sons of God” (*John 1:9, 12*). They are to live in the House of Wisdom, safely and strongly erected on the mountain, of which the Saviour speaks: “Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon rock” (*Matthew 7:24-25* and *Luke 6:48*).

But, you will ask, why are these good inhabitants of that imaginary house so hidden? Why do their habitations remain so secret? Why have they not appeared

before the world long since? Why do they not reveal their secrets for the prosperity of the State in which they live—if they can call such virtue and power their own?

To these questions I reply that while they are truly endowed with heavenly riches, they stand before the world poor and unknown. It is no wonder that, rich as they are through the Holy Spirit, they despise the world and its splendor, according to the word of the Evangelist: “Love not the world, neither the things that are in the world. For all that is in the world is the lust of the flesh, the lust of the

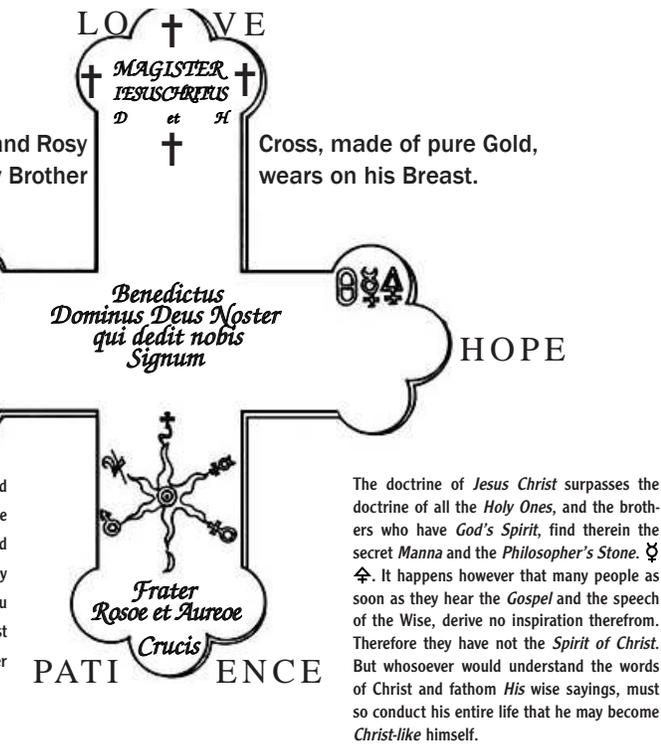
But, you will ask, why are these good inhabitants of that imaginary house so hidden? Why do their habitations remain so secret? Why have they not appeared before the world long since?

eyes, and the pride of life” (I John 2:15-16). Thus it is that the world does not know the sons of God because “the sons of God do not know the world,” for the world “is built entirely upon wickedness” (I John 5:19).

On the other hand, however, it is the will of God that what is hidden shall be revealed. And God has promised through His prophets, in the last days before the end of the world, “to pour out His spirit upon all flesh” (Joel 2:28), and the royal Psalmist prophesies that God will quench the thirst of the sons of men out of the stream of His grace; those who remain under the protection of His wings in hope will find in Him the fountain of life, for in his light we shall see the light (see Psalm 36).

But to return to the inhabitants of that Castle of Wisdom, built with such reason on the mountain, it is given to them by the Holy Spirit to know everything—because it is His task to teach everything as was said by the Apostle, through “the grace of God which is given to you by Jesus Christ, in everything you are enriched by him, in all utterance and in all knowledge”(1 Corinthians 1:4-5). Thus it follows that these inhabitants of the House of Wisdom—they alone, and no one other than they—are those who, together with Solomon, have knowledge of true Magic, of true Cabala, and of true Alchemical science.

Therefore it seems to me praiseworthy that this society, the Brotherhood of the Rosicrucians, does not wish to appear before the world before the appointed time. We will seek to learn who are the inhabitants of this building, and why they are called particularly and constantly, *Brothers* and also *Rosicrucians*. Finally, we shall publish a dec-



And I will show you great and mighty things.
Jeremiah 33

From Secret Symbols of the Rosicrucians of the 16th & 17th Centuries, Altona, 1785

Depicted without the rose, the above cross is emblematical of four Christian virtues, the foremost of which is Love, whose personification is Christ Jesus. The seven spirits (Earth is assumed) before the throne of the sun, represented by the symbols for their planetary bodies, signify the energies by which spiritual alchemy builds the inner Christ.

laration given by these Rosicrucians. Let us therefore say, to begin with, that the palace or cloister of this Fraternity is that of which the Holy Scripture speaks, as we can prove by these words: “Let us ascend the mountain of reason, and erect the House of Wisdom.” As the foundational element in that mountain we recognize the “cornerstone which” (according to the testimony of the prophet) “has taken from the mountain without the use of hands, and has itself become a great mountain, filling the whole earth after it shattered the feet of the statue.”

Thus says the prophet: “The house of the God of Israel is great and mighty in its possession.” This is the mountain which, in truth, is the Mount of Horeb, that spiritual Zion which is so often spoken of in Holy Scripture, and this stone is the same rock, that true house, which is meant by the Evangelist when he says, “The wise man will build his house by digging into the depth and placing the

foundation on the selfsame rock.” *That rock*, however, is *Christ*, upon whom the spiritual house and the sanctuary of the priests rests. However clear it may be that it is required of us that we build a house upon that rock mountain, it is also clear that this cannot be the work of men, as is believed by foolish alchemists or magicians, but rather is a divine work. It is entirely certain that if Wisdom herself is not present in such things and does not undertake the leadership, both as architect and executor of the work, then human power can do nothing. This is already confirmed in clear words by the sacred text (*Psalms* 127:1): “Except the Lord build the house, they labor in vain that build it.” Thus it is in truth the Lord who does the building of the house, executes it with wise and experienced hands, and brings everything to completion. This is none other than what we see manifested when the active man brings forth in suffering woman, through adjustment and dispersion, a third entity, namely, the foetus, which, however, is not created by clever men, but by the spirit of God hidden in the seed.

Therefore the Apostle also speaks: “We require of you, you brothers, that you bear rich fruit and work diligently; that you are calm and go about your business; work with your hands as we have prescribed for you, etc.” And, as a result, “So that no one will be in need.” David says in his Psalm, “Blessed are those who walk in the ways of the Lord; He will establish the work of their hands.” And yet the hands of the artist create nothing (as I have said) except that they separate the superficial, and then out of itself the Spirit acts for the perfecting and heavenly ordering of that royal palace. “Your habitation,” says the Apostle, “was not made by the hands of men, but we have a spiritual building in the heavens, which is the House of Wisdom on the Mount of Reason, built upon the spiritual rock.”

Paul expresses this aptly in the following words: “I have planted, Apollo watered, but God gave the increase. Thus neither is he that planted anything, neither he that watered, but God gave the increase. Every man shall receive his reward according to his labor, for we are laborers together with God. You are God’s building. According to the grace of

God given to me, as a wise masterbuilder have I laid the foundation, and another builds upon it” (*I Corinthians* 3). Everyone must discover how he can build upon this foundation, “for other foundation can no man lay than what is laid, which is Jesus Christ. If any man’s work remain, which he has built upon this foundation, he shall receive a reward.

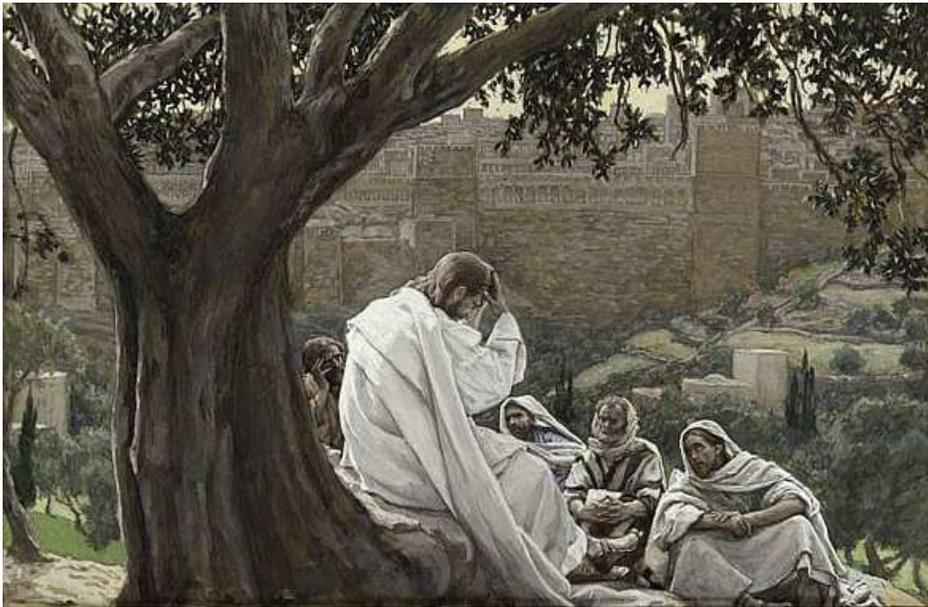
“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”

To this is related the oft-quoted stone of contention for the false Christians (*Romans* 9:33). This is the precious and proven cornerstone laid for everyone who believes in him as the foundation stone of the building, which will not be overthrown (*I Peter* 2:6). He is also a stone of contention (*Isaiah* 28:16). The prophet speaks of the ill-founded house (*Jeremiah* 22), and in *Proverbs* it says, “Woe to him who builds his house upon unrighteousness, and woe to his house in the day of judgment.” Solomon also says, “The house of the unrighteous will be destroyed.”

Since there exists a proven and a precious cornerstone, the true architects built the House of the Word above that stone. This house of the just, I say, will last forever, according to the decrees of Wisdom as is testified by *Matthew* 7:24: “Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

Of this house the royal Psalmist sang (*Psalms* 5:7; 26:8; 84:10): “I will come into thy house in the fullness of thy mercy. I have loved the habitation of thy house, and the place where thy honor dwelleth. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.”

By this, however, the king did not understand the temple built by the art of men because, as is testified by the Scripture, God did not inhabit a house from the exodus of Israel from Egypt to the time of Solomon, but He had His place in a tent.



Opaque watercolor over graphite on gray wove paper, 1895. J. James Tissot, 1836-1902. Brooklyn Museum

The Prophecy of the Destruction of the Temple

The temple made with hands can be destroyed by hands. The etheric temple, either of the physical body or a building, is made by thought and is a more perfect similitude of its spiritual archetype. The etheric Christ is the cornerstone of the individual soul body.

Addressing Himself to David, God also said, “Thou shalt not build an house for my name because thou hast been a man of war, and hast shed blood.” With these words he means a material temple, for the Holy Scriptures testify that David possessed a description of the material temple which had been written into his spirit by the finger of God. From this it seems clear that the divine Spirit Himself was the master of the plan of the House on the mountain, erected by reason, because, as it were, not only the Tabernacle and the Temple of Solomon, but also Man himself was formed according to this image, and therefore he is called the temple of the Holy Spirit.

Thus we come to the conclusion that the building of that house under the cooperation of a true Brother is a revelation of the occult, that is, the spiritual rock or the revelation of the mystical wisdom of the Stone of the Patriarch, which he calls the house of God. This is the erection of the spiritual house or palace on the Mount of Reason. And this rock we call the mystical castle Bethlehem, of which the Evangelist says, Christ was of the castle Bethlehem. From that place also came David, which can easily be proved by etymology, for Bethlehem means “house of bread” and “of

war.” But manna means “the hidden bread” and “the food of the angels,” “the bread of heaven,” and “the Word,” by which everyone can live without ordinary bread, as we are taught by Christ in the Scriptures.

From this it follows that *Bethlehem* is the same as *Beth-El*, which means “the House of the Lord.” Thus the stone or rock of Jacob is called “the House of God.” Concerning the secret of this House of God, this Temple of Christ, we are excellently told by that patient man, Job, who says, “He brings fire of Solomon which makes men into prophets and friends of

God.” It makes them into faithful, wise, just, holy ones. Likewise one speaks of the holy house, of the holy Christians, universal, a ransomed generation, true seed of Abraham, priests, apostles, brothers of Christ, a Christian brotherhood, and many other names too numerous to mention.

I have undertaken to explain carefully why these last—these Brothers of the Rosy Cross—are properly to be called the seed of Abraham, and have been chosen from among the heathen, how they are descended from the blood of the Jews, how they have been called brothers of the Apostles, Christians, and members of the Rosicrucian Fraternity. One has to know, first of all, that just as Christ came from the seed of Abraham, to whom by the word of God was promised blessing and through him salvation for the world, so also all true Christians must be called the seed of Abraham, because they have been born, as the Evangelist says, “not out of blood, nor of the will of the flesh, but of God.” “Who,” asks Christ, “is my mother, and who are my brothers? Whoever does the will of my Father who is in heaven, the same is my brother, my sister, my mother.” Such a descent from such seed is recognized unmistakably by the Apostle when he says, “They are of Christ who are

of the seed of Abraham and the heirs of his promise.” Thus the Apostle Paul praises not those who are circumcised in the foreskin alone, but in their hearts, when he says it is not the external Jew only, but the inner Jew who is chosen by God. So it is also with many among the heathen, because he says that of the seed of Abraham not only the Jews but all people of the world will be redeemed, as already seems evident from the Genesis. The heathen are co-workers, co-members and participants in this promise of Jesus Christ through the Gospel. For, as the Apostle testifies, Christ is the promised seed.

To anyone who doubts whether this Rosicrucian Brotherhood originates out of such blood, I reply in the sense of the evidence mentioned above, that if one kinship or brotherhood is of the flesh and of man, another is spiritual and divine. Thus it is written that the sons of God and the daughters of men, that is, those chosen by God from the tribe of Shem united themselves with the daughters of the tribe of the accursed Cain. However, the Scripture speaks quite generally: “You are a divine generation.” Therefore the divine seed is not from below out of the earth, for it is from above that the divine nourishment comes. In many places one finds sapphires, and lumps of earth in which there is gold. No bird has recognized this path, and no vulture’s eye has discerned it, and so on. “He places His hand upon the stones, and overturns the foundations of the mountains.”

With those words is not only described the earthly substance of that House, but also its riches, the fiery light within it, and its power and might. The immeasurable strength of Bethlehem, interpreted as the house of war, is shown in the castle from which Christ went forth. Thus that spiritual stone (not the erroneous one of the false Alchemists) is also called “the fame of the whole world” by Hermes, a true and divine Alchemist. Through the discernment of that spiritual stone all darkness disappears from around one, and He appears “in the



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

Transfiguration

power of his strength” because He conquers all fine things and permeates all solid ones. Thus was the world created.

Job and Hermes, however, not only describe the precious metals of that house, but also its virtues. For the city or castle built upon the summit of the mountain is also cabalistically called *Beth-ulia*, which means, as it were, “the Virgin of the Lord,” or “the House that gives birth to the Lord.” Hence Bethlehem is designated as the virginal earth which shall bring forth the Redeemer. And this saying comprises the whole claim of the prophets: “The earth will open and will give birth to the

Messiah.” For above all, it must be recognized that in the Holy Scriptures the names of both men and of cities contain secrets. Therefore the name of the city of Lutz was changed to Bethel because of the notable effect of the stone, which is called the house of God. Likewise, Bethlehem corresponds to the living Bread which shall come forth as out of a house or castle, and *Bethulia* means metaphorically the House of Wisdom built on the Mount of Reason. Apparently this name was given to this town because it was the most beautiful town or castle upon a height or mountain in that region. The latter is also called Mount Horeb in order to designate the Mountain of God. Finally, the prophet points to the mystery of the word Bethlehem when he says, “Christ, the Lord of Israel, will be given out of Bethlehem...”

Here then you have that House or Palace of Wisdom erected on the Mount of Reason. It remains however, to learn who are those sages to whom this House is open. These most fortunate of men and their spiritual house are described by the Apostle in the following manner: “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (*1 Peter 2:4-5*). And further on, he says, “But you are a chosen generation, a royal priesthood, an holy community, a ransomed people, that you should practice the virtues of him who has called you out of darkness into his royal light. For previously you were not a people, but now you are the people of God.”

With these words he not only describes the overwhelmingly strong foundation and the builder of the House, but also the inhabitants. For these dwellers in the House of Wisdom are shown by him to be the faithful in Christ also, according to the teachings of Esdras, who lay down their mortal sheaths, choosing the immortal, confessing the name of the Lord, crowned with victory. Thus says a man, enlightened by wisdom: “For mortals labor in vain who have chosen a different path than was shown by the prophet,” but this is not the path of death, as people are accustomed to believe, for it is the one mentioned by the Apostle Peter when he



Song of the Mystic

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim Valley,
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

Oh, I have seen Thoughts in the Valley—
Ah me, how my spirit was stirred!
And they wore holy veils on their faces,
Their footsteps could scarcely be heard;
They passed through the Valley like virgins,
Too pure for the touch of a word !

Do you ask me the place of the Valley,
Ye hearts that are harrowed by Care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—Frater Ryan

speaks of the one taught him by Christ when the latter was transfigured on the Mountain. And this should remain secret and hidden, otherwise the Apostle would not have said, “As Jesus has taught me,” and the highest Wisdom would not have directed, “Do not tell anyone.” (Continued) □

—Robert Fludd

MAX HEINDEL'S MESSAGE



Attending His Own Funeral

he here?"

"I have never officiated at a funeral where the so-called 'dead' was not present and an interested spectator," answered Mr. Heindel. He then went on to tell a number of interesting experiences concerning the behavior of the "dead." "Mostly," he said, "they sit quietly in their seat watching what takes place just like any of the people we

I have met only a few materialists on the other side...they were all very much put out at being gradually forced to revise their theory that annihilation follows physical death. They wanted extinction of consciousness and were very unhappy.

call 'living,' though the meaning of the common term 'the quick and the dead' should really be reversed; for we who are imprisoned in this heavy lump of clay and subject to innumerable pains and ills, are really much more dead than the disembodied spirits we so designate; while they, who know no sickness, who can feel no fatigue, who move swifter than the wind without making the slightest effort, should really be called the quick.

"But at the time of the funeral many of them have not yet found themselves, so to speak, they have just come out of the meditation on the panorama of the past life which passes before them in reverse order, from death to birth, to show them how events in their lives were generated by antecedent causes, and so far as the multitude goes, which does not study *Life*, they are generally hopelessly muddled at the whole proceedings. They very often realize that they must have 'died,' for they see the body in the casket, but they see

WHEN word

came to Mount Ecclesia that Frank English, one of our Los Angeles members, had shuffled off the mortal coil, and that the editor was expected to officiate at the services prior to cremation of the body, a party was made up of the workers on Mount Ecclesia and we went to Los Angeles Sunday morning, helped to lay the body away, and journeyed back to Mount Ecclesia, a total distance of 190 miles, in time for Mr Heindel to speak at the evening Service—a pretty strenuous day's work.

But that is only an incident recorded to pave the way for the burden of our story, and bring out the fact that people usually attend their own funerals. This was learned when someone asked the editor after the services: "Did you see English, is

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themselves with a similar form, which to them feels just as solid and real as the thing that is dead.

“Then they cannot make out why they are still in their old home and why they have not seen anything of the judgment seat and heaven or hell—that is if they believed in that. If they have been materialists they probably begin to wonder how they can think or continue to exist. I have met only a few materialists on the other side, and have not asked them about their feelings in that particular respect, but they were all very much put out at being gradually forced to revise their theory that annihilation follows physical death. They wanted extinction of consciousness and were very unhappy.

“People who have studied the mystic teachings promulgated by the Rosicrucian Fellowship, and kindred organizations, differ radically as a class from the majority, for they recognize instantly, upon awakening from contemplation of the panorama of life, the essential facts of the case. They know that they have entered the lower regions of the invisible world and that they are entering upon a new phase of evolution. Most of them are quiet and subdued, feeling the importance of the change, and considerably awed thereby for the time being. They usually go to a part of the room where the services are being held that is as far from everybody as possible.

“But I have always noticed that if the conversation in the room is made to run in a cheerful channel, it has a wonderful effect in brightening the friend. Several times I have had the satisfaction of seeing them come out of their corner and become very bright, with a corresponding raise in the barometer in all the ‘living.’ On one occasion the ‘dead’ man grew so interested and so cheerful that he nearly stumped me in the middle of my address.

“When I first entered the room, this man was sitting in a corner very quiet. He knew the teachings and was evidently fully awake to facts, but it was also clear that the situation weighed rather heavily upon him. So I at once made every effort to administer ‘consolation to the dead’ by a cheerful conversation on the subject of death and the after condition with the widow, relating a number of experiences to illustrate the different points, and very



Technically, death results from the rupture of the physical body's seed atom, whereupon the heart stops and the vital body and spirit exit the dense body. However, it is still connected to the Ego's higher vehicles by the silver cord until the the panorama of the past life has been etched into the desire body. Then the silver cord snaps, the vital body gravitates back to the dense body, decomposing along with it, and the spirit enters the Desire World. The above picture correctly shows the separation of the soul body and spirit from the dense physical at the moment of "death." Jesus' situation is unique in that while the seed atoms of his dense and vital bodies were returned to him by Christ immediately after the Crucifixion, the vital body containing the record of his thirty years of experience in the physical world is being held for the Christ as His means of final egress from the Earth.

soon the “dead” man pricked up his ears and came over and seated himself by his life-companion.

“During the service he remained there sitting bolt upright and alert. He listened carefully while I explained to the audience that that lump of clay in the casket was only as a garment which our friend had used a little while, and that in time it would be replaced by a new and better body in which he would learn new lessons in life's Great School.

“Meanwhile, I had continued to point with the left hand to the body in the open casket, while the right was poised aloft. I was getting ready to quote Sir Edwin Arnold’s inimitable poem that begins: ‘Never the Spirit was born! The Spirit shall cease to be never!’ I started to say, ‘As Sir Edwin Arnold says’:

“Then came a climax which I had not anticipated. Suddenly the “dead” man glided from the couch where he was sitting, in a bee-line through the table at which I stood, over to the casket, where he looked with great interest at the discarded form, evidently regarding it in a light he had never really understood before; and he remained thus, lost in thought for several minutes.

“But to say that I was taken aback by this unlooked-for incident is putting it mildly. Instead of keeping my mind on the address, I involuntarily followed the motions of our ‘dead’ friend to see what he would do, with the inevitable result that I lost the thread of my discourse for a minute, and repeated lamely: ‘As Sir Edwin Arnold says.’ Then, with a mighty effort, I gathered my thoughts and went on.

“There were two remarkable things about this performance. In the first place, people usually walk from place to place for some time after they leave the body, until gradually they find out that they can glide more swiftly than the wind. They also seem to have an instinctive dread of going through a wall or a closed door, even if they know from their studies that it can be done. Above all, they dread having a ‘living’ friend come and sit down in the chair where they are sitting. Perhaps that is the real reason why they usually go and sit down in a corner at their funerals.

“But in this case the gentleman glided across the room, and straight through the table and a vase of flowers, right to the casket. This shows me that he must have become so absorbed in the one idea that his discarded body was just like an old overcoat, and that during that fit of abstraction he unconsciously obeyed the laws of motion of the invisible realm instead of the customary physical method of locomotion.”

“Oh, about English, how does he act?”

“Why, you must remember that he was a mem-

Song Celestial

Never the Spirit was born
The Spirit shall cease to be never;
Never was time it was not,
End and beginning are dreams;
Birthless and deathless remaineth
the spirit forever.

Death has not touched it at all,
Dead tho the house of it seems.
Nay, but as one layeth
A worn-out robe away
And taketh another, sayeth,
This will I wear today,
So putteth by the Spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.

—Sir Edwin Arnold

ber of the deeper degrees where he had been taught to assimilate the life panorama day by day, so that when he passed out of the body there were probably but a few straggling ends that had to be picked up, before the Silver Cord would break and leave him free in full possession of his consciousness. This work had made him acquainted with the invisible world years ago, so that he was quite at home. Besides, four days have elapsed since he passed over, so he probably feels all right, at least he looks it—going about among us and stopping now at this group of friends, now at that. When he saw me, he nodded and smiled as if nothing out of the ordinary had happened.

“I only wish everybody could see the friends after they pass over; and it is always a wonder to me that they cannot, for during the first few days and weeks they seem to me just as dense as the radiations of heat above a steam radiator. But thank God, the day is coming.” □

READERS' QUESTIONS

Morphine and Postmortem Consciousness; Sleepwalking: Its Cause and Cure

Question: *When a person who has been very ill for a long time and who, because of the severe suffering, is kept unconscious by morphine for many days, passes from earth life in that condition, does the released spirit become conscious when it leaves the body, or what is the condition compared to that of one who dies suddenly and in full possession of all his faculties?*

Answer: The use of morphine and other narcotics in very small doses has a deadening effect upon the nerves so that the spirit feels less sensitive in the body and more like the freed or released spirit which has left the physical vehicle. That is why, under such conditions, the mental faculties are better and the person feels such an ease of mind and body that it is like heaven itself until the reaction sets in, for at that time he begins to suffer the tortures of hell and consequently takes more in order to restore his previous sense of well-being.

But when morphine is given in such great doses as you describe, that of itself would constitute a case of fatal poisoning, with a condition similar to that of a person who passes out while under an anesthetic. The writer has met a number of the latter but has never seen one who has passed out under the action of morphine. Therefore he cannot give you the direct information you want. But those people who have died while under an anesthetic were just as conscious as the ordinary human being once the silver cord has been severed.

They went through their life panorama in about the same way as the person who passes out ordinarily and had no different experience. Therefore

we should say that the friend concerning whom you inquire has probably had no extra unpleasant experience on account of the morphine that was given him before his transition and the first feeling would be one of great relief that he had escaped from the suffering incident to the condition of severe illness which preceded death of the physical body. This feeling of relief is common to all who have suffered, no matter whether consciously or unconsciously. They are all exceedingly grateful that this is past and can scarcely realize that there is no sickness in the land of the living dead to which they go after leaving this world.

Question: *Please tell me what sleepwalking really is and if there is any way to help those who are subject to that condition.*

Answer: The *Rosicrucian Christianity Lecture No. 4* deals with dreams, sleep, hypnotism, mediumship and insanity; that is to say, the abnormal conditions of consciousness. In that Lecture a very thorough explanation has been given of the various conditions, with the exception of sleepwalking, which, however, resembles dreams in a great measure. We cannot give so full an explanation here, but suffice it to say that during the daytime the physical body which we call man is surrounded by an auric atmosphere composed of his finer vehicles, just as the yolk of an egg is surrounded by the white. But these finer vehicles interpenetrate the physical body and are the sources of power and sense perception. It is their activities which tire the physical body so that in the evening it, so to say,

collapses and the finer vehicles draw out of it leaving it helpless, sleeping upon the bed. When this complete separation has taken place the sleep is dreamless. But sometimes the ego becomes so intent upon the things in the physical world that it finds it extremely difficult to tear itself loose from the physical vehicle. It may then be half in and half out of the body. Thus the normal connection between the ego and the brain is wrenched but not fully ruptured. Under these circumstances the ego sees the things going on in the invisible worlds which it confuses with the things of the physical world and this accounts for those phantastic and foolish dreams which we sometimes have. Under such a condition the body may toss about on the bed; it may even speak and gesticulate and from that condition it is only a step to sleepwalking, where the ego compels the vehicle to leave the bed and wander about, sometimes aimlessly but at other times with a definite purpose in view.

If we remember that when the ego is outside its physical vehicle during the hours when that is left sleeping on the bed, the spirit moves with equal facility through the window or the wall as it does through the open door, and when we realize that it cannot be burned by fire nor drowned by water or fall from a house-top, we can readily realize that, being unconscious of the fact that its physical vehicle is with it, it may attempt to go out of a window and should that window be open, the physical body naturally drops to the ground and is hurt more or less according to the distance of its fall.

We can all walk a very narrow plank when it is close to the ground but if the same plank is lifted up only a few feet a sense of fear comes over us, and we would probably fall off a very wide plank were it placed hundreds of feet from the earth. But when the body is manipulated by the spirit from without it is itself unconscious and therefore fearless. Consequently it walks with impunity wherever it can get a foothold and the only danger is that the sleeper may awake, that is to say, that the ego may draw into its vehicle and assume the normal position. Then the fear will almost inevitably cause him to fall from whatever perilous position he may be in and in consequence there is an injury of more or less seriousness.

The Last Surety

The blood that burns so hot today,
And mists the mind with joy and pain,
Awakens echoes grave and gay;
The Fire is smelting us again.
But shaped anew the soul still clings
To melodies the dim past sings.

The other lives that live in us,
The mysteries of the deaths we died,
Beneath this surface of froth and fuss,
As sunken rivers slowly glide.
And murmurs from that hidden stream
Will sometimes echo through our dream.

'Tis then the cross we cannot bear
Is robbed of all its torturing load,
And joys that come not to our share
Lose all their power to tempt or goad.
For we who were 'ere time began,
Change ever through our fate as man.

—Vesta Wills Hancock

As to the remedy for this trouble we would suggest the practice of conscious relaxation of the body. It is the desire body which keeps a grip on the dense vehicle and during relaxation this desire body is taught to let go and leave the dense body inert so that if an arm or a limb is lifted it drops immediately to the bed. This practice will in time stop sleepwalking, but in the meantime if wet towels are placed on the floor, it will probably have the effect of awakening the person the moment he steps out of bed, for the higher vehicles are of a nature somewhat akin to electricity and we know that water has a wonderful drawing effect with respect to the electric current. Similarly when the feet of the body contact the wet towels on the floor, the finer vehicles are drawn into the central position with respect to the body and consciousness is restored. Thus the body is awakened and the danger of sleepwalking is averted for the time being. □

The Creation *Part 1*



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

The Second Day

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters—Genesis 1:6.

THE OPENING SENTENCE of Genesis is a very good example of what was earlier stated about the interpretation of the Hebrew text, which may be changed by differently placing the vowels and dividing the words in another way. There are two well recognized methods of reading this sentence. One is, “In the beginning God created the heavens and the Earth.” The other is, “Out of the ever-existing essence (of space) the twofold energy formed the double heaven.”

Much has been said and written as to which of these two interpretations is correct. The difficulty is that if a certain explanation is true, all others must be wrong. But, emphatically, this is not the way to get at truth, which is many-sided and multiplex. Each occult truth requires examination from many different points of view; each viewpoint presents a certain phase of the truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.

The very fact that this sentence and many others in the vestment of the Torah can thus be made to yield many meanings, while confusing to the uninitiated, is illuminative to those who have the key, and the transcendental wisdom of the wonderful Intelligences who inspired the Torah is thereby shown. Had the vowels been inserted, and a division made into words, there would have been only one way of reading it and those grand and sublime mysteries could not have been hidden therein. That

would have been the proper method to pursue if the authors had meant to write an “open” book of God; but that was not their purpose. It was written solely for the initiated, and can be read understandingly by them only. It would have required much less skill to have written the book plainly than to have concealed its meaning. No pains are ever spared, however, to bring the information, in due time, to those who are entitled to it, while withholding it from those who have not yet earned the right to possess it.

Regarded by the light thrown upon the genesis and evolution of our system, it is plain that both renderings of the opening sentence of the Book of Genesis are necessary to an understanding of the subject. The first tells that there was a beginning of our evolution, in which the heavens were created; the other interpretation supplements the first statement by adding that the heavens and the Earth were created out of the “ever-existing essence,”

not out of “nothing,” as is jeeringly pointed out by the materialist. The Cosmic Root-substance is gathered together and set in motion. The rings formed by the inertia of the revolving mass break away from the central part, forming planets, etc., as the modern scientist, with remarkable ingenuity, has reasoned out.

Occult and modern science are in perfect harmony as to the *modus operandi*. There is nothing in these statements inconsistent with the two theories, as will presently be shown. Occult science teaches that God instituted the process of formation and is constantly guiding the System in a definite path. The modern scientist, in refutation of what he calls a foolish idea, and to demonstrate that a God is not necessary, takes a basin of water and pours a little oil into it. The water and the oil represent space and fire-mist respectively. He now commences to turn the oil around with a needle, bringing it into the form of a sphere. This, he explains, represents the Central Sun. As he turns the oil ball faster and faster, it bulges at the equator and throws off a ring; the ring breaks and the fragments coalesce, forming a smaller ball, which circles around the central mass as a planet circles around the Sun. Then he pityingly asks the occult scientist, “Do you not see how it is done? There is no need for your God, or any supernatural force.”

The occultist readily agrees that a Solar System may be formed in approximately the manner illustrated. But he marvels greatly that a man possessing the clear intuition enabling him to perceive with such accuracy the operation of Cosmic processes, and the intellect to conceive this brilliant demonstration of his monumental theory, should at the same time be quite unable to see that in his demonstration *he himself plays the part of God*. He was the extraneous power that placed the oil in the water, where it would have remained inert and shapeless through all eternity had he not



Oil on canvas. Jan, the Younger Brueghel (1601-1678),

God creating the Sun, the Moon and the Stars in the Firmament
And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”—Genesis 1:5. This composite pictorial narrative merges several biblical days of creation. The creative hierarchies’ role in Earth’s genesis is shown by an arc of the zodiac.

supplied the force that set it in motion, thereby causing it to shape itself into a representation of Sun and planets. His was the thought which designed the experiment, using the oil, water, and force, thus illustrating in a splendid manner the triune God working in Cosmic substance to form a Solar System.

The attributes of God are Will, Wisdom, and Activity. The scientist has *Will* to make the experiment. He has ingenuity to supply ways and means for the demonstration. This ingenuity corresponds to *Wisdom*, the second attribute of God. He has also the muscular force necessary to perform the action, corresponding to *Activity*, which is the third attribute of God.

Further, the universe is not a vast perpetual-motion machine, which, when once set going, keeps on without any internal cause or guiding force. That also is proven by the experiment of the scientist, for the moment he ceases to turn the oil-ball, the orderly motion of his miniature planets also ceases and all return to a shapeless mass of oil floating on the water. In a corresponding manner,

the universe would at once dissolve into “thin space” if God for one moment ceased to exert His all-embracing care and energizing activity.

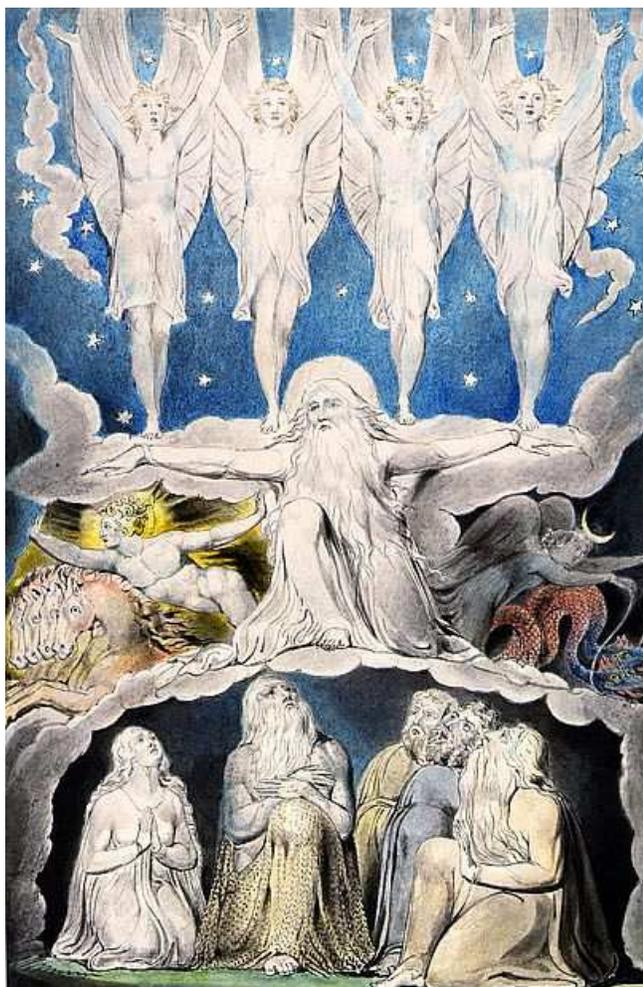
The second interpretation of Genesis is marvelously exact in its description of a twofold formative energy. It does not specifically state that God is triune. The reader’s knowledge of that fact is taken for granted. It states the exact truth when it says that only two forces are active in the formation of a universe.

When the first aspect of the triune God manifests as the Will to create, it arouses the second aspect (which is Wisdom) to design a plan for the future universe. This first manifestation of Force is Imagination. After this primal force of Imagination has conceived the Idea of a universe, the third aspect (which is Activity), working in Cosmic substance, produces motion. This is the second manifestation of Force. Motion alone, however, is not sufficient. To form a system of worlds, it must be *orderly* motion. Wisdom is therefore necessary to guide Motion in an intelligent manner to produce definite results.

Thus we find the opening sentence of the Book of Genesis tells us that in the beginning, orderly, rhythmic motion, in Cosmic Root-substance, formed the universe.

The second interpretation of the opening sentence also gives us a fuller idea of God when it speaks of the “twofold energy,” pointing to the positive and negative phases of the One Spirit of God in manifestation. In harmony with the teaching of occult science, God is represented as a composite Being. This is accentuated in the remaining verses of the chapter.

In addition to the creative Hierarchies which worked voluntarily in our evolution, there are seven others which belong to our evolution, and are co-workers with God in the formation of the universe. In the first chapter of Genesis these Hierarchies are called *Elohim*. The name signifies a host of dual or double-sexed Beings. The first part of the word is *Eloh*, which is a feminine noun, the letter *h* indicating the gender. If a single feminine Being were meant, the word *Eloh* would have been used. The feminine plural is *oth*, so if the intention had been to indicate a number of Gods of



Watercolor, 1805-06, Butts Set, William Blake, Pierpont Morgan Library, New York

When the Morning Stars Sang Together

While Job, his wife and his friends look up in wonder, Christ as God re-enacts the Creation, the morning stars exulting in song and joyous noise. Sun forces are at His right side, Moon forces at His left, and the stellar worlds and their hosts occupy the upper level. Three drawings on each side of this watercolor depict the six days of creation, while Leviathan’s form extends below it.

the feminine gender, the correct word to use would have been *Elooth*. Instead of either of those forms, however, we find the masculine plural ending *im*, added to the feminine noun *Eloh*, indicating a host of male-female, double-sexed Beings, expressions of the dual, positive-negative, creative energy. The plurality of Creators is again implied in the latter part of the chapter, where these words are ascribed to the Elohim: “Let us make man in our image”; after which it is inconsistently added, “He made them male and female.”

The translators have here rendered the puzzling

word *Elohim* (which was decidedly not only a plural word but also both masculine and feminine) as being the equivalent of the singular, sexless word *God*. Yet could they have done differently, even had they known? They were forbidden to disturb existing ideas. It was not truth at any price, but peace at any price that King James desired, his sole anxiety being to avoid any controversy that might create a disturbance in his kingdom. The plural *them* is also used where the creation of man is mentioned, clearly indicating that the reference is to the creation of ADM, the human species, and not Adam, the individual.

Six creative Hierarchies (besides the Lords of Flame, the Cherubim, the Seraphim, and two unnamed Hierarchies which have passed into liberation) were active in assisting the Virgin Spirits which in themselves form a seventh Hierarchy.*

The Cherubim and the Seraphim had nothing to do with the creation of Form; therefore they are not mentioned in the chapter under consideration, which deals principally with the Form side of Creation. Here we find mentioned only the seven creative Hierarchies which did the actual work of bringing man to where he acquired a dense physical form, through which the indwelling spirit could work.

After a description of each part of the work of Creation it is said, "and Elohim saw that it was good." This is said seven times, the last time being on the sixth day, when the human form had been created.

It is stated that on the seventh day "Elohim rested." This is all in accord with our occult teaching of the part taken by each of the creative Hierarchies in the work of evolution down to the present Period. It is also taught that in the present Epoch the Gods and creative Hierarchies have withdrawn from active participation, that man may work out his own salvation, leaving the necessary guidance of ordinary humanity to the "Elder Brothers who

**Occult science teaches that in the beginning of a Day of Manifestation a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the Earth) limits Himself to a certain portion of space in which He elects to create a Solar System for the*

are now the mediators between man and the Gods." *evolution of added self-consciousness.*

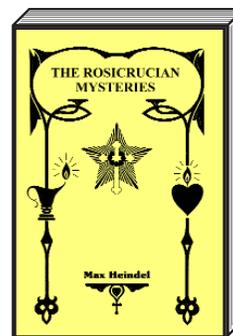
He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity.

At the beginning of our scheme of manifestation there were twelve great Creative Hierarchies active: two nameless, Seraphim, Cherubim, Lords of Flame, Lords of Wisdom, Lords of Individuality, Lords of Form, Lords of Mind, Archangels, Angels, and the Virgin Spirits. □

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Jupiter, the Moon's Nodes, the Part of Fortune, and Planetary Synthesis

ANY TREATISE on Astrology which deals only with planetary *effects* and makes no mention of the spiritual causes behind these effects gives the impression of fatalism. But when one looks at astrology from the standpoint of evolution, its whole aspect is changed, and one sees each individual Ego as a spark of the Divine Flame working toward a glorious unseen goal under the play of these tremendous cosmic forces, molding his destiny from moment to moment by his every thought.

It is perfectly true that we cannot escape the experiences which we have generated by the thoughts, feelings, and actions of past lives. They are like a bullet which has been shot from a gun. We ourselves chose the target, aimed the gun and pulled the trigger. But the Spirit is absolutely free to meet these self-generated experiences as it will, free to intensify every discord in the body or in the outer circumstances of the life by continuing the habits of thought which have produced it—or free to break the old habits and turn all the power of the being into the effort to attune thoughts and feelings to the glorious rhythms and harmonies of the universe. When this attunement has been made our difficulties will melt like snow before the sun.

We all have in us the power to rise above our difficulties if we will but cease to sound the petty, discordant, or tragic lower tones which perpetuate them, and turn to the higher possibilities within ourselves.

The making of this attunement is therefore the one important task in every life and whether we know it or not, every constructive thought is carrying us toward the solution of our problems; toward freedom from sickness and confusion, and is bringing us nearer to the moment when we shall be capable of glimpsing the divine plan and entering with joy and power into the working out of our individual part of this plan.

You will see then that it makes a tremendous difference whether we lie down under our difficulties and brood over them or whether we gird ourselves with courage and set about correcting the things which are wrong within our-

selfes. We alone are to do the correcting, and when we make the effort we connect ourselves directly with the powerful forces of good which are working everywhere to right all wrong conditions. The conditions which have been built into our being for many lives cannot be undone in a day or a year, but once we have allied ourselves with the divine purpose of Good, our whole being is flooded with joy and courage, and every task is lightened.

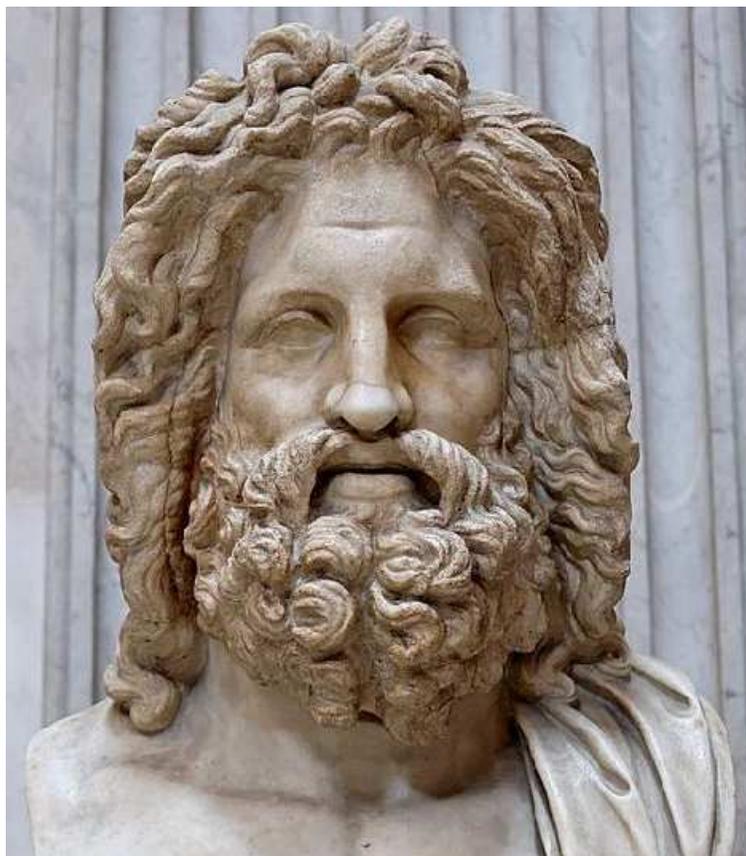
We all have in us the power to rise above our difficulties if we will but cease to sound the petty, discordant, or tragic lower tones which perpetuate them, and turn to the higher possibilities within

ourselves. These will respond equally well if we but make the sustained effort to start them into activity.

JUPITER

Now, in concluding our summary study of the nature of the seven inner planets, a word about Jupiter. Jupiter (♃) focuses the most benevolent rays through which the more lasting joys and achievements of our lives come. He travels around the sun in about eleven years, and aspects every planet from all angles during that time, while Saturn (♄) requires twenty-nine years to obstruct us from similar positions. Thus what we call “good” predominates overwhelmingly over the so-called “evil,” and the realization of this fact should be ever with us to inculcate and cultivate an optimistic frame of mind. Present trouble is not so hard to bear when we can see “the turn of the lane,” and as the student of astrology has a sure foundation for his hope of better things, he should be the most contented person in the world, even when in the midst of a period of trouble. An aspect of Jupiter is always about to form, and whatever department of life he is in (shown by the house) will be the avenue through which opportunity will come to you.

One of the easiest methods a student may use to predict events is by these *transits*, as we call the ephemeral passage of planets in the heavens. All that is required is an ephemeris for the current year and your own figure. The ephemeris shows Jupiter’s position at a glance. A look at your own figure tells what house he is traversing and gives the key to his influence. You know the nature of the cardinal signs. If you are not fortunate enough to have him thus well placed, maybe you wished such good fortune had been yours. But cheer up, though you may not have the life-lasting benefit of a well placed Jupiter, he traverses the cardinal signs and the angles four to eight times in an average human life. Each time he comes to one of the important places in your horoscope, opportunity knocks at your door and offers you preferment and the realization of the dreams of your life in one direction or another. Be on the watch, however, for



Marble, Roman copy after a Greek original from the 4th century. Museo Pio-Clementino, Sala Rotunda, Vatican, Rome.

The Zeus of Otricoli is perhaps the best existing example of the face of the “father of gods and men” as conceived by Greek sculptors. Both he and his Roman counterpart, Jupiter/Jove, were believed to be possessed of every form of power, endowed with wisdom, partial to justice, and with no limit to their goodness and love.

you must do your share and grasp the proffered hand of Dame Fortune or she will pass on. But even if you miss some of your chances, keep cheerful, attune yourself to the Jupiter ray, try to spread sunshine in other lives, and some day you will learn to live yourself into all the aspects of his benevolence. Some life you will be born with Jupiter as the most prominent planet in your figure.

THE PART OF FORTUNE

The Part of Fortune (☿) is a point in the horoscope which opposes or favors the financial fortunes according to the aspects it receives from the planets. The philosophy of it is: The human body is produced by the lunar forces. At the time of conception the moon may be mathematically demonstrated to have been in the degree which is ascendant (ASC) at birth—at birth it has a different

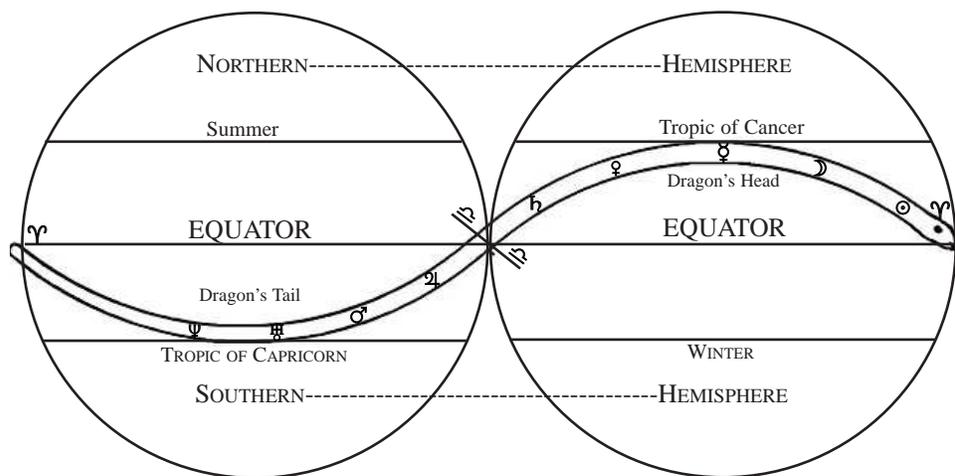
longitude. In one of these positions the Moon may be said to have magnetized the positive pole, in the other the negative pole of the seed atom which as a magnet draws to itself the chemical substance that builds the dense body. The solar forces vitalize the body and, as it is constantly decaying, a pabulum is necessary to repair waste. That nutriment and all material possessions are, therefore, astrologically speaking, derived through

the combined influences of the Sun and the before-mentioned two positions of the Moon.

When the planetary aspects to this Part of Fortune are favorable, material success and prosperity follow. When adverse influences center upon it, reverses are met. The nature of the aspecting planet, the sign and house it is in, tell the sources whence we may expect one or the other, and thus show us where to direct our energies or what to avoid. To find the Part of Fortune: add to the longitude of the ASC, sign, degree and minute, the longitude of the Moon, sign, degree and minute. From that sum subtract the longitude of the Sun, sign, degree and minute. The remainder is the longitude, sign, degree and minute, of the Part of Fortune.

THE MOON'S NODES

The Moon's Nodes are points in the orbit of a planet where it crosses the ecliptic, or Sun's path. The one where it crosses from south to north is called its ascending or North Node (♁); the other point where it crosses from north to south is called its descending or South Node (♁). When the Sun is in the East and crosses the celestial equator from the south to the north, it enters its martial exaltation sign Aries as a conquering king at the vernal equinox, and all nature wakens to the life, love and labor of another year. Therefore, the point where the Moon crosses into the north declination is also subject to a benign life-giving influence, such as that ascribed to the Dragon's Head. It is jupiterian



The serpentine path of Sun, Moon, and planets is a corridor of movement that includes the ecliptic, or Sun's path. Each planet's point of intersection with the equator is its node.

in effect, fostering and promoting all matters within its influence. In the autumn, Saturn, or the adversary, Satan, stands in his exaltation sign Libra ready to vanquish with his cold clammy hand the life-giving Sun and usher it across its descending node, leaving the Northern Hemisphere to mourn and die. Therefore, the Moon's South Node, called the Dragon's Tail, is deemed to be saturnine in its effect and obstructs all things wherewith it is connected. The Nodes exert an influence in the horoscope only when in conjunction with a planet or the ASC. An orb of only two degrees, or at the most three degrees, is allowed.

PLANETARY SYNTHESIS

Finally, it may be well to take up the subject of synthesis at the very start of our study of the meaning of the stellar script, for lack of this knowledge often causes much confusion to young students. Contradiction is a fact which early impresses itself upon the minds of young astrologers, and the brighter the mind the keener the feeling of distress and helplessness arising from this source. Sometimes beginners become cynical and skeptical because they are unable to reconcile one influence tabulated in a horoscope with another of a diametrically-opposite import.

Suppose, for instance, that we find the Sun conjunct Venus in Leo and Saturn in the fifth house. According to the configuration of the Sun and Venus the person would have an ardent love nature and

attract the affections of the opposite sex, but according to the placement of Saturn in the fifth house he would meet disappointment in courtship. At first sight this seems a bald contradiction. When Venus, fortified by a trine from Uranus, designates a person as an angel of purity, it is disconcerting to find that a square from Mars brands him as sensual to a degree. But philosophy shows us the reason of these contradictory omens and the art of synthesis teaches us how to balance them and extract the kernel of truth from horoscopic symbolism.

In the first place, if it were possible to find a horoscope without contradictory testimonies, that would mean that the person born under such stellar influences would pursue a certain course through life either wholly good or thoroughly bad. It would be absolutely impossible for him to swerve. If his stars pointed towards the path of rectitude, his integrity would be so impregnable that never for a moment could temptation to wrongdoing find harborage in his consciousness; were his face set

downward, no ray of aspiration in the direction of higher things could ever enter his dark soul. Truly, the horrors of the dreadful theory of election and predestination pale by comparison with such a condition. Were this condition a fact, soul growth would be an impossibility, for the man who cannot be tempted to do wrong acquires no merit by goodness, any more than the man irresistibly impelled to evil deserves censure.

Choice is the prime essential in soul growth and that comes from the contradictory influences registered in the horoscope. Thanks to that puzzling factor and the *will*, which is above the horoscope, there is hope in even the most afflicted chart. The good is always there to grapple with the bad. And temptations overcome give added merit to the good. Thus the square of Venus to Mars impels to wrongdoing, but the trine of Uranus to Venus gives power to overcome passion and acquire purity. May we use the squares we dread to rise to the trines we prize. □

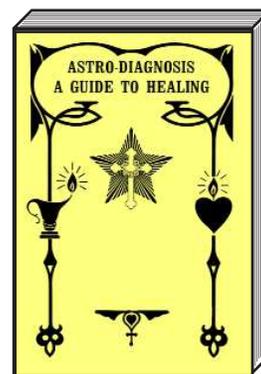
—Max Heindel

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Inauguration Day 1997—A Star Preview

ON JANUARY 20, 1997, high noon, someone will be sworn in to serve as President for the next four years. A chart set for that auspicious moment in time is worth studying.

When Neptune is prominent, as in this chart, being not only nearest the M.C. but also making the closest planetary tie to the U.S. chart—an applying conjunction to Pluto one-third of a degree from exact—clues are often very subtle. There are degrees of subtlety, albeit it could not be argued that there is nothing subtle about this chart's primary clue to interpreting its message. Straddling the M.C., within less than seven degrees, we find no less than four planets. Since inaugurations almost always occur at noon,¹ the Sun is usually in this area, but certainly not the other three big planets. It is they that convey a unanimous message, even though not of the same element (Jupiter and Uranus are fiery, Neptune is watery), and though Jupiter and Neptune are in their fall, Uranus is in its dignity. And they are all in the destiny sector and conjunct the Sun, hence especially noteworthy.

In studying the five outermost orbs in mundane charts, it often pays to examine what was going on when last they were at the same location as in the chart being viewed. That will provide the key to

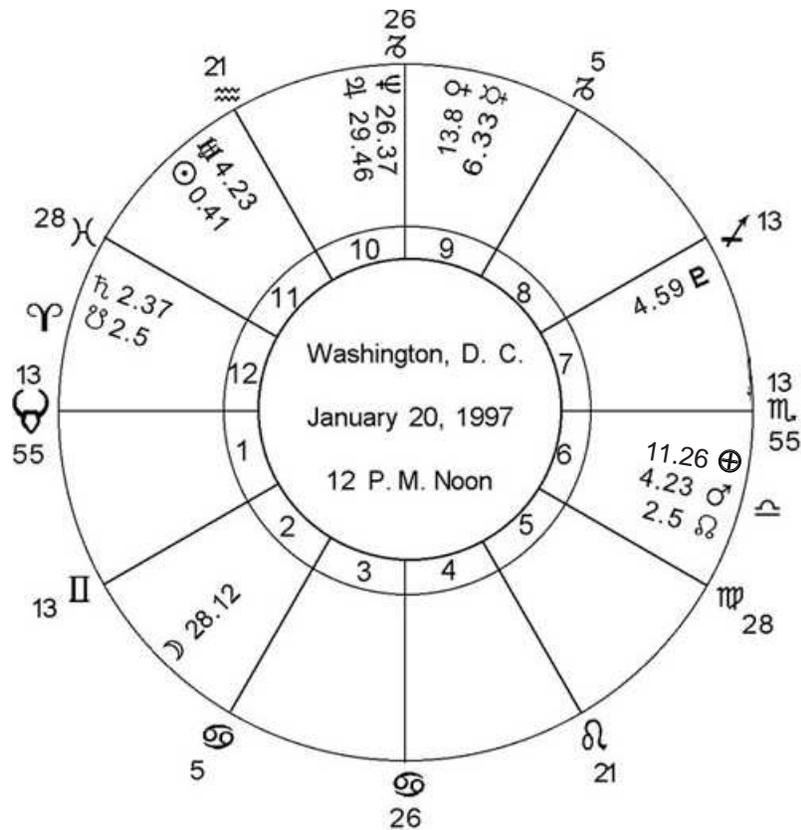


Chart of Inauguration Day which presages difficult times for the U.S. coffers.

their present message.

A Jupiter cycle being 12 years, it last occupied the same area during the inauguration in 1985. Then the big item in the news for months was the Gramm-Rudman-Hellings deficit reduction program, and later a bill by that name.² The American public's mind was clearly focused on finances.

The last time Uranus hovered in the January, 1997, area, was 84 years ago, in 1913. The

Sixteenth Amendment, initiating a federal income tax, though its rates were so low any resemblance to that of the present is coincidental, was added to the U.S. Constitution. Also that year the Federal Reserve System, still with us, was set up. Once more the national focus was on finances; the need was felt to prevent financial crises.

Neptune takes 165 years to swing round the zodiac, so it was during 1832-33 that it visited, for the first time since the birth of this nation, Capricorn's final degrees. A President was born at the time, Benjamin Harrison, but the young nation's mind was not on an obscure birth in Ohio. It was fixed on a major crisis in the South. South Carolina, a big cotton exporter, needed a low tariff to achieve European reciprocity. The North, eager to build up manufacturing, sought a high tariff to protect the fledgling factories from foreign competition. The West sided with the North. So, South Carolina threatened to "nullify": It would stay in the Union, but disregard the (to it) "abominable" tariff. The Vice President at the time, John C. Calhoun, was from the Palmetto State and resigned his office to support it. This furious financial fracas threatened to fray the nation. Fortunately, cool heads prevailed over the "fire eaters" and a compromise was reached.

To summarize: the details differed, but last time all three of the big orbs near the M.C. in the January 20, 1997, chart were in the same area, the averting of financial trouble was uppermost in the country's mind. History, it is said, repeats itself, though never quite exactly the same way. There's also this: if there is a problem having to do with cosmic and/or moral law, it becomes more difficult to solve each time. To be specific: in 1832, none of the other 23 states sided with South Carolina, so it soon became clear that the threat to the nation was less than first appeared. In 1913, the action was mainly a preventative: the U.S. had become a world power only a dozen or so years earlier and needed a stronger infrastructure. But in 1985, the country had a debt of one trillion dollars and it was growing at the rate of thousands of dollars a second, which could not be allowed to continue. Yet the Gramm-Rudman-Hollings Bill was discarded, and in early 1997 the national debt is around five

You and Today

With every rising of the sun,
Think of your day as just begun;
The past has shriveled and buried deep
All yesterdays, there let them sleep.
Concern yourself with but today;
Woo it, and teach it to obey.
Nor seek to summon back one ghost
Of that innumerable host.
Your wish and will since time began
Today has been the friend of man,
You and today, a soul sublime,
And the great pregnant hour of time:
With God between to bind the twain
Go forth, I say, attain! attain!

—Ella Wheeler Wilcox

trillion dollars!

How easy is the solution? Mercury, ruler of the 2nd house of material resources, is without helpful planetary aspects. There are only squares from Mars and Saturn, the former in detriment, the latter in its fall. Jupiter, lord of the 8th sector of debts, is combust, in its fall, and conjunct the two malefics Uranus and Neptune.

Also, there is a major basic lack: "Any chart that lacks an element is unbalanced in a most fundamental way."³ And in this natus, there is a complete absence of planets in water signs! Meaning? How often have economists and other leaders talked about the economy "growing" its way out of deficits and debts. But without water, nothing can grow! And it is the huge deficits and debt that are keeping interest rates higher than desirable, which hampers business expansion. For with high interest rates, it is more tempting to buy stocks and bonds that risk the kind of economic activity that creates jobs and productivity.

Not to be overlooked is the Moon of activity. The more aspects on Inauguration Day, the better; the more helpful those are, the better still. On January 20, 1997, the lunar orb has but two major planetary aspects,⁴ to Mars and Saturn. The Moon

is also “besieged,” between two malefics—not helpful.⁵ And the degree on the M.C., Capricorn 26, is described as one of “warning.”⁶ Isn’t that an indication of danger? And rightly so, for not since the 1960s has this nation so much as even once come up with a balanced budget! How apt the description of Saturn in this chart, where it is ruler of the sector of destiny: “Driving a car with the brakes on.”⁷ It is located in the 12th house of ripe destiny, in the very same degree with the saturnian Dragon’s Tail, and perhaps most importantly, intercepted: ripe destiny is obviously being delayed. Have ever before so many operated for so long so deeply in debt *without* more intensely negative “fallout”?

But barring radical remedial reform, it cannot be postponed indefinitely. The degree on the cusp of the 12th house of ripe destiny, Pisces 28, is described as “a fertile garden under the full moon.”⁸ A “fertile garden” holds out the promise of abundant harvest; the time of “full moon” is when things come to a climax.

A veritable slew of recent books, including a

“Christian best seller,”⁹ have warned of impending danger. Of course they are not infallible. But the student of the stellar science cannot but be concerned by the configuration in the Inauguration chart: Mars of action opposite Saturn of destiny and cosmic law: there would be the tendency not to comply fully with cosmic law.¹⁰ But negative tendencies can be overcome. Let us pray that this may be so. This time. □

—A Probationer

1. Exceptions: when a President dies in office, his successor is sworn in as soon as possible.
2. See *Whatever Happened to the American Dream?* Larry Burkett, page 52.
3. *Sex and the Outer Planets*, Barbara H. Watters, page 49.
4. The two quincunxes to Jupiter and Neptune are not considered major aspects; the “ties” to Sun and Uranus may be out of orb.
5. See *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, page 12.
6. *A Spiritual Approach to Astrology*, Myrna Lofthus, page 252.
7. *Astrology, The Divine Science*, Moore and Douglas, page 68.
8. *The Sabian Symbols*, Marc Edmund Jones, page 327.
9. Larry Burkett, *op. cit.*, page 210.
10. *Astrology for the Millions*, Grant Lewi, pages 35, 36.

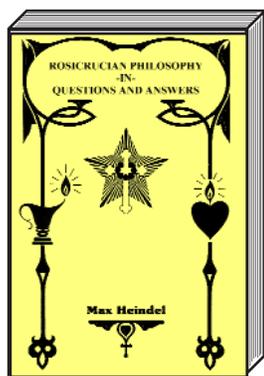
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The Apocalypse— Verbal and Visual Revelations—Part 3

THE RED DRAGON (12:3) as the representation of a legitimate phase in human spiritual development is to be distinguished from the Beast (13:1-2) that also has seven heads and ten horns, whose power comes from the Dragon. The Beast refers to that segment of humanity that idolizes matter, contracts its consciousness to strictly material dimensions, and adopts a despotic and plundering attitude toward the earth. This pillaging of nature, wreaking tortured wonders and wretched corruptions of its substance, is promoted by a second lamb-like beast with two horns, an archangelic but demonic Being that dwells in the sun sphere and is opposed to the principles of the Lamb. The pseudo lamb is signified by the number 666, designating the principle that leads man to complete hardening in external physical life by actively rejecting spiritualizing influences, the forces inhering in and represented by: 1) the physical body, signified by the Hebrew letter *Samech* (numerical value of 60); 2) the etheric body (Hebrew *Vau*, 6); 3) the desire body (*Resh*, 200); 4) the lower ego or mind (*Tau*, 400)—giving the composite value of 666, which represents what is hardened in these four vehicles.

These four letters (*s-v-r-t*), read backwards, since astral letters are mirror images of their derivative physical world counterparts, spell the name of the sun-demon Sorath, the Lamb's adversary, whose sign was a thick stroke bent back upon itself and terminating in two curved points—thus the Apocalyptic's description of the beast as having two horns like a lamb.

This beast appears after the first beast, material man, appears, and attempts to seduce him from



Pen and watercolor drawing, c. 1805, William Blake, Rosenbach Foundation, Philadelphia

The Number of the Beast is 666

A visionary depiction of the Beast, here with three heads and two horns, giving power to a Being which appears to be a composite image of the secular ten-crowned and the legitimate seven-headed beasts. The Lamb is impassively interposed between the two Beings, nullifying the power of the two-headed Beast, if its (the Lamb's) salvific forces are invoked.

taking up the Christ Impulse. For the number 666 also refers to that portion of humanity that refuses to spiritually evolve. We note that $6+6+6=1+8=9$, which is, like the 144,000 ($1+4+4=9$) to be saved (14:3), the number of humanity, as explained by Max Heindel in *The Rosicrucian Cosmo-Conception* (pp. 500-501). It likewise designates a critical moment in Earth Period evolution, the penultimate time when 6x6x6 conditions or phases of its development have passed and humanity is on the threshold of entering the Jupiter Period (after

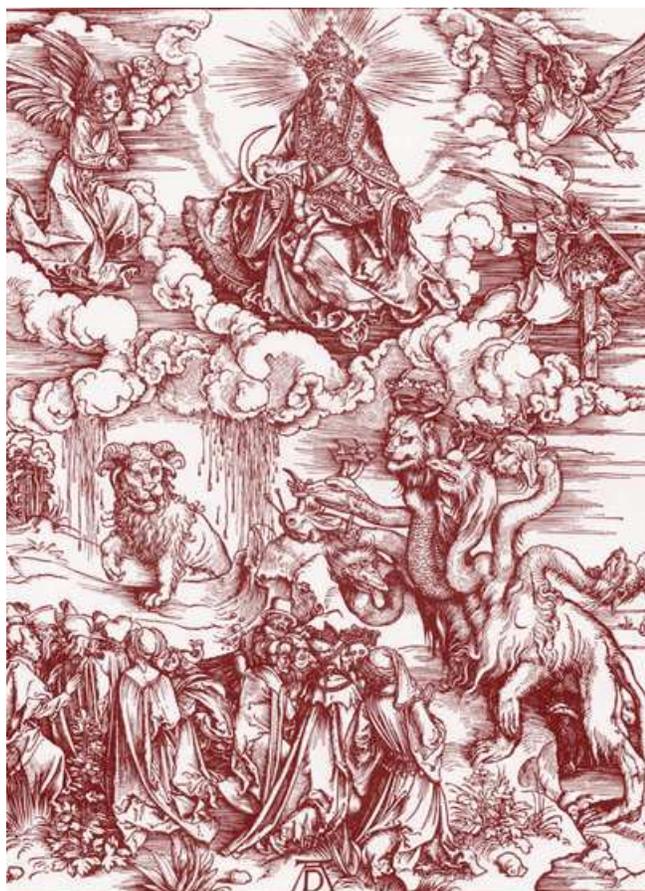
an interperiod *pralaya* or span of formlessness). If, by that time, individual humanity has not accepted Christ's redemptive power and transformed its "animal" nature, they shall be as goats to be separated out from the lambs, who have become like unto their Redeemer.

The worship of the beast 666, the outward, mortal man, Caesarism, the idolatry of things, will arrest the spiritual development of man. So while readers of *Revelation* are correct in surmising that the two-horned beast is a threatening and potent power, that power can only work in and upon them who consciously and deliberately receive it and bear its name and mark.

A final note on the Sorath number gives pause. Its appearance in historical time is suggestive. The year 666 marks the birth of Mohammedanism, a religion with high teachings, but whose exoteric form advances God as a Sultan (evincing atavistic Old Testament parallels) Who has no Son. This faith portrays life as subject to fatalism (Kismet) and has no place for individual creative freedom. The second multiple of 666, 1332, marks the persecution and extermination of the Knights Templar. Finally, according to Alfred Heidenreich in his *Study of Revelation*, a vital confrontation is prophesied for 1998 that will decide the destiny of the human race for centuries to come.

As an immediate and stark counterpoise to the false lamb coming up out of the earth (materiality), who *will* work wonders, and will *appear* philanthropic, Chapter 14 describes the true Lamb of God on Mount Zion with souls drawn from the same pool of nine (humanity), but spiritualized, the first fruits of the Christ-redeemed, bearing in their foreheads not the mark of the beast but their Father's name.

Now appears another manifestation of Christ ("like unto the Son of Man"—14:14), which is both an echo of and a foil to the "grim reaper," the pale rider on the pale horse. For he thrust in his sickle and reaped the earth. His harvest is the souls that are "saved," though saved, as Peter says, as by fire through tribulation as they witness for Christ and are trod in the winepress of salvific affliction. As the grain of rude event is painfully ground in the mill of retrospection so that nutriment may be extracted for the soul, so are the grapes of earthly



Woodcut, 1496-97, Albrecht Durer, State Hall of Art, Karlsruhe

The Seven-headed Dragon and the Beast with two Lamb's Horns

A prosperous and idolatrous humanity kneeling in admiration before the crowned, seven-headed Beast of materialism, while the winged Woman clothed with the Sun and her Ego Child reverence the Father Who holds the sickle by which He shall reap the souls of mankind at the last harvest of the Earth Period.

experience crushed to release their life's substance, which may then be volatilized and transmuted as pabulum for the spirit.

Thereupon follows the Seven Vials of Wrath, which are a mercy primarily directed toward the unregenerate, the blasphemers, the doers of evil, who are but experiencing their destiny, since "having shed the blood of saints and prophets," the Lord "hast given them blood to drink" (16:6). Presented with many occasions to change their ways, some yet "repented not to give him glory" (16:9); that is, they persisted in deathly self-glorification.

What are we to make of this dreadful succession of scourges and cataclysms, these outpourings of wrath? As the Earth Period draws to a end, accounts long open and active must be adjusted and closed. A final accounting must be made. The

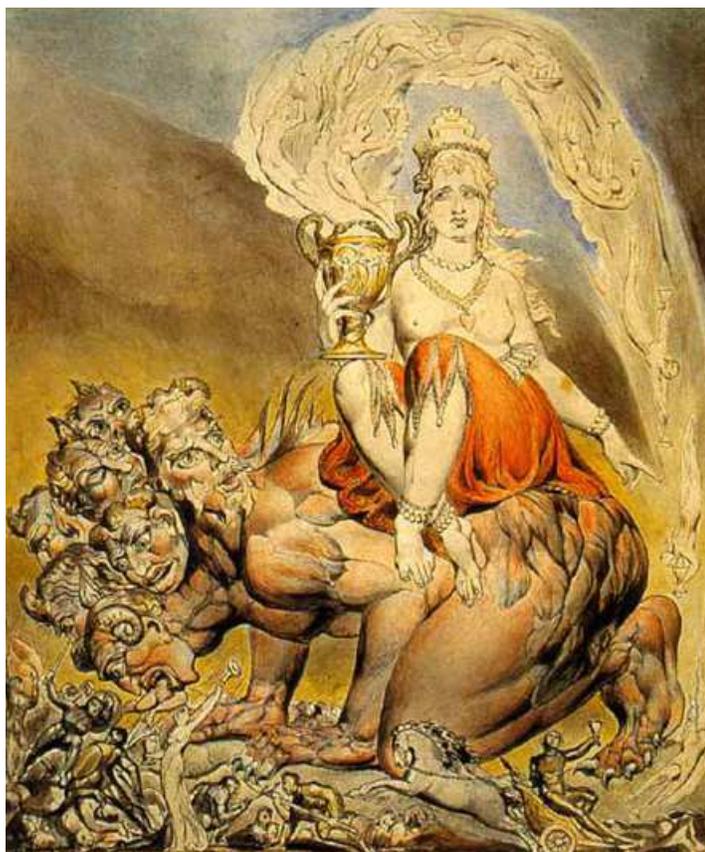
seven last plagues are the accounting, a meting out to man consequences of deeds done while on earth by the Lord of Earth, Taurus, one of the four Recording Angels (15:7) and heavenly “beasts.” (See Corinne Hemline, *New Age Bible Interpretation VI*, p. 230.)

The vials of wrath may more correctly be described as fierce love, fierce consuming love, which only appears as wrath because humanity is being purged of its impurities with all the suffering attendant to this blessed purgation. It is a burning of the chaff and a settling out of the dregs, both in the individual person and in the community of humankind. For the consequence of not repenting, changing one’s mind, is dire. Commitment to evil could entail a stripping of the etheric body and the casting of the spirit into limbo for an interminable span until a life wave appears whose evolutionary conditions approximate those of the suspended spirit’s original life wave. So the warning, “Blessed is he that watcheth, and keepeth his garments [vehicles] lest he walk naked and they see his shame” (16:15).

The seventh plague is attended by a voice from the Throne in Heaven which pronounces, “It is done.” We are reminded of Christ’s words on the cross, “It is accomplished.” Both consummations are attended by earthquakes because they both have seismically transformative effects on the planet.

Finally, the personification of earthly sensuality and materiality is introduced and the visionary experiences reach a negative crescendo. The Scarlet Woman is pictured mounted on the seven-headed, ten-horned beast. “Many waters,” or multitudes of earthly people, are saddled and bridled by lust, greed, and material sorcery. The kings of the earth who rule at their pleasure are yet ruled by their own passions, and thus those who seek material power are enslaved by the very matter they seek. They are possessed by what they possess.

Why is the Woman in scarlet and purple called a whore? And what is this fornication? It is the abuse, the illicit violation, of matter. Matter as *Mater*, mother, that which gives birth to all material form, is of heavenly origin; but here it is stripped of its spiritual context and purpose.



William Blake, 1809, The British Museum, London

The Whore of Babylon

The bejeweled Babylon the Great, reigning on the seven hills (heads) of earthly authority over its worldly kings, holds the cup of blasphemy, out of which partakers ascend in false rapture only to descend in anguish and shame. Greed and lust are self-consuming.

Blasphemy and sacrilege has occurred. The blood of saints has been drunk. This is black magic. This is the demonic quest for personal power by the taking of life. The intellect asserts a prurient invasiveness upon matter, whose issue is idolatry, apostasy, and death.

The Woman with the golden cup of abominations represents the most arrant expression of the carnal life. The Great City, Babylon, reigns over its kings because to reign on earth is to be ruled by pride and passion. Thus Christ came to serve that man might reign in spirit by abdicating the “thrones” of worldly temptation. Of the seven heads of the Beast, five are fallen, two earth epochs yet remain in which materialism shall tempt and thwart man’s self-overcoming.

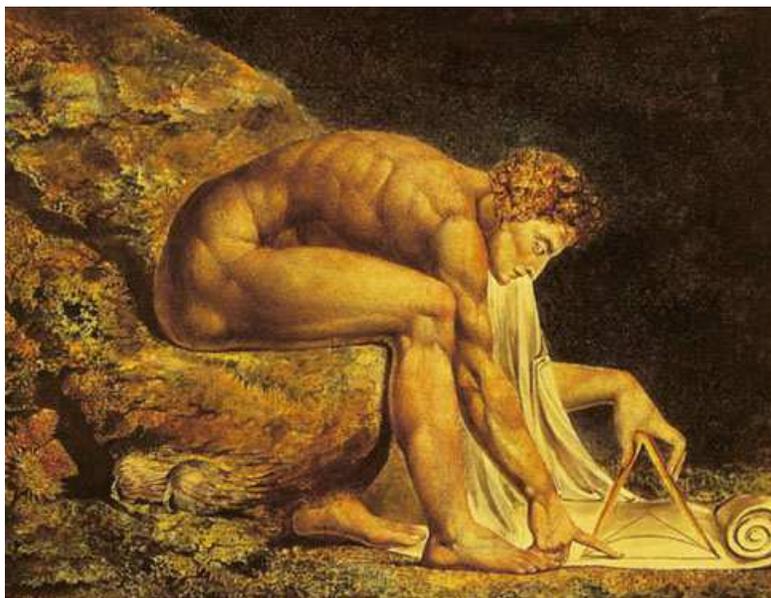
Again the scales of cause and consequence are balanced as the carnal soul’s self-glorification and delicious living are met with proportionate undo-

ing and sorrow. The worldly soul that says, “I sit as a queen, and am no widow” (18:7), is contrasted with the souls who are widowed without the Bridegroom, Christ, yet married to Whom, as the King of kings, are as the Woman Clothed with the Sun, who has the passionate Moon underfoot. The Scarlet Woman who takes and takes, until finally she consumes bodies and souls, her own spiritual opportunities, is contrasted with the Bride who loves and gives, whose sacrifice of the material world gains her the Kingdom of Heaven.

The fundamental core of Babylonian wickedness is its attitude toward matter—it is selling its spiritual inheritance for a mess of pottage, valuing the invaluable Christ Gift at thirty pieces of secular silver. It is making a religion out of matter. The religion of materialism was given its credo by Francis Bacon, who declared, “We must put nature on the rack and extort from nature the answers in which we are interested.” Bacon is the unwitting father of this inquisitorial attitude toward manifest creation.

While Goethe encouraged looking at nature whole, as a lover looks upon his beloved and attends upon her freely offered confidences, the prevailing contemporary attitude rapes and pollutes nature, “smashes” the atom, manipulates genes, “sacrifices” animals for cosmetic and pharmacologic curiosity. This vivisection of living earth being, atomizing and anatomizing matter, is more than indecent exposure, it is an exploitation and torturing of nature. To what end? The bottomless pit? Pernicious influence is exerted on humanity from that direction. A “sodomy of thought” is in evidence in the modern view of nature, consisting in a perversion of the faculty for knowing. Here we glimpse what are rightly called, in the sense recorded in *Revelation*, Babylonian practices.

What is the antidote to this attitude and activity? Vital, living Christianity, adhering to the Hippocratic injunction, *first do no harm*. Vital Christianity has been described as Christianity without religion, without the man-built apparatus that blocks the door to the living Christ.



Monoprint, with pen and watercolor, 1795, William Blake, Tate Gallery, London

Newton

The “father of modern science” has here been transposed into an allegorical image of materialism. Using a pair of dividers, he imposes rational order on the world. But his gesture, now become an obeisance to the physical earth, causes him to lose his erect posture, by which he stands toward the heavens and the God in Whose image he is created. The environment is arid. His back echoes the curved rock he seems part of.

Matter, as such, sundered from its Creator, is the real death, the snare and the delusion. To all of nature the words of Christ may apply: “You have made of my Father’s house a den of thieves,” a house of merchandise. This generalized phenomenon now faces apocalyptic consequences: And the merchants of the earth, they who traffic in exclusively material transactions, shall wail and grieve over the laying waste of Babylon.

Those who raise up the living Christ within themselves, who develop the principle of brotherly love, will appear in white (etheric) garments after the War of All against All (between the Fifth and Sixth Earth Period Epochs). Our purely intellectual culture is developing in the direction of the abyss of intellect. If the personality is not spiritualized, it will be submerged by rational materialism, spiritual forces will not be recognized as such and will be expended in the exclusive concern for bodily needs (longevity, merely physical health, exquisite sensation, the extension of physical powers). Rampant consumerism and amoral capitalism are enlisted to serve these needs. Still greater intelligence and energy will be focused on the advance-

ment of war technology and the satisfaction of strictly mundane impulses.

Over and against this grim prospect is the vision of the other city, the New Jerusalem, and the One Who will lead and empower us to get there, Who is called Faithful and True, Who again rides a white horse, as does the host of saints whose minds have been spiritualized, who revere the *other* Woman, the Bride, who in community as the Church of the elect *are* the Bride.

The focus, the pivotal issue, is how spiritual power is used. Sorath, the sun-demon, the tempter to black magic, engages those who are magnetized by matter, who commit prostitution with it, who marry and become chattels of the hardening principle in physical substance. These are the inhabitants of Babylon. New Jerusalem is occultly built by white magic, by deeds of love and generosity, by self-giving and devotion to pure ideals.

Only one faced with the terrible prospect of the abyss can develop love and freedom. Were man not faced with this possibility, he could not choose between good and evil, he would be but a pawn and incapable of exercising the divine gift of freedom, which is inseparable from the full development of love. If man were unable to embrace evil, he could not out of a purified will freely elect God, and his highest dignity as man would be denied him. It is precisely this freedom to choose between good and evil that confers his divine status and glorifies him in Christ as a Son of God.

Spiritual opportunities will abound in the many future incarnations, before the War of All Against All, after it in the New Galilee (represented by the Seven Seals), and into the Seventh Epoch (represented by the Seven Trumpets).

Revelation concludes with highly charged images and an exaltation of praise and song as the marriage supper of the Lamb is prepared. Formerly the *Lamb* was the supper, the sacrificed Lamb, “slain from the foundation of the world” (13:8). Michael, the countenance of Christ, the “angel standing in the sun,” announces the Wedding Feast. The Sword of Truth, the Word of God, slays



William Blake, 1808, National Trust Photo Library, London

The Last Judgment

Great dynamism characterizes Blake's Judgment Day as the just ascend and the wicked descend. The Dragon is chained below, the Harlot above him is seized. The twenty-four Elders, the blessed, and angelic hosts surround the Redeemer. The menorah and shew bread are shown above.

the illusions and falsehoods of the Beast and his followers, carnal man. Actually, Michael represents the human being when he shall have achieved the highest spirituality relative to the Earth Period: He will have united, like the Earth itself, with the Sun and he will have overcome the Moon's magical forces. In the form of Michael he will fetter the evil of the world in his soul, symbolized by the dragon.

The Last Judgment scenes of Christian eschatology are largely based on the Apocalyptic visions described in Chapter 20. Two deaths are mentioned. The first death (“first resurrection,” 20:16) consists in the laying aside of the last physical body prior to the Jupiter Period (New Jerusalem), which will be the last death of the entire succession

of physical embodiments during the Earth Period. Those who have received the Christ Principle will see the physical fall away as a snake sloughs off skin, while their etheric body harmonizes with their desire body, having released all desire for experience in the physical. Those who have not purified their desire bodies will feel in their etheric bodies the unappeasable desire for physical sensation and will burn in the fires of desire.

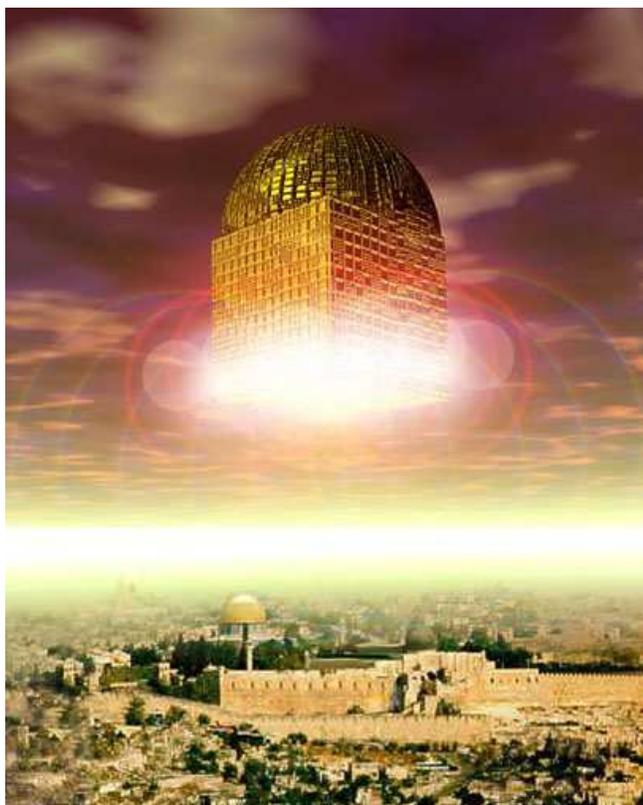
Further spiritualization will require a release of the etheric body. The Christ-infused will be able to accomplish this release, which, as the second death (20:14, 21:8), the death of the second vehicle, will have no power over them. The new Jupiter will have a satellite composed of those unable to attain to the Jupiter consciousness, an astral (desire body) consciousness whose lowest member is etheric.

Only through man having become human, having received the ego-intellect, can he succumb to the Beast 666, for it is intellect itself which can misguide man and cause him to reject the Christ Principle.

When he lives in four-square (actually cubic—"the length and the breadth and the height of it are equal") New Jerusalem, man will be angelic (21:17). His former Adamic state of innocence in the Garden of Eden as generic man was also etheric. He descended or fell to material consciousness. A planetary sacrifice in another garden (Gethsemane) and in the first City of Peace (old Jerusalem) redeemed alpha humanity, providing them with spiritual power, if they choose it, to recapture their etheric status, but now in full self-consciousness, to dwell in a new and holy City of Peace, where they can live in community as Omega humanity, partaking of the Tree of Life, because, having freely chosen deeds in Christ's name and power, they have been written into the Book of (immortal) Life.

The name of Christ, the planetary I AM, shall be in the foreheads of His younger brothers. For it is in the place corresponding to the root of the nose that the Ego has its sanctuary, its Mercy Seat. At the same time, this name no man can know but the individual in whom it is sanctuaried, for only the I can be I to itself (19:12).

The One Who makes all things new (20:5) shall enable humans to do likewise. They shall sing a

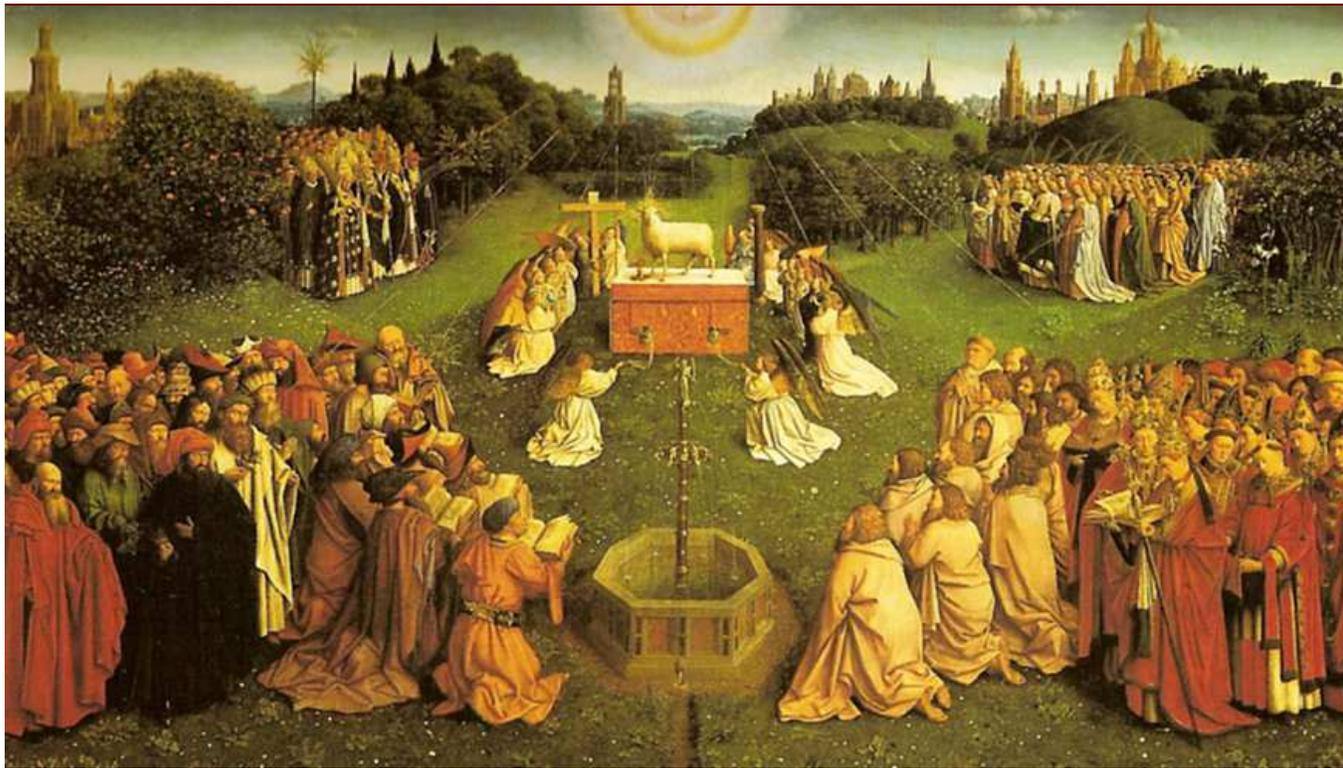


"And he carried me away in spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Revelation 21:10

new song (14:3), which describes their capacity to utter living etheric beings through the etheric larynx. They shall "speak plants." In fact, New Jerusalem itself, the New Heaven, which is also a New Earth, shall be largely of their creation, the transformed essence of Earth Period experience.

The "Lamb's wife" (21:9) is this etheric city, the ecclesia of Jupiter humanity, which structure correlates with the Lamb's (Christ's) lowest body, composed of life spirit. It is the attitude of Earth Period's humanity to nature that shall admit them to, or bar them from, New Jerusalem. As those who destroy earth shall be destroyed (unable to advance), so those who respect the earth and seek to preserve its integrity shall be saved. Ultimately, working with matter will be a magical practice: white magic being creative and constructive, transformative into greater goodness; black magic being the violent tearing asunder and degrading of substance, using it against others to hurt and maim and gain power over them.

It is clear that one's proper role during Earth evolution is the adoption of a creative, loving con-



Central Panel (53" x 93"), Ghent Altarpiece, 1426-1432, Hubert (?) and Jan Van Eyck, St. Bavon's Cathedral, Ghent

The Adoration of the Lamb

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

cern for the dense physical dimension, realizing that it correlates with and manifests the World of Divine Spirit. It is instructive to note that the twelve gates or entrances to New Jerusalem are made of pearl, which is an organic substance worked up from elemental materials and become an emblem of transformed pain. The physical instrument can be so purified and energized that it sublimates, is itself transfigured, and becomes the resurrection body.

The critical mass of accumulated evil will explode as planetary catastrophe, the Babylonian fire shall characterize an enduring condition for those who defiantly continue to practice evil. In a place called Armageddon (16:16) they shall gather. There they shall be conclusively overcome and separated out (as "goats") to dwell in their degraded element, domiciled in the region of second death, passion's Lake of Fire. Yet even this condition will have the effect of separating out and incinerating all obstructive impurities so that these wayward ones may eventually join with their brethren and experience the gifts of the spirit.

The battle of Armageddon has been fought over

and over again in every race and age. It designates (Hebrew, *place of troops*) the conflict in the individual heart and mind between good and evil, the higher and lower nature. The prophesied Armageddon will be that War of All Against All at the end of the Fifth Post-Atlantean Epoch as untrammelled egotism is let loose.

The Apostles, accessions of the twelve zodiacal energies, are warders of the twelve gates of the Christian Mystery Temple in the etheric (21:14) realm. The disciple passes through one of the gates and its apostle becomes his teacher as he progresses through the successive degrees of the mysteries (9+3+1), the thirteenth degree being given by the Apostles' Teacher.

The *Apocalypse* consists of a series of vignettes or paradigmatic images that portray phases of collective and individual human initiation. By meditating on its content and discovering the keys to the signs by which the deepest mysteries are signified, significant power can be instilled in the inquiring soul to raise it toward the realms of the great creative Hierarchies and into the greater Glory of God. □

—C. W.

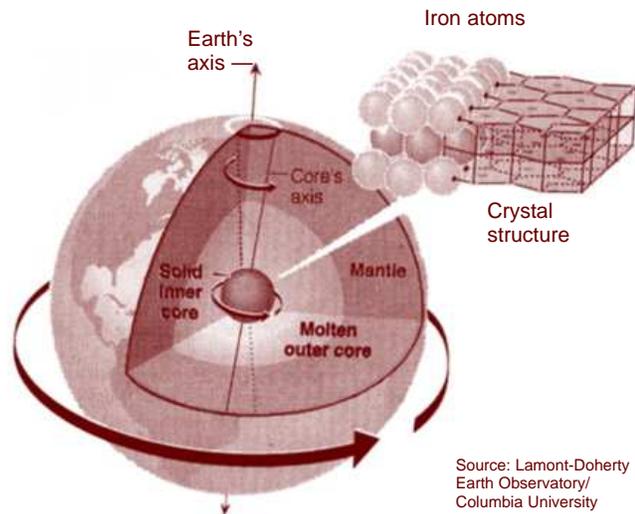
Journey to the Center of the Earth

MIDWAY through 1966 scientists reported finding strong evidence, based on seismic measurements and computer modeling, that the Earth's inner core is spinning freely and slightly faster than the rest of Earth, "making it virtually a planet within a planet."

Scientists at Columbia University's Lamont-Doherty Earth Observatory, as reported simultaneously in *Nature* and the *New York Times* (7-18-96), theorize that this inner core, 1500 miles in diameter (about the size of the moon), is under such tremendous pressures that, in spite of its 7000 degree Fahrenheit temperature, it is still solid. Studying seismic waves by sensors has yielded data suggesting that a) the core acts as a single giant crystal of tightly packed iron atoms; b) its axis is tilted about 10 degrees to that of Earth; c) it laps the Earth's axial rotation approximately once every 400 years.

While in itself intriguing, the proposal that the Earth's core has independent movement must be regarded as speculative. It is true that scientific instruments can provide more information than the undeveloped physical senses. The problem arises not from the instruments of sense extension but from the interpretation of the data they make possible. As Max Heindel wrote in the early part of this waning century, "the camera will register rays that are invisible to the eye" (*Questions and Answers, Vol. 2, p. 305*), including his own soul body, which was photographed at a pier in Long Beach while his dense body was asleep.

"Even among occult scientists it is counted



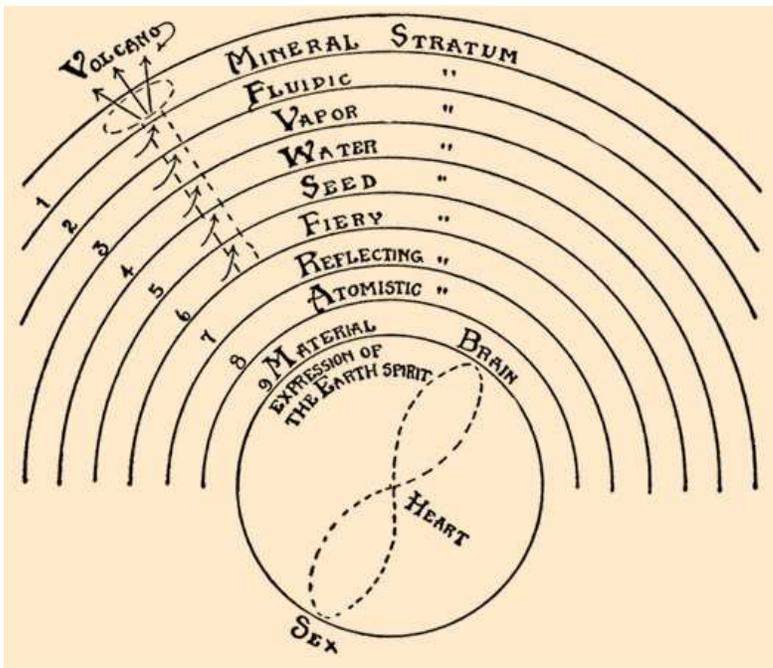
Source: Lamont-Doherty Earth Observatory/
Columbia University

When earthquakes occur, the fastest path through the earth for their seismic waves is determined by the structure of the crystal. By tracing the endpoint of this path on the opposite side of the Earth over the years, researchers have found a shift that reflects the core's faster rotation.

among the most difficult problems to investigate the mysterious construction of the earth because to do that fully, one must have passed through the nine lesser Mysteries and the first of the Great Initiations" (*Cosmo-Conception, page 498*).

Yet this recent scientific surmise does give pause in that it may provide a physical analogue for the mysterious nature of the truly occulted Earth core, which does have an independent existence, being the site of the Earth's indwelling Spirit. While a disembodied spirit can pass through a wall or mountain, if "an ordinary clairvoyant" attempts to pass through the earth he will experience something similar to the effect registered "when a man hurls himself against a wall" (*Q & A, Vol. 1, p. 116*).

Only by the path of initiation can the Earth's inner recesses be approached. There are nine degrees in the Lesser Mysteries and in each degree the candidate becomes able to penetrate into the corresponding layer of the Earth, while the tenth initiation belongs to the first of the four Greater Mysteries and teaches all that can be known by



Constitution of the Earth

The diagram to the left showing the Earth's strata omits the central core (tenth level) to indicate more clearly the lemniscate formation of the currents in the ninth stratum. The equal thickness of strata is for the purpose of representation only and does not accord with the reality of variable thicknesses. Volcanic eruptions originate in the seventh stratum.

man in the Earth Period.

Material scientists will continue to be hoodwinked by the nature of the planet until they realize that it is "permeated by spirit, which is the leaven that causes [all its] changes" (*Cosmo*, p. 499).

To know the different strata of the Earth without also having a knowledge of their use and meaning in the life and purpose of the Cosmos is as useless as knowing names

and positions of body parts without understanding how they relate to the functional economy of the whole human organism.

The Earth's ninefold constitution is correlated to the occult anatomy of ninefold man (threefold body, threefold soul, and threefold spirit). When he gains occult access to the Earth's center, man shall have become an Adept and will take possession of the key to admit him to the work and consciousness of the Jupiter Period.

In general, "there is still much for modern, material scientists to learn and unlearn....and it is only a matter of time when they will have been compelled to accept" the "illusionary ideas" of the occult scientist (*Cosmo*, p. 511).

In reference to the specific news item under consideration, until he has opened the door himself in the proper manner, until the gate of initiation has opened his latent faculties, neither man nor any spirit, "whether in the body or discarnate, can see what is inside the earth" (*Q & A, Vol. 2* p. 116). □

Table Showing Correlation Between Earth Strata and Their Corresponding Occult Levels

<u>EARTH STRATUM</u>	<u>OCCULT LEVEL</u>
1. MINERAL EARTH.....	CHEMICAL REGION
2. FLUID STRATUM.....	ETHERIC REGION
The matter from this stratum "has the quality of expansion, like that of an exceedingly explosive gas," and is released by the propulsive energy of volcanic eruptions.	
3. VAPOR STRATUM.....	DESIRE WORLD
The matter in this stratum pulsates with life.	
4. WATER STRATUM.....	REGION OF CONCRETE THOUGHT
Contains archetypal forces of minerals and those in back of the group spirits.	
5. SEED STRATUM.....	REGION OF ABSTRACT THOUGHT
Primordial fount of life which provides the impetus for all form-building.	
6. FIERY STRATUM.....	WORLD OF LIFE SPIRIT
Stratum of sensation. Feeling of the Earth is particularly active here.	
7. REFRACTING STRATUM.....	WORLD OF DIVINE SPIRIT
Here all nature forces exist as <i>immoral</i> forces. They exactly reflect the existing moral status of mankind and serve as general agents of retributive justice through floods, earthquakes, and volcanos. Also the "reservoir in which, as forces, past forms [human dense bodies] are stored."	
8. ATOMIC STRATUM.....	WORLD OF VIRGIN SPIRITS
Upon anything shaped on earth (flower, picture, human brain), this stratum has the effect of multiplication to an astonishing degree.	
9. MATERIAL EXPRESSION OF THE EARTH SPIRIT.....	WORLD OF GOD
This stratum's lemniscate currents are intimately connected with the brain, heart, and sex organs of the human race.	
10. CENTER OF BEING OF THE EARTH SPIRIT.....	ABSOLUTE
Ultimate seed ground of all that is in and on Earth.	

What's in a Word?

NORMALLY, NEITHER a book on history nor etymology would warrant a review in the *Rays*, but Owen Barfield's *History in English Words* (Lindisfarne Press, Box 778, Great Barrington, MA 01230) is a notable exception, for several reasons.

First, this is not a history of English words but a history of what amounts to the Fifth Post-Atlantean, or Aryan, Epoch through a study of the roots of English words traced to their cultural and historical sources.

Second, by identifying word origins and their original meanings, Barfield is able to characterize the cultural periods in this Fifth Epoch of Earth Period.

Perhaps most instructive, through key English words, Barfield is able to characterize general trends in the evolution of human consciousness. "In our [English] language alone," Barfield writes, "not to speak of its many companions, the past history of humanity is spread out in an imperishable map, just as the history of the mineral earth lies embedded in the layers of its outer crust....Language has preserved for us the inner, living history of man's soul."

The reader of this book is made aware of how profoundly we humans are conditioned by the words we know. Our very mode of thinking and perceiving is influenced by the syntax, idioms and vocabulary that we are born to and which constitutes our "mother tongue." Conversely, a great aid

in achieving cultural objectivity is to learn two or more languages, which help emancipate one from national and cultural biases and idiosyncrasies.

It is clear that language as we know it has been evolved to enable mankind to relate to and fully explore the material world, so we may well expect new words to be formed as humans learn more about this world and develop their thinking to accommodate their continuously expanded understanding.

Sensitive as he is to the complex "bloodlines" of many words, Barfield observes that "in

We are conditioned by the words we know. Our very mode of thinking and perceiving is influenced by the syntax, idioms and vocabulary that we are born to and which constitutes our "mother tongue."

the common words we use every day, the souls of past races, the thoughts and feelings of individual men stand around us, not dead, but frozen into their attitudes like the courtiers in the garden of the Sleeping Beauty." As we develop attunement to words, respecting them as denominated essences

of experience, imbibing their semantic pedigree; as we cultivate an appreciation for the intense intellectual or poetic effort that went into their making; once we have made them our own so that they "circulate like blood through the whole of the literature and life about us"; then they become like "the kiss which brings the sleeping courtiers to life."

Barfield's history is less concerned with *knowing what the past was*, since he assumes that we have already done this footwork. His aim is to penetrate language to *feel how the past is*.

The Aryan culture, which issued from Central Asia and moved primarily westward, is described "as

though a fresh spring bubbled up into the pool of humanity.” Nomadic at the outset, these patriarchal peoples subjugated and assimilated the largely matriarchal, autochthonous natives, strengthening their physique by enforcing stricter notions of matrimony through exogamy.

The Western world’s parent Indo-European language antedates Sanskrit, which is already derivative. This original Aryan people divided into two streams, a northwestern component, which carried along with it the ancestors of the Greeks (Dorians), Italians, Slavs, Teutons, and Celts, and a southeastern branch, which flowed past the Himalayas down into India and westward to Persia, where their descendants became the Brahmanic Hindus and the Zoroastrian Persians of a later date.

English has four major tributaries, Greek, Latin, Norman French, and Teutonic (Anglo-Saxon). The language used by theologians, philosophers, and scientists of Europe was “the gradual and painful creation of the thinkers of ancient Greece.” Latin provided a “rigid and durable framework on which the complicated texture of thought, feeling, and will, woven in the looms of Athens and Alexandria, could be permanently outspread.”

But another, less tangible influence worked on and was infused into the Western “outlook,” fertilizing the whole history of humanity. The “extraordinary moral and emotional life” of the Hebrews permeated the Greek tongue after Alexander the Great sacked Sidon and Tyre in 332 B. C., so that, “by the second century B. C. Greek had become the official language of the Hebrew Scriptures” (as evidenced by the Septuagint). And it was Greek thought which crystallized around the teaching Christ Jesus that was carried over into the thought and feeling of modern Europe through the vast network of the Roman Empire.



Oil on canvas, 1859, Auguste Pichon (1805-1900), Basilique Notre-Dame, Clery-Saint-Andre, France

The Annunciation

The angel Gabriel appears before Mary to announce (from Latin nuncio, meaning news) that she will give birth to the bearer of the Word. Most traditional representations of the Annunciation depict the Virgin meditating on or actively reading Scripture (the written word), and frequently a ray of the Holy Spirit is shown entering Mary’s ear, as she simultaneously hears the angelic message and conceives her Son, thus visually fusing Idea and Incarnating Word with the more prosaic word as it is spoken and recorded. The dove of the Holy Spirit is the active agent, Gabriel is the messenger.

While Rome bequeathed the lexicon of its two major strengths, military prowess and common law, and more generally its genius for organization and system, words of Greek origin are more likely to be landmarks in the world of thought and feeling.

Since language is an essential element of the function of thinking, it reflects, and Barfield documents, the increasing objectification of thinking and the interiorization of consciousness in the Western world. The seventeenth century saw both a major thrust toward individualism (actuated by Descartes’ famous pronouncement “I think, there-

fore I am”) and an advance of the scientific method by Francis Bacon’s formulation of reasoning by induction, that is, from sense-verifiable data. Barfield details each inward shift of the center of gravity of human consciousness with choice words illustrative of that process. Interestingly, the very word *evolve*, made popular by Darwin, requires that it lose its original meaning of *unfolding from the center outward* to correspond to his more extrinsic and materialistic conception.

We live in an increasingly nonverbal, some would say illiterate, age where the fleeting visual image (purveyed by throw-away journalism, computer and video technologies, television and movies) is supplanting the spoken and written word, with profound implications for fostering an impressionistic, mentally undisciplined disposition that is centered in the desire nature, the sphere of the image.

Barfield reminds us “that nine-tenths of the words comprising the vocabulary of a civilized nation are never used by more than at most one tenth of the population. While of the remaining tenth, nine-tenths of those who use them are commonly aware of about one-tenth of their meanings.” Further, the abuse of language, as well as its nonuse, most conspicuously exemplified in advertising, drains words of their power: “Every time a society journalist or a film producer exploits this suggestiveness [of a word] to tickle a vanity or dignify a lust, he is squandering a great pile of spiritual capital which has been laid up by centuries of weary effort.”

Although this review has provided scant evidence of Barfield’s wonderful word histories as they characterize shifts in human consciousness, he cites over a thousand word examples, many of which are considered in depth. But implicit in his entire study is a valuation of language that must have a salutary effect on the conscientious reader—in this age of slipshod speaking and general disrespect for the integrity and significance of the written and spoken word. No term more clearly demonstrates the intimate correlation between the creative potency of Godhead, luminous idea, and the formative vibration we know as speech than the word *Logos (Word)* used by St. John to desig-

Holy Spirit

Holy Spirit, truth divine,
Dawn upon this soul of mine;
Word of God and inward light,
Wake my spirit, clear my sight.

Holy Spirit, love divine,
Glow within this heart of mine,
Kindle every high desire,
Purge me now in thy pure fire.

Holy Spirit, peace divine,
Still this restless heart of mine,
Speak to calm this tossing sea,
Stayed in thy tranquility.

Holy Spirit, joy divine,
Gladden thou this heart of mine;
In the desert ways I’ll sing;
Spring, O well, for ever spring.

—Samuel Longfellow (1819-1892)

nate the Agency by which the Cosmos came into being and without which was not anything made.

If we aspire to be apostles of the Word, we would do well to heed the words of Dag Hammarskjöld from his book *Markings*:

“Respect for the word is the first commandment in the discipline by which a man can be educated to maturity—intellectual, emotional, and moral.

“Respect for the word—to employ it with scrupulous care and an incorruptible heartfelt love of truth—is essential if there is to be any growth in a society or in the human race.

“To misuse the word is to show contempt for man. It undermines the bridges and poisons the wells. It causes man to regress down the long path of his evolution.”

On the material plane, truth needs words to be cognized and communicated. As emissaries of spiritual realities, words are angels. Our messages need messengers. Let us not clip their wings, nor bind their tongues. □

—C. W.

Cancer and Herbs

THE PERSON WHO has just been informed that he has cancer is in a critical predicament.* He is presented by his doctor with a choice of one or more of three traditional courses of treatment, yet all of the patient's information points to their questionable efficacy because the statistics for long-term survival for most types of cancer is not promising. What is the person to do? He perhaps has heard of people going to Mexico or elsewhere to get alternative treatment. But if these treatments are effective, why are they not offered domestically? Why indeed?

This article will introduce the reader to three alternative protocols available for the treatment of cancer whose primary elements are herbal. It will also mention several other herbs that are purported to have value in cancer therapy. However, no claim is herein made for their therapeutic merit, nor should any description of a particular modality be construed as a recommendation for its use.

It is, however, of considerable comfort when one knows that he is making his decision based on the comprehension and evaluation of the maximum available information relevant to his concern. The reader may find resources to assist in this determination at the end of the article and in the companion article in the preceding issue of the *Rays*.

First, it is appropriate to review the reasons why one would want to look elsewhere for means to cope with cancer. Of the three methods currently offered for cancer treatment, surgery may be helpful if the lesion is local and accessible. But frequently the procedure is highly traumatizing to the body and mind. Never, in any case, is cancer completely removed by the oncological surgeons, as is routinely claimed ("We got it all.") because cancer is always, from its inception, a systemic disease. Excision of a focus of malignancy is not tantamount to eradication of all malignant cells. Also, the risk of spreading cancer, both in biopsy and surgical removal, is a real possibility and an established fact, not only by releasing cancerous cells from the site of operation, but also through the accelerated cell division incident to



Photo: Hubert J. Steed

Two alkaloids, vincristine and vinblastine, derived from the above-pictured rose periwinkle, are used in treating cancer, particularly, some of the leukemias.

healing the lesion, which may stimulate oncogenesis.

Chemotherapy and radiotherapy are both highly assaultive of the body's health. Neither is cancer specific, are more destructive of healthy than cancerous tissue, and are themselves frequently carcinogenic; that is, cancer causing, by both severely depressing the regenerative powers of the immune system and by stimulating formation and mutation of the oncogene.

In 1954 Dr. Hardin B. Jones, professor of medical physics at the University of California, addressed his colleagues on the efficacy of cancer treatment with conclusions based on statistics which they did not

*This article makes no claims for the merits of the procedures it describes and is provided to enable readers to explore the subject as their interest and discretion dictate.

want to hear: cancer patients have a longer survival rate if they forego all (orthodox) treatment. In un-ephemistic language, the intended cure can hasten death. And the prognosis has not changed because the treatments, and more importantly, the conceptual framework for treating cancer, have not changed. Rather than reinforcing the body's compromised healing powers, current orthodox procedures continue to wage "war" by assaulting the entire body. But since the enemy (guerrillas) live in the same house as the citizens we seek to protect and save, destroying one may destroy the other as well, resulting in the pyrrhic victory that cures the cancer and loses the patient.

Dr. Virginia Livingston has treated thousands of cancer patients using a variety of non-invasive resources, including immune-enhancing vaccines. Her success rate has been far superior to what orthodoxy can achieve. She writes in her book *Cancer: A New Breakthrough*, "Many helpless individuals have been pushed to their graves by the organized, implacable methods of treatment that have been a matter of prejudice rather than the result of enlightened investigation of treatment that is aimed at the support of the patient....indeed, it is a grim picture" (italics added).

What should be emphasized is that there are a number of non-invasive, life-enhancing, non-traditional therapies and substances that are available and have been used to treat cancer for centuries.

In his forward to the book *Sastun: My Apprenticeship with a Maya Healer* (Harper-Collins, 1995) by naturopath Rosita Arvigo, the curator of the New York Botanical Gardens observes that "some 25 percent of all our prescription pharmaceuticals have been discovered" from the one-half to one percent of the planet's 250,000 species of higher plants that have been exhaustively analyzed for their chemical composition and medicinal properties. The Maya healer referred to in

the book's title, Don Elijo, asks plainly, "Why must you poison the body in order to heal it?" So speaks native wisdom. He believes that "for every ailment or difficulty on earth, the Spirits have provided a cure—you just have to find it." So every morning before sunrise, Don Elijo, walks into the jungle and find his curative plants—roots, barks, flowers, leaves.

Two mainstream anticancer drugs, vincristine sulfate and vinblastine sulfate, are based on derivatives of the rose periwinkle, *Catharanthus roseus*. Bark from the Pacific yew tree yields a compound, taxol, which has demonstrated dramatic tumor-dissolving effect in lung, breast, and ovarian cancers. Chaparral, a dark olive green plant native

to the Southwestern United States and Mexico, also known as creosote bush and greasewood, has been used by Native Americans for centuries to treat a variety of illnesses, including cancer. One key ingredient (NDGA) has been shown to possess powerful antitumor properties. Arlin Brown, who runs the Arlin Brown Information Center and publishes the directory *March of Truth on Cancer*, provides a formula for chaparral tea as a cancer

remedy but strongly advises that a person with cancer adopt an intensive program combining detoxification and immune enhancement.

Jason Winters, a former Hollywood stunt man, healed himself of terminal cancer of the neck with a tea made from chaparral, red clover, and an undisclosed Singapore flower. Jason Winter's Herbal Tea is detailed in his book *Killing Cancer* (Vinton Publishing, Mound, MN). Chaparral, however, is condemned on the American Cancer Society's Unproven Methods blacklist.

Pau D'arco, also known as lapacho, ipe roxo, and taheebo, is an herbal tea prepared from the inner bark of the *Tabebuia* tree, native to Brazil and Argentina. Bill Wead, whose 1985 book, *Second Opinion* (Rostrom Communications,



The bark of the Pacific yew (Taxus brevifolia), a small evergreen tree, with its characteristic bright red fleshy seed cup, contains the anticancer compound taxol, which has shown dramatic results, especially cancers of the female organs.

Minden Pictures

Vancouver, 1985), focuses on pau d'arco as a cancer treatment and has on file "hundreds of testimonies as to the efficacy of lapacho," though "there is strong evidence that once remission has occurred, it is necessary to continue drinking the tea." Dr. J.B. Block was involved in an N.C.I.-sponsored study of lapachol (a pau d'arco derivative) and found that it "exhibited antitumor activity...with little toxicity." There was no followup of this promising clinical study.

As enthusiasm intensified for pau d'arco's ability apparently to reverse advanced cancer, including childhood leukemia, so did the orthodox medical community's attempt to stifle interest in it. As drinking pau d'arco became fashionable and big business, cheap imitations using the wrong tree species flooded the marketplace. It is suggested by biochemist Wayne Martin that pau d'arco's value lies in its ability to inhibit the formation of *fibrin*, the protein coating that surrounds and protects malignant tumors from being recognized.

Three of the most established alternative herbal therapies are Essiac, Hoxsey, and Iscador. Essiac was first used by surgical nurse René Caisse (Essiac spelled backwards) in Canada, beginning in the 1920's after she saw its dramatic effect



Red clover, Trifolium pratense, is an ingredient in the Hoxsey herbal tonic, one of three herbs in Jason Winters' tea, and one of the four potentiating herbs for Essiac. Jethro Kloss (Back to Eden) also cites its value in treating cancer.



The creosote bush, also known as chaparral, Larrea tridentata, is a desert shrub that smells like balsam. It is used in the Winters' herbal formula for cancer, is used as a douche by Dr. Andrew Weil for the pre-cancerous condition, cervical dysplasia. Chaparral extract kills cancer cells in test tubes, according to recent studies at Auburn University by E. Mora.

on her mother's sister who had cancer of the stomach with liver involvement and a prognosis of six months to live. She recovered and lived for another 21 years.

Essiac is a combination of sheep's sorrel, which nurse Caisse surmised was the primary antitumor herb, and three other herbs which work as blood purifiers—turkey rhubarb, burdock root, and slippery elm bark. The four Essiac herbs may be taken with four potentiating herbs: watercress, blessed thistle, red clover, and kelp. The true healing power of these herbs is derived from their synergistic effect, their complementary, enhancing interaction. Caisse began giving intramuscular injections of the antitumoral component and oral doses of the blood purifying fraction with quicker results.

By 1926 nine licensed Canadian physicians petitioned Canada's Department of Health and Welfare to allow Caisse to conduct large-scale tests of Essiac, after seeing the results of her work. The petition backfired. "It became," writes chiropractor and author Gary Glum in his book on Caisse's life and her use of Essiac (*Calling of an Angel*, Silent Walker Publishing, Los Angeles, 1988), "the opening gun in the war on Essiac." For the next fifteen years she

Photo: Elisa Sanger

Desert Star Images

lived under siege. She treated hundreds of patients a month while doctors and officials who wanted her arrested fought against her supporters.

Nurse Caisse found that her remedy had an “affinity for drawing all the cancer cells, which had spread, back to the original site, at which point the tumor would first harden, then later it would soften, until it vanished altogether, or more realistically, the tumor would decrease in size to where it could then be surgically removed with minimal complications.”

Dr. Charles Brusch, co-founder of the Brusch Medical Center, one of the largest clinics in Massachusetts, and for many years a personal physician of John Kennedy, has personally taken Essiac for his cancer and has “every faith in it.” Without a doubt, he says, “Essiac has been found to at least prolong life.” Competing versions of Essiac are on the market and one would do well to thoroughly research the issue before proceeding further. Dr. Glum also makes the herbal preparation and provides detailed directions for taking it.

The Hoxsey therapy, mentioned briefly in the preceding *Rays* article on cancer (Nov/Dec '96), works to normalize the constitution of body fluids and restore the body's original chemical balance so that its environment will be unfavorable to the survival and reproduction of cancer cells. The Hoxsey Tonic is designed to accomplish this restoration. It combines potassium iodide with some or all of the following: licorice root, red clover, burdock root, stillingia root, barberis root, poke root, cascara, Aromatic USP 14, prickly ash bark and buckthorn bark. As Hoxsey writes in his book *You Don't Have to Die*, “In our laboratories we are able to demonstrate that the blood chemistry of patients does undergo definite changes as the result of this medicine.” Several pastes known as escharotics are applied locally in external cases.

They “halt the spread of the disease and speed the *necrosis* (death) of cancer cells.”

Two federal courts in the 1950's upheld the “therapeutic value” of Hoxsey's internal tonic. Even his archenemies, the A.M.A. and the F.D.A., admitted that his treatment could cure some forms of cancer.

Hoxsey was arrested more times than any person in medical history, usually for practicing medicine without a license. But no cancer patient ever testified against him. In 1954 an

independent team of ten physicians from around the United States made a two-day inspection of Hoxsey's Dallas clinic and declared that it was “successfully treating pathologically proven cases of cancer.... We as a committee feel that the Hoxsey treatment is superior to such conventional methods of treatment as X-ray, radium, and surgery. We are willing to assist this clinic in any way possible in bringing this treatment to the American public.” But the treatment was and continues to be denied to the American public. It is on the American Cancer Society's blacklist of “Unproven Methods of Cancer

Management,” though the 1953 Fitzgerald Report, commissioned by a U. S. Senate committee, concluded that organized medicine (the A.M.A., enlisting the support of N.C.I. and the F.D.A.) had “conspired” to “suppress” a fair, unbiased assessment of Hoxsey's methods.

Since 1963 the Hoxsey therapy (“a combination of three elements— internal medicine, external compounds and supportive treatment,” including a dietary regimen and vitamin therapy) has been operating out of Tijuana, Mexico as the Bio-Medical Center, under the able administration of Hoxsey's long-time chief nurse, Mildred Nelson, herself a scoffer of the therapy until her mother was cured of metastasized cancer.



Burdock root, arctium lappa, common to both the Essiac and Hoxsey herbal therapies for cancer, contains a substance, called “the B-factor,” which reduces cell mutation, and inulin, a powerful immune modulator.

Photo: David Terry

From an esoteric standpoint, the Iscador therapy, offered by the Lukas Klinik in Arlesheim, Switzerland, may be most interesting. An extract of the European mistletoe, Iscador was proposed as a cancer remedy by Rudolf Steiner, the founder of the Anthroposophical movement. Steiner characterized cancer as the result of the weakening of formative forces which create structure and find expression in the immune system, allowing cellular forces, which regulate cell division and growth, to gain the upper hand and cause cell proliferation. When formative forces weaken and lose their ability to keep cells performing their specialized functions, the cells become autonomous and “selfish.” As Anthroposophical physician Friedrich Lorenz explains, “the cancer cell falls back into its own individual life—no longer puts itself into the services of a higher organ or organism—it becomes egotistic.” In fact, Steiner has described cancer as the manifestation of willing that is not imbued with life-filled thoughts or true feelings, whereupon it becomes a destructive force.

Mistletoe is an “animal plant,” a survivor of the Moon Period of evolution. It has an “insane aristocracy,” the tendency to do everything by its own rhythms. Dr. Rita Leroi, for many years the supervisor of the Lukas Klinik, says that “the mistletoe conquers the tumorous tendency with its own rhythmically built-up formation.” Iscador is a fermented extract of the whole mistletoe plant. Iscador M, made from mistletoe grown on apple trees, is used to treat women, and Iscador P, grown on pine trees, is for men and women. Different preparations are chosen according to the patient’s gender and the location of the primary tumor. Iscador is given as part of a program encompassing diet, herbs, and therapies that use art, music, and movement, notably eurythmy.

In Anthroposophical medicine cancer is not so much a tragedy as an opportunity to undergo inner spiritual change and find new direction. Patients are encouraged to see the cancer not as punishment but as a springboard for a change of heart and mind. □

Resources

For all publications cited in this article and an extensive book list on most facets of the cancer phenomenon contact Cancer Book House, **Cancer Control Society** 2043 N. Berendo St., Los Angeles, CA 90027. Phone: 213-663-7801



Newsweek Books: Health Plants of the World

*Mistletoe, **Viscum album**, sacred to the Druids, is a semiparasitic plant from which the cancer remedy Iscador is obtained. It enhances immune system activities, stimulates the thymus, enhances phagocytosis, elevates the number of immunocompetent white cells, and activates natural killer cells.*

Additional clearinghouses for information regarding alternative cancer therapies and patients who have recovered from these therapies include:

Arlin J. Brown Information Center, P.O. Box 251, Fort Belvoir, VA 22060. Phone: 703-451-8638

The Alliance for Alternative Medicine, P.O. Box 59, Lake Liberty, WA 99019. Phone: 509-255-9246

Foundation for Advancement in Cancer Therapy, P.O. Box 1242, Old Chelsea Station, New York, NY 10113. Phone: 212-741-2790

International Association for Cancer Victors and Friends, 7740 West Manchester Ave., Suite 110, Playa del Rey, CA 90293. Phone: 310-822-5032

People Against Cancer, P.O. Box 10, Otho, IA 50569. Phone: 515-972-4444

Essiac: **ESSIAC International**, Suite 2211, 1081 Ambleside Dr., Ottawa, Ontario, Canada K2B 8C8. Phone: 613-820-9311; Elaine Alexander, 6690 Oak St., Vancouver, British Columbia, V6P 3Z2, Canada. Phone: 604-261-1270; Dr. Gary Glum, P.O. Box 80098, Los Angeles, CA 90080. Phone: 213-271-9931

Hoxsey: **Bio-Medical Center**, P.O. Box 727, General Ferreira #615, Col. Juarez, Tijuana, B.C., Mexico. Phone: 011-52-66-849011/849132 Evenings

Iscador: **Lukas Klinik**, CH-4144 Arlesheim, Switzerland. Phone: 011 41 61-701-3333; **Physicians Association for Anthroposophic Medicine**, P.O. Box 269, Kimberton, PA 19442

Pau D'arco: through a catalogue from Lindberg Nutrition, Torrance, CA. Phone: 800-338-797

Jason Winters products: **Tri-Sun North America**, 109 1/2 Broadway, Box 1606, Fargo, ND 58107. Phone: 800-447-0235

HEALING

Health and the Subconscious Mind



GOD IS EVERYWHERE. His healing power is in the very air we breathe. Vitalizing forces—God’s renewing, healing forces—continually pour into our vital bodies from the Sun.

Our subconscious mind, a powerful factor for good or ill, functions in or through our vital bodies. It is amenable to suggestion by means of the imagination, one of the powers of the Spirit. Pictures consciously and persistently held in the mind’s eye work into the subconscious mind and serve as suggestions for it to act upon.

Conditions we visualize and concentrate on regularly are likely to be brought about eventually in our bodies. The pictures are imprinted on the subconscious mind and, in proportion to their clarity, they serve as suggestions for implementation.

The subconscious mind never sleeps and is never inactive. Given strong suggestions or vividly realized pictures, it works them out, whether they be for our benefit or our undoing. If we have faith in our God-given, self-healing powers, if we picture ourselves well, as we are in spirit, we are more likely to get well, and that more quickly.

Faith, be it as small as a mustard seed, initiates the healing process. It offers a compelling invitation for positive thoughts to enter the conscious mind. These, then, permeate the subconscious mind and direct it in its emphasis on the health of the whole body or of specific areas and organs.

If we keep the picture and thought of healing continually front and center in our conscious mind, the subconscious mind will “take up the cudgels” accordingly. A lapse in such positive thinking,

however, will destroy the healthy picture and leave the subconscious mind open to the debris of destructive thoughts that populate the ethers.

The condition we most frequent and vividly picture to ourselves is a prescription that the subconscious will dutifully fill. Therefore, constant reinforcement of the image of our good health is the keynote for this method of inviting God’s healing power to protect and vitalize the body. □

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

January.....1—8—14—21—29
February.....5—11—17—25

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

Rex and Zendah in



THE MOMENT the children turned and saw the next gate, they both exclaimed, "How beautiful!" It certainly was the most beautiful gate they had seen up to the present.

The pillars on each side were formed like peach trees, with bunches of fruit hanging in clusters from every branch. The gate itself was of polished copper and at the top, a copper sun sinking halfway below a copper sea, each ray of the sun having a little hand at its tip.

A narrow pillar ran up the centre of the gate, and poised on the top of this, just under the setting sun, was a pair of scales. One pan swung right up in the air and the other was weighed down with a ball, gleaming with many colors.

"This is the Land of the Balance," said Rex, "so I wonder if before we may go inside we have to find what fills the other pan to make it swing evenly?"

"We had better look and see if we have anything to put in," said Zendah, searching in her pocket. But she had nothing except a handkerchief, while Rex found only the knife that he had nearly lost outside the other gate.

Standing on tiptoe, they tried to put these things in the pan; nothing happened. But then they hardly thought that these would be enough. Looking round, they noticed just under the central pillar of the gate, a casket, with the words engraved on it, "Choose well, choose wisely."

Opening it they found inside a collection of small bags of gold, several golden hearts, many

little daggers, and numbers of small books.

Rex seized the little bags of gold, and reaching up, piled them into the scale, but yet they did not move. Then he collected a handful of the daggers and put them in. Still the pan remained up in the air. They tried all the little books, but with no results.

"Well, there is only one thing left now," said Zenda, "so that must be right," and into the pan they piled the little gold hearts. Immediately the scales began to swing and down, up and down, until they came to rest at last level.

The moment they did so, music sounded, and voices sang to the chord. "Give the Password of the Just balance."

"Harmony," replied the children.

The gate glided open, so quietly and gently, that they wondered how it opened so noiselessly.

Just inside stood Father Time. They stared with open eyes for he looked so different. Gone was his dark cloak of the Land of the Sea-Goat; instead he now wore a dress of silvery white, covered all along the edge with sparkling stones and green embroidery. He reminded the children of one of those beautiful sunny days in winter when the snow hangs like diamonds on the fir trees. He smiled when he saw their astonishment and said:

"I can only wear this dress when I come to visit Queen Venus. People always expect me to look sad in the other lands, but I am not really so severe when you get to know me. Learn all you can here and consider—Queen Venus will tell you how."

Taking his dark cloak and hourglass from a



MUSIC SCALES

niche by the gate he went out, after which it closed behind him.

“Consider—consider what?” inquired Rex.

“I am sure I don’t know,” said Zendah, “but I expect we shall soon find out.”

They began to look around. It was very lovely; the sky was alight with the most beautiful sunset they had ever seen. The perfume of many flowers met them on every side, but it was difficult to say what they were because the fragrance was so different from anything they knew at home.

Seven roads lay in front of them and along one of these, coming in their direction, were a man and a woman with their arms linked together. They were very charming to look at, but the surprising thing was, that they were not walking on the road, nor on the grass, but floating in the air, just above the ground. They were both dressed in robes of the same colour as the deep blue sea when a hot summer sun is shining on it, and wore copper belts, set with rows of opals.

They hardly seemed solid, for sometimes the children thought they could see through them.

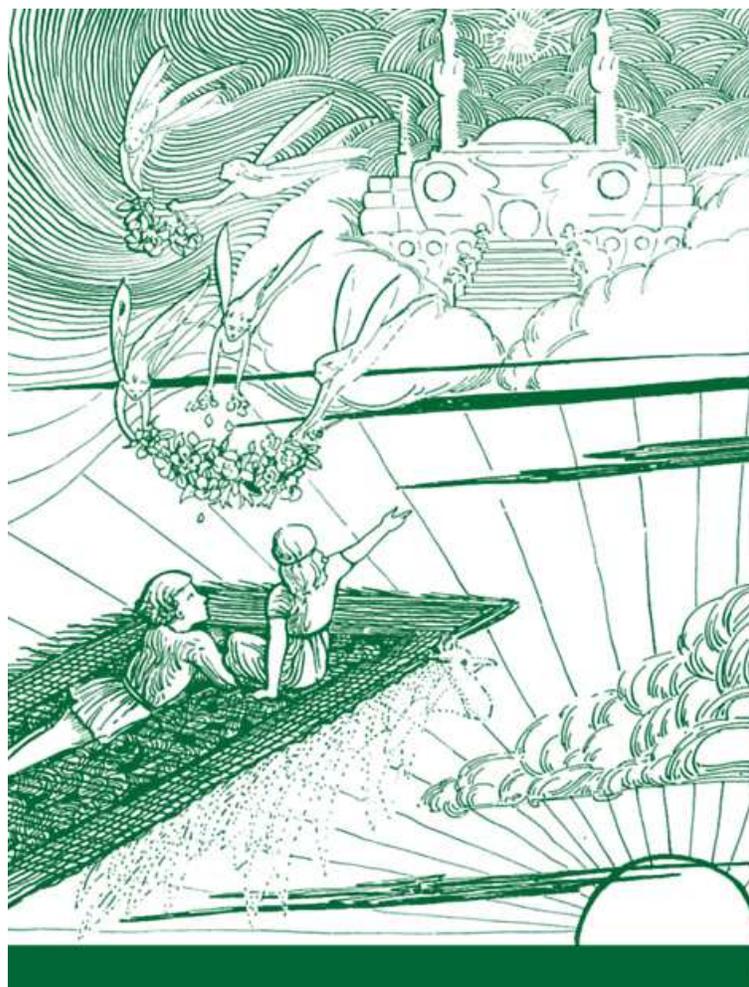
Coming to rest on the road near Rex and Zendah, they were joined by another man and woman, and together the four sang the chord like that heard at the entrance.

Immediately hundreds of tiny fairies floated up, holding a many colored carpet that looked rather like a sunset cloud. With smiles and waving arms, the fairies invited the children to sit down on this carpet, when gently it rose from the ground and they were started on their voyage in the air.

So smoothly they travelled, they hardly knew that they had left the ground. It was quite easy for them to see everything as they passed and they thought it was much nicer than any other method of transportation they had ever tried.

One very curious thing they did notice was that every house was suspended in the air; not one was built on the ground, and they wondered where the foundations were laid.

Whichever way they gazed, there were beautiful



gardens, and many flowers, lilies and violets and roses, all in bloom, and over them hovered hundreds of bees.

Hearing very faint music, they looked around and found that it was the fairies singing the flowers to sleep, so that they could place the honey inside the flowers’ storehouses for the bees to find the next day. A burst of glorious music above their heads made them look up, and high above them, they saw the palace.

It was made of sunset clouds, its towers and pinnacles were of all colors—ruby, orange, green and purple, and that beautiful blue you see only in the sky at sunset, on a clear day. Up and up they floated to the entrance, fairly flying to greet them with garlands of roses, which they threw round their necks. Leaving the carpet, they ascended the magic steps and entered the hall, and everywhere found there were flowers and fairies. Soon they came to a series of rooms, seven of them, all of the

same size, but each of a different color—red, orange, green, yellow, blue, violet, and indigo.

Each room seemed more beautiful than the preceding and as they crossed the threshold, a note of music sounded.

The rooms affected them differently. Going through the red room they felt lively and energetic; nothing troubled them, and they stepped along as to a marching tune; in fact the note of music in that room sounded like a march to them.

In the orange room, they felt as if they were in the sunshine and wanted to sit down and just enjoy it and make plans for what they wished to do.

The yellow room made them feel clever, and Rex thought of the sums that he could not do at school and found he knew all the answers, and Zendah remembered all the dates in her history that had always seemed so hard.

In the green room Zendah recalled she had forgotten to feed her rabbits the night before, and had never helped mother in the garden as

she had promised, while Rex remembered the boy with the broken leg, who lived in the cottage down the road and who had asked him to go and read to him.

The blue room felt like a church and they stepped on tiptoe and talked in whispers. They fancied they saw angels all round the walls, and heard an organ playing music, such as they heard on Sundays.

The violet room! They could never quite explain how they felt there. It reminded them somehow of the Land of the Fishes and the Temple of the Holy Cup.

Lastly, they entered the deep-sea blue room, the great hall. There, at the far end, they saw Queen Venus smiling at them from a carved ivory throne. The throne curved right above her head, so she seemed to be sitting in a ball of ivory.

It had a wonderful blue cushion and behind it, on the wall, were blue silk hangings, covered with

pictures worked in many colors.

Vases of flowers stood everywhere, and all the attendants had wreaths on their heads. Queen Venus herself was dressed in pure white silk, bordered with blue and opals.

The children ran toward her and caught hold of her hands.

“Sit down on the cushions at my feet,” she said, “and consider.”

They looked at each other and whispered, “Consider again? What does it mean?” Sitting down on the cushions pointed out to them, they watched. Many people came into the hall with sad,

gloomy, or angry faces. Queen Venus bent toward them and whispered a few words in their ears, and sent them away with one of the attendants.

In a short time they came back, looking quite different, and kissing the Queen’s hand, left the hall.

“Do you wonder what is the matter with all these people?” she said, turning to the

children. Rex nodded.

“They are all discontented or unhappy, and they come to learn to be peace-makers instead of trouble-makers in the world. They do not understand that everyone has his own note of music and also his own colour, and if he does not use his own note he sings out of tune. So I send these people into the halls through which you passed, to find their own note and to learn to sing it properly.

“Then they go back to Earth and sing in tune, and they will never grumble any more. Everything has its own note; listen to the waterfall and the wind in the trees and you will hear theirs. Even the stars sing. Listen!” She held up her hand and everyone in the hall was silent.

She stood up and sang a few notes of a song.

Above them in the air appeared a harp with seven strings. First one note murmured and

They come to learn to be peace-makers instead of troublemakers in the world. They do not understand that everyone has his own note of music and also his own colour, and if he does not use his own note he sings out of tune.

swelled and sang, then another and another until all the seven were singing together, and a star flashed out over the harp and then disappeared.

They had never heard anything like it, and it was so grand that they almost felt a little awed, and crept up close to Queen Venus.

Smiling at their amazement she said: "That is the music of the seven planets; only poets and great musicians ever hear it on Earth, and it is because they find it so difficult to write down and for other people to play that they are usually so dissatisfied with their work. If you always think of beautiful things and endeavor to make happiness wherever you go, then you will be able to come back to this land and hear the music of the planets again, for this land is harmony.

"That is what Father Time meant when he told you to consider; consider before you speak, that you may not say unkind words which hurt and upset the harmony of the world; consider before you act whether the thing you do helps other people or is just for yourself.

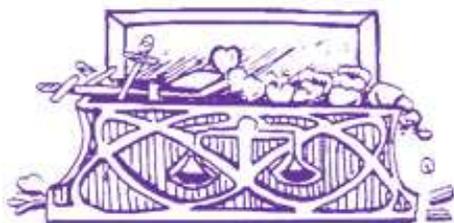
"To remind you of this land, take this five-pointed opal star, Zendah, and you, Rex, take this small seven-stringed harp, that you may try to make real music for the world."

Both children kissed her hand when they said good-bye, and told her they were very sorry to leave her, but she smiled and said they would see her again before they went home.

Outside the palace they took their places once more on the magic carpet and sailed away toward the gate. Instead of getting off, they found themselves floating through it.

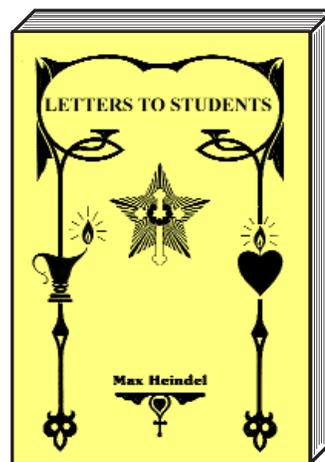
The carpet and the fairies disappeared, and they sank slowly down, until they stood outside.

The balance was again empty on one side; the setting sun at the top of the gate disappeared below its copper sea and slowly everything went dark. (Continued) □



Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

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